

SHORT INSTRUCTIONS FOR LOW MASSES.

M. Y. Freeman's Journal. [Delivered by the Rev. James Donohoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.]

DEAR PEOPLE: In the last instruction we spoke about the figures of the Holy Eucharist in the Old Testament. On the present occasion we intend simply to follow the Gospel narrative of its Promise and Actual Institution. Before developing these two points, permit me to observe that there is no portion of the Church's teaching of more practical importance for the people to master, according to their capacities and opportunities, than the sacrament of which we are now treating.

On the other hand, nearly all the remarkable conversions of modern times have been brought about by studying this adorable mystery. Our Saviour would seem to have had this in view in promising and instituting the Holy Eucharist. He has taken care to state his doctrine as to leave absolutely no room for honest doubt. Open the sixth chapter of St. John and read. A short time before Our Saviour's death He found Himself surrounded by an immense multitude of people near the Sea of Galilee. Some came from curiosity, others in the hope of being cured of some ailment and others, because they loved to drink in those heavenly truths which fell from His lips.

Our Lord, knowing that these people had come a long journey from their homes, and that they were in need of food, performed for them the miracle of the multiplication of bread. With two fishes and five barley loaves He fed five thousand people. A few days later, this same multitude surrounded Our Saviour, expecting, no doubt, that He would perform some other miracle similar to the multiplication of the loaves. Our Saviour, seeing a good opportunity present of preparing the people for the institution of the Holy Eucharist, said: "Show me some sign from heaven in order that we may believe Thee, something similar to the one performed at the prayer of Moses, the manna that fell from heaven in the desert."

Our Saviour answering them, said: "I am the Bread of Life." The Jews began to murmur at Him, because He said Himself to be the Living Bread that came down from heaven. He answers them by repeating still more emphatically what He had already said: "I am the Living Bread which came down from heaven. If any man eat of this Bread he shall live forever, and the Bread that I will give you is My Flesh for the life of the world." Again the Jews murmured at His saying that He would give them His flesh to eat. I will conclude this point by quoting exactly Our Saviour's answer: "Amen, amen, I say unto you, except you eat the Flesh of the Son of Man and drink His Blood you shall not have life in you. He that eateth My Flesh and drinketh My Blood hath everlasting life and I will raise him up on the last day. For My Flesh is meat indeed and My Blood drink indeed. He that eateth My Flesh and drinketh My Blood abideth in Me and I in him. Many of those who listened to these words refused to believe. This saying is hard, they said, and who can hear it?" "After this," says St. John, "many of His disciples went back and walked no more with Him." Our Saviour, turning to the Apostles, said: "Will you also go away?" and Simon Peter, in the name of the twelve, made this reply: "Lord, to whom shall we go? Thou hast the words of eternal life. St. Luke thus describes the Last Supper: "And when the hour was come He sat down, and the twelve Apostles with Him. And He said to them: With desire have I desired to see this pasch with you before I suffer. For I say to you that from this time I will not eat of it, till it be fulfilled in the Kingdom of God. And taking bread, He gave thanks, and brake and gave to them, saying: This is My Body which is given for you. Do this for a commemoration of Me. In like manner the chalice also, after He had supped, saying: This is the Chalice, the new testament in My Blood, which shall be shed for you. My brethren, allow me to conclude briefly by simply saying that whoever does not believe in the Holy Eucharist cannot believe in Christ. Our Saviour promises a food far surpassing the heavenly manna, a food that would be a pledge of eternal life, a food that would be His own Body and Blood. At the last Supper He fulfilled this promise by changing bread and wine into His Body and Blood, and making the Apostles and their successors His ministers, with power to do what He himself had done at the Last Supper. He made provision for the continuance of this adorable sacrament in the Church till the end of time.

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PROTESTANT MISSIONS AND THEIR RESULTS. From the Indo-European Correspondent. The letter of Mr. W. S. Caine, M. P., containing his observations on the barrenness of Protestant Missions in Singapore and the Straits Settlements (from which we extracted the facts given in our "Stry Notes") seems to have created some sensation in England, and papers have been severely busy in discussing and accounting for the phenomenon by its causes.

TO US THE NEWS IS SOMEWHAT STALE. It is years since the barrenness of Protestant Missions, not only in the Straits, but all the world over, was exposed in the masterly review of the Christian Missions made by T. W. M. Marshall, and our personal acquaintance with men and things in this country has only been adding to the strong impressions we had received from the perusal of that book.

THE FAILURE is in fact so gross and so palpable that it has disheartened many a well wishing English official, who came to this country with a praiseworthy desire of doing something for the social and religious up-raising of the natives; and it has been our sad experience more than once to hear God-fearing and benevolent gentlemen, Protestants most of them, tell us that it was a great pity the Jesuits to devote their talents, health and life on such a mistaken course as to the conversion of the natives of this land; considering that the native converts have only shaken off the moral restraints of their former caste, without adopting any of the moral checks of their new creed, and have only added to their former vices the still more odious one of

UNBROUPOULOUS HYPOCRISY. No doubt we would not endorse to its full extent such a sweeping condemnation of the work done here by our separated brethren and set down all native Christians as irredeemable and confirmed villains—this was one of the expressions used—but the severity of the judgments we heard shows evidently that the aforesaid gentlemen had not been very favorably impressed by the success of the Protestant Missions—in Bengal, at least, for our personal experience is limited to it—and their unwillingness to employ Christian servants, on the score of their dishonesty, is another proof that they were in earnest about their opinions.

WE ARE IT ONLY AMONG EUROPEANS in that this unfavorable view is taken. In one of the railway stations, north of Calcutta, we were pointed to a native Protestant village, entirely established on Mission ground, kept up by Mission money, and, at intervals at least, supervised by a minister, native underlings being in charge the rest of the time. Well, we were told by some one who was able to vouch for what he said, that this village had become such a sink of iniquity that its name was synonymous with a place of infamy, and that among the neighboring Hindu hamlets, when a rogue had developed into such a bad character as to deserve to be cured and sent to the penitentiary, it was to Calcutta, and thence to this village, that he was sent to be cured. No such employer of agents ever dared to make such offers, nor would we if we did not know that we were making more than double this amount. Our large descriptive circulars explain our offer fully, and we are prepared to furnish a copy of employment who will send us three one cent stamps for postage. Send at once and we will return you a copy of our circular to work on the terms named in our extensive circulars, gratis.

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op, may stand in the way of our separated brethren in their attempts to make their converts feel as if they were all sheep of the same fold. Their doctrinal variations are also the great element of failure, wherever more than one sect work together.

But it would be a great mistake to suppose there is nothing but virtues and aptitudes on the one side and nothing but defects on the other. We have known more than one Protestant missionary, whom, being what he was, we could only wish had been one of ours. We knew one man in particular, who had left Germany having a land, when young, for the sole purpose of gaining souls to Christ, and who had worked for forty years with unremitting energy always in the same district. He had a small native congregation and a small school to which he devoted himself. He died at his post, true to the last; and his abiding sorrow on his death bed, as he expressed it to the good civil surgeon, who was his bosom friend, and who repeated it to us, with tears in his eyes, was that he could not truly say that he depended on the sincerity or constancy of

ANY ONE OF THE CONVERTS HE HAD MADE. We do not know who he was, but his work after his death, for we have not revisited the place, and we did not care to inquire; but here was a man that had got everything that was needed for success, so far at least as human means can go. One thing alone he lacked, which is sufficient by itself to explain success or reverse it, which can be found only on the side of truth, for God cannot work against Himself, and that thing is: grace. It is probably the last thing that our contemporaries will think of; but it is the only one that the Catholic missionary will depend upon.

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