

THE OFFERTORY

Reverend E. B. Glover, O. S. B., in his series of papers, "At the Altar Steps," which he has contributed to the Monitor of San Francisco, calls attention to the greatly increased importance of the Offertory of the Mass over all that precedes and then continues: in former times as soon as the Creed was finished, all who had not been baptized, or were under a course of penance, or had not yet been admitted to communion, were ordered to leave the Church, for the remaining part of the Mass was considered too holy to allow any such person to be present at it. The Church has now changed her discipline, and she allows even the greatest of sinners to remain during the whole of the sacred rites, She does this out of compassion, hoping that the sight of her august mysteries may convert those hardened sinners who withstand every other motive. What is the use, dear Christians, which you make of this concession? Do you consider it a great privilege to be allowed to be present at it? Or do you not rather continue here without thinking at all about it, or even knowing that it is a more important part of the Mass than what is gone before? Oh! how would the Church in former days have wept to see her children so ignorant, or so regardless, of what ought to interest them so much! But let us proceed with our explanation.

After uncovering the chalice, and removing it from the center of the altar, the priest takes the unconsecrated bread, which we call the Host, placed upon the paten, and lifting it up to heaven, with his eyes also raised thither, offers it to Almighty God, and says this prayer than which nothing can certainly be more beautiful. "Receive, O Holy Father and eternal God, this unspiced Host, which I, Thy unworthy servant, offer to Thee, my true and living God, for my own innumerable sins, offenses and negligences, as well as for all faithful Christians, both living and dead, that it may avail both me and them unto life everlasting. Amen."

I have repeated the whole of this prayer, that no part of it might be lost upon you. What an interesting subject ought this to be to you, to see the priest, with hands lifted up to heaven, offering the Victim for you as well as himself, deploring his sins in a contrite heart, lest they should hinder the effect of his sacrifice—then praying that all the faithful, whether living or dead, may be benefitted by it! Surely there is no one either so ignorant or so inattentive, but seeing this he must be struck by it, his devotion must be roused, and he will offer himself to God, together with this sacrifice. He will weep over his offenses, that he may find acceptance and be admitted to share the fruits of this spotless Victim.

The priest then pours the wine, which is to be consecrated, into the chalice, and at the same time takes a small quantity of water with the wine. This is an ancient ceremony, and is done to represent the blood and water which flowed from our Saviour's side, when He was pierced with the lance upon the cross. The chalice is then offered up to the true and living God, in the same manner as the bread had been before. On this occasion, being about to bless these offerings, he bows down his head in a spirit of humility, then lifts up his hands to heaven, whence every blessing must come, and makes the sign of the cross upon them, and says, "Come, Thou Sanctifier, and bless this sacrifice, which is prepared for Thy holy name." See, dear Christians, how solemn is this entrance upon this Sacrifice! How calculated to impress you with sentiments of awe, respect, and veneration, if you entered into the spirit of what is then going forward! I have said before that an offering was an essential part of sacrifice; but it is not this offering which forms the essence of the Mass. For you will recollect that it is as yet nothing but bread and wine, and therefore is only of value from what it soon will be when changed by the words of consecration. Let not, however, this consideration lessen your devotion to this important part of the Mass. For you may and ought, even now, to enter into the true dispositions of a sacrifice. You may anticipate what will presently take place, and offer to the eternal Father His own beloved Son, Who will soon descend from heaven upon our altars, and occupy the place of the bread and wine, the appearances of which will then become empty symbols and forms without their substance. You may consider the victim as already present because the figures by which it is represented are actually there. The offering which you make to the Almighty must, therefore, be acceptable to Him, because it is His only Son, upon whom He always looks down with complacency—it is the Victim of infinite value—the Host without a spot or blemish—the Sacrifice which has supplanted every other that had been offered to God, and from which all the others derived all the efficacy which they possessed—the true Ransom of sin—the Lamb that was slain from the beginning of the world—it is the Holocaust which is perpetually burning upon the altar of God and is never consumed. I should never have finished were I to recite all the titles of dignity by which this Offering is distinguished. Let me conclude by observing, that it is the only offering which, in a proper

manner, is worthy of God—for it He condescends to hear our prayers, or look down upon any offerings of virtue or charity which we make to Him, it is chiefly because He is pleased to attribute some merit to them, which is derived from that fountain of merit, the sacrifice of our Saviour upon the cross.

See, then, and consider most attentively what an important offering you are making to God at this happy moment. Does it become you to be present at such a ceremony with tepidity, with thoughtlessness, with distracted or indecent friends? Can you expect to derive any benefit from attending in such a careless manner? Oh, no. The Almighty will indeed accept of the Victim for its own sake. Because it is always well pleasing to Him; and He will give His blessings likewise, but not to you who attend with dissipated minds; you are unworthy of them. You will return home empty, and perhaps not empty, but loaded with fresh guilt by a criminal attendance at Mass—while the happy few, and oh! my God, Thou alone knowest how many, but I fear too few, will return abounding in the blessings which all might derive from the sacred rites.

Strive, then, dear Christians, to enter into what I called the dispositions of a sacrifice. When you see the priest offering up the bread and wine, remember that it represents your Saviour offered upon the cross. Now, why was that sacrifice first offered, and why is it daily repeated? It was to atone for your sins. Unite then yourselves to your Saviour, excite in your breast that grief for sin which your Saviour felt for you when He expired upon the cross. For without such a feeling you can have no part in the sacrifice. Offer to God yourself together with your Saviour—sacrifice your passions, your pride—your anger, your lust, and everything else which is the cause of sin. Do this and you will indeed make Him a most acceptable offering—you will enter into the true dispositions of a sacrifice—and participate in the blessings which it is calculated to confer upon you.

THE SAVING OF THE BIBLE

Abbot Gasquet, head of the Commission charged with the revision of the Vulgate, arrived in New York last Monday. He, of course, had to run the gauntlet of newspaper reporters, who are always on hand to interview distinguished foreigners. The interviews with him published in the daily press will convey to thousands of non-Catholics information regarding the nature of the task to which Abbot Gasquet has been assigned by Pius X. He and his co-laborer are engaged in ransacking the great libraries of the world for material which will make the text of the Bible as perfect as it is possible to have it. Agents of the Commission over which Abbot Gasquet presides have been making searches in every public or private library possessing Bible manuscripts. Oxford University, the British Museum, the great German universities, the Bibliotheque Nationale of Paris, the great library of the Vatican, and other depositories of ancient manuscripts have contributed their quota to the vast accumulation of Biblical texts which constitute what may be called the raw material on which the Biblical Commission will work.

The labor entailed in gathering all these texts may be inferred from this extract from an interview with Abbot Gasquet which appears in the New York Tribune: "Pope Pius X. appointed the Commission of which I am the head in 1907, and we have been working steadily ever since in Rome. Our labors have been enormous, as we have made diligent search for all old copies of the Vulgate, and among other things have taken forty thousand photographs of these works." To the ordinary person, who has come to be known as the man in the street, the question suggests itself: why all this arduous labor? Isn't the Bible the Bible whether it is printed in Latin, Greek, Hebrew, English, or in any other language?

A condensed history of the Bible will answer this query of the man in the street. Up to the fourth century, or over a thousand years before printing was invented, all manuscript Bibles were in Greek and Hebrew. Even those who could read writing at that time, and they were comparatively few in number, had not access to the Word of God unless they happened to know Greek or Hebrew. At that time St. Jerome, a thoroughly competent scholar, determined to increase the number of the readers of the Bible, and he, therefore, translated it into the Latin or the vernacular of the time. Hence the name Vulgate. Others followed in St. Jerome's footsteps. Numerous Latin versions based on his were made.

We are so accustomed to associate authorship or editorship with the printing press that we are apt to forget the long and laborious process by which books came into existence at the time the first Bible was translated into Latin. Those who did the work often committed serious blunders in transcription. Some of them arbitrarily made alterations in accordance with either their philosophical yearnings or literary tastes. The consequence was that new versions differed in some respects from the first Latin translation.

In course of time St. Jerome's version of the Bible was lost to the world. Not a single copy of it survived. Among the various versions that circulated after this loss there

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was not one that was recognized by the Catholic Church as official. In the sixteenth century, about the time of the Council of Trent, it was proposed to prepare an official version of the Bible. But almost four hundred years have come and gone without this proposal being carried into effect. It was reserved for Pius X. to perform a task which is of the utmost importance.

The character of the work mapped out for the Commission the Holy Father summoned into existence six years ago is thus outlined by Abbot Gasquet in the interview from which we have already quoted: "We are striving, by comparing all existing versions, to obtain the version used by St. Jerome, which we feel was one of the greatest purity. This work will probably take many years, but it is a much needed work and one in which the whole Church and the world are interested." It would be a mistake to suppose that the work here referred to will end in producing a Bible on which the Catholic Church will place her official stamp of approval. The researches of Abbot Gasquet and his co-laborers are merely the preliminaries to the producing of an official version of the Bible.

We can form an estimate of what has been already accomplished, when it is stated that there are now ready for the press nearly five hundred folios of note-work and criticism. In addition to all this there are photographs extending over fifteen thousand feet. It is hardly necessary to say that all this entails a great expenditure of money. It is estimated that \$150,000 will have to be spent upon gathering the materials for an official version of the Bible.

Abbot Gasquet and those who are members of the Commission of which he is President, are living witnesses of the Church's solicitude for the preservation of the Bible in its purity. It was she who watched over it when barbaric hordes swept through Europe making a wreckage of existing social and political institutions. It was she that transmitted it from century to century by the labors of learned and pious monks who spent their lives in making copies of it. In our own days, when it is assailed by scoffers and unbelievers, it is she who only more holds her shields before it. To her, and to her only, are we indebted for the priceless treasure of the written Word of God. Had it not been for her watchful guardianship, that treasure would have been lost centuries before the inventor of the printing press was born. It will be to her that unborn generations will be indebted, as a result of the reigning Pontiff's initiative, for the most perfect version of the Bible in existence. It will be the latest service rendered to the book of books which long since would have been buried beneath the debris of ages, had not the Catholic Church stood between it and the devastating forces that wrought such havoc after the Roman Empire ceased to exist.—Freeman's Journal.

ORDINATION OF SIX PRIESTS

Tewksbury, Mass., Sept. 8, 1913

The annual retreat of the Oblate Fathers and Brothers of the Tewksbury novitiate was brought to a fitting close this morning when six young men pronounced their final vows as Oblates of Mary Immaculate. The little chapel presented a picture long to be remembered by those fortunate enough to be present. Particularly beautiful was the main altar, which with its profusion of cut flowers and candles and colored lights formed a charming background for the sublime ceremony. For eight years these six young Oblates have studied and prepared for the event of this morning. And as they knelt at the foot of the altar and before the uplifted Host pronounced their final vows of perpetual poverty, perpetual obedience, and perpetual chastity they saw the ambition of their lives realized and were invested with the livery of the Oblate order, the Oblate cross, scapular, and were given the book of rules.

Not were the joys of their oblation theirs alone. Parents, relatives and friends crowded the little chapel to its capacity to witness this sublime offering, than which none is greater

and none nobler. The Mass of oblation was celebrated by The Very Rev. T. Wade Smith, O. M. I., provincial of this province. At the gospel the celebrant depicted with inspiring words the life of a religious. It was a beautiful and touching tribute to the religious life a life that holds a secret charm of interior peace and happiness, which this world can neither give nor understand. The very reverend speaker dwelt upon the sacrifice that is demanded of a young man in giving up his life to religion. Contrasting the religious life with the life of the world he went on to say how the world has its reward for labor, but a reward which is but temporal and must inevitably be relinquished at death. Higher but nobler is the reward of the religious life, for every effort of the religious is a labor of love and is consequently sanctified and rewarded even in this life with a foretaste of that peace and happiness which will be his after death.

Those who pronounced their final vows were: Albert L. McElmott, O. M. I., of Lowell, Mass.; William F. Mahan, O. M. I., of Boston, Mass.; Louis J. Bachand, O. M. I., of Clyde, Kan.; D. Joseph Moriarty, O. M. I., of Newboro, Ont.; Henry R. Burns, O. M. I., of Everett, Mass.; Thomas F. O'Brien, O. M. I., of Buffalo, N. Y.

Six other young men pronounced vows for one year: M. F. English, O. M. I., of South Groveland, Mass.; Francis Curry, O. M. I., of North Chelmsford, Mass.; Aurelian Merrill, O. M. I., of Lawrence, Mass.; James B. McMartin, O. M. I., of Lowell; Francis Hill, O. M. I., of Buffalo, N. Y., and Francis Murphy, O. M. I., of Dorchester, Mass.

"NON-SECTARIAN" ORDERS

A guide for Catholics who are invited to join so-called "non-sectarian" orders may be found in this rule laid down by Archbishop Keane.

"The Catholic Church has declared that she considers those societies illicit and forbidden which unite their members for the purpose of conspiring against the State or Church; those which demand the observance of secrecy to such an extent that it must be maintained even before the rightful authority; those which exact an oath from their members or a promise of blind and absolute obedience; and lastly those which make use of a ritual and ceremonies that constitute them sects."

Commenting on this article in the Monitor, San Francisco, says: "The sectarian character of a society can be known from its ritual and from its teaching. A society is sectarian if it possesses a ritual that prescribes religious ceremonies not approved by the Catholic Church, such as the placing of the Bible on an altar within the lodge room, the saying of prayers or singing of hymns, the use of religious signs and symbols, or the performance of special funeral services. A society is also sectarian if its official teaching is opposed to the doctrine of the Catholic Church; for instance, if it holds that one religion is as good as another, that members are to learn their moral obligations from the lodge, that a man is all he ought to be if he practices such natural virtues as honesty, truthfulness, sobriety, and philanthropy, or that to lead a good life one does not need the supernatural helps provided by our Divine Lord."

False teaching such as is referred to in the above quotation may be found expressed or implied in the rituals of many of the orders that call themselves "non-sectarian." In fact Catholic members of such organizations, selected to speak to them and for them, on public occasions have been known to come perilously near voicing the very same opinions if they have not actually done so. With the Knights of Columbus and other Catholic orders now so widespread, there is very little need for any Catholic to join these "non-sectarian" organizations; but it is only too often observed that the members of Catholic fraternal orders are also members of that type of secret order that minimizes faith, says nothing about morals, and produces the "good fellow."—Sacred Heart Review.

RELICS OF THE SAVIOUR

ST. PETER'S HAS A PRECIOUS COLLECTION OF RELICS OF CHRIST AND THE APOSTLES

No place in the world ought to hold for Christians in general and Catholics in particular a greater attracting force to day than the city of Rome. The Holy Land, of course, has a charm and an atmosphere all its own. It is inspiring to traverse its sacred places, the memories of which should instill in the pilgrim stronger love for the Saviour.

Yet even the fortune of such a visit can hardly be more profitable than a personal viewing of the precious relics of the Saviour to be found in Rome. Among those in St. Peter's known as the Archbasilica of the Vatican, are the following:

The Wood of the True Cross, the Veil of St. Veronica, with the imprint of the Saviour's Face, the Lance which pierced the Side and Heart of Jesus, the Piece of the True Cross kept in a golden tripod which Constantine wore on his breast in peace and war, the Reliquary and Wood of the True Cross which the Emperor Justin gave to the Vatican Basilica.



two Thorns from the Holy Crown of our Lord, some of the manger and hay of the Stable of Bethlehem when Christ was born, a finger of St. Peter, the Holy Apostles Peter and Paul, some of the bones of St. Anne, a relic of St. Paul, the head of St. Andrew, the head of St. Luke, and many other relics of the Apostles, Martyrs, etc.

In addition the churches in the Eternal City are in possession of twenty-five of the Thorns from our Lord's Crown of Thorns.

WELCOMED HOME

Rev. Father McCabe, P. P., Maidstone diocese of London, was accorded a hearty reception upon his return from a trip to Europe in company with the Right Rev. Bishop of London. In addition to his own parishioners there were present many friends from a distance including Dr. W. C. Doyle, of Essex; E. J. O'Neill, reeve of Sandwich south; W. W. Kerr, reeve of Maidstone and Rev. Mr. Crawford, Presbyterian minister. Mr. John McAuliffe read an appropriate address and a purse of gold was presented on behalf of the congregation by Master John Walsh. Father McCabe made a feeling and suitable reply. Other speeches on the occasion were made by Rev. Mr. Crawford and the other gentlemen already mentioned, all expressing the highest regard for the respected and zealous pastor of Maidstone. The musical programme ended the very interesting function. Father McCabe was very much benefitted by this trip. It was a vacation that was much needed as constant hard work is the attribute of the parish priest of Maidstone. The publisher of the CATHOLIC RECORD wishes to join with his other friends in according him a hearty welcome.

OLD TIMES, OLD FRIENDS, OLD LOVE

There are no days like the good old days—
The days when you were youthful!
When humankind were pure of mind
And speech and deeds were truthful;
Before a love for sordid gold
Became man's ruling passion.
And before each dame and maid became
Slaves to the tyrant fashion.

There are no girls like the good old girls—
Against the world I'd stake 'em;
As buxom and smart and clean of heart
As the Lord knows how to make 'em!

They were rich in spirit and common sense,
A piety all supportin';
They could bake and brew, and had
taught school, too,
And they made the likeliest courtin'!

There are no boys like the good old boys—
When we were boys together!
When the grass was sweet to the bare brown feet
That dimpled the laughing heather;
When the peewee sung to the summer dawn
Of the bee in the willow clover,
Or down by the mill the whip-poor-will
Echoed his night song over.

There is no love like the good old love—
The love that mother gave us!
We are old, old men, yet we pine again
For that precious grace, God gave us!
So we dream and dream of the good old times
And our hearts grow tenderer
As those dear old dreams bring soothing gleams
Of heaven away off yonder.

—EUGENE FIELD

OBLATES OF MARY IMMACULATE
Thirty-six young men from Eastern Massachusetts left Boston, Sept. 4, for Buffalo, N. Y. They were part of the student-body of Holy Angels College of that city, a preparatory school conducted by the Oblates of Mary Immaculate for boys intending to become members of that missionary Order. The ages of the students ranged from fourteen to twenty years and the party made the trip accompanied by the Director of the Institution, Rev. C. J. McCarthy, O. M. I., and his assistant, Rev. D. McCullough, O. M. I.

A READER—We have not noticed anything about that circumstance in any of our exchanges. It would be difficult to trace it up as there is no place given. Nearly all these ridiculous stories are manufactured by bigots who have an insane hatred of the Catholic Church. Even if the story were true it only proves that until the end of the world individuals both in the Church and State will give scandal. The Beacon editor ought to be above publishing such matter. It is a tid bit for those who like that kind of literature. The publication of scandals gives some of the papers of our day a very bad reputation and parents should be very careful not to allow such publications in the home.

Singleness of purpose is not the same thing as strength of character.

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A man used to vicissitudes is not easily dejected.—Samuel Johnson.

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