FINE AND MEDIUM WOOLLENS A SPECIALTY.

INSPECTION INVITED

A CHRISTMAS THOUGHT.

Little Baby ! gift from Heaven, Sent to fill our days with love, Hearken we, before thee bending, For thy message from above.

Do thy blue eyes see the glory Of thy soul's home left behind? Do thy fingers clasped hold treasure Earthly seeking cannot find?

Dost thou wonder at us mortals, At our strange and uncouth phrase? Heark'ning thou, perchance, thine angel Who beholds the Father's face.

When thou smilest doth our Lady Whisper how her blessed Son Once to earth came, just as thou art, Just as helpless, little one? Whispers she how dear he holds thee, How she loves thee for his sake? Seeks to bind thee with love's fetters Worldly touch can never break.

We are deaf: in vain we listen, Those sweet words we cannot hear; Yet we feel the love protecting Keeping evil from thee, dear.

We are blind: the heavenly glory Hath grown dim before our eyes; Yet our prayers for thee ascending Even reach the far-off-skies,

As we pray, the loving shepherd Sinless keep thee, precious one, Till earth's weary days are over And the crown for heaven is won

Baby! at thy mother gazing, Softly smiling in her face, Dost thou in her loving glances Heaven's earthly shadow trace?

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Do her words, so strangely moulded, Bear to thee a meaning clear? Do her kisses, showered upon thee, Make our cold earth seem more dear?

Unto us so near thou seemest
To the home we seek on high,
That the light within its portals
Seems around thy brow to lie.

Little treasure, Christ's redeemed one! With sweet reverence we gaze, Thinking of another Infant Born for us in other days;

One Divine, who bore thy likeness— All thy pain and weakness bore, Whose child-eyes with love sought Mary's, Fraught with worship, bending o'er.

Little hands outstretched with yearning— Baby hands as frail as thine— Soothing with their touch the weary; Hands sore-wounded, sweet heart mine.

Bearing of the thorns no shadow, Sweet with peace the brow divine; Unto us that peace he leaveth, Our woes shareth—thine and mine.

Darling! if the sacred shadow
Of his tnorns should ever rest
On thy brow, ah! do not blindly
Cast from thee a gift so blest.

He will give thee love and patience, With the thorns his peace will blend— So, thou bearest still his likeness, Dearest, even to the end.

KINGSTON'S JUBILEE.

THE SACRIFICE OF THE NEW LAW.

Bishop O'Mahoney's Able and Scholarly Effort.

We are this week enabled to present our readers with a full report of the Bishop of Eudocia's splendid discourse on the occasion of the celebration of Bishop Cleary's fifth anniversary on the | He shall be 10th inst. It will, no doubt, prove most acceptable to our readers, lay and clerical. His Lordship said :

"Lord I have loved the beauty of thy House and the place where thy glory

dwelleth, (Ps. xxv.)

David the prophet, before he was yet anointed solemnly King over Israel, saw in vision the beauty and glory of God's house. In his exile from the court of Saul, and in the depth of his distress, he recurred to the Tabernacle, where was deposited the Ark of the Covenant, which contained the tables of the Law and a remnant of the mysterious manna with which God had fed the people in with which God had led the people in the desert. Wrapt in prophetic vision, he was given to see how soon that hum-ble tabernacle would give way to the gorgeous temple which his son; Solomon would raise as the abiding place of the ark, and where God Himself would come down and display His glory in a cloud. In this vision he was given to look far-ther into the future and see even this temple of Solomon disappear, and in its place arise the tabernacle of the Messiah, the ark of the new covenant, containing Christ the new and true manna, which would constitute the beauty and glory of

would constitute the beauty and giory of
that new tabernacle, and which would
dwell and abide there perpetually.
Yonder windows open to us to day a
vision of the past—they take us back a
thousand years beyond the days of
David, even to the days of Abraham and
Melchisedak. One represents the sac-Melchisedek. One represents the sac-rifice of Abraham, the other of Melchiserifice of Abraham, the other of Melchise-deck. Abraham sacrificing his only son on the mountain, is the type of the Eternal Father sacrificing His only Son, Christ, on Calvary. "Melchisedeck, the king of Salem, bringing forth bread and wine, offered sacrifice, for he was priest of the Most High." In Melchisedeck of the Most High." In Meichisedeck we discover the prophetic figure, the living type, the perfect image of Jesus Christ, the true king of justice, the true Prince of peace, the true and only priest of the most High God, for He is very God, who at His last Supper offered bread and wine. And Him the Church proclaims, the true Priest forever, according to the order of Melchisedeck. But if the priesthood derives its dig-

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fice offered, how is it possible not to recognize in the bread and wine consecrated by Christ at His last supper, a true victim, a true sacrifice of this Body and Blood, seeing that the simple figure of this sacrifice rendered the priesthood of Melchisedeck so noble, so august, so celebrated in the old testament?

I will ask your attention to the considered.

was a perfect image of the Son of God made man. Now, since the reality can-not be inferior to the shadow, the thing figured to the figure, it the offering of bread and wine by Melchisedeck was a sacrifice, we must conclude that the con-secration of bread and wine by our Lord at his last supper was a true sacrifice. 3. Christian tradition leaves no doubt

on this point. The Fathers of the Church, the witnesses to us of her tradition, speak in wonderment of the excellence of the sacrifice of the Eucharist, typified twenty centuries before, in the sacrifice of Melchisedeck.

St. Clement of Alexandria asserts that St. Clement of Alexandria asserts that "the priest so celebrated in the Scriptures, offered bread and wine, sanctified, to typify the Eucharist." St. Cyprian says: "In Melchisedeck we see the sacrament" of the sacrifice of the Lord." And he adds, "Abraham was not blessed by Melchisedeck until after he had offered for him in figure the sacrifice of Jasus Christ. The sacrifice sacrifice of Jesus Christ. The sacrifice of Melchisedeck was Eucharistic because of Melchisedeck was Eucharistic because it was sacrifice of thanksgiving for Abraham's victory over his enemies. And in this how beautifully does it typify the sacrifice of Christ, which is by excellence Eucharistic or thanksgiving, a sacrifice in which our Blessed Lord, offering in bread and wine, verified the figure by the reality, and by the fact gave accomplishment to the prophecy for the fulness and the reality of all that is prefigured and foretold.

St. Ambrose exclaims: "O excellence of the sacrifice of the Christian Church, which figured in that of Melchisedeck, is more ancient than all the sacrifices of the Jewish synagogue."

horse ancient than an the sacrines of the Jewish synagogue."

And St. Augustine, speaking for the others, says, that "in the days of Melchisedeck appeared for the first time the sacrifice which is now offered to God by Christians through the whole world."

Christians through the subject reavers the subject reavers the subject reavers the subject reavers the subject reavers.

Christian tradition on this subject may be expressed in two words: 1st, that the offering of Melchishedeck was a true sacrifice; 2nd, that this same sacrifice was a prophetic figure of the sacrifice of the Eucharist.

he Eucharist.
4. I said that Jewish tradition also

to the order of Melchisedeck.

to the order of Melchisedeck."

My dear brethren, how consoling is it not for us—for our holy faith to see accomplished the oracle pronounced by the lips of the enemies of our blessed Lord, and for this reason, the more authoritative and conclusive. The Eucharistic sacrifice, which in that of Melchisedech preceded all the sacrifices of the old law, is the only surviving sacrifice to day. The various sacrifices of the to day. The various sacrifices of the Jewish dispensation, have, in fact, long since ceased, and there is offered to God to-day no other sacrifice but that of bread and wine, the true sacrifice of the Messiah through the length and breath

of the world!
Now, if the sacrifice of Melchisedeck of bread and wine was a true sacrifice, a true sacrifice was also that of bread and wine (consecrated) by Jesus Christ and offered at His last supper. Otherwise, we must say, either that Melchisedeck was not a true figure of Jesus Christ, or that Jesus Christ was not a priest, according to the order of Melchisedeck, both which assertions are, as we have seen, in direct contra-diction to the word of God, and opposed to the Christian and Jewish traditions of

the past.

Now, let us briefly consider what a sacrifice is. A sacrifice is an oblation of a sensible or visible thing, offered to God by a legitimate priest, (an oblation) by which the offered is either changed exteriorly into another thing, or is imby which the offered is either changed exteriorly into another thing, or is immolated, consumed, or destroyed; and this, 1st, to signify by this rite that the rational creature subjects himself to the absolute dominion of God, and, 2nd, to render to God the most exalted and supreme worship. In fact, by such an offering to God, we recognize Him, the Creator and Sovereign Lord of all things. By immolating that thing offered, by consuming, by destroying it we acknowledge that God, who has from nothing created all things, has no need of our temporal goods. By this oblation we signify, that, whilst we recognize Him as the author and owner of our very lives, we are bound to employ them for His glory, ready, if need be, to give them, proclaims, the true Priest forever, according to the order of Melchisedeck. But if the priesthood derives its dignity from the excellence of the victim immolated, from the value of the sacri

fice offered, how is it possible not to recognize in the bread and wine coase-crated by Christ as His last super, as true victing, a true scartifice of our lives, we may select other as true victing, a true ascorffice of His Body and Blood, seeing that the simple figure of this scrifice rendered the priesthood of Melchisedeck so noble, so august, so celebrated in the old testament?

I will ask your attention to the consideration of this great central truth, "the true and only ascrifice of the new law," that we may thoroughly understand the meaning of David's words, wo'ld be beauty of thy house and the place where the glory dealleth."

The old testament and the new, the Padmait and the apostle, Jewish as well as Christian tradition, are at one in this, that Melbedeck was the Melbedeck will be done the scrift of the Blood in search of the Watawe the testimony of God the Father, who, by the middle and the apostle, Jewish as well as Christian tradition, are at one in this, that Melbedeck was true figure of Jewish as well as Christian tradition, are at one in this, that Melbedeck was true figure of Jewish as well as Christian tradition, are at one in this, that Melbedeck was true figure of Jewish as well as Christian tradition, are at one in this, that Melbedeck was true figure of Jewish as well as Christian tradition, are at one in this, that Melbedeck was true figure of Jewish as well as Christian tradition, are at one in this, the Teach of the Melbedeck was true figure of Jewish as well as Christian tradition, are at one in this, the Melbedeck was true figure of Jewish as well as Christian tradition, are at one in this, the Melbedeck was true figure of Jewish as well as Christian tradition, are at one in this, the Melbedeck was true figure of Jewish as well as Christian tradition, are at one in this, the price of Melchisedeck was a true figure of Jewish as well as Christian tradition, are at one in this, the proper of Melchisedeck was true figure of Jewish as well as Christian tradition, are at one in this, the t and, as far as our senses are concerned, the victim's complete destruction. And all this our Blessed Lord did,

giving thanks to His Eternal Father, honoring and glorifying Hun as His God, and making at the same time this immolation of Himself for man. For it is for man He declares that His Body is

man He "declares that His Body is broken, "This is my Body . . broken for you;" it is for man that His Blood is shed, "This is my Blood . . . shed for you." And the purpose of this blood shedding He declares to be the forgiveness of sins, "This is my Blood, shed for the remission of sins."

Behold now, in this grand and mysterious action of Jesus Christ the true Eternal Priest, alone worthy to worship God, because He too is God, and who, whilst He is Eternal, everliving, knows how to immolate Himself, in an ineffable manner, sole victim worthy of such a manner, sole victim worthy of such a Priest: who in His Body and Blood, contained under plain elements, presents a victim mystically immolated, consumed and destroyed, namely, an oblation the scope of which was the satisfaction, the glory, the sublime worship of God, the fruit of which was and is, the explaint the satisfaction the second light the satisfaction. tion of sin, the reconciliaion, the sancti-fication, the salvation of man. Behold here now, a true, sublime, magnificent, incomprehensible sacrifice, "A priest for ever, Christ Jesus, according to the order of Melchisedck, offered bread and

wine."

The offering of Melchisedeck was not the only prophetic type of the old testament, which vividly and sensibly expressed the reality and truth of the Eucharistic sacrifice of the new law. For Moses, who, on the part of God, conclude, the old alliance with His people, erected an altar on the slopes of Sinai, and around it placed twelve pyramids of stone to represent the twelve tribes of Israel. Over these pyramids he sprinkled the blood of the victims he had immolated saying: "This is the blood of the testament which God hath enjoined unto you."

Who does not see that this is a clear the Eucharist.

4. I said that Jewish tradition also asserts the same fact.

In a famous work, the "B-reshith Rabbi," the old rabbi confesses that the oblation of Melchisedeck was a true sacrifice, tigurative or typical of the sacrifice of the Messiah. And again, the Rabbi Phineas uses these remarkable words: "In the time of the Messiah all the sacrifices shall cease; the sacrifice of the Messiah tall the sacrifices shall cease; the sacrifice of bread and wine, however, shall never cease; for it is said of the Messiah that He shall be "a priest forever according to the prophecy of Jesus Christ, who, at His last supper, surrounded by His twelve apostolic pyramids, the foundation stones of His Church and the representatives of the Christian people, gives them to drink of His own true Blood. And to show more clearly that the Mosaic rite was a figure which was accomplished in the new law He repeats according to the sacrifice of the Self-same words of Moses, saying to His apostles: "This is my Blood of the new testament." And observe, moreover, that he shall be "a priest forever according to the christian people, gives them to drink of His own true His apostles: "This is my Blood of the new testament." And observe, moreover, that he shall be "a priest forever according to the christian people, gives them to drink of His own true His twelve apostolic pyramids, the foundation stones of His Church and the representatives of the Christian people, gives them to drink of His own true His twelve apostolic pyramids, the foundation stones of His Church and the representatives of the Christian people, gives them to drink of His twelve apostolic pyramids, the foundation stones of His Church and the representatives of the Christian people, gives them to drink of His twelve apostolic pyramids, the foundation stones of His Church and the representatives of the Christian people, gives them to drink of His twelve apostolic pyramids, the foundation stones of His Church and the representatives of the Christian people, gives them to d for you an eternal memorial," so Jesus Christ likewise said: "Do this for a Christ likewise said: "Do this for a memorial (commemoration) of me," Now, in the former instance, Moses made a sprinkling of true blood over the twelve tribes represented by the twelve pyramids. Shall it be said that in the new alliance there was less truth than in the old, that the reality is inferior to the

type?
It is, therefore, clear that Jesus Christ, in concluding his new alliance, made use of His real and true Blood in sprinkling His Apostles, and that as the blood which Moses used was that of victims immola-Moses used was that of victims immora-ted, which blood was gathered in a chalice or cup, the sprinkling of which blood was made after the sacrifice, so the blood which Christ used was His own real Blood gathered in a chalice after He had in an ineffable manner immolated Himself, and the Communion, the interior sprinkling of the apostles followed the sublime sacrifice, the immolation which the divine Victim the Lamb made of Himself, And so it is beyond doubt that consecration of bread and wine made by our Blessed Lord at the last supper was

a true real sacrifice!

All this is confirmed by the teaching of St. Paul to the Hebrews, (ch. 9,) where he says, for, where there is a testament, the death of the testator must of necessity come in. And so the ancient testament was concluded and sealed with the blood of victims slain and immolated. Thus, without the death of Jesus Christ, without a real and true effusion of His Blood, His Testament would not have been concluded, neither would it have been concluded, neither would it have been fixed and irrevocable. It was not, therefore, on Calvary, but at the last supper, that our Blessed Lord established and concluded His covenant of the new Law. It was not on Calvary that He Law. It was not on Calvary that He sprinkled the twelve foundation stones of His Church, (for John, the beloved, alone was there). It was only at His last supper that this sprinkling, the necessary condition of this covenant, its proof and its seal, took place. It was not on Calvary that our Blessed Lord announced this covenant, it was at His last supper, when He said, "This is My Blood of the new Testament," The faith, therefore, of Holy Church, which believes and teaches that at the last supper a true sacrifice was offered,

the sins of the world.

The Eucharistic supper, was, therefore, the self-same sacrifice of the cross. The rite only and the circumstances of both oblations were different. The Eucharistic oblations were different. The Eucharistic sacrifice was unbloody, yet it was the self-same sacrifice of the cross, but anticipated, mysterious, hidden, unconnected with, and uninfluenced by the injustice and cruelty of man, offered to the eternal Father, with complete liberty both internal and external, offered with a charity pure and perfect in which the true Moses, the Saviour of His people, gathered His own Blood into a cupgave truly and really the flesh of the Victim and His own Blood to His disciples and perfected by anticipation the sacrifice of the cross. The Eucharistic supper was therefore a true and treal sacrifice, which, without the visible immolation which took place in the sacrifice of Calvary, retains all its merit, its virtue, its efficacy, its sanctity and its its virtue, its efficacy, its sanctity and its

It was not a sacrifice offered for once, but a sacrifice fixed, determined, established for all time, and to be renewed daily to the end of time. In fact, the Son of God, after having, with His own hand given His flesh and blood to His disciples, addressed them in these short and simple, but sublime and profound words, "What you have seen just now done by me I ordain that you too do in memory of me. Do this in memory of me." And St. Paul (who was not present at the last supper, but learned directly of our Blessed Lord) has added that this sacrifice, a true condaily to the end of time. In fact, the Son of God, after having, with His own hand given His flesh and blood to His disciples, addressed them in these short and simple, but sublime and profound words, "What you have seen just now done by me I ordain that you too do in memory of me." And St. Paul (who was not present at the last supper, but learned directly of our Blessed Lord) has added that this sacrifice, a true continuation of the sacrifice of the Cross, a true and real representation of the death of our Lord, shall continue until the day when our Lord shall return to earth to judge the living and the dead. "You will announce the death of the Lord until He come." Words full of omnipotence and authority, says the Council of Trent. By these words (as the Holy Catholic Church has ever understood, believed and taught) the Son of God, our Divine Lord, appointed and established the apostles priests of the new testament and commanded them, and their successors, to offer the same sacrifice.

When our Blessed Lord addressed them in these shorts and permanent sign of the alliance made by God with them, an eternal covenant, this offering was looked upon as an august.

Here are Confont, London. Collected by Garrett Barry and Mathew Minangue.

Mathew Minangue.

Mathew Minangue.

Mathew Minangue.

Mathew Holy of the Cond the data, the cuntre, the foundation, the bond, the august seal of our Holy Religion!

Not only is Jesus Christ our sacrifice of the allar, the cuntre, the foundation, the bond, the august seal of our Holy Religion!

Not only is Jesus Christ our sacrifice of the Cross, at the last supper, but also when He resides sacramentally in our tabernacles.

Let me remind you, dear brethren, that among the offerings made to God in the olden temple there was that of the lower.

Embedded that this sacrifice, a true continuation of the death of the Lord until He come." Words full of omnipotence and on a table of incorruptable wood, covered when our Lord, shall continue until He day when our Lord shall return to earth t

same sacrifice. When our Blessed Lord addressed His apostles and said to them, "Do this in commemoration of me," He communicated, directly and immediately, to them, without limitation or reserve, the power to do really and precisely, neither more nor less than He Himself had then and there done. He communicated to them the power which they had then seen Him exercise, viz., the power to charge bread into His Body, and wine into His Blood—the power to continue the self-same sacrifice which He had then and there instituted—and to offer it for the same most noble and sublime end for which He had Himself offered it for the glory of God and for the sanctification and the etemple selvetion of man

and the eternal salvation of man. And because they could not be sacrificers of the same victim, nor offerers of the same sacrifice without being initiated and incorporated into the same priest-hood, because they must necessarily be like Him, priests, to sacrifice like Him, so by the words, "Do this in mem-ory of me," He consecrated the apostles true priests of the new covenant. And ficers of the same victim, nor offerers of true priests of the new covenant. And because, according to St. Paul, this sacrifice was instituted to continue and persevere until the end of time, and so a perpetual sacrifice requires a perpetual priesthood, therefore, by the very words "Do this," by which He created the Apostles priests, He gave them the power to create others priests in order power to create others priests, in order to perpetuate the sacrifice of the new and Eternal Covenant until He shall come to judge the living and the dead.

Here is then established with the new

dispensation a new priesthood, more noble, more excellent than that of the old law, because destined to offer more august, a more sublime sacrifice, and because it was not linked to a carnal succession, but to be renewed and reproduced by a divine consecration in virtue of the omnipotent and immutable words of the Divine Founder. A priesthood, in fine, perpetual, irrevocable, un-

In this light, streaming from the Table or callity and the complement of all the sacrifices of the old law. It is, list, a Holocaust, by which we render to the Supreme God the most perfect worship and adoration, by the oblation of the most perfect and holy victim, Christ Jesus Himself. 2nd, It is a thanksgiving sacrifice, and hence called Eucharistic by excellence, because infinite thanks are given to an infinite Being by an infinite victim. 3rd, It is a propitiatory pliate, had conspired against Him and tiple it to be believed that He was sacrifice and the malice and crimes of men, their impure hands and their sacrilegious tongues should come in to dishonor a sacrifice which He desired to offer, pure and spotless, in the presence of His Father, a sacrifice which was to be the principle and cause of the salvation of the world. To prove, in a word, that neither natural obstacles can circumscribe His power, nor the sins of men, can arrest His mercy, exercising that wisdom which foresees all events and that liberty which disposes all things. He anticipated the sacrifice of the Cross, and before offering Himself in a public and solemn manner on Calvary, the tripuse and hidden way, by an immolation, invisible, indeed, but real, upon an altar more pure than the golden one of the temple, being Himself victim and priest, the sacrifice and the sacrifice, and hader way, the sins of the world.

The Eucharistic supper, was, therefore, sacrifice, that is, the expiatory of sin. For our Lord, at its institution, declared that His blood is shed for the remission of sins. And hence the church has ever believed that the Eucharistic sacrifice is of infinite efficacy for the remission of sins. 4th. It is a sacrifice of impetration, by which we ask and obtain all graces necessary for our salvation, for in this sacrifice our dear Lord Himself becomes our advocate and intercessor in heaven. And what can be refused Him, who, whilst clothed in our humanity as advocate, He is one in the Divine Essence and Nature with Him who grants His request.

How sublime, how magnificent is this I congratulate you on the magnificent

request.

How sublime, how magnificent is this sacrifice of the altar. In it we adore God, we offer to His Infinite Majesty that supreme worship which is due to Him, we offer to His Infinite Goodness the

the sacrifice of the cross. The Eucharistic supper was therefore a true and real sacrifice, which, without the visible mmolation which took place in the sacrifice of Calvary, retains all its merit, ts virtue, its efficacy, its sanctity and its perfection.

The mystery of the Eucharistic sacrifice. The mystery of the Eucharistic sacrifice will sacrifice and consolation and refreshment are abundantly showered upon the church purgative so that the Eucharistic sacrifice is the golden bond that unites the church beautify and embellish with the gold of charity, the pearls of purity, and the through the self-same sacrifice, comfort and consolation and refreshment are abundantly showered upon the church purgative so that the Eucharistic sacrifice is the golden bond that unites the church triumphant, and both unite to be church triumphant, and the church triumphant to the church the gold of charity, the pearls of purity, and the church through the self-same sacrifice, comfort and consolation and refreshment are abundantly showered upon the church purgative so that the Eucharistic sacrifice is the golden bond that unites the church purity and the church through the church purity and the church through the church the church purity and the church purity a fice was not a mere transitory operation; it was rather a permanent institution. It was not a sacrifice offered for once, but a sacrifice fixed datassis of the contract of the altar is the centre where all three meet and converse and give mutual aid; mintant, purgative and triumphant, and the altar is the centre where all three meet and converse and give mutual aid; and so united in Jesus Christ and animated by the same spirit, they accomplish the great mystery of the Communion of Saints. This is the sublime mution of Saints. This is the sublime Michael Quigley, \$\frac{1}{2}\$ Ow McCaddon... 25

this offering was looked upon as an august and most holy kind of sacrifice, and so

required the greatest sanctity in the priest who offered it.

Now, who is it who does not at once perceive in all this a prophetic figure, and, at the same time, a proof of the Euchari-tic Mystery? For, how could twelve simple loaves of bread, even perfumed with incense, be looked upon by the Jews as the holiest and most august sacrifice if they did not typify the Adorable Euchar ist? And how could the Eucharist, if it were but simple bread, if it did not con-tain the Body of Jesus Christ, reflect back

tain the Body of Jesus Christ, reflect back upon the loaves of proposition such virtue and such sanctity?

How beautiful then is not this figure of our Biessed Lord's presence in the sacrifice of the altar! Really present under the appearance of bread, exposed on our altars or hidden in our tabernacles, we cannot imagine, much less express, the great mysteries which He accomplishes in this hidden state, the strong cries He sends up to heaven for us from the silent depths of that tabernacle! the wondrous love which ceaselessly burns under ements so cold! the magnificence of that mercy, the tenderness of that compassion, which He exercises in an obscurity so complete! Certain it is, my brethren, that Jesus Christ in the sacrament of His Love, is ever, as it were, in a state of Love, is ever, as it were, in a state of secret and continual immolation, of in terior sacrifice, under the eyes and in presence of His Eternal Father. Certain were, dead, to our senses. He is ever living to continue on earth that grand and mysterious ministry of advocacy and intercession which He exercises in heaven.
Certain it is that He is here as the vis ible and perpetual witness, the authentic proof, the living memorial of the ineffable love of God for man, the pledge of an irrevocable alliance of the Redeemer and the redeemed Therefore the Eucharist is the beauty of God's house, and the Church is the place where His glory dwelleth! Of a truth, impusly.

can do under the guidance of an able, wise, zealous and apostolic bishop. You show to men the wealth of Catholic pro-

I congratulate you on the magnificent transfiguration of your church I see around me, and in it I recognize the efforts of people, individuals and families, who have set an example which I trust will be followed in the future. While we offer to His Infinite Goodness the most perfect thanksgiving, we implore and obtain forgiveness of our sins, we ask to receive all the gifts and graces we stand in need of, we honor the Immaculate Virgin Mother of Christ, the angels and saints renewing their memory, reminding ourselves of their virtues, their merits, their conflicts, and their triumphs, the graces with which God has filled them and the glory with which God has crowned them.

And thus the Church militant honors God has crowned them.

And thus the Church militant honors

The Church triumphant, and both unite to

The Church triumphant, and both unite to

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FROM HESPELER.

MR. THOS. COFFEY.—My Dear Sir: 1 enclose herewith a P. O. money order for tha sum of \$11.25. Two dollars of this amount is to pay my subscription to the Records, and the balance—\$9.35—towards the Parliamentary Fund. Following are the names of the subscribers:

D. J. O'Keeffe...\$1 00 Lois Englehardt.\$0 25 J. P. Mullen... 1 00 Jan. McGinness... 25 John Flynn... 50 Ed. Bolduc... 25 H. McTiernan... 50 Ed. Bolduc... 25 H. McTiernan... 50 Ed. Bolduc... 25 J. H. McTiernan... 50 Ed. Bolduc... 25 Geo. Devitte.... 25 Total...... 39 25 Respectfully, D. J. O'KEEFFE. Insane Asylum. Dec. 21, 1885. 

WE regret that the space at our dis-

St. Catherine's Home Rule meeting. The chair was occupied by Mr. S. Montgomery and upon the platform were several leading Catholic and Protestant gentlemen of the city, besides the Hon. T. W. Anglin, and the Venerable Chevalier Macdonell, of Toronto. Mr. Anglin was the principal speaker of the evening. The hon, gentleman's speech was deservedly much admired for its eloquence and strength of argument. The

posal forbids an extended notice of the

same resolution as that passed at the alliance London meeting was proposed by the Very Rev. Dean Harris, seconded by

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