

THE MASS.

Is the Sacrifice of the Mass of Human or of Divine Institution.

On a vacation trip to Niagara last fall my companion who was a Protestant, and myself, having feasted our eyes and ears on the sublime beauty and majesty of the Falls, took steamer at Lewistown, about noon on Saturday for Ogdensburg. During the day we remained on deck, enjoying the breeze and the scenery of land, and lake, and sky. As evening shed its shadows over all, and the sunset crimson faded into night, we watched the stars as they came out, stealthily as it were, one by one, to see their bright faces in the mirror of the transparent waters of Ontario. The chill of the night air, however, soon forced us to retire to the saloon. The following conversation was overheard by my asking the captain this question: "Captain, is there a Catholic Church in Ogdensburg?"

"Yes; two. But I don't know at what hour service is held."

"Surely," said my traveling companion, "you don't mean to attend worship tomorrow, and to leave me here all alone in the blues?"

"I must hear mass if I have to. If you like, you can come with me."

"Thank you; I don't care to attend service in the morning; but if you wish, I will go in the evening. Cannot you be content for one Sunday to worship under the canopy of heaven, in a temple not built by human hands?"

"But," I said, "I am bound by a precept of my Church to attend Mass tomorrow morning, if I had no reasonable excuse for absenting myself."

"But it is too inconvenient," remonstrated my friend. "Moreover I do not see why you may not adore God as well on board this vessel as under the roof of a church. May we not pray, and give thanks, and worship in every place?"

"Undoubtedly, with the inward worship of the heart, which may be offered in every place, and under all circumstances; and the outer we do so the better. But there is another kind of worship, which we can offer only where we have

AN ALTAR, A PRIEST, AND A VICTIM, which we have not on board this steamer—I mean worship by sacrifice properly so called."

"Sacrifice properly so-called?" he repeated. "What do you understand by that?"

"I understand that the outward offering of a substance, perceptible to the senses, which undergoes some change effected by the act of a priest properly ordained, and which is true change (or immolation) in the name of the community, for the purpose of signifying God's supreme perfections, especially his dominion over life and death. Three things, therefore, are essential to a true and proper sacrifice; firstly, a substance perceptible to the bodily senses; secondly, the outward oblation by the sacrificial action of the priest, which produces some change in the substance as entitles it to be called a host, or victim; thirdly, a priest appointed by authority binding on the religious community, and empowering him to act and offer in its name."

"But all persons will not agree in your explanation of sacrifice properly so-called, will they?"

"Yes. Protestants as well as Catholics agree substantially in this description of it. Moreover, it is easy to determine its meaning and its constitution. Because it is a sign, an arbitrary sign; a sign, because it leads the mind to the knowledge or thought of the invisible mystery which it has been instituted to honor, and *arbitrary*, because like the matter of the sacraments, it has not this significance of its own nature, but because it has been ordained and accepted in religious society with this meaning. As the coin or stamped paper represents to the civil community a certain value, not of its own nature, but because it has been so chosen and appointed by authority binding on the community, in the same way sacrifice has been set apart as the outward substantial representative of the adoration due to God. Usage, therefore, is the test of its constituent elements as of its history among the different nations of its signification. A cursory examination from the beginning shows that the three things already mentioned were always essential to form the sacrificial sign. In any case, if the Catholic can prove the sacrifice thus explained is necessary for a perfect religious worship, or that

CHRIST INSTITUTED IT as an ordinance of his religion, it is sufficient to decide the controversy between Protestantism and Catholicity, because Protestantism has not, and does not pretend to have any sacrifice in this sense."

"Taking this statement of the question," said my fellow traveler, "the Catholic position is clear; but you cannot sustain it by proof."

"Do you admit," I went on, "that men are born instinctively to manifest their inner feelings by words and actions outwardly and adequately, if possible?"

"I do."

"Do you not also admit that the highest, holiest, noblest, and strongest sentiments of the soul conscious of its relations to God are those of the supreme adoration due to Him?"

"Yes."

"Now, then," I continued, "the only outward sign which represents these sentiments of itself (that is, when presented without explanation before the public eye) and in an adequate manner, is sacrifice. Every other outward rite or ceremony, or act of religion, may of itself be used to manifest the lower reverence due to creatures as well as the high worship which is God's inalienable right. We may bow, kneel, prostrate ourselves before creatures, as the subject in Eastern countries does before the monarch's throne, or as Abraham did before his angelic visitors. We may, like the balinese, diffuse sweet odors, burn incense, as did the Jewish priests before the ark of the covenant and the winged cherubim, or utter the harmony of sweet sounds in honor of the saints and angels. Take away sacrifice, and religious worship has no outward, enduring, public sign, which by itself expresses adequately and exclusively those HIGH FEELINGS TOWARD THE DIVINE PERFECTIONS

which are the most obligatory on mankind individually and as members of society. In this respect, Christianity as a worship would be less perfect than Judaism, or paganism. But retain sacrifice,

and then it possesses an enduring, substantial, acknowledged rite, which can be presented to God, and to God alone; which from the very threshold of Eden has been set apart and used by all peoples with this signification. This Cain and Abel offered sacrifice. Noah and his children, Abraham and Melchisedech, Isaac and Jacob, all the patriarchs offered sacrifice. Job, Tobias, and other holy men, who, thrown among the Gentiles, worshipped God as they knew Him, offered sacrifice. The Gentile nations themselves, seated in the valley and shade of death, did not lose every ray of the primal revelations and usages. With the notion of a Supreme Being, they preserved universally the practice of sacrifice—a fact which goes far to show that sacrifice, if not originally the suggestion, was after the heart of man's rational nature.

THE MASS was FORETOLD IN THE OLD TESTAMENT. I will point your attention to another passage in which it was foreshadowed. David in his 109th Psalm, and St. Paul in the seventh chapter of his letter to the Hebrews, call Christ a priest forever after the order of Melchisedech. Now, as a priest of that order, or as the Hebrew has it literally, "after the thing, the site or custom of Melchisedech," Christ must have offered the characteristic rite or sacrifice of the Melchisedechian priesthood, must he not?

"I think that is clear from the words. Moreover, it is a sacrifice, for it is a 'priest of an order or of a rite' according to what He never even once offered."

"Very well. But an offering under the appearance of bread and wine was the characteristic of Melchisedech's priesthood. Because, firstly, there is no other rite mentioned in Scripture to distinguish it from the order of Aaron. Because, secondly, it is, in Gen. 14, that Melchisedech, bringing forth bread and wine, for He was a priest of the Most High, blessed Abraham, etc. We may quibble over the reading of this sentence. But the context and common sense show that there is no connection between His being a priest and His 'bringing forth bread and wine,' save only that of sacrifice. Finally,

CHRIST OFFERED SACRIFICE UNDER THE APPEARANCE OF BREAD AND WINE at the Last Supper. For, taking bread, He blessed and broke it, and said, *This is my body*. This sentence, to be true, requires that at its close the substance of Christ's body be present where that of bread was at its commencement. And similarly of the chalice. Here, then, you have the three essentials of a true and proper sacrifice: first, a *substance*, which is Christ himself under the appearance of bread and wine; second, its *immolation*. This is evident from the words of St. Luke as found in the Greek: 'This chalice is the New Testament in My blood, which (chalice) is offered for many unto the remission of sins, showing that the blood as in the chalice, as under the appearance of wine, was offered then and there. Now, what He did then and there He commanded His Apostles and their successors in the priesthood to do to the end of time. 'This do in commemoration of Me.' Here we have, then,

THE PRIEST OBTAINED BY LEGITIMATE AUTHORITY. "There is one difficulty to my mind, Melchisedech offered the substance of bread and wine. You do not hold this substance to be the victim at the Last Supper or in the Mass."

"What we insist on is that Christ offered according to the *order or rite* of Melchisedech. A *rite* means that which is outwardly seen, which falls under the senses; a sacrifice, as I said, is an outward sign. Now, in order that Christ should offer the same rite, or sacrificial sign, with Melchisedech, it is only necessary that the outward appearance of His victim would be the same as the outward appearance of Melchisedech's, even though the inward substances be different."

It was far advanced in the night. The waiters were putting out the lights. We were soon in our berths; and nothing was heard but the wind rattling the casements of the windows, and the waves murmuring about the steamer as she cut her way through them. In the morning I found my Protestant friend pacing the deck thoughtfully. After salutation his words were: "Do you know I have been thinking much of what you were saying last night, and I will go to Mass with you today."

All right," said I; "time did not permit me to say half what I would have said to you. But we will have more leisure after Mass."

There was not a more attentive worshipper in the church that morning than my Protestant friend.

A MOTHER'S LOVE.

Father Michael Muller in his book on "The Sacrifice of the Mass" relates a touching incident that occurred on board a vessel which sailed from the coast of Ireland full of passengers. The emigrant ship was full of passengers, and set sail with a favorable wind; the sky was clear and the sun shone brightly. But suddenly the heavens grew dark. A fierce storm arose; the winds howled around the vessel which was hurried on—on till it was dashed against the rocks. The vessel, struggling waves rolled over and split it in twain; part remained suspended amid the rocks, and the rest sank with those on board beneath the waves far down into the depths of the sea. The storm continued to rage for several days. At last when the wind had subsided, some hardy fishermen who lived on the coast, rowed in a skiff to the wreck still suspended between the rocks. They opened the cabin door. They heard distinctly the wailing of a child, and rushing in they found a little babe lying upon the breast of a dead mother. She had been cold and hungry, but amidst her fearful sufferings, she did not forget her child. She took a sharp knife, and with the wonderful love of a mother's heart, made a deep gash in her breast, in order that her child's life might be preserved by drinking her own heart's blood.

Given up by Doctors.

"Is it possible that Mr. Godfrey is up and at work, and cured by so simple a remedy?"

"I assure you it is true that he is entirely cured, and with nothing but Hop Bitters; and only ten days ago his doctors gave him up and said he must die."

"Well-a-day, that is remarkable! I will go this day and get some for my poor George—I know hops are good."

Salem Lodge.

CARDINAL NEWMAN'S BROTHER ON GLADSTONE.

Professor J. W. Newman is out in a letter to Gladstone and his conduct of the government abroad, with especial reference to the Boer war. "In common with thousands," he confesses, "I hailed Mr. Gladstone's Midlothian speeches with earnest joy, and was so indiscreet as to write him a private letter of congratulation and gratitude, never dreaming how quick and how bitter would be my utter disappointment. That his colleagues were half-hearted very soon appeared; nay, Lord Hartington (if the papers did not slander him) avowed that the popular enthusiasm had done good service in the election, but it was now time to stop it; that is, having climbed into power by false pretences, it was time to nurse fools of us. That the electors have been betrayed by men who can despise a popular vote which cannot be repeated for seven years, is palpable." Professor Newman almost regrets the government of Lord Beaconsfield; for, at least, under Tory rule, "Mr. Bright and many much more energetic Liberals would not be dumb dogs which dare not bark."

In regard to Ireland, the professor fears there is scarcely a chance that Mr. Gladstone, having "irritated the Irish nation to the utmost," will "be able to carry any bill which both Houses so just as to reconcile Ireland and England." After convulsing Parliament, blocking out domestic reforms, and making it almost impossible for Liberal members to debate on the Transvaal, he will apparently leave the nation to go through all the Irish work again on a future day, if even civil war do not come first."

LOCAL NOTICES.

THE SADDEST OF SAD SIGHTS.—The grey hairs of age being brought with sorrow to the grave is now, we are glad to think, becoming rarer every year as the use of Cingless Hair Restorer becomes more general. By its use the scanty locks of age once more resume their former color and the hair becomes thick and luxuriant as ever; with its aid we can now defy the change of years, resting assured that no Grey Hair at any rate will come to sadden us. Sold at 30 cents per bottle. For sale by all druggists.

For the best photos made in the city go to FRY BROS., 280 Dundas street. Call and examine our stock of frames and pastaports, the latest styles and finest assortment in the city. Children's pictures a specialty.

Go to Alexander Wilson, 353 Richmond Street, for fresh and cheap groceries, fine wines, liquors, and goods, fresh toasting, 3 lb. cans only 15c. A trial solicited.

SPECIAL NOTICE.—J. McKemie has removed to A. J. Webster's old stand. This is the Sewing Machine repair part and attachment emporium of the city. Better facilities for repairing and cheaper rates than ever. Raymond's celebrated machines on sale.

NEW BOAT AND SHOES STORE IN ST. THOMAS.—Pocock Bros. have opened out a new boat and shoe store in St. Thomas. They intend to carry a large stock as any store in Ontario. This will enable all to get what they want, as every known style and variety will be kept on hand in large quantities, a new feature for St. Thomas. Prices will be very low to suit the present competition. Give them a call.

Choice Florida oranges, Spanish onions, bananas, Cape Cod Cranberries.—A. McMASTERY, City Hall.

MOTHERS! MOTHERS!! MOTHERS!! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, at once send for a bottle of WIND-SOOTHING SYRUP. It will relieve the poor little sufferer immediately. Depend upon it there is no mistake about it, as it cures all kinds of wind, colic, flatulency, and all the other ailments which so afflict the little sufferer. It is a most perfect and pleasant remedy, and is sold everywhere at 25 cents a bottle.

Rest and Comfort to the Suffering.—BROWN'S HOUSEHOLD PANACEA has no equal for relieving pain, both internal and external. It cures Croup, Whooping Cough, and Sore Throat, Rheumatism, Toothache, Lumbago, and all the other ailments which so afflict the little sufferer. It is a most perfect and pleasant remedy, and is sold everywhere at 25 cents a bottle.

25 New styles Mixed Cards, 10 cents; 25 Fun Cards, 15 cents; 12 Princess Louise, gilt edge, 25 cts. NATIONAL CARD HOUSE, Ingersoll, Ont.

SKIFFINGTON & MURDOCK Have just received a complete assortment of

SPRING MILLINERY. THE VERY LATEST STYLES IN HATS AND BONNETS

HATS & BONNETS ALTERED. Dress Making in the latest styles attended to in the most prompt manner. Prices reasonable, and satisfaction guaranteed.

SKIFFINGTON & MURDOCK Opposite Strong's Hotel, Dundas Street.

PROVERBS. For sinking spells, \$500 will be paid for a case that Hop Bitters will not help to cure.

Read of, procure, and use Hop Bitters, you will be strong, healthy and happy. Ladies, do you want to be strong, healthy and beautiful? Then use Hop Bitters.

The greatest approver, stomach, and liver regulator—Hop Bitters. Clergymen, Lawyers, Editors, Bankers, and Ladies need Hop Bitters daily. Hop Bitters restores to sobriety and health, perfect freedom from intemperance.

Hop Bitters M^o. Co., Rochester, New York, and Toronto, Ontario.

STEVENS, TURNER & BURNS, 75 KING STREET WEST, BRASS FOUNDERS & FINISHERS, MACHINISTS, ETC.

J. B. HICKS, TAILOR AND DRAPER, REMOVED TO 208 DUNDAS STREET, Eight doors East of his Old Stand. A Choice Stock of New Spring Tweeds, Cloths, &c. For FIT, WORKMANSHIP and QUALITY OF TRIMMINGS, no one excels me, while my prices are much lower as I am enabled to supply a living profit. Give me an early call. N. B.—NO WOMEN COATMAKERS EMPLOYED.

MECHANICAL ORGUINETTE.



AN AUTOMATIC REED ORGAN.

WITH OUR ORGUINETTE AND PERFORATED MUSIC PAPER, a mere child, without any musical education, can produce an endless variety of excellent music. OUR ORGUINETTE is no catch penny trap, but a Musical Instrument of real merit, which has become standard in the United States, where 5,000 Orguinettes per month are sold.

OUR ORGUINETTE AND MUSIC PAPER will last for many years, no matter how often played, and will not get out of order. PRICES, \$10 TO \$16.

SEND FOR ILLUSTRATED CATALOGUE TO W. F. ABBOT & CO., 1 to 21 VOLTHERS STREET, MONTREAL.

COMPLIMENTS SALE.

On account of not having sufficient accommodation in our two large Carpet Warehouses for our immense Spring importations of "CARPETS," we will on Tuesday morning, March 1st, open for sale the whole of this enormous stock, amounting to nearly One Hundred Thousand Dollars. (\$100,000.)

The above will be sold by the Bale, Piece, or in Lengths to suit purchasers, at specially low prices, in order to reduce our large stock. We invite city and country merchants to inspect our Stock and compare prices, as we are quite confident that our quotations will be much lower than those of any House on this continent.

Persons at a distance of one to two hundred miles can save more than their expenses and Railway fare for both ways on a purchase of Fifty Dollars.

PETLEY & COMPANY WHOLESALE & RETAIL CARPET DEALERS, GOLDEN GRIFFIN, 128, 130 & 132 KING ST. EAST, TORONTO.

HARKNESS & CO. DRUGGISTS. COME, WEATHER OR NO. REDUCED PRICE LIST.

Burdock Bitters, 50 Cents; Sarsaparilla, 50 Cents; Beef, Wine & Iron, 50 Cents; Hops, 50 Cents; All Dollar Medicines at Eighty Cents; Green's August Flower, 50 Cents; German Syrup, 50 Cents; King's Golden Compound, 50 Cents; All 75 Cent Medicines Sixty Cents; Electric Balm, 25 Cents; Loeb's Hair Restorative, 40 Cents; Canadian Hair Dye, 40 Cents; Ayer's Pills, 15 Cents; Goul's Pills, 15 Cents; All 25 Cent Medicines Eighteen Cents; FELLOWS' SYRUP HYPODERMIC, \$1.00; Hair Brushes, Soaps, Perfumes, Etc., which are selling from 25 to 50 per cent off.

For Style, for Cut, for Make, for Taste, and lastly for Lowest Prices, CANADA'S GREATEST CLOTHIERS.

You will see more Children's Clothes in five minutes than you can find in a half-day's plodding around town, and it won't cost you a cent to see it. We have invited you again and again, and if you come once you will come again, and again.

154 Dundas St. THE GREATEST Exclusively Clothing and Furnishing House in Canada.

W. M. MOORE & CO. REAL ESTATE AGENTS, &c. Have a large list of Farms, Wild Lands and City Property of every description for sale. Also about 35,000 acres of Land in Manitoba and North West Territory. Parties wanting to sell or purchase should call on us. W. M. Moore & Co., Federal Bank Building, London, E. 10, 11.

PRIZE MEDAL SEEDS! McBroom & Woodward, The Prize Medal Seedsmen! LONDON, CANADA.

Especially intimate to the farming community, that they have the largest and most complete stock of SEEDS IN THE CITY.

Being practical Seedsmen, we give our customers (through the medium of our Catalogue) the benefit of our experience and observations. We send Vegetable, Flower and Field Seeds (with few exceptions) free of postage, or express charges, to any address. Our splendidly Illustrated Seed Catalogue will be mailed to any address on application by post-card or letter. Every person requiring seeds should have a copy. We have a fine stock of White Russian, Lost Nation, and White Eye Wheat on hand. Seed Merchants, London, Canada.

Very Rev. and Dear Doubtless, have no number to you, but I was in the beginning of January, a piece of cement from wonderful church. I signal favor in the afflicted with a dangerous complaint. She was a mother of death, and was so the medical profession restored to her sorrowful children, but the grace she was a Protestant rather immediately put a blessing for wonderful church. I long and earnestly pray of her improved health and were satisfactory.

Some more mortal, procured from Knocks, cures. Certainly two cures less striking its use. One of these of a person suffering

Gone to God.

BY S. E. L. (Inscribed to the fond passion of their daughter's convent novitiate.)

O beautiful voyage! Way, And Love lends his wings desire; When the road, all unshod, or shod, To the glory of God winds higher!

Yes, gone to her God! no of death, With a youth on her brow, her breast! Not gone in a sleep even I, So peaceful its smile and rest!

But gone to her God thro' retreat, Quitting the world for fair, And closing her mortal To open it only to Him!

Yes, gone to her God in bloom, Her brow still adorned with youth, She knew that Life's process, But changeless and living truth!

Aye, gone! But such glad left, It touches our hearts with grace; It brightens to gladness the face, And adorns with a halo its face.

Gone to her God. And yet For as long as this life is her brow, No claimant, save Him, can bind you to your day, Low

Yes, gone from a home where joy Ever burned with a radiance and bright, But her inward heart you repose In that shrine where God's soul's faint light.

Aye, gone to her God, T. Love, Placing her heart to Him, Knowing no widowhood or grief, To dim with its tears the wreath.

Always a bride—no char Can bring to her soul d ill, Always beloved. Through changes The charm of her bridal gown, gone to her God, with you Shall comfort your heart, and of devotion Shall thrill all your life the tomb.

Yes, gone to her God. O Where Love lends his wings desire, And the road, all unshod, or shod, To the glory of God winds higher.

God's blessing, sweet voyage! As thou journeyest, rest; May his smile cheer thy face, Till thou reachest thy place, the best. NEW ORLEANS, Holy, the Columbian.

THE APPARITIONS AT KNOCK. More Miraculous Cure. Now Attributed to St. Joseph of the Citizens of Cork.

Saturday, the 19th inst. morning, at a red-light, nals of Knock. It was Joseph, and has not a Knock under his special not the glorious patriot Virgin Susan on her and love to our land, and has he not then an additional reverence and devotion that the citizens of Cork done so much to beautify the shrine of Knock, should raise a tribute to St. Joseph, who has been by his piety was not ill-chosen. On proclaiming an universal under the protection of citizens of Cork presents the shrine of Knock altar, and depicts some represent them at Knock Day; thus do these go begin the pilgrim season offerings to St. Joseph's his protection.

Beneath the southern corn transport the altar, in its front, and past too, the temporary runs the beautiful new feet in length, and rent unto globe.

It presenting their brethren were—Mess O'Connell and O'Donoghue congratulate their perous issue of their and well-deserved credit will their names be embraced.

Resuming the public forwarded to Archdeacon, which record the min received by the writers, their knowledge, the sent to the reader: Perry Lodge, Cheltenham, 1880.

Very Rev. and Dear Doubtless, have no number to you, but I was in the beginning of January, a piece of cement from wonderful church. I signal favor in the afflicted with a dangerous complaint. She was a mother of death, and was so the medical profession restored to her sorrowful children, but the grace she was a Protestant rather immediately put a blessing for wonderful church. I long and earnestly pray of her improved health and were satisfactory.

Some more mortal, procured from Knocks, cures. Certainly two cures less striking its use. One of these of a person suffering