

The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

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The Worship of Sacrifice.

On Sunday evening last the Rev. Dr. Treacy delivered the following lecture in St. Michael's Cathedral on the "Worship of Sacrifice." This is one of a series of discourses on the Commandments preached by Fathers Ryan and Treacy:

"I am the Lord thy God, thou shalt not have a strange god before Me."

When, far away from the anxious cares and tumultuous passions of human life, we contemplate in silence and alone the wondrous and ever varying glories of nature—the heavens

countless starry worlds, the earth robed in its giant forests, lofty mountains and fertile valleys; when we listen to the roll of the thunder as it crashes through the air amid dices away in fitful murmurs in the distant horizon where we gaze upon the vast expanse of water, now shimmering in the sunlight like a mass of crystal, now tossing its angry billows as if in defiance to the power

of these wondrous powers of Nature our thoughts go to Him who directs and controls them, our souls are filled with awe and admiration for the great works of His hands, and, falling on our knees, we raise our hearts to the great Creator and offer Him the unalloyed homage of our worship and admiration. This is the natural duty which every creature learns from Nature herself. It is a duty which is impressed upon us by the First Commandment of the Decalogue: "I am the Lord thy God, thou shalt not have strange gods before Me." Almighty God not only demands the worship of His creatures, but He has specified and determined the particular form of worship that man has no choice but to accept of. He no longer free to institute other forms of worship, much less to embrace any other religion but that which God has established. According to the Scriptures God worshipped by faith, hope and charity. We believe His Divine Word, though it surpasses the limits of human understanding. We hope for the eternal reward He has promised us, though it exceeds the wildest flight of human imagination, and we love Him above and before all creatures, although we have never contemplated with corporeal eyes the mysterious beauty of His divine nature.

"Ye that fear the Lord believe that He will reward you, and you reward shall come to you in Him and your shall come to you for your delight; ye that fear the Lord love Him and your hearts shall be enlightened." (Eccles.)

God by acts of Faith, Hope and Charity, by which we recognize that He contains pre-eminently all the perfections of truth and goodness and beauty which are found in creatures, we must also acknowledge by other distinct acts of worship, that He is the Creator of Heaven and earth, the Supreme Master of life and death, Who holds absolute dominion over all things, and upon Whose bounty all things depend for life and existence. It is the duty of religion to know how to fulfill of religion and to know how to fulfill of religion. Religion may be considered as a virtue or as a system. As a virtue, religion is a moral habit that disposes man to his duty towards God with alacrity and cheerfulness. As a system, religion may be described as the science which teaches us our theoretical and practical duties to the Creator. In other words religion is a divine science which teaches us how we must practice to serve God and obtain eternal salvation. God created the world for a two-fold purpose, viz: for His own honor and glory and for man's salvation. Both these objects are attained by these purposes are accomplished by the means of the religion which He has established. The first object of religion is to give suitable worship to the Creator, the second is to effect the salvation of the creature. As God has established the religion in which He must be worshipped, so also He has determined the different acts of religion by which that worship is expressed. According to the Holy Scriptures the acts of religion are two-fold, interior and exterior, formed in the heart and manifested in our conduct. For, as man is composed of soul and body it follows that his worship in order to be perfect must include both interior and exterior acts of adoration. This is the exterior act of the words of our Blessed Lord to the Samaritan woman: "True worshippers adore Him in spirit and in truth." That is to say we must worship God not only by our interior thoughts that is by the heart, but we must also worship Him in truth, that is, in a way that is accommodated to human nature which expresses by exterior actions the hidden worship of the soul. The interior acts of religion are prayer, hope and devotion, and the exterior acts are adoration, vows and sacrifice. We worship God internally in our hearts by the offering of prayer, by which we acknowledge that God is the author and dispenser of all graces, from Whom alone we must seek the good we can hope for in time or eternity. But we worship God not only internally, but also exteriorly by the religious offering of sacrifice. A sacrifice is the first and most necessary act of religion, whereby we acknowledge God's supreme dominion over us and our total dependence on Him. It is the offering made to God of some sensible, tangible object,

with the real or mystic destruction of that object to signify that God is the Supreme Lord of Life and Death. We honor God not only by believing Him, by hoping in Him, and by loving Him, but we honor Him much more when we acknowledge by the offering of sacrifice that He is the Creator and Lord of all, from Whose hands we have received all that we have and all that we are. The greatest gift that the sacrifice can offer Almighty God is the sacrifice of His life. That is the most precious, the most valuable gift in His possession. But as man is not permitted to sacrifice his own life as an offering to God, it is necessary that he should offer a substitute to pass, according to the law of God, as a substitute for his own life, to signify that everything he has, even to his very life, is completely in the hands of God. This is the meaning of the words of Ovid, the poet:

"This heart, oh God, I offer for my own."

This I offer instead of my own body.

This soul I give Thee as a substitute for my soul."

To offer one's life, either really or vicariously, was certainly the highest act of worship that man could offer to God, for, thereby he acknowledged that God was the Supreme Lord of Life and Death, from Whom, as from a bountiful source, all life comes and to Whom all life returns. According to Scriptural history, there were three kinds of sacrifice offered to God, the holocaust, the Peace-offering and the Sin-offering. These three kinds of sacrifice correspond to the three religious acts of worship, viz., adoration, expiation and thanksgiving. In the holocaust the victim was completely destroyed to signify man's entire dependence on God, both for being and preservation in being. The sacrifice of peace was offered to thank God for past graces and favors, and to implore Him for future blessings. The sacrifice of expiation was offered to propitiate God's offended justice, which was aroused by sin. Thus the three essential acts of religious worship—adoration, expiation and thanksgiving—are included and expressed in the offering of sacrifice.

What the source of the sacrifice is, we must look at the question from a historical or a theological standpoint, we must come to the necessary conclusion that sacrifice is indispensable to the religious worship of the True God.

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try—are still endeavoring to worship the God of their forefathers in temples where there are no altars, with priests who have no sacrifice. In breaking away from the Catholic Church men not only separate themselves from the true center of Christian unity and authority, but they sever the very bonds that bind them to the most cherished traditions of the human race. This is exemplified in the doctrine of sacrifice. If we go back to the most remote periods of ancient history, we can trace the records of the nations that are gone, we shall find that all without exception have considered the offering of sacrifice as the highest religious worship, the most supreme act of adoration that they could offer to their gods. Abel offered the firstlings of his flock, and Cain offered the first fruits of the earth. And when Noah and his family were rescued from the destroying deluge, their first act was to erect an altar and offer holocausts of thanksgiving to Almighty God. From the patriarchal days to the Mosiac period sacrifice constituted the principal act of worship for the descendants of Abraham. It was not until the coming of the Messiah, who offered Himself as a sacrifice to God, that the law of sacrifice was completely destroyed. In the New Testament, however, the holocaust is not entirely abolished, but it is reduced to a symbolic and commemorative act, both for being and preservation in being. The sacrifice of peace was offered to thank God for past graces and favors, and to implore Him for future blessings. The sacrifice of expiation was offered to propitiate God's offended justice, which was aroused by sin. Thus the three essential acts of religious worship—adoration, expiation and thanksgiving—are included and expressed in the offering of sacrifice.

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creatures than the worship and offering in which His only begotten Son is both priest and victim? Thus through the long centuries of the past the sacrifice of the Mass has descended to us as the natural and legitimate outcome of human belief, and the most perfect form of religious worship that man can offer to Almighty God.

The Catholic Truth Society and Mr. S. H. Blake.

DEAR SIR—It seems to me that, in view of recent events, the sentiment of every Catholic should be one of thankfulness to the St. Michael's Catholic Truth Society for the noble work they have performed in depriving from the pulpit of the Cathedral, through the effective aid of the Rev. Father Ryan, the malicious statements of Mr. S. H. Blake in regard to the position of the Church in matters of religion. The Rev. Father's eloquent sermon, combined with the valuable statistics given, have proven of great value in showing the truth as it is in regard to this question. The slander uttered is perhaps the most vile and malicious of all that have been uttered, which are used by the calculators of the Church, and therefore the calm and forcible refutation by the Rector of St. Michael's Cathedral ought to silence the most important persons in this parish for some time at least. Now let St. Michael's Branch complete its work by having this sermon published in pamphlet form and distributed throughout the city so that Catholics may have it in their hands for future use as a means of utterly disproving this slander wherever and whenever it may appear.

The Catholic Truth Society in Toronto, through its different branches, has done and is doing a great work, and it deserves the hearty co-operation and assistance of all our Catholic people; and it is to be most earnestly desired that they will continue this important work, and follow up every calumniator of the Church—prove their statements to be baseless and false, and in this way aid in preparing the hearts of men for the reception of the true faith.

In conclusion, may I be allowed to offer a suggestion that, if acted upon, will enlarge the scope of action of the Catholic Truth Society, and will further the barriers that exist in this benighted town. The visit of the noted Catholic writer, Marion Crawford, to our city, and the vast number of non-Catholics who paid his genius the tribute of a visit in breaking down still further the barriers that exist in this benighted town. The visit of the noted Catholic writer, Marion Crawford, to our city, and the vast number of non-Catholics who paid his genius the tribute of a visit in breaking down still further the barriers that exist in this benighted town.

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THE KING IS DEAD! LONG LIVE THE KING

WRITTEN FOR THE REGISTER.

The shadow of a new election, by the law of coming events, has been upon us for the last year, and now we are getting time the fate-laden day shall have passed, like so many before it, and a change, whether great or small, substantial or merely in the accidents, will have taken place. "Where shall we be at" then, is about the next question that presents itself, but we do not intend to touch it. We know nothing about it, and even if we did, as a non-partizan organ our duty as well as inclination lead in another direction.

No citizen can or ought to be indifferent to what is passing. An election is a great event. There is, of course, plenty of lumber in and about it, and doubtless other features open to criticism, or even condemnation; but these are only accidents disfiguring the outside more or less, while leaving the substance untouched.

A free people coming together to consult about their own liberties and interests, and determining into whose hands these shall be entrusted for the next four years, is a grand sight. Can you mention anything grander without going above this earth? The poets make much of the sublimity of battles, and DIsraeli held that the most showy and taking of all spectacles was a rightly organized procession; but how can either of these things compare in dignity and true splendor with these scenes wherein the strong men of the nation unite their wisdom to devise and club their votes to perpetuate the best schemes for securing to every man the right to "life, liberty and the pursuit of happiness." And I really think this is about the object of all these meetings, and speech makings, and canvassings which precede an election.

The din and dust of the battle, hidden from the casual on-looker, the serious, earnest eye of the fighting soldier. But serious and earnest it is, because the face of a man who feels he has a noble work to perform, and wants to do it nobly.

A few professing politics for what there is in it, a little bribery, some lying and calumny, and here and there an instance of drunkenness; these and the like of them, though deplorable, are, I suppose, inevitable, and really do far less harm than is thought. At all events they are powerless to change the character of the nation's act in an election by making it less than the very grandest within the compass of nature.

This being the state of the case, there is little need in saying that every voter who elects a candidate for public office, into his hands, for at least this day, ought to rise to the dignity of the occasion, put on his fullest manhood, and declare against the furtherance of a plot, a "Free and independent" vote, these are the ennobling words in which the politicians address you. Prove how well you deserve this description by using the largest freedom of tongue in saying that you are a free voter, and next by sternly resisting all inducements held out to make you vote otherwise than as conscience prompts. At all times a vote is of course, rather a civil than a religious act, but who can draw the line between them when the elector is at once a member of both societies, the Church and the State, and who was a voter, in a way who feels that the ideal condition is present when the sincere patriot asks the guidance of heaven in the discharge of his duties of citizenship? Even this, the most arduous, the most important, the most delicate of all the duties of the citizen, will admit of narrowness, will admit of being contented that every vote should be secured, and it can be secured only by being conscientious.

This admitted, the task of doing our duty as electors is very much lightened. For no man can conscientiously vote for a knave or traitor, for one who has no other motive than his own or his friend's advancement; or whose mind is so narrow and bigoted that his presence at the poll is but a necessary evil to keep up old feuds and perpetuate divisions where unity is needed.

No matter to what party such candidates belong they are unworthy of any honest man's vote. Let making which is the providing of justice for all; as well beyond them, as much out of their line as dancing to a man who has no feet. Leave such as these severely at home. There they may learn to outgrow their narrowness as all events, can do less harm.

Artemus Ward advised Lincoln to create a cabinet of show-men and to ground that they were honest men and honest nobody will dispute its high merit. But the value of the second qualification is not so obvious. I suppose the humorist was having a bit at that class of men—common enough about election time—when some politician con-

sists not in a knowledge of the state of the country, or anxious about its welfare, or anything else that could be called patriotic, but rather a low and not very scrupulous cunning in dealing with the passions and prejudices of the least instructed voters. Politicians of this stripe are a great nuisance and do mischief in the hope. With little if any religion of their own, they are tremendously concerned about the low principles and unreligious character of the "other side." They drag in sacred names and actions into a kind of incongruous sanctity in the hope that they will act up to a good thumping job, about what the Pope on one side, or the Orangemen on the other, have done or are going to do, and spread it broadcast amongst the masses in the hope—fortunately not always disappointed—that the angry prejudices thus excited will override reason and conscience and change the vote.

The lion hunts openly for his prey, cowardly jackals growl and snarl around and behind him, waiting for the offal of the feast; and so the honest candidate seeks the good of his country, the low politician in the lookout for spoil, and the masses, both sides, are to gorge and put him to sleep. Then we should have some peace.

We have not, of course, one word to say upon the purely party aspects of the coming contest. That question will be broached quite sufficiently upon the platform, and we have confidence enough in the good sense and general intelligence of the people to be quite sure they are able to settle that matter for themselves. There are arguments and arguments of both sides, and the canvass will, no doubt, bring these out in fullness, leaving to the elector only the duty of weighing them as fairly as he can, and then, like a man and a patriot, without bias or favor, infidelity or bribe, casting his vote for the man and the party he believes to be best.

This will make the election all that every lover of his country would wish to be, an intelligent and a noble and a solemn discharge of one of the highest duties of freemen.

There is a temptation to add here just a word about ourselves in the matter of the contest. For good or for evil we are not out of the political arena. Some of us are Conservatives, some are Reformers. Let us do our work in the election on these lines, and be as large-minded towards our own differences as we are in relation to the differences of a like and unlike political party.