THE CATHOLIC RECORD SICHMOND ANTIN

TEGS. COPPEY, PUB. AND PROP. Catholic Record

MBOR, SATURDAY, FEB. 26, 1887. THE ELECTIONS

The returns at hand as we go to preare too incomplete and conflicting to give an exact statement of the gains and losses an exact statement of the gains and losses made by the two parties. A Montreal telegraphic summary of the result says:

80 far the Conservatives elect 119; Liberals 32; in Ontario the Conservatives gain 13; Liberals 9; in Quebec the Conservatives gain 3, Liberals 93 in Manitoba the Conservatives gain 1; in Nova Scotia the Conservatives gain 3; Liberals 6; in Now Brunswick the Conservatives gain 3; in Prince Edward Island the Liberals gain 3 seats. This gives the Government a majority of 37.

BISHOP OOXE AND THE ANGLICAN

In our last issue we had some remark on Bishop Coxe's lectures delivered in nto on the 3rd and 4th inst. Some other statements contained in the same

octures call for our attention.

The Right Reverend Doctor, in support his position that Christian England was always Protestant, claims that An-"tinged the Reformation theology" and that in consequence "the English

The Illustrious Anselm flourished at the end of the 11th century and died in 1109. Before his elevation to the Archiepiscopal See of Canterbury, he was a Monk of St. Benedict in Normandy, of which order he was abbot from 1078 till he became Archbishop in 1093. This fact alone accords badly with his supposed Protestantism.

It is the custom of the clergy of the Parliament-created Church to laud the kings of England in all their contests with the Pope, on the mistaken notion that the Church and her rights depend upon the civil powers; and Bishop Coxe hold the same view. On this amusingly abourd opinion he bases his assertion which we refuted last week, that the Church cannot be Catholic and Roman at the same time. Thus be maintains that for a Catholic and Roman Church to exist, it is necessary that there should be a great international Empire The Bishop does not inform us on what passages of Scripture his system of philoso-phy is formed which makes the constitution and government of Christ's fabric depend so entirely on the whims of earthly sovereigns. At all events we may justly draw the inference that if the Bishop is right in saying that Anselm was a Protestent, he should have been on the side of kings William Rufus and Henry Beauclerc their disputes with the Pope on the subject of investitures. Not only in England, but on the continent, the sovereigns claimed a controlling authority in the appointment of Bishops, and everywhere this claim was the origin of most foul abuses, leading to the most gross oppression and most open ny. The tyranny of William Rufus and Henry I. is known to all readers of history; but the firmness of the Popes merely that of honorary precedence among community, the necessity of order in succeeded in ending these abuses. The part taken by Anselm during these disputes was foreshadowed by his answer to Villam Rufus when urged to accept the

"I hegitate still, my Lord and Sire, to accept the Pontificate. In any case I cannot do so unless you restore to the Church of Canterbury at once all the lands which she possessed in the time of Archbishop Lanfranc of blessed memory, and of which she was unjustly despoiled. In all that concerns God and religion I shall insist that you follow my counsels. In matters tem-poral I will hold you as my Lord and

poral I will hold you as my Lord and protector; but in things spiritual you must regard me as the father of your soul.

"The lawful Pope Urban the Second, whose obedience you have not yet recognised, is for me the true Apostolic successor. To him you must render the homage and respect due to him, and must cause others to do the same."

Anselm was firm in this, despite the unwillingness of the king to yield, but at last he gained his point by the king's acquiescence, in appearance at least.

Afterwards, when the king did not carry out his promises, at a council of Bishops he thus spoke of the Pope's authority :

"I, your primate, will give the example of consulting the Supreme Pastor,
the Prince of all Bishops, the angel of
the great council, the successor of St.
Peter and the inheritor of his divine Peter and the innertor of his divine privilege. Our Saviour said: 'Thou art Peter and upon this rock I will build my Church.' He spoke not thus to an emperor, a king, a duke, or an earl, but to the Prince of the Apostles, and in his person to all his lawful successors."

The result was that England acknow-

ledged the authority of Urban. It is unnecessary to quote further the words of this holy prelate. They are recorded by Eadmer, who was his disciple and his companion on the occasion of his visit afterwards to Rome; and the historian relates that when Anselm was to this request, the historian says, "Anselm, always ready to ebey the commands of the Apostolic See, even at peril of his life, did not hesitate a moment and we departed at once."

Does this look like the conduct of a

From all this we may judge what credit s to be placed in the assertions of Bishop Coxe. The cause which has to be bole-tered in such a way must be weak beyond

bject of the Bishop's shafts. His theory events every nationality forms an inde-pendent church which is not to be controlled by any Supreme authority of Bishop, Pope or Council—a theory totally subversive of the unity which Christ gave to his Church, and which He meant it to Council of Trent of making the Pope the only Bishop. The truth is there are over 1100 Bishops, but one Pope, one Supreme head. This could not be otherwise if the Church is to preserve the body of doctrine which Christ delivered, the sacraments He instituted, and the form of Government whims. If therefore every diocese were an independent Church, as time rolled on one article of faith after another would be changed, or added to, or subtracted from the body of doctrine originally entrusted to the Church, until in different localities there would be no recognizing these inde-pendent Churches as members of the same nousehold. The American Episcopal Church, though young in years, has already tried its hand at this kind of tinkering and at this moment it has not the same doctrines as are taught in the English Church prayer-book. This fact is enough to prove that independent National Churche are as great an absurdity as individua diocesan Churches : though in the Na tional Churches there would be some restraint, and the changes would be slower. Still they would arise, and in time the differences would become very consider. able. But which ever way we look at the theory of independent Churches, the absurdity is the same, the difference only in degree. This independent theory has no foundation either in Holy Writ or in the practice of the Church in all ages It is opposed to both; for no doctrine t more clearly inculcated in Holy Scripture and tradition than the unchanging unity of the Church in doctrine and govern-

Church constantly speak. Thus St. Ignatius in his Epistle to the Philadelnians : "They are not with Christ whe are not in the unity of the Church with their bishop; and they who follow a schism maker inherit not the kingdom of God." Bishops, but of real authority to preserv unity of faith. This is the necessary consequence of Christ's words addressed to St. Peter, commanding him to feed his whole flock, lambs and sheep. Call it primacy, or call it supremacy, as you

please, it must be a real and not a mock

ment. We need only indicate a fer

passages which prove a doctrine so wel

known to our readers. Teach all nation

"to observe all things whatsoever I have

commanded you." (St. Matt. xxviii , 20)

Unity of Church government is essential to preserve unity of doctrine here insisted on: And even without diversity of doc-

trine, schism of itself is a sin which the

Apostles cannot tolerate. "Now, I be-

seech you, brethren, by the name of our

Lord Jesus Christ, that you all speak the

same thing, and that there be no schisms

among you." (I. Cor. i., 10). To the

same purport the ancient Fathers of the

authority. The Bishop further says: "A new canon of scripture was formed" by the Council of Trent. He knows very well that this is false. The Church held the same canon of Scripture before the Council of Trent as we hold to day. The same Canon is expressly declared by the 3rd Council of Carthage, at which St. Augustine assisted, as one of the 404 Bishops present, A. D. 397, and the Greek Church, which separated from the Western Church nearly 1000 years ago holds precisely the same canon which

Catholics acknowledge. Dr. Coxe's account of the case with which the Bishops of the Universal Church were gulled and manipulated by the Jesuit Laynes bears absurdity on its face. He says: "This council sat from time to time during 17 years, being adjourned whenever a vote that might be dangerous was likely to be taken and in order to give time for bishops to die and others to succeed. The power moving the council was Laynez of the Jesuits. The design of this manager was to take all the Churches of Western Christendom and make them dependent on the Paparchy, and then to make the Paparchy dependent upon the Society of Jesus." Of the learning, the zeal, the energy of Laynez there is no doubt, and that the Jesuits have labored earnestly in their maintenance of Catholic truth, and with great success is a matter of history. But to make them detained by sickness at Lyons, he wrote the chief factor of the church to the Pope to receive his resignation of which teaches the world is preposterous his See and to dispense him from finish- at any time. Especially is this the is it for Catholics to have the sure

of Trest, which was held when the Seefety was merely in its infancy. The Council was called in 1542 and met in 1545, only b years after the issuing of the built which established the society of Jesus, originally composed of 10 members. To say that lates, from every quarter of the globe, and the ablest theologians and jurisconsults, the ablest theologians and jurisconsults, is an insult to the intelligence of the learned audience before whom his lecture was delivered. The adjournments of the Council arose from various causes, prominent among which were the obstacles placed in the way by Charles V. Bishop Coxe, however, makes the sole object to be to have bishops die and be succeeded by others, as if it were in the hands of the Pope or the Jesuits to arrange the periods when Bishops should die so as

to meet their views ! The Bishop moreover renews against the Jesuits the exploded umny that "the end justifies the means," according to their casuistry; or rather out of this apophthegm he constructs his platitude ustifies the means." This mere assertion, after the readiness he has shown to malign and misrepresent, will not suffice to destroy the credit of an order which has rendered to the Church and to mankind so many services, by its missions in savage countries, by its sacerdotal work, by its direction of souls in the way of salvation, by its learning, by the libraries it has furnished with pious and scientific books, and by its seal in the education of the youth of

THE RIGHTS OF PROPERTY.

The Bishop of Vincennes, in a pasto etter that has not received the attention its importance or learning deserves, has dealt with one of the vital questions of the day, viz., the rights of property, in a manner so convincingly Catholic, so thor-oughly overwhelming in sound theological reasoning power, as to delight the lovers of order, who are of course, the opponent of innovation and disorder. The bishop begins by saying that there looms up, in way to alarm, the threatening cloud of socialism and anarchy that may burst upon the country. Conservative non-Catholics are looking, he adds, to the Catholic Church for protection and safety—she being the only Church that car teach with authority and having influence with the masses. Her principles being fixed, she does not deny her past. The Bishop then proceeds to say: "In the weighty question of the ownership of land her great theologians have spoken. The greatest of these, St. Thomas Aquinas Doctor of the Church, tells us in exac words: 'Ownership of property follows from the nature of the thing itself.' He says the ownership of property is deduction of reason, and to the positive natural law-the jus gentium, or law of nations and this law, quoting from the words o the Jurisconsult Calus, he says, 'is wha natural reason has constituted among all men.' He gives also practical motives for this judgment regarding the ownermaker inherit not the kingdom of God."

ship of land:—the greater interest a man takes in working for himself than for the taking care of and using things finally peace among men requires it. Thus speaks the teacher whom our Most Holy Father, Pope Leo. XIII., has named in these days of cloudy ideas, the Theologian of the Church. You see, therefore, Dearly Beloved Brethren, what you are to hold as correct with regard to this right of individual ownership of land."

Bishop Chatard then points out to hi people that when in addition to such categoric teaching they hear the Sovereign Pontiff speak as he does in his Encyclical letters on the question of socialism-th cardinal principle of which is community of goods, the denial of the right to own property, and the assertion that land is common property, they have sure guidance to keep them from erring. In his Ency-clical Letter, so indorsed, of December 28, 1878, beginning Quod Apostolici muneris, he speaks of Socialists, Communists and Nihilists, condemns them, and goes on to say : 'Allured by cupidity of the goods of the present, which is the root of all evil, which some seeking have erred from the faith (1 Tim. vi., 10) they attack the right of owning property, which right the natural law sanc tions; and by an enormous crime, while they seem to consult the needs and desires of all men, they strive to seize and hold in common whatever has been acquired by title of legitimate inheritance, by mental or manual labor. or by frugality of life." Such grave words need no comment; they are, too, the words of the Vicar of Christ instructing His flock. Not only should you be grateful for such admonition, but society everywhere owes the Sovereign Pontiff a debt of gratitude, thus speaking to the faithful throughout the world words of sound principle that strengthen the foundations of social order, and make the State possible and permanent,"

Very consoling as well as instructive

olies in countries of mixed populations like those of North America, where men of every class and training are permitted to speak in the most dogmatic fashion upon questions of every character and every import, cannot keep too closely to the teachers of truth. Hence we commend these views to the attention of all our readers, but especially those who in our readers, but especially those who in the centres of population are so often forced to hear enunciated unsound teach-ings on the land and labor questions.

IRELAND AND ROME.

We read with not a little interest in the Michigan Catholic of a few weeks ago an article touching on the relations between Ireland and Rome that at the time attracted our attention and has not since passed from memory. The Catholic said: very attachment which is so dear to the "The Connecticut Catholic of the 1:t inst. Irish heart in every age, clime and consays the Nation grows wrathy over the dition. proposition of prominent English Catho-lice regarding the establishment of diplomatic relations between the English government and the Holy See,' and that that the day that sees the influence of the Holy See extended by the reception of a British envoy at the Papal court will also witness the almost complete annihilation of the political influence of the Church over the Catholics of the British Empire.' If the Nation has spoken in this way we must say that we are very much surprised and very much regret it. To 'warn the authorites of the Vatican' is a pretty high position for any paper to take; but to threaten the Holy See with the annihilation of 'the political influence of the Church over the Catholics of the British Empire' is a very strange position for the Dublin Nation to take. aware that the Church had any political influence over the Catholics of the Britisl Empire; but if she had, we would think it would be of a character that the Nation should not wish to annihilate "

We feel that our contemporary is rathe unnecessarily severe upon the Nation.
The Nation speaks, we think, the almost unanimous sentiment of the Irish people all over the world when it views with suspicion and alarm "the proposition of prominent English Catholics regarding the establishment of diplomatic relations between the English government and the Holy See." We decline to believe that the Nation assumed any such disrespectful course as to "warn" the Vatican. That would be neither Irish nor Catholic, and the Nation is not accustomed to be either un-Irish or un-Catholic. What the Irish and on learning her resolution of going to Lourdes, har physician, one of renowned skill declared that if she returned well, he relations were established the government of Britain would insist upon Rome's receiving no information concerning ecclesiastical affairs, even concerning the Church of Ireland, but through English channels. When, by means of back-door diplomacy, the English authorities did so much to misinform the Vatican on Irish matters, what, it may not be reasonably expected, would they not do in the case of the renewal of regular diplomatic relations? The real remedy for the difficulty is the granting of Home Rule to Ireland, whereby Ireland might have for herself a people dread, and dread justly, as experiregular diplomatic agent in Rome last September. look after Irish interests, To the Catholic Committee, Toronto leaving their English Catholic brethren to whatever channel of communication may be found best for their interests and their circumstances. It is pleasing in this connection to note the friendly tone of Le Moniteur de Rome towards Ireland and the cause of the Irish. In a late remarkable article on the Irish question, that journal, amongst other notable things, said: "In asking for Home Rale the people of Ireland are asking only for the right of managing those affairs that are exclusively their own. The chief plea relied upon in England for withholding it is that if Home Rule were established in Ireland it would be made use of to effect a total separation between the two countries. The answer to this is that the geographical situation of Ireland forbids separation; that under the new state of things friendly relations with England would be the best safeguard for Irish prosperity; that England would continue to be as that country at present is, the best and practically the only market for Irish products; and, in fine, that Irishmen have not that hatred of England which is so often ascribed to them, the real object of their aversion being the

ideas or of interests." Le Moniteur further was pleased to say of and above all this, their self-interests alone content, and Ireland discontented, irritated a source of danger to England if she were ing his journey. The Pope, not yielding case of the date of the Council guidance of their pastors enlightening free would be to England a loyal and a ment with the truest liberty.

faithful friend. The past is here the best index to the future. As Lord Aberdeen reminded his hearers a few days ago at Glasgow, one of the first acts of the Irish Parliament in the days of its freedom was a vote of men and money in aid of Eng-land at a time when she was engaged in a great continental war."

It is truly pleasing to a Catholic jour nalist to reproduce words of such intelli-gent friendliness from so high a source relating to a people long misrepresented at Rome and traduced elsewhere. No, the Irish do not hate the English, whether the Irish do not hate the Erglish, whether the latter be Catholic or Protestant. All that they object to is—and this they will ever strenuously oppose—that they should be belied to their spiritual Father or his ministers by an insolant handful or an intolerant majority of a people who have shown in the one instance a mere fragmentary portion of their attachment to the Holy See, and in the other persecuted the Irish people for that very attachment which is so dear to the Irish heart in every age, clime and condition.

EDITORIAL NOTES.

Archbishop Walsh has donated £10 to the traversers' indemnity fund. In a letter accompanying the donation he expresses sympathy for the traversers, who, he says, are not getting a fair trial by reason of jury packing.

Holy Saturday.

4—Fish and flesh are not allowed at the same meal.

5.—The use of milk, butter, cheese and eggs, is allowed on all days.

6.—The use of dripping or lard (not eggs, is allowed on all days.

7.—Those exempted from fasting are: all persons under twenty-one, and over aixty years of age, the sick and infurm, women carrying or nursing infants, all employed at hard labour.

8—Ail who cannot fast should give more abundant alms, be more assiduous in prayer, and attend more frequently to their religious duties, so as to make up for the want of corporal mortification.

N. B.—Further dispensations, when occasion requires, can be obtained from the respective Pastors who are hereby empowered to grant them.

Given at our Episcopal Residence, Hamilton, on this bith day of February, being the Feast of S. Agatha V. M. 1887.

JAMES JOSEPH,

Bishop of Hamilton. the latter be Catholic or Protestant. All that they object to is—and this they

son of jury packing.

WE have the pleasure of receiving the first number of the Catholic Week'y Review,

ul handbook of Catholic art, "Christian ful handbook of Catholic art, "Christian Symbols and Stories of the Saints," by Clara Frekine Clement and Katherine E Conway, published a few months ago by the Mesers. Ticknor & Co., of Boston, Mass. It is already in use in a number of Catholic academies as a text-book and reference-book, and bids fair to enjoy—as it well deserves—a great and new change of an ever-changing map. as it well deserves—a great and permanent popularity in Catholic homes and Catho-

Lourdes, her physician, one of renowned skill declared that if she returned well, he

whereby Ireland might have for herself a ated address during his visit to Toronto

To the Catholic Committee, Toronto.

GENTLEMEN,—On my return to Rome I had the honor of showing to our Holy Father the address which you presented to me as his ablegate. His Holineas ad mired the illuminations and received with paternal affection your expressions of attachment to his person and of fidelity to his sacred cause, He desiree me to write and thank you in his name and He sends you and your families and all those you represented on that occasion his special Apostolic Benediction.

Allow me on my own part again to return you my most heartfelt thanks for all the good will and affection shown to me by the Catholics of Toronto.

Yours ever faithfully,

monstrous and cruel government of their visible head on earth; like children of a country by an administration between common Father, all kneel at the feet of which and the people over whom it is the successor of the fisherman. A feeble placed there is no bond, no community of old man in Rome raises his voice in admonition, in warning or in supplication, and in every country in the world millions the Irish people : "Their loyalty and their of devout souls listen with reverential sense of honor are proverbial. But over attention. No subjects are so loyal. Her mandates are obeyed with filial devotion. are sufficient to shut out the thought of Her revenues are collected, without taxaseparation. Most unquestionably Ireland tion, from the voluntary contributions of at the present moment is in a state of dis. her children. Admirable harmony and perfect discipline are evident throughout by injustice and misgovernment, would be the Church government. And all this is effected without coercion. There is to become involved in war with any other strength without tyranny and government Power. But Ireland self-governed and without violence; the strongest governDIOCESE OF HABILTON.

REGULATIONS FOR LEWY. 1.—All days in Lent, Sundays excepted, are fasting days—one meal and a colla-

are reating days—one meal and a colla-tion.

2—All persons who are twenty-one and under sixty years, are bound by the law of fasting and abstinence.

3.—By virtue of powers granted us by Apostolic Indult, we permit the use of meat on all Sundays at discretion, also at the one meal on all Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week, 5th March and Holy Saturday. Holy Saturday.

4 —Fish and flesh are not allowed at the

CATHOLIC PRESS.

first number of the Catholic Weck'y Review, published in Toronto. The articles are creditable, and the mechanical get up is in good style. We welcome our confers to the field of Catholic journalism, and wish it every success.

WE ARE glad to note the favorable reception so widely accorded to that beautiful handbook of Catholic art, "Christian Samuhal and at heart. The atrongest man in

as it well deserves—a great and permanent popularity in Catholic homes and Catholic schools.

A LADY who had been cured at Lourdes thirteen years ago of a fearful cancer in the breast, recently submitted to a fresh examination by Dr. de St. Maclon, the physician stationed at the Grotto. He found no trace of the malady save a large scar. In 1873 her condition was such that it was judged useless to employ remedies; and on learning her resolution of going to Lourdes, her physician one of renormed.

Western Watchman.

Four men were hanged at Forth Smith last week, of whom three were received into the Church by baptism. It is often asked why so many become Catholics before execution. It is because men before being hanged give up human respect, worldly ambition and dissimulation, and having lost fortune and name in this world, try honestly to better their lot in the next. If the heretics of the world were all hanged, seventy-five per cent. of them would become Catholics, and among the converts would be nearly all the preachers. Protestantism is a good enough religion for a pan that does not want any.

Morley laughed in his aleeve at the pro-posal, declaring that neither the Parnel-lites nor the Gladstonian Liberals would inter nor the Gladstonian Liberals would for a moment consider such a scheme. Mr. Chamberlain and all others concerned should know once for all that the Glad-stone measure which was rejected con-tained the very minimum of Irish accept-

and mired the illuminations and received with paternal affection your expressions of attachment to his person and of fidelity to his sacred cause. He desires me to write and thank you in his name and He sends you and your families and all those you approached on that occasion his special Apostolic Benediction.

Allow me on my own part again to return you my most heartfelt thanks for all the good will and affection shown to me by the Catholics of Toronto.

Yours ever faithfully, Henner H. O'Bryen, D. D. Private Chamberlain to His Holiness, Leo XIII.

Rome, Dec. 13, 1886.

The address was the work of Mr. J. G. Owen, the well-known illuminator of Toronto.

The Chicago Home says: The strongest Government in the world to-day is the Catholic Church. No temporal power is so united. Separated by continents, by the confusion of languages, the rivalry of nations, the differences of elimatic influence, all are united in one fold, under one visible head on earth; like children of a common Father, all kneel at the fide.

OBITUARY.

Edward Lawrence O'Dwyer. We deeply regret to announce eath, in Watford, on the 11th inst death, in Watford, on the 11th instant, of Edward Lawrence, son of Mr. Stephen O'Dwyer, in the 16th year of his age. The funeral took place on the 14th from the family residence to the Church, where a requiem mass was celebrated, thence to the cemetery. We tender the parents our sincere sympathy in their sad affliction.

We shall each stand alone and apart be We shall each stand alone and apart before 'the great white throne' when the
books are opened; and as Christ died for
each one of us as completely as if He had
no one else to die for, so we shall be
judged each by himself, as if he were the
only one to be judged.—Father Faber. SERMON BY BISHOP WALSH

The following is a full report of sermon delivered in St. Peter's Ca dral, in this city, by His Lordship Bu Walsh, on Sunday, 13th inst.:
"The Lord God thou shalt add
The 4th chapter of St. Luke, part of

Sth verse.

The subject of this evening's lect dearest brethren, is Catholic Worsend the Fine Arts. Of course it wil impossible within the narrow limits lecture to treat the subject excep impossible within the narrow limits lecture to treat the subject excepthe most brief and cursory manner. thing is certain in the religious his of mankind, and it is this, that not ethose of them who were blessed illuminated by the true religiou, those also who were enveloped enshrouded in the mists and dark of religious errors, always felt it a o and an obligation to adore the Diviby sacrifice. The promptings of their hearts as well as the teachings of reion told them that God, being infinite perfection, being besides their Crei and Sovereign Lord, had an inalient claim on the highest form of adoration of their hearts and minds, the souls and bodies.

Sacrifice was the highest and in perfect act of worship which men offer to God. Exterior sacrifice, of wiwe are here speaking, consists in make an oblation to God by a lawfully app ted minister of something sensibilitangible to the senses, of some viscoutward substance to be destro

outward substance to be destro or to undergo some change. Sacrifice offered to God, 1st, In acknowledgm or to undergo some change. Sacrifice offered to God, 1st, In acknowledgm of His supreme dominion and soverrights over all created things. In expiation of guilt. From antiquity man had the intimate eviction that he was a guilty being, the lived under the hand of offen Omnipotence, and that his guilt could effaced and God appeased only by sifice, and therefore the thing offered sacrifice was changed or destroyed acknowledge that by his guilt man forfeited the right to his life and by contrite acknowledgment implied embodied in sacrifice he sought appease the anger of his offended (3rd. In thanksgiving. Men felt twere indebted to God for good things they possessed, therefore offered sacrifice to Hin thanksgiving; and 4th. They felt the nof the constant helps and protectio God, and hence they offered Him sefice to beseech of Him a continuance His blessings and benefits. Sacrific of divine institution and it dates for the Levil Execution of the constant of the test of the constant of the

fice to beseech of Him a continuance His blessings and benefits. Sacrific of divine institution and it dates the Fall. From all antiquity the relip of mankind was a religion of sacrification and Abel, right at the very gate Paradise, worshipped God by sacrifice one, as we read, offered the sacrifice of the firstlings of his flock, and other of the first fruits of the earth. Nosh, after coming out of the offered a holocaust to God. Extending the first fruits of the earth. Nosh, after coming out of the offered a holocaust to God. Extending the first fruits of the earth. I dod, in the book of Leviticus, proof to the various sacrifices by which all sought to honor God and thank I God, in the book of Leviticus, prout the various sacrifices by which wished to be adored and worshippet the olden dispensation. But not a amongst God's chosen people in olden dispensation did the doctrine practice of sacrifice obtain and flou Pagan peoples, the most rude and sa sa well as the most enlightened civilized, worshipped the deity by a fice. In imperial Rome and cl. Athens, in Alexandria, in Anticot Europe, Asia, Africa and America, a were erected, the smoke of sacrifice obtains flowed. Such a universal nof divine worship, prevailing amongsitions so diverse in manners, langer of divine worship, prevailing amongstions so diverse in manners, langulaws, and religion, and so far separ by distance and by time, could not have arisen from an original diteaching and a tradition of it as of the world and as universal as mank. The sacrifice of Our Blessed Lord or tree of the cross was the completion fulfilment of the bloody sacrifices o olden dispensation. It was it that them a meaning and a value and olden dispensation. It was it that them a meaning and a value and rendered them acceptable to God profitable to man. That Precious E shed on Calvary overflowed the vin its saving tide and in pot washed away the guilt of all and all nations. It ascended is redeeming effects up through all rivers of time, up through all the conels and currents of human histor the very gates of Paradise, and it continue to flow down in its as powers even unto the consummation the world. But the Redeemer of the world without an acceptable sact to offer to His heavenly Father wit a great central act of worship by and through which it would be abadore and worship the living Gothank Him for His benefits, to depread and through which it would be abadore and worship to the information of the control of Mele edech. (109 Ps.) He instituted the sacrifice of the mass, which is the girst workshapes as that of the great.

give God honor and glory, which we plead with irresistible power before Divine mercy seat for the redemy of human guilt and alleviation of hu sorrow, and would convey to mens' of forever the merits and pardoning poof the atonement of Calvary. This is clean oblation which, according to prophecy of Malachy, would be offer in the worship of God in every Chria Age and in every clime from the riai the setting sun. This holy sacrifice is great central act of worship of the Calic Church. It is Jesus Christ our deemer offering Himself up to His. lic Church. It is Jesus Christ our deemer offering Himself up to His Inal Father by the hands of His pries an unbloody manner for all the end purposes of sacrifice. St. John in Apocalypse tells us that he be and he heard "the voice of many a round about the throne, and the livest through through the livest through t creatures and the Ancients: and the r ber of them was thousands of thous saying in a loud voice: The Lamb tha

slain is worthy to receive power, divinity, and wisdom, and strength, honor, and glory, and benediction:

sacrifice of the mass, which is the s in substance as that of the cross, w would show forth the death of C

until His second coming, which w give God honor and glory, which w plead with irresistible power before