SHORT INSTRUCTIONS FOR LOW MASSES.

[Delivered by the Rev. James Dono-hoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.] XVI.

THE HOLY EUCHARIST—ITS HISTORY.

DEAR PEOPLE: For more than a thousand years the whole Christian Church, without one dissentient voice, believed in the real presence of Jesus Christ in the Holy Eucharist. Wherever the Apostles preached the Gospel altars were erected, and bread and wine were changed in the Sacrifice of the Mass into the body and blood of our Saviour. In the early days of persecution, the places where Mass was said were very humble. St. Peter at Rome and St. Thomas in India offered the Holy Sacrifice in houses that were both poor and primi-St. Peter at Rome and St. Thomas in India offered the Holy Sacrifice in houses that were both poor and primitive. For three hundred years Mass was said in the Catacombs, hollow spaces scooped out of the tufa in and around the Eternal City. Frequently priests, at the risk of their lives, rushed into the prisons and there said Mass, in order to give Communion to the Christian prisoners on the day of their martyrdom. Persecution having ceased and the Emperors having become Christians, the basilicas of Rome, vast halls devoted to commerce and justice, were turned into churches and fitted up with altars, where every morning the bishop or priest said Mass. For nearly twelve hundred years no heretic ever dared to call into question the dogma of the Real Fresence. In the course of time Berengarius, Archdeacon of Angers, encouraged by King Henry I., of France, tor purposes of his own, broached a novel theory on the Sacrament of the Altar, plainly at variance with the teaching of the Church. Roman and other Councils at once condemned his tenets. He recanted and relapsed several times. The King's support having been withdrawn, he published a several times. The King's support having been withdrawn, he published a having been withdrawn, he published a final recantation in the year 1080. He died on the feast of the Epiphany, after giving utterance to this remarkable and pathetic sentence: "To day being the feast of His manifestation, my Lord Jesus Christ will appear to me, either, as I hope, to raise me to glory for my repentance, or, as I fear, to punish me for the heresy I have been instrumental in spreading."

In the sixteenth century, Luther, an apostate monk, the tounder of Protest-antism, said that he would like to disbelieve in the Real Presence, but that he was restrained from so doing by the plain, explicit language of Holy Scripture, the tradition of the Church and the teaching of the Fathers. Calvin, for whose private life Protestants have an undisguised contempt, although they adopt his teaching, was bolder than Luther. He maintained that Our Saviour was not really present in the Eucharist; that the expressions: This is My body, this is My blood, were figurative; that the Fathers for fifteen centuries were in error on this subject; that even the Apostles misunderstood their Master, and that he, Calvin, alone was right. It was strictly necessary for Protestantism to deny the Real Presence, having lost the apostolic succession, the priesthood, and consequently the power to change bread and wine into the body and blood of our Saviour. The heresy of the sixteenth century, depriving so many millions of professing whose private life Protestants have an

depriving so many millions of professing Christians in life and in death for more Christians in life and in death for more than three centuries of the blessings of the Holy Eucharist, is one of the saddest events of history, but God in His merci-ful Providence has caused much good to

ful Providence has caused much good to come from this great evil.

The denial of Berengarius occasioned the establishment of the feast of Corpus Christi, the office of which festival, as you know, was composed by our St. Thomas Aquinas at the request of Urban IV. The outrages and blasphemies of Calvin and his followers against the Holy Eucharist occasioned the formation of the Society of Jesus, conceded by the Encyclopædia Britannica to be the most learned body in the world. While Calvin and his followthe world. While Caivin and his followers spread broadcast their stupid negations, St. Ignatius and his spiritual children are teaching the savage nations to bend the knee before the Sacramental Jesus. While the heretic is learning to deny, in the face of reason, the savage is learning to adore in the spirit of faith. While to adore in the spirit of faith. While Jesus is banished from the magnificant temple and the respendent altar where He had dwelt so long, He takes his place in a simpler shrine and on an humbler altar. It matters little, He asks neither marble nor gold. Only hearts He seeks. He is the God of Hearts. St. Teresa, St. Jane Francis de Chantal, the Blessed Margaret Mary. by their extraordinary

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THE UBLATES IN THE NURTHWEST.

LETTER FROM REV. FATHER DUPIRE, O. M. I.

TO HIS LORDSHIP MGR, I. CHUT, BISHOP OF ARINDELE.

Mission of St. Joseph, Dec. 12th, 1887.

My Lord and Most Rev. Father,—
You are doubtless surprised at not receiving any letters from me, and that I can readily understand. Fiteen months have elapsed since your Lordship's passage here. Since then, many occasions of writing have offered, and if I have failed to profit by them, it is because last winter I knew not where to address my letter, and from spring till now I have been so busy, that it has been impossible to write to any one. Your Lordship will therefore kindly pardon me, if a little late I undertake to furnish a few details on our mission of St. Joseph's. Nothing strange with regard to last winter, spiritually and temporally; all went on, if not perfectly, at least satisfactorily. Our good father Josseau. The Rev. Father has evidently told you all about his mission, I need add nothing. As for me, I remained at St Joseph exercising my zeal in company with Brother Larne who had been detailed to this post. At the moving of the ice, just as I was about to answer the letter which your Lordship had so kindly sent me irom Montreal, all the Indians who during March and April had succeeded one another at my mission, and had consequently kept me very busy, came back almost out of their senses with fright, and literally besieged us during two months and a half. Your Lordship knows it takes but little to frighten those brave sons of the forest. The present cause of their terror was the whooping-cough that was making a havoc among the children. The Indians thought all was over with their "mation," as they proudly yerm their beautiful race, and appeared to be dying with fright, At first, I thought it would merely amount to fear, but, in less than a fortnight fourteen children died. Then assuredly had our good "Red skins" the power which they seriously imagined belonged to their forefathers, of becoming, at will, so many quadrupeds, each one would have promptly taken four hoofs and the furcovering which the Montagnais eateem and value most. Finally, when it pleased to gold and gold alone, thinking nothing whatsoever of the happiness, even temporal, of our poor humanity, beneath whatever state it may be. For myself I am thoroughly convinced that those fortune hunters, called traders, whose sole religion is gold, far from being of any utility to our Indians, can only make them dishonest and hence more wretched. Therefore, I heartily approved, when my people, as bashful as the fox taken by a hen, would say to me angrily "The Bes people, as bashful as the fox taken by a hen, would say to me angrily "The Bes Icho" (Big Knives) name given by them to Americans and strangers in general except the French, whom they term "Boulay," i. e., those for whom the earth was, and the English, whom they called "The Ottine," i. e., inhabitants of stone houses. The Bes Icho are not worth a thought, they seek only to deceive us, so we bid them farewell, and without return.

aliar. It matters little, He asks neither marble nor gold. Only heart He seas, it is the God of Hearis. St. Treas, St. Jane Francis de Charld, the Christ, "I. e., inhabitant of done house, "I. e., inhabitant of constant of the house of the farewall, and without return. The 18th of Agunt, the Iodian finally decided to start for their summer hand takes to hereits. Frequent communions, communions of Reparation, visite to the Biseas Statum, and the Eighth of the Biseas Statum, and the Ei

aware of it, but when there is prospect of doing good to souls can the Oblate missionary hesitate. I embarked, happy, neath the guard of God, the 30th of September. I will not relate, My Lord, all the incidents of my journey, which was long, toilsome and dangerous. I will merely sketch rapidly some few particulars. The place I went to, called irra-tcherre, had never been visited by a missionary. Those who had gone furthest in this direction had stopped at the Company's fort, and five years ago I had the honor of accompanying your Lordship to this post. The indians of Irra-tcherre form a band of wanderers belonging to all the tribes of the Vicariate of Athabaska-MacKenzie,—hence they are not the best. They are not radically bad, but ignorant and brutal, living always far from the missionary. It was the desire to instruct them a little that made me undertake the journey to Irra-tcherre. The morning after our departure snow began to fall in great flakes. It was winter. Since then, we have not seen the ground. Your Lordship knows the country, as far as the Company's post, needless then to speak of it.

From this spot, the lake gets constantly more narrow. You might think it a great river were it less trouble. The approach of the lake is very difficult, because of the aware of it, but when there is prospect of doing good to souls can the Oblate missionary hesitate. I embarked, happy, neath the guard of God, the 30th of September. I will not relate, My Lord, all the incidents of my journey, which was long, toilsome and dangerous. I will merely sketch rapidly some few particulars. The place I went to, called Irra-tchere, had never been visited by a missionary. Those who had gone furthest in this direction had stopped at the Company's fort, and

From this spot, the lake gets constantly more narrow. You might think it a great river were it less trouble. The approach of the lake is very difficult, because of the enormous boulders that fringe the ahore far out into the waters. Here and there you perceive little islands of stone, the only places where the boat may find shelter in case of a storm. Except those little granite rocks, we meet but one large island, dotted with willows and aspin trees. The oars were thickly coated with ice, which it was necessary to break with axes from time to time. When we reached Irra-tcherre the fourteenth day after our axes from time to time. When we reached Irra-tcherre the fourteenth day after our departure, the anow was a foot and a half in depth. The rivers and little lakes formed a solid bridge of ice, upon which travellers and sleighs could pass without danger. The great lake alone was still open to navigation. Having only a canvass tent to guard me, trembling with cold (at least 20 degrees cent. grade) notwithstanding my wish to do more, I must fain be content with hearing confessions, conferring baptism and giving a little good advice to the flock (alas! almost lost) the greater part of whom I then saw for the first time. I remained three days with the Indians. My time was well employed and I hope my visit was of some

employed and I hope my visit was of some use to the poor Indians; at least they thanked me and begged that I might return again. I would willingly consent to do so. Whatever it might cost I would return again. I would willingly consent to do so. Whatever it might cost I would account that nothing, but it is too far and too difficult of access. The eve of my departure they gave a feast and a Montagnais dance. Of course I had to witness the latter, and be a guest at the former. The feast, if we may call it such, consisted of bolled bear's meat, and a few pots of flour in boiling water, which dish they term, as you know, Rababo. For sure, many a lady's poodle would have turned up its nose had it been present at the feast. As for me, My Lord, I avow that I emacked my lips like a true red skin. It is almost a scandal to

Lord, I avow that I smacked my lips like a true red skin. It is almost a scandal to speak of the dance, but what does your Lordehip think of a pastor assisting at it? Nothing, I am sure, because our Indians are very innocent. Your Lordship has doubtless time and again heard the frightful hurrahs of our Montagnais during their charivarl. But I doubt if you have ever witnessed the dance, and it is so pretty, that I take the liberty of saying a word of the one I was forced to be present at. Your Lordship has often seen a great flock of ducks beating the air with their wings and giving forth their Coin Coin. It is a perfect imitation. The dancers, as by an electric motion, extend violently their arms, slightly bending the legs, the feet scarcely move, all together utter ferocious shouts and this simultaneous howling is modestly dubbed by our

ous howling is modestly dubbed by our Indians "The National Song."

Indians "The National Song."

The 18th Oct. I took leave of the Indians at Irra-tcherre. The wind was favourable. We went under sail for two days and a night and reached a point called "Point of Rock," where the Montagnais were to await us. The cold was severe, and unfortunately wood was scarce. We had to go two miles for it and then carry it upon our shoulders to the camp. The Indians had not reached the place of meeting; they came only on the morrow far into the night. I at once began my work of baptisms and confessions. I was literally freezing. I caught a bad cold that confined me to my tent for several that confined me to my tent for several that confined me to my tent for several days. The 24th we pursued our way towards St. Joseph, and, thanks be to God, we arrived without very great difficulty. At noon, on the 28th, we were obliged to go to a little island and remain captives there until the waters of the facts formed an impresse hydrogen.

man!
Bad weather overtook him upon his

Bed weather overtook him upon his return. I had, however, advised him to return before dark, but he had not compiled. When he did return he lost his way and passed the night wandering over the lake, and he had his nose and ears frozen. At present he is about cured, but he will probably lose an ear. I presume he will ecarcely return.

As I told your Lordship previously, our house is real good, but, alsa! we are sadly in need of a chapel. Our divine Master is too poorly lodged, yet to build a chapel the means are wanting. We are poor here at St. Joseph, so poor that your Lordship on the occasion of his visit here declared us "Excessively poor." Mgr. Farrand does what he can to aid us, but his heart is larger than his purse. He cannot do all. I trust your Lordship upon his return will not forget us. In the past cannot do all. I trust your Lordship upon his return will not forget us. In the past you have given us many proofs of interest and we venture to hope that we will be under the obligation of even adding to this debt of gratitude. I must close this now too lengthy letter, yet I take the liberty, my Lord and Rev. Father, of making a request for my mission. I making a request for my mission. I would wish to have a kitchen stove. It is absolutely necessary. For want of it I lose considerable time at my cooking, and what cooking! If Your Lordship think it what cooking! If Your Lordsuip think it impossible to make us a present of one, and I avow I merit not this favor, I would beg of you to have one sent at all events, and we would enter it upon our requisition list. Could you also secure a watch for us. I would be ever so grateful. I recommend myself, my Lord and Reverrecommend myself, my Lord and Reverend Father, to your good prayers, begging that you will kindly pardon my rambling epistle, I subscribe myself in Jesus Christ,

Your Lordship's most humble and devoted son,
L. Dupire, Pt., O. M. I.

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