SHORT INSTRUCTIONS FOR LOW MASSES.

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

XXXXX

HOLY ORDERS. DEAR PECPLE:—On last Sunday we spoke of the four Minor Orders. To day we sre going to speak of the Major or Sacred Orders, the first of which is that of subdeacon. In the early Church the of subdescop. In the early Church the effice of subdescop was very important. About the middle of the third century there were seven subdeacons at Rome The subdeacons acted as secretaries to the Bishops. Occasionally they were sent on missions of the very highest importance. The management of the Church temporalities was left largely in their hands. In the times of St. Gregory they administered St. Peter's patrimony in the provinces, made reports to the Pope, and sometimes assembled Coun-

The ordination of a subdeacon is a very imposing ceremony. The candi-date has an amice over his head. Its helmet shape denotes that henceforward he must be a warrior He is clothed in a white alb, denoting that he must be a white all, denoting that he must be perfectly pure. The cincture with which he is encircled symbolizes chastity. The tunic on his left arm denotes joy. In one hand he holds a lighted taper, in the other a maniple, the one denoting charity, the other labor.

"Think seriously," says the Bishop, You are still free and can pass to a sec-ular life, but if you receive this order you cannot change your decision. You must forever belong to God and serve Him. You must observe chastity and be always ready for the ministry of the Church. There is still time. Reflect." If the candidate decides to receive his order, he steps forward. Never did men take a step of such awiul im-portance. That one step places a guif between the candidate and the world, a gulf which never can be recrossed. He them and proceeds with the ordination. The instruments which the subdeacon uses at the solemn celebration of Mass are handed to him, namely, the chalice and paten empty, the cruets and a book containing the Epistles, whilst the Bishop says certain formulas prescribed in the Pontificate. When the book of the Epistles is handed to him the Bishop

and of the Son and of the Holy Ghost. The functions which the subdescon exercises are those with which you are familiar by seeing him assist at Solemn High Mess. The obligations he contracts are perpetual chastity, the daily recitation of the Divine Office, and con-

and have the power of reading them in the Church of God both for the living

and the dead, in the name of the Father

"Receive the book of the Epistles,

formity in dress to the diocesean rule.

The office of the deacon, which ranks The effice of the deacon, which ranks second smorg the Sacred Orders, is clearly indicated in the exhortation addressed to them by the Bishop on the occasion of their ordination: "As you are about to be promoted to the Sacred Order of the Deaconate, reflect maturely on the compact, dispity in the Church on the eminent dignity in the Church you aspire to, for it is the office of the deacon to satisf at the altar, to baptize, and to preach. In the Old Law, God chose the tribe of Levi, in order to con fide to it the guardianship of the Taber-nacle and the racred ministry of His worship. The dignity with which He bonored it was so great that nobody

The Greek word for deacon signifies servant. It was given to the deacons of the Old Law because their effice was to serve the high priest. It is given to the deacons of the poet's brain; and he is nothing like so beneficent a ghost as is the noise of some old families, or in farmost unprincipled ghost—has come from the poet's brain; and he is nothing like so beneficent a ghost as is the noises of some old families, or in farmost unprincipled ghost—has come from the poet's brain; and he is nothing like byteries and priories, conversions of particular to the deacons of the poet's brain; and he is nothing like the noises of some old families, or in farmost unprincipled ghost—has come from the poet's brain; and he is no houses of some old families, or in farmost unprincipled ghost—has come from the poet's brain; and he is no houses of some old families, or in farmost unprincipled ghost—has come from the poet's brain; and he is no houses of some old families, or in farmost unprincipled ghost—has come from the poet's brain; and he is nothing like the houses of some old families, or in farmost unprincipled ghost—has come from the poet's brain; and he is nothing like the houses of some old families, or in farmost unprincipled ghost—has come from the poet's brain; and he is nothing like the houses of some old families, or in farmost unprincipled ghost—has come from the poet's brain; and he is nothing like the houses of some old families, or in farmost unprincipled ghost—has come from the poet's brain the houses of some old families, or in farmost unprincipled ghost—has come from the houses of some old families, or in farmost unprincipled ghost—has come from the house of some old families, or in farmost unprincipled ghost—has come from the high principled ghost—has come from the high p serve the high priest. It is given to the descons of the New Dispensation because because their office is to serve the priest and Bishop. The deacon is the highest in rank of all those who serve the priest. As the Levites were chosen by God for the ministry of the altar, so, in the New Law, the descons sie chosen for a similar purpose. They are prepared for their duties by the reception of the sacrament of Holy Orders. The ordination of a deacon has all the essentials of a sacrament. ment. There is a sensible sign, for deacons are ordained, and have always been ordained, by the same sensible sign with which the seven first deacons mentioned in the Acts of the Apostles mentioned in the acts of the Apostes were ordained, namely, the imposition of hands. This sensible sign confers grace. The Fathers of the Church, St. St. John Chrysostom, St. Denis, St. Jerome, and many others, besides several Councils, and the form used in conferring the sacrament, according to various rites and rituals, show that grace is conferred. The dignity and difficulty of the ministry confided to the deacon require the special assistance of Divice grace, which is conferred by ordination. "Whenever," says St. Thomas, "sny power is divinely conferred upon any person, congruous help is given for the exercise of that power." St. Augustine, St. Ambrose, and St. Isidore rank deaconship next to the priesthood and Episcopate in importance. The latter saint says: "Levites present the oblations on the altar, arrange the Table of the Lord and open the Ark of the Testa."

St. Catherine of Genoa wites, "knowing therefore how grevious is any obstacle which hinders blotted out forever, yet it will burst forth and cause ignorant persons to imagine it is blotted out forever, yet it will burst forth and cause ignorant persons to imagine it is blotted out forever, yet it will burst forth and cause ignorant persons to imagine it is

High Mass.

I will conclude by quoting the request which St. Laurence, the deacon, made of Pope St. Sixtus who was about to be led to martyrdom: "Put me to the trial in order to see if you have chosen a worthy minister to whom to confide the the dispensation of the blood of the Saviour, You never offered sacrifice without your minister. Will he who took part with you in the mystery of the precious B'ood refuse to mingle his thood with yours? Are you not afraid that whilst your courses is admired your

C. Burnand of the London "Punch" in the "Month."

In his interesting and charmingly written book, "Jewels of the Mass," the indefatigable Mr. Percy Fitzgerald has this passage :

"Our own great poet who has touched all things, and the Catholic mysteries above all, with an unerring knowledge that is almost inspired, has left the best and most piteous image of the poor purgatorial soul and its suffering (p. 62)" And then he gives an extract from the

speech of the Ghost in Hamlet. quently have I beard this passage adduced as a proof that Shakespeare held the Catholic doctrine of Purgatory, and that he meant to exhibit the "poor, Ghost" as coming thence for awhile, and, at cock-crow, returning thither. What with the upheaval of the Reformation and the revival of the sanciary. The Bishop blesses to the whole court of Heaven for him. The Bishop blesses tion and pagan legend sufficient to provide Shakespeare with the material for creating the Ghost of Hamlet's father. The Ghost makes use of the ancient Catholic words "unhousel'd," "un-snealed," and describes his murder to

"No reckoning made, but sent to my ac With all my imperfections on my head." Also he informs his son how he is bound

'Till the foul crimes, done in my days of Are burnt and purged away.

But though this is consistent with a part of the true doctrine of Purgatorial suffering, yet the Ghost himself is rather a "goblin damned" than a "spirit of health," for the souls in Purgatory are joyfully suffering as being sure of heaven at the end; and most certainly no soul in Purgatory, even if permitted to revisit "the glimpses of the moon"—and some souls (as I remember reading in a Saint's life, though I cannot just now give chapter and verse for my authority) suffer portion of their Purgatory after death in particular spot on earth—no soul in Purgatory could possibly cherish a thought of revenge, nor be permitted to return to earth in order to incite any one to compair any other to the compain to the compaint of the compaint one to commit murder. And this, be it remembered, is the sole object of the Ghost appearing to Hamlet. He says:

Avenge my foul and most unnatural mur-

the poets to tain; and he is nothing like so beneficent a ghost as is the melan-choly shade of Caesar who, emerging from the same fertile headquarters, and remorselessly unforgiving ghost of Hamlet's father. Hamlet's father is "fasting in fires" like Dante's brother in law, Forese Donati, who, suffering among the gluttonous, utters no words of ven geance against the cooks who had assisted him to the grave of the gourmand The Ghost of Hamlet's father is a malev. The Gnost of Hamlet's father is a malevolent spirit; he suited Shakespeare's purpose, and pleased a contemporary English audience, which wasn't quite clear as to what it believed on any subject, let alone the state of a soul immediately after death, neither bad enough or Hell nor good enough for Heaven,
That Shakespeare touched up his
Ghost with what he had heard of "pur-

Episcopate in importance. The latter saint says: "Levices present the oblations on the altar, arrange the Table of the Lord, and open the Ark of the Testament. These ministers should not be contaminated. Their chastity should be resplendent. Let such deacons be ordained, as St. Paul clearly states in his letter to Timothy." Since, then, the external sign used in the ordination of deacons confers grace, it must be an institution of Christ.

The fices of the deacon are to present the bread and wine to the priest entry by the bruming the communicants. The extraordinary cases he can teuch immediately the Body of Christ. In case of necessity he can give the viaricum to the dying if no priest is at hand. In the absence, or by

the commission of the priest, he can solemnly baptise and preach the Word of God when the Bishop has so ordered. He also sings the Gospel at Solemn High Mass.

I will conclude by questing the request to ask Hamlet to have Masses said for to ask Hamlet to have Masses said for the repose of his soul. Of course I am aware that he could not consistently, have seked for a Mass and a murder in the same breath. He does not, indeed, bid Hamlet "remember" him, but the meaning of this is as clear as that of the meaning of this is as clear as that of the blood with yours? Are you not arraid that whilst your courage is admired your yourself with crime and despatched your discerrment may be blamed? It is by discerrment may be blamed? It is by uncle to ____well, to another place!" But their disciples rather than by their own had he been from Purgatory, a hopefully powers that many virtuous and illustrious persons have triumphed. Oh, Father, let your son be a witness of your virtue. Offer up him who has been have Masses said for the repose of my brought up by your care, in order that

CATHOLIC OUTPOSTS IN ENGLAND.

From the Catholic Weekly Register. From the Catholic Weekly Register.

To win back what was lost is the present object of our warfare. The "Papal aggresion" was the planting of the Papal standard in the midst of a hostile nation, which was roused to judignation at finding the hemmed-in Catholics taking the offensive and daring to become the aggressors. Hitherto the Papist was thought to be generously treated if he were alwayed e generously treated if he were allowed exist this side of the seas. As to his resuming to take arms for the recovery idea. He was a prisoner, and if his prison fare were made a little better and his exercise extended a little beyond the old narrow limits, that was all he could on the little beyond the old narrow limits, that was all he could be could b exercise extended a little beyond the old narrow limits, that was all he could expect from the generous Birtish public. He might hold intercourse with his fellow prisoners and go to chapel along with them, but he must be tabooed from the society of all respectable persons, he must be shut out from all responsible positions, he must never pollute the sweet waters of Protestant simplicity with the poison of his Popish principles. But the Catholic faith which is the sum of these principles his Popish principles. But the Catholic faith which is the sum of these principles is, like its divine Author, sempers agens— it cannot be idle; it is the brain of the Church, which must slways be at work. Gaze give it scope and it must spread. Remove the dam, and the river, no longer off of some of the scanly resources, and a confined, will overflow and carry all beonfined, will overflow and carry all before it, Thus it has been with what Protestants

call Popery. The barriers which thut it in have been removed and its fertilizing od is overflowing the land. Fill up the chink and crevice, barriade the door and swindow, heap up dams of rubbish! All declares she is bound to have a new window, heap up dams of rubbish! All to no purpose; the flood will penetrate sooner or later and carry off this and that of your treasures and bear them whither you would not. It is no use crying No Popery! now. It is too late for that You cannot help having it; here it is in your midst, and you cannot get rid of it. Popery is as much part and parcel of Eogland's every day life now as any of the land's every day life now as any of the lives; but Dr. Pierce's Favorite Prescriptives. cannot help having it; here it is in your midst, and you cannot get rid of it. Popery is as much part and parcel of Eogliand's every day life now as any of the other numerous boons which were unknown to our fathers seventy years ago. They, poor things, would never have They, poor things, would never have believed it had you not told them of the believed it had you not told them of the possibility of resching Edinburgh from Lendon in eight hours, or that for sixpence the city man at his office could send word and order dinner at the Grand Hatel Bulaton and he sitting down to could perform these secred functions unless he belonged to that tribe, which merited to be called the Tribe of the Lord on account of its privilege. It is from this tribe that you have received both the name and the functions of Levites."

And he goes on, perfectly alive to the heinousness of murder in the abstract:

Murder most foul as in the best it is, But this most foul, strange and unnatural. Yet these are every day occurrences in our time. So would they have deemed it impossible that Popery should ever rear its head in England again. Chapters there might be here and there in stances the most "extenusting," is a crime "most foul," that it and enjoying it in an hour-and-a half occurrences in our time. So would they have deemed it impossible that Popery should ever rear its head in England again. Chapters there might be here and there in the formation of the old Law because their contents of the proper in the abstract in the derivation of the perfectly alive to the heinousness of murder in the abstract in the derivation, and be sitting down to the and enjoying it in an hour-and-a half occurrences in our time. So would they have deemed it impossible that Popery should ever rear its head in England again. Chapters the content of the old in the obstract in t Hotel, Brighton, and be sitting down and aboots, coneges and schools, pres-byteries and priories, conversions of par-sons and peers, besides thousands from the rank and file, why, great great grand-father would have thought you mad for from the same fertile headquarters, announces himself to Brutus as "his evil spirit," and solemnly warns his assassin that their next meeting will be at Philippi, when Brutus will come to him, not he to Brutus. And, by the way, this brief but awful apparition is a far grander conception than the communicative, loquacious, and remorselessly unforgiving ghost of Hamlet's father. Hamlet's father is "fasting in fires" like Dante's brother in the thought you mad for even suggesting such possibilities, and would have shut you up with the solemn assertion: "Popery is dead, sir; mark my word, Popery is dead, sir may have to be hidden away for a time, but that does not mean it has gone out, though g-g-g-papa thought so. Poor Latimer, whose mode of death we regret, is recorded to have said to his fellowsufferer at the stake: "We shall this day light such a capilla by Gold's green in light such a candle, by God's grace, in Eugland, as I trust shall never be put out." Whether he and Ridley were honest in their Protestantism, as Cran-mer certainly was not in anything, we will not stop to consider, but this is cer-tain, that a candle which was lighted only by men, and only three hundred years ago, in spite of their boose. That Shakespeare touched up his Ghost with what he had heard of "purgatorial fires" is as evident as that the Ghost's sentiments would be more in because with these of a page protection.

own in the big cities; the standard of the faith is firmly planted, the ground is won and fortified, and opposition makes comparatively little impression. In the towns, too, the principle of "five and let live" has taken hold, and Catholics are allowed has taken hold, and Catholics are allowed to carn their daily bread, and worship according to their conscierces, without any vehement molestation. The streets of the city are too crowded for one to inquire about another. The people who live at No. 12 are as ignorant perhaps concerning the inmates of No. 11 and No. 13 as iff No. 11 was a bungglow in India and No. 13 a shanty in Texas. Old Mrs. Hamdrum, who reads a chanter every night drum, who reads a chapter every night, and believes the Pope to be Antichrist, may be living next door to the carristan of the pro cathedral, who is up to his eyes Father, let your son be a witness of your virtue. Offer up him who has been brought up by your care, in order that you may be worthily accompanied in your last and glorious combat."

SHAKESPEARE ON PURGATORY.

A GREAT HOICH-POTCH OF GOBLINISM AND CATHOLIC TRADITION—A NOTE ABOUT THE GHOST IN "HAMLET."

my son, remember me before the altar, have may be for the repose of my soul. Let me taste the consolation of a place of refreehment, light and peace. Warn your mother and uncle of the awful peril they stand in. Implore her, and him through her, to repent before it is too late." Had Shakespeare clearly comprehended the true doctrine of Purgatory he could not have given us the ghost of a Catholic coming back to earth on a devilish errand.

F. C. B. more or less with impunity, and the Catholic warrior finds the brunt of the battle broken by the cover of religious battle broken by the cover of religious indifference, no time to think of my neighbor, hurry scurry, every man for-himself, and such like hedges and hillocks which dot the field of battle at every

point where populations are large.

But in the country districts, small towns and smaller villages, it is war in the open, and proportionately harder to carry on. Here the little Catholic band is isolated Here the little Catholic band is isolated and cut off from the main army. Country missions are the outposts of the campaign and partake of the dangers outposts are exposed to.

Catholics there are a little company, cut and court by themselves.

loss of so much sympathy and co opera

Silk Dresses and New Bonnets. "I haven't had a silk dress since I was married, nor a new bonnet for three sea ion will cure when all other compounds fail. It is the only medicine for women sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully availed out for manufacturers. ully carried out for many years.

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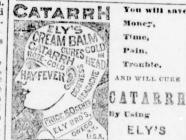
Dyspepsia and torpid liver, and has been greatly benefited." A Confirmed Dyspeptio.

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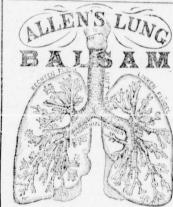


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