

## DEAN VERE ON THE MASS.

Anglican Parsons not a Sacrificing Priesthood.

The Very Rev. Langton George Vere preached the third of his course of sermons on Anglican Orders, on Sunday evening, at St. Patrick's. Taking as his text the words, "We have an altar," he said in these words to the Hebrews St. Paul implied a sacrificing priesthood, for an altar is a place of sacrifice. The end and object of a priest's life is entirely different from the end and object of the ministrations of the parson in the English Church. They saw that from his very boyhood to the time of his ordination the Catholic priest recognized that what was wanting in him was the Divine call, and that the one great fact of the sacrament of orders had impressed upon him a certain indelible mark and character which nothing could obliterate, that he was to partake of the great dignity of the priesthood of Jesus Christ, and that the honor and glory and crown of his life was to offer up the Holy Sacrifice of the Mass. Of course they knew that in the Catholic Church the priest had always also to teach

A DEFINITE DOCTRINE, a doctrine which could not be altered and changed, and which must be the same everywhere, so that one man cannot please himself at one place at one time and another in another, and priests in different parts of the world cannot teach different doctrines. They saw that it did not require a divine vocation that a man might preach doctrines in dogma and doctrine. Marshall, the author of the "Christian Missions" and "My Clerical Friends," who had been an Anglican clergyman, had well said: "The clergyman of the Church of England is the last person to whom a wise person would go to apply for instruction in dogmatic religion." They might remember that some twenty-five years ago a decision was given in what was termed the Bennett case. The *Manchester Examiner* commenting upon that, said these words: "Laymen are entitled to ask what is the religion of the Church of England? At present the Church of England is an embodiment of several religions. It teaches one religion which can hardly be recognized from theism, another which is almost identical with Romanism, and another which may be defined as a sort of Calvinistic Methodism. All these three cannot be true, for any two of them are utterly contradictory, yet all of them are being taught at the same time as equally authoritative and equally binding on the consciences of laymen." The great difference between Anglicanism and Catholicism is

THE SACRIFICE OF HOLY MASS. The English Reformation did one great and terrible thing—it was the principal work of the English Reformation—and that was to substitute a teaching ministry for a sacrificing priesthood; in other words to break down the altar and to set up the Communion table. First and foremost, let them remind themselves of what the Catholic teaching concerning the Holy Mass is. In order to understand what was meant by Holy Mass they must understand what was meant by the Holy Eucharist. The Holy Eucharist, they were told in the little catechism which every child has to learn, is the true Body and Blood of Jesus Christ, together with His Soul and Divinity, under the appearance of bread and wine; that the bread and wine are changed into the Body and Blood of Christ by the power of God, to Whom nothing is impossible or difficult, when the words of consecration, ordained by Christ, are pronounced by the priest. There is definite teaching. That is the meaning of the word transubstantiation. It is a big word, but it means simply that, before the consecration, upon the altar were bread and wine, and that no sooner had these miraculous words of Christ been pronounced by a truly ordained priest than the bread and wine ceased to exist, and there in their place is the living glorified Jesus Christ. That is the teaching of the Roman Catholic Church and of the Greek Church, but not of the Anglican Church. A certain number of Ritualists may say that it is, but it is not, it never has been. There are those in the English Church who have a greater right to speak than those who are honoring in outward semblance the Catholic religion and whose words are a flat contradiction of that which is taught by Anglicanism, and their teaching is the teaching of the Book of Common Prayer and of the Reformers who denied

THE CATHOLIC DOCTRINE OF TRANSUBSTANTIATION, the Real Presence of Jesus in the Blessed Sacrament and the Sacrifice of Holy Mass. The Blessed Eucharist is not simply a sacrament. And here again they joined issue with their Anglican friends. Their Prayer book said it was a sacrament, and Catholics said it was not only a sacrament but a sacrifice, the offering of a Victim to God by the priest in testimony of His being the Sovereign Lord of all things, the Sacrifice of the New Law, of the Body and Blood of Jesus Christ really present on the altar under the appearance of bread and wine—an offering to God for the living and the dead, one and the same sacrifice as that of the Cross, for Christ continue, to offer Himself in an unbloody manner on the altar through the ministry of the priest. The Mass is also a memorial of the Passion and Death of our Lord, Who at the last Supper said, "Do this in remembrance of Me." In 1672 the Russian Church drew up this formula of belief in the Blessed Sacrament: "We believe that in every portion,

even to the minutest subdivision of the bread and wine that have been changed are contained, not any separate part of the Body and Blood of the Lord, but the Body of Christ always whole and one in all these parts, and that the Lord Jesus Christ is present in substance, that is with His Soul and Divinity as perfect God and perfect Man." It is identical with the teaching of the Catholic Church. The whole of the controversy with our Anglican friends about the validity of Anglican orders must be reduced, as it has been reduced, to that one question—Do you or do you not believe in the doctrine of transubstantiation?

ANGELICANS REJECT THE REAL PRESENCE.

Now the Anglican Church does not believe in the Real Presence of Jesus in the Blessed Sacrament. One of their Bishops to whom they are always referring said: "the Church of Rome hath greatly erred in her doctrine of Transubstantiation, teaching that bread and wine, after the consecration, be turned into the very Flesh and Blood of Christ, which all men can assure me to remain still the same in nature and substance, that is, bread and wine." They could not have much plainer English than that, and he was one of their great authorities. He remembered some time ago a very great friend of his, Canon Tukey, who was a curate, in the Anglican Church, and became a Catholic, told him that he had a hand in drawing up that little book which was very much used by Anglicans, "The English Catholics' Vade Mecum," and it put over the Communion Service these words, "The Lord's Supper, commonly called the Mass." Their Anglican friends said "Yes, that is the title by which it was known in our first Prayer-book." The celebration of THE LORD'S SUPPER IN THE ANGLICAN CHURCH,

no matter whether vestments or incense or anything else were used, could never become the Sacrifice of the Mass. It was a very terrible thing to think of. They knew that Protestantism began by telling everybody that they, benighted Papists, they Catholics, adored "a wheaten God." It was a terrible thing when they came to think of the many, many deluded souls who, in this present day, going to these Anglican churches kneel down before that bread and wine and adore it as the living Body and Blood of Jesus Christ! He is not there. It seems as though God visited upon the children the sins of their parents: "I, the Lord, am a jealous God, and I visit the sins of the parents upon their children." It was the Nemesis of Protestantism. They broke down our altars, they put them to the vilest use, because the Reformers hated the idea of the Sacrifice of the Mass. It was the great teaching of Protestantism that in the Lord's Supper Christ is received by faith, that He is only present in the heart, and that, therefore, there is a subjective and not objective Presence. This was the great argument of Cranmer and the Reformers, who said that it was only the just, the good, who received our Lord in Communion, and not the bad. The preacher quoted from the Articles in the Book of Common Prayer in which it is stated that transubstantiation, or the change of the substance of bread and wine in the supper of the Lord, cannot be proved by Holy Writ and is repugnant to the plain words of Scripture, that it "has not the nature of a sacrament," and that "the Body of Christ is given, taken and eaten in the spirit only after a heavenly and spiritual manner, and the means whereby the Body of Christ is received and eaten in the spirit is faith." In the 31st Article the Sacrifice of the Mass was classed with "blasphemous fables and dangerous deceits." In what is termed "the black rubric," at the end of the Communion Service, it was declared that in kneeling at the reception of the Lord's supper "no adoration is intended or ought to be done," for "the sacramental bread and wine remained the same in their natural substance, and may not be adored, for that were idolatry to be avoided by all faithful Christians," that "the natural Body and Blood of our Saviour Christ are in Heaven, not here, it being against the truth for Christ's natural body to be at one time in more places than one." That was the express teaching of

THE BOOK OF COMMON PRAYER as now used in the Church of England. At the time of the Reformation Henry VIII. believed in transubstantiation, but afterwards there came those who did not believe, and, therefore, the great idea was to uproot the Catholic doctrine of the Real Presence. He need not remind them of the first book that was issued, the Communion Book, or Order of Communion. That was the beginning of the denial of the Real Presence. Then they passed on to the first book of Edward VI., drawn up in the English language, and which was to be substituted for the "Missal," and, to a certain extent, the "Breviary." In the Communion service in that Prayer book everything in the Mass from the Offertory to the Preface was omitted, that was to say all things directly pointing to a Sacrament. Every Englishman who was a Catholic believed in the Real Presence, the great dogmatic teaching around which all other teaching centred. They saw it in all the old rites, the Sarum rite and the York rite; in all essentials and almost in the very words identical with the same rites used in the Holy Catholic Church. The preacher proceeded to point out various omissions and changes made in the Protestant Communion service, as time went on, until the idea of Our Lord being present and a sacrifice being offered was completely obliterated.

Anyone who would take the trouble to compare the first Book of Common Prayer and the edition of 1552 with the Missal could see for themselves. The teaching has ever been the same in the Anglican Church: it existed only to deny the Sacrifice of the Mass. It spent all its fury and its zeal in uprooting that great Catholic doctrine. A sacrificing priest, a Mass priest was even throughout the whole of the Penal Laws one whose great crime was that he was found saying Mass. To make the Church of England the shrine of mystery which it only existed to deny was like trying to enclose the lightning of heaven, which blasted rocks, in the hands of an infant. She existed only to deny the Real Presence, only to

BREAK DOWN THE ALTAR

and substitute for it the communion table, to deny that men who were ordained were sacrificing priests. Now there is a party who wish to pose as Catholic priests and to assert that the Church of England has never changed her doctrine and practice; that they only believed and taught now what the Church of England taught before the so-called Reformation! There is all the difference between Catholic teaching and the teaching of their non-Catholic brethren as there is between light and darkness. The gulf that divides them is a gulf that nothing but submission to the Catholic Church can bridge over. They would see that although the Anglican Archbishops of Canterbury and of York do to a certain extent maintain in their vindication of the orders of their ministers a certain kind of priesthood, as it were, it was not the priesthood of which the Holy Father speaks when he condemns Anglican orders. He would finish that evening by reading to them a few beautiful words that were addressed by the late Cardinal Newman to their Anglican friends. He said: "At present you do not know your own weakness. Look into the matter more steadily. It is very pleasant to decorate your chapels, oratories, and statues now, but you cannot be doing this forever. It is pleasant to adopt a habit or a vestment, to use your office book or your beads; but it is like feeding on flowers unless you have that objective vision in your faith and that satisfaction in your reason of which devotional exercises and ecclesiastical regulations are the suitable expression. Such will not last in the long run. It is not knowledge the reward of Divine faith, which cannot be made to rest on the opinions of individuals. It is well to have rich architecture, curious works of art, and splendid vestments when you have a present God; but oh! what a mockery if you have not. If your external service does not correspond with what is within you are so far as hollow as your Evangelical opponents who put nature instead of grace or as latitudinarian writers who would make Christ's Kingdom not of this world, in order to do little more than the world's work. But your Church because it is not at home in a sepulchre like those high cathedrals, once Catholic, which you do not know what to do with, which you shut up and make monuments of, sacred to the memory of what is passed."—London (Eng.) Catholic Standard, May 21.

THE WISDOM OF WISEMAN. It is sometimes said that Cardinal Wiseman took too sanguine a view of the Tractarians and of the converts that his sympathy did so much to bring into the Church. All I can say is that I wish with all my heart that we had more of his wide and generous sympathy now. He helped forward that great wave of the movement in 1845 and 1851 which brought so many into the Church. And, however he may have been deceived in a few individuals, the general success of his generous policy cannot be denied. Anglicans will be converted; however well deserved such satires may be, and however much the crude imitations of Catholic practices may provoke our inclination to laugh at them, our first duty is to give ourselves to unwearied prayer for them. Our next duty is thus enforced by Cardinal Wiseman: "It cannot be presumptuous to inculcate upon all such as desire to forward this good and glorious work that violence, however cloaked as zeal, will not have on it the blessings promised to meekness and charity. Harshness of language, sarcasm, and bitterness will not either convince the understanding or win the affections. On the other hand, trustfulness in the sincerity of others and in the goodness of their motives, hopefulness in the result of our endeavors, however frequently foiled, patience under repeated disappointments, unwearied kindness and charity in spite of rebuffs, zeal that abates not in warmth, though it meet with but coldness—in fine, the spirit of Christ and of His Church will not fail sooner or later to triumph over obstacles that seemed insurmountable, and obtain results that appeared most hopeless." (Letter, p. 35.)

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## RECENT CURE AT LOURDES.

In the Liverpool *Catholic Times* a doctor gives an interesting account of a recent cure at Lourdes.

His daughter, who through a fall was suffering from an abscess which had formed in the iliac fossa. After a thoroughly scientific and unsuccessful treatment he determined to bring the patient to Lourdes.

The course to be adopted under the circumstances, he writes, was a great source of anxiety to me. Many relatives and friends, among these a medical friend from Paris, insisted on the necessity of a surgical operation, and, from a medical point of view, there could be no doubt as to the soundness of this advice. But our faith in Our Lady of Lourdes was still unshaken, and we determined to defer all surgical treatment until after the feast of the Immaculate Conception.

We began a novena in honor of that great feast, asking all our friends to join with us in a fervent appeal to the Queen of Heaven, and every day during the novena we took our patient to the piscine. The result, however, up to December 8th, was found to be the same as before. All the symptoms had increased in severity, and when we took her to the bath on the day of the feast, my daughter's condition was most critical. She had no sleep for several nights from the intense pain; tympanitis and constant nausea had set in for the last two days, which prevented her taking any food, and she was extremely exhausted.

The bath, under these conditions, was attended with very severe suffering; but on being taken out of the water she thought the pain was slightly diminished, so slightly, however, that she dare not speak of it. To all appearances her condition was exactly the same, and we returned home sad and depressed, but fully resigned to the necessity of recurring to surgical treatment.

In the evening, however, about 8 o'clock, the patient, who had scarcely closed her eyes for several days and nights, suddenly felt inclined to sleep, and we soon saw her fall into a deep sleep which lasted, without any interruption, until 8:30 the next morning, when she awoke with an appetite and had a good breakfast; she had no pains, and was apparently well. I proceeded to ascertain her actual condition, and soon found, to my great joy and surprise, that she had a quiet pulse, a normal temperature, that the pains and swelling had entirely disappeared, that she could move freely in her bed, that the lower limb which had been firmly fixed for several months could now be easily moved in all directions without pain; in a word, that there was no appreciable trace of the disease which so clearly existed the day before. The patient felt quite well and wanted to walk, but, yielding to a sense of exaggerated prudence, I kept her in bed for the whole of that day, and it was only the next morning, on December 10th, that I allowed her to get up and walk, which she did with the greatest facility, just as if she had never been ill. From that moment to this day no sign of disease has shown itself.

All doubt as to the reality and completeness of the cure was impossible; but to give a medical explanation of it appeared to me equally impossible.

The idea that the disease might have been of a neurotic character could not be entertained for an instant by any one who had seen the case at any time before the cure occurred. We have, therefore, before us the plain fact that an abscess in the iliac fossa, accompanied by clear and palpable signs and symptoms, disappeared entirely in a few hours without discharging its contents internally or externally, in a word, without leaving the smallest appreciable sign of its former existence. I firmly believe that such a thing is never seen in the ordinary practice of medicine. How, then, can we honestly explain it? For those who, like me, have had the good fortune of witnessing nearly all the remarkable cures that have occurred at Lourdes within the last two years, there can be no hesitation: such an extraordinary occurrence is clearly a manifestation of divine mercy obtained for us by the all-powerful intercession of our Heavenly Mother, the Blessed Virgin Mary, who seems more particularly inclined to hear the prayers of her suffering children when appealed to as Our Lady of Lourdes and in this place more than in any other.

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## AN OLD-FASHIONED ENEMY.

The devil has grown unfashionable. His presence is not tolerated in any church where society people congregate on Sunday. He belongs to the past in the estimation of many so-called Christians, and so for them he has no more personal existence than the witches in "Macbeth," the god Pan or any other mythical creation. The fires of hell, in their catechism, have been long burned out, and conscience has become of such an elastic character that it is rarely disturbed under any conditions. A regard for human respect has taken the place of the fear of eternal punishment, and the world swings along for many highly respected men and women without the vulgar smell of brimstone.

Meanwhile, the devil keeps at work. He is never disturbed by long hours of labor and is indefatigable in securing the damnation of souls. And he has helpers too, that are quite as industrious as himself, both in the flesh and in the spirit. They roam about the world, seeking whom they may devour, quite as actively as if Col. Ingersoll had no existence.

They are tempters still. All the temptations do not come from the world and the flesh. Witness the number of crimes of a similar character that follow each other in rapid succession. People wonder at this and say that it is an epidemic of evil. Yes, it is; but the deeds that attend it do not originate wholly in the minds of those who commit them. There is a more subtle agency than the human brain at work. It is the intelligence of the prince who fell from light into darkness through his own arrogance. The young are frequently his victims, but the old do not escape him, for a soul is a soul, no matter how decayed its earthly tenement may be. So we have young bank robbers and aged defaulters going down the same road to sin and destruction.

When the devil and his co-workers open what they consider a good vein they develop it persistently. They do not let any of its possibilities for yielding treasure escape them; and so, when one crime has been perpetrated and the committer thereof is discovered and captured, the enemy of all good comes to another with plausible suggestions of how easy the criminal might have escaped if he had pursued a different course. Then we have an imitation of the crime, of the same general character, with a little difference in detail. The result is, of course, defeat, as it was in the first instance, for wickedness must in the end meet with overthrow in spite of the efforts of Satan to bring about a different conclusion.

This was shown in the instance of the two young men who each believed that he might rob a bank and escape with ill-gotten gains. The course of the second was quite as futile as that of the first one. Both wandered aimlessly about the country with large sums of money from which they obtained little benefit and no pleasure, only to be arrested at last in the most ignominious manner. The devil deserted them after he had accomplished their ruin, well knowing that he could not contend with higher influences. He had gone as far as he could in his attempts to destroy a soul and is now prepared to try again upon some other yielding victim, who will perhaps, believe himself more cunning than his predecessors.

Verily, the devil is very much in evidence, notwithstanding what doubters may say to the contrary, and his personality is as vigorous and insinuating at the present time as it was when he tempted the first woman. Every man is not his own devil, no matter how much ministers, who now pretend to believe that the Old Testament is a huge fable, may scoff at Satan, who first began his earthly labors in the Garden of Eden. His work is not over, though Mr. Savage says the world is better now than it ever was before and that man has risen and never fallen. If the world were as honest as this Unitarian preacher would have us believe we might say with Hamlet, "Then is doomsday near," if we did not believe in anti-Christ. No the father of evil is as tireless now as ever.—Sacred Heart Review.

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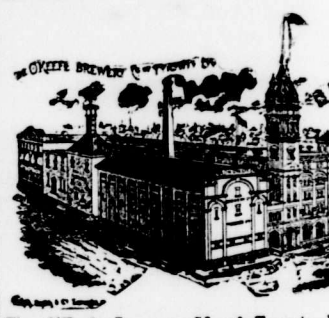


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