19, 18: 6.

ore an Im-

Lordship was , Walsh and was followed ention by all consecration. celebrated on ther Tiernan. hip imparted all who had nction of the ful new altar At 10.30 a the Bishop's cross bearer, oys, acolytes, ring the prothe main en-

and thence to oys rendered tiful hymn in of Jesus. celebrated by tford, assisted sh as deacon, s sub-descor being master hip the Bishop he throne, as-Teirnan, His f Toronto was ther McCann. hop of Eudocia ruyere, V. G.

ascended the powerful disdwell in Thy hall praise thee 3.

Lordship the

sert, at the foot here a shepherd re occurred a was all on fire. , it burned and hepherd, fixing n himself, "What each burns and is pproached, and sme came forth ring, "Moses, do e; put off thy whereon thous, my brethren, shepherd is in We are here to oliest and most we poor feeble God. We are sacred precincts or this temple is house of prayer. expressly to-mined by Divine

pon it the celes-ed it in living nsume it, Yes, we e and wondrous
foses, draw near
ing bush. But
ord of the Lord
t altar: "Put off

o. Holy church, o-day into this us the ministry make us more God, puts before the country of the molation of the ys to us, "My Lamb, particies, but bring d to piety, obseibling, adoring." does the Sacrice of us mortals. se crowd upon us reator of the new irst mass in the institutes it. He was the ascenda to e He ascends to His two disciples His two disciples s, He took bread, gave it to them, n the eve of His nmediately after lebrated the Holy of bread and dis-Christians. The form us that the

THE CATHOLIC RECORD.

sinful, corrupt and weighed down by an imperious sentence. On the other hand, imperious sentence. On the other hand, God, a being of infinite holiness, is offended and must needs punish man. A means of reconciliation, a means of placating God is sought for, and man judges that the only means is a bloody sacrifice. Deep in the recess of the human heart—deep in the sentiments of man's soul—is found this truth. There is no other solution for man's difficulty. man's soul—is found this truth. Here is no other solution for man's difficulty. There is no other way for his reconcilia-tion with his offended Creator. A sacri-fice with the shedding of blood will alone

tion with his offended Creator. A sacrifice with the shedding of blood will alone suffice.

How wondrously does Christianity provide for this great mortal and human soul! And how beautifully does the site of our altars unfold itself before us in this regard! The mass, coasidered in its intrinsic value, is a wise illumination which satisfies the searchings, the ravings, and the yearnings of the human soul. In fact, we are consumed with the desire of being made pleasing to God. At the same time, the shedding of blood is necessary for this object. Behold, then, Jesus Christ, who in the hands of the priest sheds that needful blood for us by immolating Himself. His is a Divine Blood given for the blotting out of our sins. Can the divine justice not be disarmed? We see that God, who created all things by the power of His Word, and who has a right to universal adoration, here for the first time is appeased, is satisfied with the tribute of vassalage which is paid Him. For the same Divine Word, clothed in our flesh, and as it were epitomising all things in Himself, bows Himself down, humbles Himself to the Father, and reverences Him on our behalf, and recognizing Him as the sovereign Lord of all. This is an act of that perfect adoration due to God, the first characteristic of sacrifice. 2nd. We see that God, as the creator and conservator of all things, deserves the thanksgiving, the acteristic of sacrifice. 2nd. We see that God, as the creator and conservator of all things, deserves the thanksgiving, the canticles of benediction of the children of Eve. How acceptable to Him are they not, now that they reach Him through the wounded Heart of Jesus and from those lips of His, pure with the purity of Paradise. The mass is a sacrifice of thanksgiving, sucharistic in the highest degree.

from His faithful children, in different tongues and in varying dialects, the confession of the one unchanging faith—so does He receive, albeit in different cities, the same most holy, most pure sacrifice of the Mass in every region of

the globe.

But we are told that the sacrifice of the cross, offered once on Calvary, is sufficient for all and for ever and that it is enough for the Christian to recall to his memory that great sacrifice in order to sanctify himself and pay to God the worship that is due to Him. It is quite true, my brethren, the sacrafice of the cross is sufficient for all and torever, nay, it was sufficient for all even before it was offered. We believe that Jesus Christ was "the Lamb slain from the beginning of the world." We believe that the just of the olden dispensation honored God and gave Him the true worship of thanksgiving, and prayed that they obtained pardon of their sins, grace, justification, salvation, only by and through the faith they had in the future sacrifice of Calvary.

But, notwithstanding all this, as there were in the olden dispensation true sacrifices which in a material and corporeal but true manner not only typified and made sensible, but to a certain extent, anticipated and continually renewed the future sacrifice of the cross, applying its merit and obtaining its fruit, so there ought to be in the new law a true sacrifice which, in a manner more spiritual, more noble, more perfect, should not only remind but repeat and renew continually the sacrifice already offered on the cross, whose merits it should apply, whose fruits it should attain in a manner otherwise more spiritual, more noble, more perfect.

In a word, the sacrifice of the mass is not another sacrifice from that of the cross. It is not a complement of it as if the sacrifice of the cross were imperfect. the globe.

But we are told that the sacrifice of

not another sacrince from that of the cross. It is not a complement of it as if the sacrifice of the cross were imperfect in any part or manner. It is the self-same sacrifice of the cross, the same priest, the same Vietim, only the mode of the offering is different. of the offering is different.

canticles of benediction of the children of Eve. How acceptable to Him are they not, now that they reach Him through the wounded Heart of Jesus and from those lips of His, pure with the purity of Paradise. The mass is a sacrifice of thanksgiving, eucharistic in the highest degree.

3rd, Again, we behold God, an Infinite Being, infinitely offended by the sin of man. Whilst He requires a satisfaction infinite in its turn, he receives it in the sacrifice of the mass, which is offered by

this mystery placates the angels of God, arrests His upraised hand, disarms His Divine vengeance, and moves His mercy, that mercy, the ultimate limit of which is the absolute impossible. To this great mystery we, my brethren, owe that faith, (the greatest of God's gifts) which enlightens us, that divine protection which defends us, that grace which converts us, that virtue which makes us taithful to God, that merit which enriches us, that perseverance which crowns us.

With the trapsport of grateful souls

with the transport of grateful souls let us endeevour to correspond with so grand a gift, with so great a love. Let us, like Moses, humble ourselves and be filled with awe and reverence before this "burning bush." Let us remember that this fire of our Lord's love is ever burning and never consumed. Let us ever hearken to the voice which proceeds from the midst of this altar, that the place whereon we stand is holy, yea, holy with the living,awful, real presence of holiness itself. Let the best and warmest and most devoted feelings of our souls go out to Him, who, in this Sacrament of His Infinite Love, is become our hope, our joy, our consolation, the sharer of our exile here below and the pledge of our happiness in His kingdom above. Happy are those, says the Pealmist, whose delight and whose glory it is to be ever near that altar, where our Blessed Lord corporally dwells in the Sacrament of His Love: "Blessed are they who dwell in Thy House, O Lord." Yes, this blessed intercourse with our divine Lord, in faith, in confidence, in affection and in merit, will fill us with grace and happiness here, and crown us with joy and glory for eternity. "Blessed are they who dwell in Thy House, O Lord, they shall praise Thee for ever and ever." Amcn.

The choir sang Harrison Millard's Mass in B flat. We need only say of the choir that, under Dr. Carl Verrinder's able leadership, it maintained on this occasion the high reputation it bas under that gentleman's able leadership justly acquired. When all acquitted themselves with such distinction, it were simply invidious to particularize individual effort.

In the evening, at Vespers, His Lordship the Bishop of London presided, With the transport of grateful souls

vidual effort.
In the evening, at Vespers, His Lordship the Bishop of London presided, assisted by Fathers Walsh and Dunphy. His Grace was assisted by Rev. Fathers Kilroy and McCann, and Bishop O'Mahoney by the Right Rev. Mgr. Bruyere. The sermon was delivered by the Rev. Father McCann, of Toronto, from the words:

was to continue, there should be an authority to preserve it, an authority like that committed to St. Peter, independent and supreme, which would be a bond for the unity of faith, and a barrier against innovation. That it was to continue forever is evident from the words of Christ, "The gates of hell shall not prevail against it."

not prevail sgainst it."

The unity of faith and union of the faithful which constitute the mark of the true Church, consist in the constant belief and profession of the same doctrines; in a participation of all in the same sacraments, and in submission to the same divinely-constituted authority This unity is found in the Catholic This unity is found in the Canolic Church. Examine her doctrines, her practices, her worship. See the vast number of her children in every land—they are all united in the same belief.

they are all united in the same belief. You may wander by the enchanting scenery of Lochs Lomond and Katrine in Scotland, the Lakes of Killarney in Ireland, Graemere and Windermere in England, Lucerne and Como in Switzerland, you will find her children professing the same creed. From the burning plains of Egpyt to the snows of Siberia; in every village and town in Europe, Asia or America, where Catholicity exists, it will be found the same. Disunited in all else, in manners, and habits, in language and education, in forms of government, Catholics are everywhere united in believing what Rome teaches. This unity existed a thousand years ago, but it is not a thing of the past. For with the same divine supremacy with with the same divine supremacy with which she knit together in one faith the fierce barbarians, who had torn into shreds the Roman empire, the Catholic Church, unchanged, while all around her is sway-ing to and fro in the throes of a dire con-fusion, still pursues her peaceful tripmula. ing to and fro in the throes of a dire con-fusion, still pursues her peaceful triumphs and easily bends to the sweet yoke of her supernatural unity, young and old, in all quarters of the world. What she believed of old she believes to day. She claims to be always the same. What St. Paul taught at Ephesus, St. Peter in R.me, St. Pat-rick in Ireland, St. Boniface in Germany, St. Francis Xavier, in Ludia, she teaches at rick in Ireland, St. Beniface in Germany, St. Francis Xavier in India, she teaches at this hour. Take her doctrines, and going back consult the monuments that cloud the pathway of history, and they will be found alike in every land. Like a great majestic river, she will be seen flowing through the midst of ages. On a theatre where of jects are in a constant state of revolution, where opinions are changing as the fashions of the day, she has remained the same, always and everywhere beau. the same, always and everywhere beau-tiful and strong, and strong and beautiful

men who are now signing for a chance to wade knee deep in gore.

The English papers should not overlook the lawless conduct of a Cincinnati Irishman, one Charles Gorman, who thrashed a peaceable citizen, named Charles Miller, because the latter professed Socialist views and said he would uphold the red flag. Upon being arraigned for the asssult, Gorman said he had forgotten himself in knocking down the Socialist, but in extenuation said: "I fought under the stars and stripes, and I couldn't stand it." The judge displayed his sinister American sympathy with crime by discharging Gorman, and adding: "I wish there had been a hundred Gormans at Bellevue on May 2, when Parsons, the Chicago Socialist, said the stars and stripes ought to be trailed in the dust, and I am astonished that the police did not arrest him on the spot."

N. Y. Freeman's Journal.

N. Y. Freeman's Journal. Herr Most, the Anarchist, does not approve of the prison system of the United States. He finds the cells too small. He seems to have deluded himself into the belief that prisons are intended as places of rest and recreation.
And the talk of some reformers who
make pets of criminals has probably
strengthened this delusion, and taught
Anarchists not to fear a punishment which would, in an era of "sweetness and

light," give all the honors of martyrdom without any of its pangs. her religion, she being a Catholic and her Patrick a Protestant. Patrick McCarty Protestant! Here is a chance for some enterprising dime-museum mana-

Ruskin has faith in the Bible, especi-Ruskin has faith in the Bible, especially the Vulgate, and has no patience with the learning that would destroy its respect. Of the great work of St. Jerome he says: "It is the grandest group of writings existent in the rational world, put into the grandest language of the rational world in the first strength of the Christian faith by an entirely wise and kind saint, St. Jerome; trans-

lated afterwards with beauty and felicity into every language of the Christian world; and the guide, since so transla-ted, of all the arts and acts of that world which have been noble, fortunate;

and happy." Catholic Review. The patience of the people of Ireland must not be presumed upon too much or too far. They and their representa-tives have thus far held and borne them. or too lar. Iney and their representatives have thus far held and borne themselves as men having a great cause at heart and at stake. Orange threats and bluster they have taken as a strong man takes the yelp of a vicious cur. He does not think the cur that snarls at his heels worthy even of a passing kick. But Ireland cannot stand idly by while Ulster is arming itself with the avowed object of slaying the Irish people and the Irish cause. The English Government would act wisely in sitting very sharply, decisively and heavily on these gentlemen who are calling for guns, generals, volunteers and so orth—to do what? To raise riot and bloodshed and destroy the peace of the United Kingdoms.

FROM PEMBROKE.

Pembroke, May 18, 1886.

Pembroke, May 18, 1886.

At a meeting of St. Patrick's Literary Association, of Pembroke, the following resolutions were unanimously adopted:

Whereas we, the St. Patrick's Literary Association of Pembroke, assembled in our hall, on this special occasion, at this late day make known that we are interested in all that concerns the future happiness and welfare of Ireland.

And whereas, we sympathize deeply with the Irish people in their peaceful efforts to obtain local self government, which alone will secure happiness and prosperity to Ireland. Be it

Resolved, That to the Right Hon. Mr. Gladstone and Mr. Parnell we extend our earnest assurance of confidence in their patriotism, and our approval of their wise and noble efforts.

That we congratulate the Right Hon. Mr. Gladstone on his utter self-forgetfulness and undaunted courage in bringing before the Eoglish House of Commons the Home Rule Bill.

That we congratulate Mr. Parnell and his colleagues and the Irish people in general on the Home Rule Bill now under discussion in the Imperial House of Commons.

discussion in the Imperial House of Com-

mors.

That copies of these resolutions, endorsed by the president and secretary be sent to Mr. Gladstone, Mr. Parnell, the CATHOLIC RECORD, the Montreal Post, the Boston Pilot and Pembroke Observer.

W. J LONG, JAS. P. SARSFIELD, Secretary. Presiden

Pembroke, May 18, 1886.
At a meeting of St. Patrick's Literary
Association of Pembroke, held in their
hall on Taurslay, 13 h of May, the following resolutions were unanimously adopted:
That the thanks of the St. Patrick's

That the thanks of the St. Patrick's Literary Association be tendered to the Hon. Elward Blake for the noble and generous manner in which he brought forward the Irish Home R ile resolutions in the House of Commons of Canada.

That copies of these resolutions be sent to the Honorable Edward Blake, the Globs, the CATHILLE RECORD, the Montreal Post and Pambroks Observer.

Globe, the CATHOLIC INSERTIC.

Post and Pembroke Observer.

W. J. Long, Jas. P. Sarsfield,

President,

TRIBUTE TO A WORTHY PRIEST.

TRIBUTE TO A WORTHY PRIEST.

Would be filled. Nothing could better illustrate the horrors of Irish misgovernment than the truculent and unrestrained defiance of the Orange body.

Herr Johann Most, the editor of the Freheit, Anarchist organ in New York, and a terrible swash-buckler of a fellow in print, was arrested last week upon a charge of inciting to riot. He did not sell his liberty dearly. In fact he was dragged from under a bed, like a cat out of an ash-barrel. There will be a great demand for beds if the police ever get after those blood thirsty Uister gentlemen who are now sighing for a chance to wade knee deep in gore.

The English papers should not overlook the lawless conduct of a Cincinnal Irishman, one Charles Gorman, who thrashed a peaceable citizen, named Charles Miller, because the latter professed Socialist views and said he would uphold the red flag. Upon being arraigned for the assault, Gorman said he had forgotten himself in knocking down the Socialist, but in extenuation said: "I fought under the stars and stipes, and I couldn't stand it." The judge displayed his sinister American sympathy with crime by discharging the resignation of the Rev. P. A. Twohey, tor many years Chairman resolved: That the Board, in accepting the resignation of the Rev. P. A. Twohey, desire to express their sincere regret (and have it placed on record in the minutes of this meeting) at the removal of our Rev. Chairman (Father Twohey), who has so ably filled that position for nine years, both with credit to himself and courteous disposition, as well as on account of the very great interest he has at all times taken in the cause of Catholic education; and they view his withdrawal from the judge displayed his sinister American sympathy with crime by discharging the resignation of the Rev. P. A. Twohey, tor many years Chairman of the Board, the following resolution was unanimously passed:—

"Moved by Mr. A. Hanley, seconded by Mr. P. Smith, and resolved: That the isoarchy passed:—

"Moved by Mr. A. Twohey, the seconded cheerfully given, and the many sacrifices he has made for the advancement of the various Separate Schools in the city and subtrbs."

The proposer expressed his own per-sonal regret at the removal of the Rev. Father Twohey, whose uniform kindness won the respect of all classes of citizens, and his absence would be deeply felt for

and his absence would be deeply felt for many years in Kingston.

Father Kelly, who occupied the Chair, spoke of Father Twohey's priestly conduct and the sorrow with which his fellow-priests in the Palace viewed his departure from amongst them, and paid a just tribute to the zeal and active labor of the retiring chairman.—Freeman, May

A Cherished Institution Attacked.

Thomas G. Shearman, the lawyer of light," give all the honors of martyrdom without any of its pangs.

A Mary McCarty last week petitioned in our circuit court for the dissolution of the bonds that united her in marriage with Patrick McCarty, alleging as the principal ground of her application for divorce the hostility of her husband to divide the principal ground of her divided her in the communistic. He said of free public divided her her religion she henge a Catholic and her it. He advised that pagents and guardeducation that it was distinctly socialistic. He advised that parents and guardians should do their duty in this matter. You say it can't be done?" he continued. "Why every Roman Catholic in this city is a living contradiction of this statement. You first tax him for the public schools, and then he sends his children to the parish schools and generally pays something for the privilege of doing it too."

Benziger Bros., the great Catholic publishers of New York, have issued the Baltimore Catechism in the English, French, Spanish and German languages.