

SHORT INSTRUCTIONS FOR LOW MASSES.

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

XXII.

THE SACRIFICE OF THE MASS. The Mass is offered to adore God, to obtain pardon for our sins, to thank Him for His benefits, and to ask new graces. The great intellects that from time to time have illumined the world, the choir of angels and archangels, the Blessed Virgin herself, cannot adequately do homage to God, on account of His infinite perfections. The sacrifice of Calvary and its daily renewal alone can do this. In the Mass Christ immolates Himself before the infinite majesty of God, and the people, uniting their praise to His praise, render to the august Trinity an adoration which is both worthy and complete. The Mass was instituted to obtain pardon for our sins. When you have confessed your sins and received absolution, do not imagine that your work is over. Satisfaction begins where absolution ends. Assistance at Mass is the most efficacious means to obtain pardon of our sins and to cancel the debt against them. During the Mass our Saviour seems to say: "Come, poor sinners, unite your prayers and your contribution to My blood, which is about to be shed anew upon the altar, and little by little the debt against you will be cancelled, and the stains upon your soul will be gradually effaced." The purification and redemption of our souls, commenced on Calvary, is continued in the sacrifice of the Mass. Every soul who has not yet confessed their sins will be benefited by assisting at Mass.

From the altar as from the cross our Saviour says: "Father forgive these poor sinners, they do not understand their sad state; illumine their minds, change their hearts." During the Holy Sacrifice your sins will begin to be forgiven, for there you will begin to atone for them and resolve to confess them. The Mass is offered to thank God for His benefits. Noah, on going out from the ark, solemnly thanked God at the altar in his own name and in the name of his family for having preserved from the deluge. The parents of Samuel, who afterwards became a prophet and a judge in Israel, brought victims to the high priest, Heli, to have offered as a sacrifice of thanksgiving for the birth of a son. "How shall I thank Thee, O Lord," cries David, "for all the favors you have bestowed upon me?" The prophet felt that it was impossible for him to render thanks to God in a way that was worthy of Him. The blood of victims, money, his entire kingdom, were inadequate. Now, dear people, God has bestowed many favors upon you. He has given you life, health, pardon of your sins, Communion. How shall you thank Him? What have you to offer Him that is worthy of Him? The Mass is especially, as the very name Eucharist denotes, a sacrifice of thanksgiving. Offer Him His own beloved Son, Our Saviour Jesus Christ, and you will have made a return that is worthy of Him.

The Mass was also instituted to obtain from the Divine goodness the blessings and graces which we stand in need. We need much. Without God's help our heart would cease to beat, our blood would cease to circulate. His providence preserves us every moment. Our daily bread, the happiness of our homes, are God's gifts. To gain heaven, to work out our salvation, we need not one grace, or occasional graces, but a series of graces, a chain of graces whose links are as numerous as our heart-beats. We cannot pray or do one work meritorious of eternal life without grace, which is a free gift of God, often contingent upon its being asked rightly. Poor sinful creatures that we are, perhaps we have rejected so many graces as to render us unworthy to obtain new ones. Jesus immolates Himself upon the altar in the Holy Sacrifice of the Mass. He is worthy to obtain for us the graces we need. If our requests are presented through Him, they will be favorably heard.

Dear people, the Mass is offered for these four ends. The manner in which some assist at Mass is simply disgraceful. They come late, and are in a hurry to go away, without perhaps ever thinking of even one of the ends for which the Holy Sacrifice is offered. Some there are who devoutly try during Mass to adore God, to obtain pardon for their sins, to thank Him for His favors, and to obtain His graces. There is nothing grander on this earth than the creature offering the sacrifice of the new law to the Creator. The prayers at Mass, as given in your prayer books, all have reference to these four ends for which the Mass is offered. By saying these prayers devoutly, by making every petition your own, by feeling it from your very heart, you place yourself in a relation with your Creator the noblest, the most sublime that can be conceived, and you obtain for yourself every good gift of which you stand in need. Assist at Mass properly, and heaven is your own.

"One Foot in the Grave." How often do we hear the above said of some poor pilgrim on his life's thorny path, whose tottering step, pallid face, unnatural glitter of the eye and hacking cough, and its accompanying involuntary pressure of the hand over the lungs, the seat of the dreadful disease—consumption—that causes the remark? Too frequently, alas! and in the interests of such unfortunate, this is pronounced, to assure them that their steps need tend no longer toward that narrow receptacle that awaits all—that is, until life's allotted space is covered—from any such cure, for the scientific researches of Dr. R. V. Pierce, resulting in the "Golden Medical Discovery," have wrested from Nature a remedy which never fails to cure this scourge of our race (which is really nothing more nor less than Scrophula of the Lungs), if taken in time. Druggists sell it.

Out of Sore Throat, Headache, loss of appetite, furred tongue, and general indisposition. These symptoms, if neglected, develop into acute disease. It is a trite saying that an "ounce of prevention is worth a pound of cure," and a little attention at this point may save months of sickness and large doctor's bills. For this complaint take from two to three of Parley's Vegetable Pills on going to bed, and one or two for three nights in succession, and a cure will be effected.

WHY THERE ARE NOT MORE CONVERSIONS.

"Society" and the Church.

SERMON BY FATHER GAVIN, S. J.

At the Church of the Immaculate Conception, Farm Street, on Sunday afternoon the Rev. Father Gavin, S. J., delivered the second of his course of lectures on Protestant obstacles to conversion, his special subject being "Unholy Lives." He admitted that from a worldly point of view the doctrines and practices of the Catholic Church were not pleasant. If any one wanted comfort of life, if any one wanted to lead a worldly or an unholy life, he had better not join the Catholic Church. As the saying was, ANGLICANISM WAS A VERY PLEASANT RELIGION to live in, but the Catholic Church was the best Church to die in. An unholy life is one cause—a certain cause often why men place an impediment to the entrance of heavenly truth into the soul. St. Augustine goes so far as to say that crime can still the knowledge of the existence of God which breaks upon every man in the maturity of his powers when he contemplates the visible world. Whenever the mind of man looks upon

the world around us—upon mountains, seas, and valley, and plain, it is forced to rise to the contemplation of Divine Being, whose handiwork it is—in other words, the invisible things of God are seen in the visible things of this world. Yet St. Augustine tells us that that knowledge of the existence of a Creator, inseparable from the mind of man in the maturity of his powers, may be stamped out by sin, so that it is quite possible that there were educated men in England who could declare with truth that to them the existence of God was a myth and a fable. He had no hesitation in admitting that there might be educated men who could truthfully declare that they did not believe in the existence of God; but every Catholic was bound to believe that their darkness was the result of their own deliberate act; that they had by their sin shut out the light.

THE CLAIMS OF THE CATHOLIC CHURCH never come before the mind in the same unthought way as does the evidence of the existence of God; and if sin can blind it even to the existence of God, how much more will a sinful life be an impediment to the acceptance of the one true Catholic faith—especially when it is remembered that the Catholic Church does not offer doctrines pleasant to our poor fallen human nature—that, on the contrary, its doctrines very often entail stern self-sacrifices, and that its Founder was One who trod the narrow way until it led Him to the Mount of Calvary. He might be reminded of the sincerity of many of his disciples without the Catholic Church. He might be reminded of their love of honor, of their disinterestedness, of their attachment to their families, of their regular attendance Sunday after Sunday in their respective place of worship. "These men are sincere," he would be told, "and if so, are they not safe?" He would warn them against pressing that plea of sincerity too far.

THE JEWS WERE UNDOUBTEDLY SINCERE when they condemned Jesus Christ to death. They did not know that He was the Messiah. St. Paul was his warrant for this assertion. "If," writes the Apostle—and he does not always speak so clearly as the Lord of Glory, they never would have crucified Him." They were sincere in stigmatising Jesus Christ as an impostor. Was their sincerity blameless? Did it acquit them of guilt before God? Let them listen to our Lord's words: "If I had not done the works that no man did they would not have sinned; but now they have no excuse for their sin." Our Lord, the lover of souls, who finds excuses for sin where men find none calmly and with full deliberation says that the Jews' rejection of Him was without excuse. However sincere they may have been, their sincerity did not acquit them; they were blind because they shut out the light. And when he heard all this talk of the "sincerity" of those outside the Catholic Church he could not help, even while admitting the full force and truth of that contention, asking himself the question—Was not their position the result of sin? Had not sin spread

A FILM BEFORE THEIR EYES, blinding them to the heavenly light! And if they shut out the light, what wonder that they could not see? There was a famous line in the sermon delivered by our Lord on the Mount, "Blessed are the clean of heart, for they shall see God." Unquestionably, in its first meaning, this promise had reference to the vision of God hereafter—the vision of peace which will be the reward of a just life on earth. But there was another meaning which the Fathers attached to it—that even here a holy life, a just life, a life that curbs its passions, is rewarded with a knowledge of God's truth—that into the soul of one who leads such a life the ray of heavenly light pierces, bringing comfort and consolation and peace. "Blessed are the clean of heart." On the contrary, where the life is sensual, is intemperate, is extravagant, is careless, is luxurious, is not fertilized by the dew of prayer, we must not expect to find blessedness. How could they expect the great grace of Catholic truth to descend on such a life? "Men love darkness rather than the light, because their works are evil." The world now confronts the Catholic Church. The Anglican Establishment is supported by all that the wealth and the power and the influence that

THE GREATEST EMPIRE THE WORLD HAS EVER SEEN can do to prevent the tottering edifice from tumbling to the ground. The Catholic Church is poor, and comparatively without influence. Its Bishops have not a farthing except what the charity of their grateful people chooses to bestow, while the Anglican Bishops are fed with fat revenues. Does the Anglican Establishment look in outward appearance much like the one true Church of Jesus Christ like the one true Church of Jesus Christ

Long ago the world, recognizing its great foe in the poor defenceless Man who claimed to be the Son of the Living God, smiled incredulously at the insolence of the smeller, and when He pointed calmly to the work, which no man save Himself had done, and asked to be believed for His work if not for His word, the world, without attempting to refute His statement, called Him an impostor, and promptly and deliberately put Him to death. The world has not changed. Our Lord foretold that, "As they persecuted Me, they will persecute you; as they hated Me, they will hate you." The Catholic Church has been and is the object of the persecution and hatred of the world; and that persecution and that hatred are the noblest tributes that the world—the lusts of the flesh, and the lusts of the eyes, and the pride of life—could possibly offer to the Bride of the Lamb. What a confession of the power of worldliness, and at the same time what a testimony to the truth and purity of the Catholic Church was contained in the following incident for the accuracy of which he could personally vouch.

A FASHIONABLE WOMAN, WELL KNOWN IN LONDON SOCIETY, called upon a lady who had recently become a Catholic. "You look very happy," said the woman of the world to her friend, "I am very happy," was the answer, "ever since I became a Catholic. Why don't you become a Catholic?" "Ah," was the reply, "I am not good enough. But I will become a Catholic one day." There was no denial here of the superiority of the Catholic religion. There was a distinct admission that the life of that lady did not correspond to the standard of the Catholic Church, and at the same time there was a fond hope expressed that ere her eyes should be closed in death she would belong to the Catholic Church. They themselves would have noticed how when a report gets abroad that a person of had or indifferent life has joined the Catholic Church surprise is general, and how

WHEN AN ANGLICAN, whose life has been self-sacrificing, pure, charitable, joins the Church, people seem to think that he has met with the reward which he so richly deserves. Yet no one need be scared by the doctrine of the Catholic Church; her holiness is not repellent, on her lips still hang the words of her Divine Founder, addressed to His disciples, "My peace I give unto you; My peace I leave with you—not as this world giveth, give I unto you."

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THE ONTARIO MUTUAL LIFE.

The Annual Meeting of this popular and prosperous Company was held at its Head Office, Waterloo, Ont., on Wednesday, May 30th, 1888. The attendance was large and representative, embracing a number of prominent business and professional men from a distance, with the usual quota of the Company's General Agents, and leading men of the Province.

Your Directors in presenting to you their eighteenth annual report, being for the year ending on the 31st December, 1887, have much pleasure in stating that the business of our Company has again been highly satisfactory. The number of Policies issued, the amount of assurance granted, the income from premiums and interest, are all in excess of any previous year, and the assets held in reserve for the security of policy holders are proportionately increased.

Table with 4 columns: Year (1885, 1886, 1887), and 10 rows of financial data including No. of policies issued, Total assets, and Matured endowment paid.

After the completion of the Auditors' statement the Executive Committee carefully examined and passed in detail the several securities specified in the general statement of assets and liabilities to the 31st December last and found the same correct, and also verified the balance of cash.

Our death rate, although somewhat in excess of the annually low mortality of 1886, is yet much below the expectation, and our ratio of expense to income has again been reduced.

We regret to have to report the death of one of our Directors, I. B. McQueston, Esq., M. A., late of Hamilton, whose place has been filled by the appointment of Francis C. Bruce, Esq., of the firm of Messrs. John A. Bruce & Co., of the same place. The detailed statement prepared and duly certified to by your Auditors is herewith submitted for your examination. You will be called on to elect four Directors in the place of Robt. Malvin, Robt. Baird, Jas. Hope and C. M. Taylor, whose term of office has expired, but who are eligible for re-election.

On behalf of the Board, I. E. BOWMAN, President. Having read the Auditors' report, the chairman referred to the thorough checking and examination which had been made by the Executive Committee of the Board of all the securities held by the Company and the verification of the cash on hand, and to state that the various amounts invested in policy loans, in debentures and first mortgage were found by them to be correctly set forth in the Company's published statements. He pointed out that the agency staff was perhaps never in a more efficient state than at the present time, as was shown by the fact that the issue of new policies during the first five months of 1888 was considerably in excess of the same period of last year. He showed that though this Company issued a larger number of policies for 1887 than any Company doing business in Canada, the expenses in proportion to new business were less than those of any of the competing Companies, and while he gave the figures for the information of the members present, and which were taken from official reports, he deprecated the practice too common of late with many Companies, of making unsafe, unjust and invidious comparisons with rival institutions and publishing the same through the press in their annual reports. He thought each Company should stand on its own merits, without an attempt to disparage the standing of its neighbors. He had much pleasure in moving the adoption of the various reports.

Several members spoke in support of the motion, congratulating the Directors, Officers and Agents on the continued prosperity, high financial standing, and growing popularity of the Company, which they agreed in believing was destined to be as no very distant date the leading Life Assurance Company of Canada—a position it was pre-eminently fitted to occupy owing to its careful and energetic management, its principles of mutuality and equity, its payment of death losses immediately on the completion of the claim papers, without any abatement or discount,—a practice which THE ONTARIO MUTUAL LIFE was the first to introduce in Canada, but the credit for which some of its rivals were now trying to rob it. This Company has no interests to serve apart from those of its members, who get their assurance at net cost. It was maintained that too much could not be said in favor of the liberal and equitable cash surrender and paid up values guaranteed in plain figures under the Company's seal on each policy, thus enabling members to know with certainty the value of their policies should unfortunate circumstances, which often occur, necessitate their relinquishment. Its policies, old and new, were now without conditions in regard to travel, residence and occupation, and after the lapse of two years indisputable on any grounds whatever.

Among the speakers were the Rev. Messrs. Morrow and Carson, and Messrs. Frank Turner, C. E. Wm. Bell, J. B. Hughes, Geo. Lang, Charles Packard, S. Burrows, E. M. Sippell, Wm. Hendry, the Company's Managers, and others. The retiring Directors having been re-elected, the auditors re-appointed by vote of the meeting, and the usual votes of thanks passed, this most successful and influential meeting was brought to a close.

After the adjournment the Directors met and re-elected I. E. Bowman, Esq., M. P., President, and C. M. Taylor, Esq., Vice President, for the ensuing year.

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To the Editor:—

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