

SHORT INSTRUCTIONS FOR LOW MASSES.

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

HOLY COMMUNION—THE MOST LOVING, AND AT THE SAME TIME THE MOST DESIRED INVENTION OF DIVINE LOVE.

DEAR PEOPLE: For the last few Sundays we have been speaking of the Holy Eucharist from a purely doctrinal point of view. Now that we are nearing Trinity Sunday, the last day for complying with the precept, it would seem advisable to speak on the obligation of observing the Fourth Commandment of the Church: To receive Communion at Easter or thereabout. We can reach this end, probably in a more effective way, by showing you that Holy Communion is the most loving, and at the same time the most desired invention of Divine love.

We read in the Old Testament that King Ahasuerus, a very powerful monarch, being desirous of making a subject in the highest manner, consulted one of the most astute of his courtiers. "What ought to be done," said he, "to the man whom the King is desirous to honor?" The courtier, thinking that the King intended to honor himself, exhausted the resources of a brilliant imagination in sketching out a plan by which he might become the object of royal favor. "The man," he answered, "whom the King desirous to honor, ought to be clothed with the King's apparel and to be set upon the horse that the King rideth upon, and to have the royal crown upon his head. And let the first of the King's princes and nobles hold his horse, and, going through the streets of the city, proclaim before him and say: 'Thus shall he be honored, whom the King hath a mind to honor.'"

A man thirsting for glory and distinction could conceive no higher honor than this. Suppose that in the days of the Old Dispensation God had consulted Abraham or David, or any of the Patriarchs, and asked them what honor should He confer upon the human race, as a sign of His love. I have no hesitation in saying that not one of them could have imagined the honor reserved for our poor human nature in the mystery of the Last Supper. Travellers who have crossed the Alps tell us that the height and breath of the highest Alpine peak can only be appreciated by one who has climbed the dizzy heights of other neighboring mountains before reaching it. So it is with Holy Communion; we must pass over mystery upon mystery, before we realize the height and depth of the love that planned and instituted it. The crib at Bethlehem, the poverty of Nazareth, the scourging and the crown of thorns, the crucifixion itself, were only preparatory mysteries. To be with us day and night in our tabernacles, within a few feet of us, blessing our families and our homes, receiving and granting our petitions, sending us sweet messages from the tabernacle, is a mystery of the infinity of His love which eternity will not be long enough to praise Him for; but even this perpetual presence is not the masterpiece or consummation of love's ingenuity. Union is the term of love. To unite Himself to us, heart to heart and soul to soul; to mingle His blood with ours, His soul with our soul, His life with our life; to become our food, our nourishment; to lovingly invite us, to press us, to take us by the hand and lead us to this banquet of His own Body and Blood, this is love's last term—love's divine can go no farther. "Oh, My Father," says St. Thomas Aquinas, addressing our Saviour in one of those beautiful hymns of his, written in honor of the Blessed Sacrament.

In ecclesiastical heraldry, borrowed from legends of the ancient poets, the pelican is represented wounding its own breast to feed its weak and feeble offspring with its own flesh and blood. Trinity Sunday, the last Sunday of the month, will be, the last day for complying with the precept. May we be permitted to hope that the tenderness and pathos of this happy apostrophe of the Angelic Doctor will produce in you the same effect as a rigid exposition of the Fourth Commandment of the Church, Thy God thou shalt receive about Great Easter Day.

If Holy Communion be the most loving invention of divine love, it is in our days the most contemned. Some few specially gifted souls in every parish seem to understand what Holy Communion is. Some pious communities of men and women seem to appreciate the honor and happiness of receiving Holy Communion, but the vast body of Christians who receive only at Easter, or perhaps only at the time of a mission, seem to implicitly despise the greatest and most loving gift our Lord has left them. The mystery of the incarnation is still held in high honor. Christmas is a time that stirs all hearts. The mystery of the Redemption is very generally honored. Good Friday still brings sympathetic tears to many eyes. Our Saviour's permanent presence upon the altar is still honored by processions; but the most loving invention of Our Saviour's love is openly despised. From the tabernacle where He remains night and day for your sake, He lovingly speaks to your heart and asks you to be united to Him by Holy Communion. "My Flesh is meat indeed and My Blood is drink indeed. If you eat My Flesh and drink My Blood you shall have everlasting life. Come to Me all you that labor and are heavily laden and I will refresh you." His lips are silent, but the Heart speaks to your heart. How often have you heard and perfectly understood His loving invitation. How often have you heard His voice through the Church, inviting you to receive during the present Jubilee. Ignorance of the obligation of receiving at this time cannot be pleaded by any one. Her commandment is clearly stated and clearly communicated from every altar. You may not like it, but you cannot help hearing it. If we do not obey we are rebels against the love of God and the authority of His Holy Church. When one stays away from Communion at Easter time faith grows weaker, the soul becomes accustomed to a state of torpor from which too often it is only aroused by a sudden and unprovided death.

Our character often makes our confessions.

THE BAKING POWDER DISCUSSION.

OFFICIAL TESTS TO DETERMINE THE BEST—WHY THEY ARE SUPERIOR LEAVENING AGENTS—THE USE OF CARBONATE OF AMMONIA.

The official analyses by Prof. W. G. Tucker, of New York State, have afforded some of the most valuable evidence yet produced relative to the actual character of the food and drugs in every day use. Some time since Professor Tucker was directed to analyze the various brands of baking powder and report which was the purest and best. He procured sample purities in Albany, and after a series of exhaustive tests reported that the Royal was the purest and best of all examined. The accuracy of the published report being questioned by a local manufacturer, a reporter of the Albany Journal obtained an interview with the Professor, which is reported as follows in that paper:

"They were," replied Prof. Tucker, "literally." "That is my report." "Wherein, Doctor, consists this superiority which you find in the Royal over other brands?" "As stated in my report, in the great purity of its ingredients, in the unquestioned propriety and wholesomeness of those ingredients, in the exact proportions of the same, and the chemical accuracy and skill with which they have been combined. As I said before, I believe, a baking powder—un-qualified for strength and wholesomeness."

"Doctor," the Journal's lady readers would like you to inform them what are the peculiar virtues of a good baking powder over other and more old-fashioned methods of raising bread, biscuit and cake?" "That would require a long answer, something in the nature of a lecture. Briefly, however, the advantage of the Royal baking powder over yeast consists in the quicker work it accomplishes, in the preservation of some of the best elements of the flour, which are destroyed in the production of the carbonic acid gas by the yeast, and in the absolute certainty of sweet, light and digestible food. Over other methods for quick raising, the merits of a pure baking powder are great. It is always ready for use, the acid and alkali are combined in exact proportions to produce definite results, or to render the largest amount of leavening gas and leave nothing more than a neutral residue, which is not the result where cream of tartar and soda are bought separately and mixed in the kitchen, for it will always occur where this is done that one or the other of these substances will predominate, making the food yellow, heavy, bitter and unwholesome. Besides, the cream of tartar which can be procured by the housekeeper is mostly adulterated, adding to the uncertainty of the results or the unwholesomeness of the food. All these difficulties are avoided in the use of a pure, properly-made baking powder."

"Will baking powders keep? How long will they hold their strength?" "If properly made, until used. A perfect baking powder must combine superlative strength with power to retain it indefinitely. Baking powders generally are robbed of the necessary preserving agent in order to give preservative strength, or else have their efficiency largely destroyed by the addition of large quantities of flour to prevent premature decomposition. The method by which both these qualities are retained in the highest degree produces the perfect article, and this I believe is fully accomplished in the Royal baking powder."

"Doctor, what about ammonia in baking powder?" "Carbonate of ammonia is sometimes used in the higher class of baking powders." "Is it injurious or objectionable?" "None! Quite the contrary. It has been used for generations in the finest food. It is a very volatile agent. Heat entirely evolves it into gas, leaving no residuum. Were it used in sufficient quantity to do the entire work of leavening, I am inclined to believe it would be the same of leavening agents. Some of the highest authorities, as Hassall, recommend its exclusive use for this purpose in preference to yeast or other kinds of leaven. It is universally admitted to be a wholesome and valuable agent, and no chemist of reputation will class it otherwise. I have become indignant when I read the silly charges that have frequently been made through ignorance or otherwise against it."

"Then those manufacturers who advertise that their powder does not contain ammonia?" "Confess that their powder lacks a most useful, wholesome and excellent ingredient!" "But they say its origin is filthy." "Its origin and method of preparation are no more filthy than are the origin and preparation of bread. All this talk about ammonia in baking powder and its filthy origin in the veriest rubbish. A man disposes himself when he lends to many eyes, and his statements, it is particularly unfair for baking powder manufacturers to seek to pervert the truth, or prejudice the ignorant or unwary by statements that it is either harmful or dirty. Ammonia exists in the very air we breathe, and is largely present in nature as a wholesome substance."

Do not suppose that censure can be excused because it is prefaced by praise.—Venerable Louis of Grassano.

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THE B. V. M. AT NAZARETH.

BEAUTY AND SANCTITY OF HER HIDDEN LIFE IN THOSE REMARKABLE YEARS.

One of the things most to be admired in Mary, although contrary to the ideas of some, is her perfect form of perfection, is the ordinary life which she led. We are usually inclined to measure sanctity by what is exterior, striking and extraordinary; we can hardly believe a man to be a saint unless he astonishes us by his solitary life, his fastings and his mortifications; while, at the same time, that which makes sanctity fixed and firm is concealed within the soul.

The Blessed Virgin led an ordinary and hidden life—a life with which she was well content, and which she preferred to all that was singular and extraordinary. After having received an embassy from Heaven and given birth to Jesus, we see her becoming a simple woman, dwelling in a poor hamlet. There was nothing remarkable in her exercises of devotion. Other women who visited her saw nothing in her which appeared to them unusual. In her manner, in her conversation—in all her actions—she ever showed the same simplicity and modesty.

Consider this august Queen of Heaven, engaged in those occupations which appear to us most humble; either making garments for the Divine Son or preparing the modest family repast. At evening, when the women of Palestine were in the habit of going to the fountain for water, the Blessed Virgin used to set out upon the road which led to Cana. About two hundred paces from her house was an excellent spring, the waters of which, at the present day, suffice to satisfy the needs of the inhabitants of Nazareth. This spring bears the name of "Our Lady's Fountain." No one then noticed the angelic spouse of Joseph, as she issued forth from her humble home, carrying upon her head the vessel she was going to fill, and leading by the hand a sweet little child dressed like the son of a laborer. At that hour, the women of the village assembled around the spring; they never once suspected her exalted dignity, though they admired her angelic sweetness; she would pass modestly, recognized only by a few friends, through the midst of laughing young maidens, who came to this eventful gathering, at which the women of the East enjoyed an hour of recreation together. Whilst the others, after having filled their pitchers, would stop to converse about the news of the day, Mary returned immediately, and charmed with the words full of grace that proceeded from the lips of her Son, she would forget the burden she carried upon her blessed head. How beautiful to see her thus in the humble labor of a laborer!—what an example for women of every age.

The labor of Mary was assiduous and constant. It was not a labor of taste or fancy, but one of necessity; a labor that was hard, obscure, humiliating, self-denying; in a word, her mode of life was that of the wife of a poor artisan. Origin relates that the pagans, who knew not the value of humility, ridiculed the first Christians, because they gloried in being the disciples of a Man born of a poor woman—poor by choice—who gained a livelihood by her needle. There is, perhaps, no precept in regard to which men are more easily deceived, than the precept which obliges us to earn our bread by the sweat of our brow. If men are not bound by this precept, through the necessity of living, there is still a necessity of a higher order, which imposes the obligation upon them; for we are obliged to suffer the chastisement inflicted upon us; we are obliged to obey the law of God; finally, we are obliged to imitate Jesus, Mary and Joseph, if we wish to be of the number of the elect.

Let lowly works be performed with humility, and under the eye of God, by dwelling upon pious thoughts, and praying, from time to time, were it only by simple elevations of the heart, that the allotted tasks may be sanctified; for that alone is of value before God which is done in conformity with His holy will. Thus acted the valiant women of the Scriptures. Her hand was industrious; habit gave it facility to work, and yet allowed the mind its freedom; and therefore it is said of her hands in holy Scripture, that they were active and also intelligent. Outwardly, her work is material; in its principle, its end, it is spiritual and supernatural, worthy of heaven, and, as St. Paul says, "worthy of God."

Learn, then, from the example of Mary, that there is no occupation, however humble it may be, according to our way of judging, of which a Christian need be ashamed, provided it be honest; and he ought to consider himself happy, and ever honored, if his state of life so resembles that of Jesus, Mary and Joseph; but to be in perfect conformity with them, he must accept with love the labor to which his profession or condition subjects him.

God loves the least act of obedience and submission to His will, infinitely more than all the services that one may propose to render to Him through mere taste or inclination. Never look to the quality of what you do, but to the honor it possesses of being agreeable to God.

Love in a Cottage. "Chally," said Amarantha Jane, "I notice that your spirits recently seem to be bubbled over with happiness. I am glad to see it; but do tell me why, what has caused it?" "I will," said Chally, as he encircled her waist and imprinted a kiss on her inviting lips. "You know for a while I was melancholy, blue as indigo—had no appetite, was bilious and dyspeptic, but the use of two bottles of Dr. Pierce's Golden Medical Discovery has brought me out and I am as bright as a button. I feel like a new man now. Jane, name the day soon; there is more of this medicine at the drug store."

A. D. Noyes, Newark, Michigan, writes: "I have acquired the cure for Dr. J. C. Thomas' Electric Oil, but have failed to find it. We brought a bottle with us from Quebec, but it is nearly gone and we do not want to be without it, as my wife is troubled with a pain in the shoulder, and nothing else gives relief. Can you send us some?"

WHAT IRISH LANDLORDISM HAS DONE FOR IRELAND.

This is what Irish landlordism has done for Ireland—it has practically expatriated the Irish race. But the people thus driven from their native shores have turned down their thumbs and the doom of the baneful system is sealed. For many years these expatriated people sent large sums of money annually to aid their friends to pay rent. They do not send the money now for rent.

Then, we owe it to Irish landlordism that the number of inhabited houses, which was 1,325,839 in 1841, fell to 961,380 in 1861, and again to 914,108 in 1881. In other words, there were 50 per cent. more inhabited houses forty-seven years ago in Ireland than there are to day. It has been estimated that the number of houses levelled by the landlords in the twenty years, 1841-61, was 270,000, and not one of them was the landlord's property—but the tenant's. The English people are well aware that this levelling has not ceased, and they are also at last aware that the houses which the landlords levelled with such melancholy, not to say such fanatical, haste, bumble as they are, belong to the evicted, not the evictor. In no other country in the world is a landlord permitted to destroy his debtor's property—yet in Ireland, as the landlords know, they hold and exercise that power.

The levelling of the people's houses has been consequent upon eviction, and the evicting of tenants is an item which can hardly be overlooked. The landlords, in presenting their case to Lord Salisbury, did not mention how much of other people's property they had appropriated in rack-rents or by the eviction process; but it is pretty well known now that evictions up to the establishment of the Land League were highly profitable to a large number of the landlords. Now, even if we suppose that only 500,000 of these were positively compelled to leave the country, then at the very moderate estimate of £100 each the landlords may be said to have robbed the evicted people of £50,000,000 worth of property. Contemporary Review.

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