THE CAT HOLIC RECORD.

SHORT INSTRUCTIONS FOR LOW HASSES.

ILASSES. [Delivered by the Rev. James Dono-hoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.] <u>XXII</u> THE HOLT STUCHARIST AS A SACREFICE. "In every place there is offered to My are a clean oblation, from the rising of the sun even to the going down thereof. Great is My name smoog the Gentiles!" Thus spoke the problem in the Saviour's norme more than 300 years before His coming. In all eges and among all people sacrifices have been offered. Abel and Als posterity, worshipped the Supreme Being by sacrifical worship. Where worshipse and altars. It has been truly agont have been, there, too, have been temples and altars. It has been truly agont have been, there, too find the people without laws or a city without values as a nation without temples and and altars.

walls as a nation without temples and altare. In every secrifice, properly so-called, something is immolated by destruction or change in acknowledgment of God's supreme dominion over all creatures. It is the one indispensable, essential act of religion. To imagine a religion without escrifice would be to imagine a God with out creatures. If there had been no fall there would still have been escrifices, although they would have been unbloody. Man, feeling that he was guilty, that he deserved death, made explation by secrificing vic-time and offering their blood to appease the divinity for his own faults. In pagan countries this idea of explation often led men into the crime of offering human secrifices. It is said that at the close of the fifteenth century, when Europeans came to these shores, they found the pagan priest of Mexico sacrificing several thou-sand human victims every year.

the fifteenth century, when Europeans came to these shores, they found the pagan priests of Mex'co scarificing several thou-and human victims every year. The Jowlah sacrifices were incocent, but of themselves were in fifcacions. There was no proportion between the blood of a goat or a heifer and a crime against the infinite majesty of God. Among the Jews there were four kinds of sacrifice. There was the holocaustic, in which the victim was wholly burned. The chief end of this sacrifice was to honor God in His Infinite sacrifice sacrifice, offered to God in thankegiving for His benefits, and to render Him homage for His gifts. The propicatory sacrifice was offered to satisfy God's justice for our sins. The suprematory sacrifice was offered to obtain from God's graces, split-ual and corporal bleesings temporal and eternal life. Whatever force or efficacy these sacrifices had they derived from the fact that they prefigured the sacrifice of Calvary. Five hundred years before that august sacrifice God told the people, through the mouth of Malachias, that this multitude of sacrifice did not satisfy Him. "I am tired of yon," He said, "and I will no more receive a gift from your hands. From the rising of the sun even to the going down thereof My name is great among the Centiles. In every place there is a pure victim offered and sacrificed to the glory of My name, because My name is great among the nations." This pure Victim so pleasing to God is Jesus Christ, offered once on Calvary in a bloody manner. offered every morning and in every place upon our altars in an unbloody manner. The sacrifice of the Mase is Jesus Christ immolating Himself every sacrifice there is a pricet, a Vi

This pure Victim so pleasing to God is Jeau Christ, offered once on Calvary in a bloody manner, offered every morning and in every place upon our altars in an unbloody manner. The sacrifice of the Mass is Jeaus Christ immolating Himself every day upon the altar, in order to obtain pardon for us and to draw down graces upon us. It is a perpetual renewal of the arguet sacrifice of Calvary. In every sacrifice there is a pricet, a Victim, and a God to whom the sacrifice is offered. On Calvary Jeans Christ was both the Pricet and the Victim. This sublime sac-rifice was offered to the adorable Thirty. The Mass is this rame sacrifice renewed in an unbloody manner. The thrice holy son of the living God is the pricet. "Thou art a priest forever according to the order of Melchizedech." He immolates himself upon the altar. He pronounces theses words: This as M₂ body. This is My blood. The mortal priest, acting by His command and delegation. In consecrating he does not day man out of the Mass, the priest effer the adorable sc. "Theis sublimes chiles and a symbolic robes, he stands before the people, another Christ. As often as you do this in server the eart chail the comes. As is said it the Canon of the Mass, the priest effer Almighty. By Communon the prist concletes the sacrifice the reactifice of Calvary is renewed. Our Saviour dee not diay, nor de lis blood? The fact he most fact from calvary is renewed. Our Saviour dee not diay, nor delise the reactifice of calvary is renewed. Our Saviour dee not diay, nor delis his deligned of the save of God. With the canon of the Mass, the priest effer christ. As often as you do this in commen-mation of Me, You will amounce the derati the consoler store in face of her satisfies the adorable sc. "firet whenever a priest or Calvary is renewed. Our Saviour dee not diay, nor delis is bod how as the first completes the sacrifice the save offered on Calvary but in efficed whenever as priest or Calvary is renewed. Our Saviour dee not dia, nor does his bodd how as the offer the adorabl I shall die." He had hardly ended he words, when all cried out that he was a traitor and a rebel. You know the rest —his martyrdom, the noble fortitude with which he died. He is now crowned, with which he died. He is now crowned, and we are in the very neighborhood of his home, and he therefore is the first and chief in our thoughts to day. Now, if auy man thinks that the beatification of these martyre is a mere ecclesiastical event which can pass over the conscience of English Catholics without leaving an in-efficientle mark, without moving the for the indulgence of a hateful and crim-inal passion. And from that moment the faithful counsellor stood aloof. He went forth from the presence of the King and stood faithful to the lsw of God. With the foresight and the ippeness of his culti-vated intellect he foresaw that a time was coming when it would be impossible for him to serve his King as Chencellor of England, and after two and a half years of that great dignity, which an ambitious man would have clung to through evil and good report, he laid it down, and broke the link between his upright and pure soul and the Monarch w o at that time was walking in the path of darkness and death. And in passing, I cannot for on Calvary, but in efficacy and in all other respects the same sacrifice that was offered on Calvary is effered whenever The formation of the series of SATS MASS. Favorite. Favorite. F ame is a word ambiion loves, a nd art has ne'er its portrait painted, y irine the he art of avarice moves, o blivions to the "speckels" sainted; R arer than even these, by far, I shesith, defying poet's diction. T hen with it triffe not, nor mar-E nd ills that female pleasure bar T hen with it triffe not, hor mar-E nd lis that female pleasure bar by taking Dr. Pierce's Favorite Prescrip-tion—a rernedy so satisfactory for all those weaknesses and diseases peculiar to woman, that they need no longer suffer from them if they will but use this world-famed remedy. James Cullen, Pool's Island, N. F., writes: "I have been watching the progress of Dr. Thomas' Eclectric Oil since its introduction to this place, and with much pleasure state that my anticipations of its success has been fully realized, it having cured me of bronchitis and soreness of nee; while not a few of my 'rheimatio neighbors' (one old lady in particular) pro-nounce it to be the best article of its kind that has ever been brought before the public. Your medicine does not require any longer a sponsor, but if you wish me public. Your medicine does not require any longer a sponsor, but if you wish me to act as such, I shall be only too happy to have my name connected with your pros-perous child. bankside near his house to Lambeth with his son-in-law, and on the way he was silent, thoughtful; few words he uttered; but on his return journey he was bright, cheerful, and full of evident confidence. And when he came to the garden of Beau-fort House his son-in-law asked him the reason of this great change. His answer How it Works. The mode of operating of Burdock Blood Bitters is that it works at one and the same time upon the Stomach, Liver, Bowels and Blood, to cleanse, regulate and strengthen, Hence its almost universal value in chronic complaints.

<text><text><text><text><text><text><text><text><text> thank God to day for the bestification of four and fifty martyrs—a goodly company added to the great multitude in heaven. How can I speak of them all ? And yet how can I pass one of them by ? It would go against the love of my heart not to speak of them one by one, and yet it is impossible. And there is a special reason why I may pass lightly over the glorious band. And yet I cannot pass without saying that John, Bishop of Rochester, was the glory and the light of the Church of God in England; that blessed Thomas was the dignity and the light and the ripeness of the laity of England, and that Margaret Pole was THE VERY DIADEM OF THE WOMANHOOD OF THE VERY DIADEM OF THE WOMANHOOD OF

ENGLAND. And what shall I say of those that remain? been always a Catholic, never out of the communion of the Roman Pontiff; but I communion of the Roman Pontiff; but I had heard it said at times that the author-ity of the Roman Pontiff was certainly lawful, and to be respected, but still an authority derived from human law, and rot standing on Divine prescription. Then when I observed that public affairs were so ordered that the sources of the power of the Roman Pontiff would neces sarily be examined, I gave myself up to a most diligent examination of the question for the space of seven years, and found that the authority of the Roman Pontiff which you rashly—I will not use stronger language—have set aside is not only law-ful, to be respected, and necessary but also founded on the Divine law and pre-scription. That is my opinion—that is to be belief in which, by the grace of God, I shall die." He had hardly ended his words, when all cried out that he was a I can only recite them as they are in our list: The Blessed Fathers of the Charterhouse, the poor parish priest of Isleworth, and after that St. Francis had his share, and St. Augustine, and a multitude of the pastors and humble parish priests of Eng-land. And then in later times the larger and. And then in later times the larger army of poor priests and three blessed sons of St. Ignatius. We bless God to-day and our act of thanksgiving we can hardly utter better than in the *Gloria* in much and the formation for the formation of the formation of

And so I will say that the words of the martyr, breathing the supreme dignity of a good and upright man, are words that can never lose their vividness or their power over the human soul. When he was called up for the last time he did in the presence of his judges that which our Divine Lord did with the Pharisees and Scribes who tempted Him with the tribute of money—he baffled them with an acute-ness beyond them all. He would not put his foot into the snare. At last. FINING THEMSELVES BAFFLED.

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efficeable mark, without moving the souls of English Catholics to a higher life, may God have pity on him! The souls that cried from beneath the altar have waited for this day. It is an answer to their prayers, and it comes in a timely moment for us. Our forefathers were persecated for their faith for three hundred years-for when mar-

for three hundred years—for when mar-tyrdom ceased they were under penal laws, and penal laws are like the sharp winds of spring which, cutting off the early and useless blossoms, harden the tree. The faith and fidelity of our fore-fathers were hardened by those foul and sharp winds in which they lived and died. But we are in the sunshine; we have come out of the actocombus we are in the light out of the catacombs; we are in the light of day. We are mixed in the world, and the softness and sweetness of the world is upon us and around us; we breathe it, and many of us have come to have it. This is the peril of Catholics mixed into this Eag land of ours, and if we do not lay to heart that we are called to a higher life, that we

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