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O God, convert England—O God, save this country!

it. They sought it with humiliation, and they have failed with ignominy."

I Consumption Surely Cured.

A Ready Recourse.

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### SHORT INSTRUCTIONS FOR LOW MASSES.

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

XXIV.

THE SACRIFICE OF THE MASS. THE SACRIFICE OF THE MASS.

DEAR PEOPLE: In the last two instructions we spoke of the Sacrifice of the Mass as the most excellent of all sacrifices, and of the ends for which it is effered. Let me say a few words to-day on the importance of assisting frequently and properly at Mass. When we come to treat of the Commandments of the Church will speak of the obligation of hearing. we will speak of the obligation of hearing Mass on Sundays and holydays. Some of the faithful cannot hear Mass daily; others Mass on Sundays and holydays. Some of the faithful cannot hear Mass daily; others can. To this latter class we address ourselves. Brethren, religion has nothing which does more honor to God than the Sacrifice of the Mass, nothing more worthy of Him, nothing more holy, nothmore efficacious for the expiation of sin, nothing more useful for the whole world, nothing more agreeable to Jesus Christ. There is nothing at the disposal of the Church militant as great as the Sacrifice of the Mass. The Mass is a daily embassy sent to the Most Holy Trinity, accompanied by a gift of incalculable value, bearing testimony to our submission and dependence, and proclaiming God's sovereign dominion and infinite majesty. The Mass is a daily tribute offered by the Church militant in acknowledgment of God's power, goodness and infinite perfections. The offering, which is the greatest possible, is offered by heaven and by earth, by all creation in union with Jesus Christ. It is offered every day, and there is no nobler work the creature can be engaged in than assisting daily at the mystery of the morning.

The Mass is a perfect holocaust of burning love, in which Our Saviour, the God of love, transforms Himself into a Victim and is consumed in honor of His Father. He invites us to join to this holocaust of love, all the love of which our hearts are capable. He wishes us to offer in union with Him our bodies, our sculs, our lives, to the Eternal Father, so that the sacrifice may be complete and without reserve. This oblation for many is possible every morning. Was ever privilege greater, holier, dearer than that of being able to assist at Mass dail;

assist at Mass daily?
The Mass is an efficacious application of

The Mass is an efficacious application of the merits of Christ, an opening of the divine treasury whence we can draw forth heavenly riches, store them up for our fown use, and pay with them abundantly the debts which we have contracted towards God. In the Mass we can address our petitions to God the Father, through Jesus Christ present upon the altar, as mediator, intercessor, priest, and victim, the same Christ of whom the Father said This is My beloved Son, in whom I am well pleased." Here we can obtain grace, life, health, peace, and every best gift. The daily Mass opens this divine treasury every morning. Who will absent himself from Mass when he can possibly attend?

It is true that you are not commanded It is true that you are not commanded to hear Mass every day by sny law, but for the plous soul there are duties springing from the heart's deep well which, because more tender, are not less sacred than the duties of the law.

St. Louis, King of France, was certainly in the kingdom, yet he

sthan the duties of the law.

St. Louis, King of France, was certainly the busiest man in his kingdom, yet he found time to hear one or more Masses every day. Thomas More, who shed his blood for the faith, was accustomed to say: "I give the first hour of the day to God, the rest belongs to my king and to those who seek my advice."

Necessity is often pleaded as an excuse for absence from Mass where no real necessity exists. We might rise a little earlier; we might regulate our duties so as to leave ourselves a spare hour in the morning; we might not lose so much time in viciting, and at least, during certain seasons of the year, hear Mass daily. Rest assured the half-hour spent assisting at Mass would be the most profitable of the day. A special benediction seems to accompany through life those who hear Mass every day. God blesses all their efforts. There is peace in their families. They lead holy lives, and die the death of the just. They lead holy lives, and die the death of

the just. To hear Mass well is of still greater im-To hear Mass well is of still greater importance than to hear it often. A person accustomed to banish distractions in prayer, who is familiar with the incidents of the Passion and death of Our Lord, and with the ends for which the Mass is offered, can assist at Mass profitably without using a prayer book. Bossuet once said that he would exchange all his learning for the simple piets of a poor, illiter. esid that he would exchange all his learning for the simple piety of a poor, illiterate lady, who employed her time during Mass saying her beads; and St. Liguor approved the practice of another plous person who spent all the time at Mass bewailing her sins. Ordinarily speaking, however, all, both young and old, will find it work directly appearance of the second s nowever, all, noth young and old, will find it very advantageous to use a prayer book. The prayers at Mass fix the atten-tion, they contain the petitions proper to this service; they are instructive as well as devout, and the recital of them makes us publicly participate in the Sacred Liturgy. It will also serve to make us hear Mass more devoutly; to have some special favor to ask of God every time we assist at Mass, such as an increase of grace for ourselves, or the conversion of those who are dear to us.

"Why Do I Suffer So with headache and vertigo, doctor? I have a bad cough, too, and dull aches under the shoulder-blades; I'm losing weight, and am billous all the time." The courteous physician answers: If you inquire what is the cause of all this mischief, it is a torpid liver. That organ, you are aware is the largest gland in the chief, it is a torpid liver. That organ, you are aware, is the largest gland in the body, and its office is to carry off the waste of the system. When it fails to do its proper work, the refuse of the body is reabsorbed and goes circulating round and gound in the blood, poisonig, not nourishing, the tissues. But why you continue to spiffer in this way I am at a less to ing, the tissues. But way I am at a loss to understand, since Dr. Pierce's Golden Medical Discovery would give prompt re-lief, and future immunity from such

## A Severe Trial.

Francis S. Smith, of Emsdale, Muskoka, Francis S. Smith, of Emedice, measure, writes—"I was troubled with vomiting for two years and I have vomited as often as five times a day. One bottle of Burdock Blood Bitters completely cured me."

## CARDINAL AND MARTYR.

nor consume, neither for the weather, which was then very hot, neither for the parboiling in the hot water, but grow daily fresher and fresher, so that in his lifetime he never looked so well. For his cheeks being beautified with a comely red, the face looked as if it had beholden the people passing by would have snoke to From the London Weekly Register.

The first Feast of the English Martyrs has come and gone; and to-day we print reports from various centres of Catholic life to bear witness to the fervor with which their names are invoked and beloved. At Chelses, under circumstances of special and historic interest, the cardinal archbishop told once more the story of the martyred chancellor's life and death. Close to that very snot where HisEminence stood Sir Thomas More had himself served Mass, rather to the scandal of the worldly; and it was impossible not to think him very near to those who gathered together on Sunday in honor, not of his great dignities, but of the ease with which he left them for the love of his Lord. Nor was it easy to prevent the thoughts from wandering from the living cardinal to that cardinal martyr whom More loved. To the "Life of Blessed John Fisher," Cardinal Blehop of Rochester, just published by Messrs. Burns & Oates, Father Bridgett, C. SS. R, has brought his spirit of patient investigation, and a language transparent, accurate, and simple, as befits the subject. That subject he has chosen well. Not so long sgo he gave us his useful treatise on the faith and celebration of the Holy Eucharits during the early period of British Christianity. Now, he has built, so to say, the other pier of the long bridge that spans more than a thousand years by exhibiting the Catholic belief in England when men were suddenly called upon to show the courage of their convictions. This is, indeed, a subject which may well put aside other historical investigations for a time. The recent act of the Holy See in raising to the altars the most prominent sufferers of that evil time and their less-known companions may well determine the topic to employ a Catholic writer versed in English history Senture cum Ecclesia is the definition given by St. Ignatius to express a Catholic instinct, jealous to preserve itself in harmony not only with the Church's overt declarations and acts, but with her spirit and minor indications. An From the London Weekly Register. red, the face looked as if it had beholden the people passing by would have spoke to to them, which many took for a miracle.

. . Wherefore the people coming daily to see this strange sight, the passage over the bridge was so stopped with their going and coming, that almost neither cart nor horse could pass; and therefore at the end of fourteen days the executioner was commanded to throw down the head in the night-time into the river of the Thames, and in place thereof was set the

READ THE NEXT ME

COLUMN ARTICLE. Bishop of Rochester, it should be Father Bridgett's pen that has forestalled the effort of any other to place it before us. The incidents in the lite of Blessed John Fisher have been hitherto overshadowed, in great degree, by those of two of his contemporaries. These, more prominent, though in ways very diverse from each other, occupied positions that advanced them greatly before the public eye. One was lord high chancellor of England, until his conscience forbade him to continue in was lord high chancellor of England, that his conscience forbade him to continue in a post that exposed him to imminent spiritual danger. The other was so much and so many things together that a list of his titles and emoluments would carry us too far. Allke in one particular—that and so many things together that a list of his titles and emoluments would carry us too far. Alike in one particular—that they were the two most eminent English men of Henry's reign, in all else they diverged so widely that it seems incongruous to bracket their names together. Blessed Thomas More, bosom friend of the saintly Fisher, his companion in martyrdom and heavenly reward, surrendered the great seal, to receive in exchange the impress of the mystic sign of the elect, and the aureole of heroic sacrifice. Wolsey, the man of magniticent life and bearing of high-reaching ambition, of "most unbounded," pride, with whom all was great, except the evangelical virtues, found the world's strongest support at length but a broken reed that pierced his hand. How striking the contrast between two such men, in life, in death, and in the present judgment of mankind! Wolsey's last words and days have been drawn by Shakespeare in a way to touch all hearts; but nothing so remains on the memory as his own bitter retrospect, which needs not the genius of the dramatist to render it emphatic in a supreme degree:

O Cromwell, Gromwell, the zeal

O Cromwell, Cromwell, Had I but serv'd my God with haif the zeal I serv'd my king! "The procession," says Father Bridgett, with which Cardinal Wolsey's hat had "with which Cardinal Wolsey's hat had brought to Westminster was magnificent; but how much more glorious was this procession of the hatless Cardinal Fisher to his place of martyrdom!" The details of the martyrdom are here given from a manuscript by Dr. Hall, a contemporary of the saintly bishop, who learnt from bystanders how cheerful the martyr showed himself, in spite of his age and great bodily weakness: how on the mornbystanders how cheerful the martyr showed himself, in spite of his age and great bodily weakness; how, on the morning of his martyrdom, he slept for more than two hours after it had been notified to him, that he was to die; how he put off his kair shirt, and dressed himself with "a more curiosity and care for the fine and cleanly wearing of his apparel that day than over he was wont to do before," because it was his wedding day; how he declined to be assisted up to the scaffold stairs; how "the southeast sun shined very bright in his face; whereupon he said him self these words, lifting up his hands: "Come ye to Him, and be enlightened: and your faces shall not be confounded." All this, and much more, is given to us with a wealth of detail that might entitle the account to rank among the Acta Sanctorum. This miraculous comeliness of the martyr's head after death is too striking

torum. This miraculous comeliness of the martyr's head after death is too striking not to be placed before the reader. It must be remembered that Blessed John Fisher was an sged man, worn down with years, austerities, and imprisonment. When, on the scaffold, "he stood in his leablet and hose in sight of all the peo-When, on the scattold, the stood in his doublet and hose, in sight of all the people, there was to be seen a long, lean, and slender body, having on it little other substance besides the skin and bones insomuch as most part of the beholders mar much as most part of the benoiders mar veled much to see a living man so far consumed, for he seemed a very image of death." Far otherwise was it, when the sacrifice was consummated, and the crown had been won. Dr. Hall continues: "The next day after his burial, the head

being somewhat parboiled in hot water, was pricked upon a pole, and set on high upon London Bridge, among the rest of the holy Carthusians' heads that suffered the holy Carthusians' heads that suffered death lately before him. And here I cannot omit to declare unto you the miraculous sight of this head, which, after it had stood up the space of fourteen days upon the bridge, could not be perceived to waste

## What are the Best Three Books.

The editor of Funch writes as follows concerning "the best three books for a young man entering on an active life:" "I have delayed snawering your difficult query because I could not determine the meaning of 'entering on an active life,' and I am now as far off a deflution as ever. 'The next three books after the Bible,' you say. I should not be inclined to recommend the Bible, as a whole, to every young man, and think it wise on your part to omit it. Nor could I recommend the Bible and Shakespeare are better, in my opinion, for young men whatever their vocation may be than the Bible and Shakespeare taken up at haphazard and read without discrimination. Putting both head in the night-time into the river of the Thames, and in place thereof was set the head of the most blessed and constant martyr, Sir Thomas More, his companion and fellow in all his troubles, who suffered his passion on the 6th day of July next following."

(This values will be among the most head of the most blessed and constant martyr, Sir Thomas More, his companion and fellow in all his troubles, who suffered his passion on the 6th day of July next following"

This volume will be among the most important of the series which we trust important of the series which we trust important of the series which we trust important century. It will form an appeal to the men of our self-seeking age, by the precious memories of what has been suffered for the one faith by those of their own name and blood. And, as it cannot but promote and increase the accidental glory of the blessed martyrs themselves, so will it also enlarge the smount of spiritual benefits derived from their invocation and intercession. The great want of our times is prayer. Of knowledge, many of us may have enough; of active advocacy of the truth there is no lack; what is needed is the descent of the heavenly dew upon the good seed scattered broadcast all around. And what more persussive to this, in its due proportion, than the prayer we may believe to be echoed from martyr to martyr among our glorified Englishmen in heaven, while formed the last sigh of one among them in his torments?

O God, convert England—O God, save this country!

Martiaring the historidad spident deal without discrimination. Putting both of these away, but not excluding selections, which would engender a taste for further study, I should engender a taste for further study, I should then suggest Thomas a Kempts' 'Imitation'. And the letters of Le Pere Lacordaire to young men, or of St. Francis de Sales to persons in the world. These works are for principles. Feather headed young men would throw them aside. In active life, I think, Mr. Smiles has compiled some useful works, and there is one (whether his or not, I forget) called 'Fortunate Men, which is interesting and of practical application. Cobbit's 'Advice to Young Men,' Is also good. But one medicine or one diet does not suit all slike. I have come across a little pocketook of 'Chips from Thackery' (published by Try

A LONGFELLOW NIGHT.—A short sketch of the poet's life, with songs and rectations from his works, for the use of Catholic schools and Catholic literary societies, by KATHARINE A. O'KEEFFE. Published by Houghton, Mifflin a Co., at fifteen cents, post-paid.

All Catholics will find the selections from Longfellow contained in "A Longfellow Night"—among which are The Monk Fellx, King Robert of Sicily, extracts from Evangeline, etc.—peculiary interesting and inspiring. The information given by Miss o'Keeffs about Longfellow, and her remarks about nis writings, will add much to the benefit to be derived from reading or recting the selections. In regard to Evangeline she says: "The author (Longfellow) mas given us several noble and beautiful women: the Indian malen. Minnehaha; the Puritan Priscilla; the concepts our hearts as does the simple chadian peasant. Evangeline, the lovely catholic maideu. Few there are, no matter what their race or religion, who do not prefer Evangeline to all other of Longfellow scharacters; but to the Cellic and the Catholic heart she is particularly dear; for the symmetry wondering, her broken heart." We recommend the book to Catholic teachers who wish to gain for themselves, or te give to their pupils, an appreciation of the noble thoughts of a great toet.

"A Longfellow Night" is an extra number of the Riverside Literature Series, which now consists of thirty-six fitteen-cent book containing some of the most interesting and instructive masterpleces of American Educational, June 6th, 1888. OH, YOU HAVEN'T ANY kidney disease, eh?
But you are from time to time troubled with BACKACHE, BLADDER TROUBLES, RHEUMATISM, NEURALGIA, HRADACHES, NERFOUSNESS, INDIGESTION, NUMBENESS, DIZZINESS, MALARIA, CHILLS AND FEVER, AGUE, BOILS, UARBUNGLES, ABSCESSES, PARALYSIS, DYSPEPSIA, IMPOTENCY, SWOLLEN ANKLES AND JOINTS, and your wife has FEMALE TROUBLES. Don't you know that these diseases would almost never prevail if your kidneys were naturally active and kept the blood clean! "WARNER'S SAFE CURE"

is the only scientific blood purifier, and that is the reason why it not only cures known kidney disease, but also 93 per cent. of all other diseases which come from Unsuspected Kidney disorder. Try it to day. Delays are very dangerous.

### EDUCATIONAL, June 6th, 1888. HOIST WITH THEIR OWN PETARP.

The Dublin Freeman's latest utterance on the recent meeting of the Irish Parliamentarians says: "As we have said, every one of the speeches was couched in tones of respect and reverence for the Pope and the Holy See as the only Spiritual authorities and guides that Ireland ever can, will or shall acknowledge. There was answer sufficient in Sanday's meeting against the taunt of the wane of religious feeling in Ireland to satisfy the whole College of Cardinals. And though the speakers regretted that reprobation seemed to be reserved for the poor Irish rightly struggling to be free, while their oppressors and bloodsuckers were allowed to go on uncondemned, still not a murmur of passionate disrespect escaped the lips of any man. But in point of fact, it is beginning to be recognized across the Channel that the Irish method of meeting the danger has already resulted in practical success. The North British Daily Channel that the Irish method of meeting the danger has already resulted in practical success. The North British Daily Mail says: 'Never was engineer more disastrously holst with his own petard than Lord Sallsbury is with the misrepresentation of facts supplied to the Holy Sas. As a matter of fact, the Irish National movement is untouched by the Papal rescript, because the document deals only with Tory fictions, and the Catholic National representatives declare that the force of this National movement against unconstitutional coercion and organized unconstitutional coercion and organized calumny will continue to be exerted until

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Give Ely's Cream Balm a trial. This justify celebrated remedy for the cure of catarrh, hay fever, cold in the head, etc., can be obtained end of any reputable druggist and may be relied upon as a safe and pleas ant remedy on the above complaints and will give immediate relief. It is not a liquid, snuff or powder, has no offensive odor and can be use at any time with good results, as thousands can testify, among them some of the attaches of this office.—Spirit of the Times, May 29, 1886.

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Mabel C. Hardy, of Delayan, Ill.; "but after using a bottle of Ayer's Hair Vigor it became black and glossy.

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