The Catholic Record

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THOS. COFFEY, LL. D., Editor and Publisher.

ier. roved and recommended by the Archbishops of too Kingston, Ottawa and St. Boniface, the sof London. Hamilton, Peterborough, and shourg, N. Y., and the clergy throughout the nision.

sess. Luke King, P. J. Neven, E. J. Broderick, M. agarty and Miss Sara Hanley are i fully author to receive subscriptions and transact all other ness for the CATHOLIC RECORD. Agent for disordinging Mrs. M. Reynolds, New Liskeard. Study and marriage notices cannot be inserted

then subscribers ask for their paper at the post e it would be well were they to tell the clerk to them their CATHOLIC RECORD. We have infor-ion of carelessness in a few places on the part of very clerks who will sometimes look for letters

only.

Subscribers changing residence will please give old
as well as new address.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

My Dear Sit.—Since coming to Canada I have sen a reader of your paper. I have noted with satistiction that it is directed with intelligence and bility, and, above all, that it is imbused with a strong atholic spirit. It strenuously defends Catholic inciples and rights, and stands firmly by the teachers and authority of the Church, at the same time omoting the best interests of the countries. and three,
Catholic homes. I the With my blee
it to Catholic families. With my blee
work, and best wishes for its continued success,
Yours very sincerely in Christ,
Yours very sincerely in Christ,
Donarus, Archbishop of Ephesus,
Apostolic Delegate
Apostolic Delegate
Awa,
WA,

University of ottawa, Ottawa, Canada, March 7th, 1900

Mr. Thomas Coffey
Dear Sir: For some time past I have read your
estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published.
Is matter and form are both good; and a truly
Catholic spirit pervades the whole. Therefore, with
pleasure, I can recommend it to the fathful. Blessing you and wishing you success, believe me to re-

Yours faithfully in Jesus Christ. +D. FALCONIO, Arch. of Larissa,

LONDOM, SATURDAY, SEPTEMBER 24, 1910

DIOCESE OF LONDON

OFFICIAL

goodness are the warrant against oppres-The following appointments shall become effective not later than Sunday Sept. 25, 1910. By arrangement, however, suitable to the parties interested, these changes may take place at any time after the receipt of this letter :

Rev. J. Ronan to the parish of St. Mary's. Rev. W. J. Kelly-Logan and Mit-

hell.
Rev. J. J. Gnam—Ingersoll.
Rev. J. Brennan—La Salette.
Rev. E. Goetz—Tilsonburg and Nor-Rev. J. Hanlon-Biddulph.

Rev. J. P. Dunn—Clinton. Rev. T. Martin—St. Peter's. Rev. C. F. Nagle—Simcoe. Rev. T. J. Ford—Bothwell. Rev. M. D. O'Neill-Parkhill. Rev. T. Hussey—Wyoming. Rev. A. Fuerth—West Lorne. Rev. P. J. Gnam—St. Peter's Cathe-

Rev. F. Odrowski—St. Peter's Cathedral, Lo Rev. F. X. Arnold—Our Lady of

Mercy Church, Sarnia.

Rev. L. P. Lowry—St. Joseph's Church,

Were the rights of kings divine, a mon-

"THE BLINDNESS OF DR. GRAY." The most of our readers have some knowledge of the literary work of Rev. Dr. Sheehan, who has won his spurs to the acclaim of distinguished critics. When he writes about Irish peasants and Irish priests he is at home. These he knows, and loves, and interprets in stories with the laugh and the sob in When, however, he wanders from Holy Ireland his pen has less other, for it makes every man a ruler. cunning and his delineations of life otor have not the vitality that sketched on Irish ground.

"The Blindness of Dr. Gray" is in terest. Democracy is coming. That the best vein of Dr. Sheehan. It has may be. But we cannot swim with the many a bit of good writing that will stream or build upon quicksand. Both charm the fastidious. Its atmosphere is the old fashioned and the new fashioned of the country-side—of the Ireland that fallacy are two forms of tyrannical is always seeking the things of the spirit | Caesarism. and seeing the visions that enthrall as A man with no aim save to make money JUDGE ANGLIN AND HIS CRITICS the Orange Sentinel we offer him our would, perchance, not understand the book; or at best it might but suggest Catholic Educational Association of the to him an echo of the things he had United States, Judge Anglin, of the heard when he was young. Dr. Gray is Supreme Court at Ottawa, delivered at not a Daddy Dan, with a winning per- address upon Catholic education in Gray has the Law set as a light to his haustive treatise-worthy of its author, He measures actions by a high its subject and the audience before standard with grim precision. We ad- which it was delivered. It won golden vise our subscribers to read this story. opinions for its calm, judicial tone and wind that blows over Irish meadows. the future may be called upon to deal If we don't like some of the characters with questions affecting the constituthere is always Dr. Gray on the moun- I refrain from discussing problems which fiscation, proscription. On the other under the wintry sky of the Law.

THE DIVINE RIGHT OF KINGS | defence is undertaken. Chief amongst | This northern country, small as it is, acters are these gentlemen of St. Sul- the whole catalogue of the weeds, such | It will thus be seen that in the adminis-A short time ago the German Emper or, as he had often done before, astounded Europe with one of his speeches, in ed Europe with one of his speeches, in which he proclaimed afresh the divine yellow Orange journal. Were it not United States and France. But in pro- loyal and devoted to their native land, right of kings. Democracy pricked up its ears, and a tremor ran through its bones. Was it a blast from a trumpet or was it a musical note of peace? Was it a message to atheistic France? Or was it a protest to the Papal encyclical should pay no attention to the Sentinel's olic government, they amounted to braying. Another reason prompts us.

The Globe in its issue of the 5th inst. than double. Freemasonry, Radicalism reformation upon the Hohenzollerns of those times? No man knoweth; for the Kaiser consults none. All that he justly complains of the treatment dealt and Judaism everywhere mean ruin, did this time was somewhat to explain himself. What he meant was that neither he nor his ancestral house received the power from their people or parliament, but from God. It matters out of his address. The following is the little how fallacies are put : their limitations scarcely ever protect them from inherent weakness. The old fanatic

dogma of the arbitrary power of hered-

the modern refinement and trimming

put upon, and done to, the divine right

of kings will not sweeten its bitterness

as universal Creator is Sovereign Lord

of all things visible and invisible is most

certain. The potter has a right to the

clay he forms: it is his and he may do with it as he wills.

God is sole, absolute Creator.

He alone has dominion, His dominion is

absolute. God's wisdom, power and

sion. From God certainly is all power.

By Him kings reign and judges decree

just things. But this sound doctrine

should not be confused with that un-

sound theory which had its origin

chiefly in the seventeenth century, and

which is known as the divine right of

kings and passive obedience. It may

have been advanced before, but it was in

the seventeenth century, the divine

right of kings received its most sys-

tematic development. It was never

Catholic teaching, and was strongly

opposed by all the Presbyterians and

Puritans at that time and afterwards.

If the Church has always asserted with

maintained that it is a trust to be ex-

ercised for the public good and is for-

At the meeting during July of the

school system: "The nobility of that cause (Catholic itary monarchy is no exception. All education) is based upon the fact that its promotion is vital to the interests of Catholicity, which for us is the embodiment of and is therefore synonymous or correct its sophistry. It must not be with truth itself; its patriotism rests confused with the teaching of St. Paul that all power is from God and the powers that be are ordained of God, and that to resist the power is to resist the ordinance of God. All morality and all that the resist the ordinance of God. All morality and all that the resist the ordinance of God. All morality and all that the resist the ordinance of God. All morality and all that the resist the ordinance of God. All morality and all that the resist the ordinance of God. All morality and all that the resist the resist the ordinance of God. All morality and all that the resist the ordinance of God. All morality and all that the resist the ordinance of God. All morality and all that the resist the ordinance of God. All morality and all that the resist the ordinance of God. All morality and all that the resist the ordinance of God. All morality and all that the resist the ordinance of God. All morality and all that the resist the ordinance of God. All the resist that the resist the resist the resist the resist the resist that the resist the resist the resist the resist the resist that the resist the resist the resist the resist that the resist the resist the resist the resist the resist the resist that the resist t legitimate government come from God, since they originate in that natural law of which God is not only the Author but also the Final Cause. He it is Who gives law and Who establishes order,

Upon this basis the Orange Sentinel whose reason and will governs all and builds the charge that Judge Anglin to the obligation He imposes. That God ignorance, infidelity, materialism, Socialism and Anarchism." By no law of interpretation can such meaning be taken from this extract. The Judge merely calls attention to certain well infidelity and kindred evils which threaten society. He does not question their origin, still less does he blame our Public school system. All that can be THE FATHERS OF SAINT SULdeduced from the true and able statement is that in common with all his coreligionists Judge Anglin thinks that Catholic education affords the surest antidote, because it makes religion the most important factor in education. It was a word in favor of Catholic education. It was not a word against our neighbors. This the Orange Sentinel cannot, or does not wish to understand. According to the peculiar mind of this journal every or any word in support of Separate schools is a treasonable utterance against Public schools. If Catholic schools are a protection against certain evils the author must mean that the the apostle that there is no power but Public schools encourage them. That from God, she has through her doctors kind of reasoning is rank prejudice whose purpose is malevolent and whose wish puts into the mouth of its adverfeited when persistently exercised in a contrary sense. Unjust laws are vio-The Toronto Globe thinks that the lence rather than laws, and do not Sentinel owes Judge Anglin an apology. oblige except in charity and prudence. Were the Sentinel an ordinary journal with ordinary regard for fair play and archy could not change its constitution. the respect we all owe one another we What these philosophers said of monshould agree with the Globe. For our archy is true only of government in part we do not expect any courtesy of general-that the sum of power in a that kind from that source. Nor do we state is constant, and that it is of God think that a manly acknowledgment and antecedently to and irrespectively of any determination of popular will. The danger to-day does not turn about the honorable apology will be forthcoming. danger to-day does not turn about the divine right of kings, but around the tinel criticized Judge Anglin would not presumptive claims of democracy. know how to admit their mistake or ex-Rousseau's theory of the inalienable cuse their malice. As the Globe put and sovereign will of the people raises up another idol, more popular than the is Judge Anglin's best vindication. It It is more dangerous to society; for it are exposed to the calumny and vilificais much more unstable and places a is so real and exuberant in those sceptre in the hands of multitudes who tion of the ignorant and the prejudiced. can have no thought of the general inmen like Judge Anglin, who won his apesteem of his friends of all classes and

A CONTRAST

pathy.

creeds. If he has incurred the wrath of

contrast can be presented than between stood at our altars. France and Belgium. In the former

these newspapers is the Orange Sentinel of Toronto. We owe an apology to our the nations of the world—it being surtruth, learned yet humble, severe with that it has most unmanfully—we portion to the population it ranks first. yet broad enough to sympathize with could not expect much better— In 1884 when the Catholic party regained the national sentiments and aspirations in a cowardly, mendacious and dis- power the total importations and ex- of all. The hearts of their priestly torted way, criticized a Judge who can- ports amounted to 2 milliards 763 mil- children, from Antigonish to Van not defend himself, and if it had not lions, or in English figures 2,763 millions. from Portland to Dubuque, pay homage thrown aspersion, upon our hierarchy, we In 1906, after twenty-two years of Cath-

out to Judge Anglin by the Orange organ. robbery and disaster. Catholic gov-It proves conclusively that the Judge erament, on the other hand, signever uttered the sentiments attributed to him and which none but the evil In Belgium again, from 1871 to 1878, minded sowers of division could evolve under a Catholic ministry, the ordinary budgets showed an excess of 33 million quotation which the Orange Sentinel or about \$6,600,000. The Catholic party distorts into an attack upon the Public | was then defeated and replaced by the Liberals, who held power for six years. Within that time the excess was changed into a deficit of nearly \$12,000,000. From the return of the Catholic party in 1884 down to 1908 the deficit was again transformed into an excess of \$38,000,000. Taus, notwithstanding the increased expense of administration by reason of increased population and numerous expenses undertaken by the State, the Belgian government has set the unprecedented example of adding no further worthy of note-for there is no more common tune played in printing squares are degenerate and Protestant countries

hood.

PICE Monsigneur Bruchesi in his eloquent party views, each enforcing the impor-Cardinal Vannutelli, at the opening meet- all the while that he is but making a ing of the Eucharistic Congress, referred contribution from his own conclusions as "la Rome de l'Amerique." The the time when we shall all have entourage of attendants and the Papal perfect man." ligious communities, with all this before by our professor of philosophy that truth temple, itself an exact model of St. naturally apprehends it. We are the very city of the Popes. Apart, how- clusions. Either we are lacking in ever, from these merely accidental circumstances of the occasion, Montreal has a just claim to the title of the Rome of America. For that honor she is largely indebted to the Fathers of St. Sulpice. convent belfry, around many of which assert that there is no such thing is cling the traditions of colonial days, this world as objective truth. Each they can say in very truth "Quorum minister is a gospel lunto himself, put-

pars magna fuimus." It is true that they took no conspic- at from his own experience. There is uous part in the work of the congress an absolute denial of a definite revelabeyond offering hospitality to the visiting clergy. No one, however, who was familiar with the humble and retiring terium, no divine authority, to teach the is judge Anglin's best vindication. It is unfortunate that men of learning and position when serving any good cause stitutions in the past, that the city of men may come when perplexed by the their graves, and holding their memory Mary offered such ideal facilities for at present largely discordant cries of in benediction, because of the nobility of the holding of this great religious func-public opinion and the respect of all right-minded citizens are the portion of early days of the colony of the greater truth?" We give it up. The absurportion of the island of Montreal, they dity is too transparent to invite further deservedly honored. May it be many ity and integrity and who commands the proved themselves good stewards and criticism. the salvation of souls. To no other in stitution in this country does the Mary, within the sacred walls of that

pice! Yes, gentlemen they are in very as Chiniquy, Margaret Shepherd and tration of justice members of secret couver, to them, for they are earth which has not lost its savor, for they show forth in their own lives the fulfilment of the Church's command to the newly ordained priest, which is inscribed on the seminary altar, Agnosciti quodagitis; imitamini quod tractatis.

There has been dedicated to public edral at Halifax under the title of "All as well as French, and his utterances Saints." An English firm has been commissioned to prepare a stained-window design commensurate with the title. The leading dignitaries of the Church from all parts of the continent assembled morning, his remarks were especially to do honor to the occasion, which was also graced by the presence of the Bishop of London. The dedicatory sermon was preached by Right Rev. Dr. Courtney, rector of St. James' church, New York, formerly fifth Bishop of Nova Scotia. It is described by the press as duty upon any article except alcohol. a powerful effort delivered with force These considerations and facts are and eloquence. Its central thought unity of the nation, mankind and truth, than the song that Catholic countries and that the cathedral would serve as a rallying point for high and low and flourishing. Clericalism is, they say, to blame. Taese sophisms catch the unwary and unreflecting. Intelligent and fair minded men have but to examine facts and figures to be convinced that this masonic and Jewish theme is nothfacts and figures to be convinced that this masonic and Jewish theme is noth- preacher will seek to minimize part taken therein by their countrymen else?"

No, they do not. They do not tell is that site. St. Patrick's is a great. known facts, the existence of ignorance, ing more than a gross impudent false- the difference between himself and others, and therefore give a feeble church, a worthy temple to commem-

and others, and therefore give a feeble church, a worthy temple to comment or even that there is a table there exposition of the aspect of truth which orate Ireland's great patron saint. Al- Your senses report to your conscious he himself is supposed to hold, but on though packed to the doors at every self only their own herve vibration the contrary by the best and strongest service, the utmost order prevailed and most enthusiastic exponents of which is seldom the case where an imreply to the address of the Papal Legate tance of his convictions, yet conscious gated. Perhaps the most interesting in accents of pride to his episcopal city and experience to the bringing on of Sunday morning, which was sung by tell us of what is before or about us? presence of the eminent representative in the unity of the faith and of the Bishop of London, Right Rev. M. F. of His Holiness Pius X., with his brilliant knowledge of the Son of God unto a Fallon, D. D., preached the sermon Perhaps the thousands who listened high honor to our distinguished Bishop, Zouaves, more Bishops than have as-sembled in the Eternal city since the to these words understood their mean-to these words understood their mean-he being the only one of the Bishops to days of the Vatican Council, representa- ing, but we must confess our inability to preach at any of the Pontifical Masses. ives of the majority of the church's re- comprehend. We were taught long ago The Bishop's sermon made a marked imtheir eyes it was not difficult for those is the adequate object of the intellect, His subject was "The Eucharist, the assembled within the walls of that vast | and, if clearly presented, the intellect | Eucharistic Congress, and the Results

Peter's, to imagine themselves within forced therefore to one of two connigh seventy years since St. Patrick's none of the As they look out from their nome on the ment smade in this synopsis. If the words the young Bishop lately consecrated for mountain side upon tower and spire and of the speaker mean anything they the diocese of London. ting forth as truth what he has arrived

A POOR WAIF

The American papers a few weeks age Church in America owe such a debt of gave account of the efforts of a person gratitude as to the Grand Seminary of styling himself a Bishop of the Independ-Montreal. Mary gave to us the great ent Catholic Church, to gain admittance High Priest, and it was in the city of into the United States. He had a record in Europe which would disqualify Few things are more persistently nursery of our native Canadian and him from American citizenship. We do sonality and many-sided erudition. Dr. Canada. It was a very able and exdinned into our ears than the success of American priesthood, that at least in not know whether he succeeded in crossnon-Catholic governments and the fail- days gone by was formed the sacerdotal ing the American boundary, by legal or ure of Catholic powers. No greater character of the majority of those who illegal means, but at all events he has people as municipal officers appear to turned up in Canada, and we are told We are accustomed to bear people that he preached in the Italian Metho. So that the matter may be thoroughly may not like Dr. Gray, but its absolute freedom from acrimony or country we have a government, radical, speak disparagingly of the French dist Church in Montreal last week. We They may not like Dr. Gray, but when they see him spent with toil and trouble, and get a glimpse of the heart that was always young, they will understand why he was blind. tinetly stated: "As a member of a Masons in 1884, has held the reins of since dioceses in this country, yea, the grace of repentance and that he may to what an extent secret oath bound so-Parts of the book are as sweet as the court which in the past has been and in power ever since. On the one hand we even in this province, received generous again seek entrance to the Mother cieties have to do with this disreputable see a rouge marching to the abyss, bend-financial aid from the society for the Church. We would not refer to the business. Once more we call attention ing under the weight of fifty mil- propagation of the faith at Lyons. They matter at all were it not that we feel it to the fact that one of the Montreal that have done duty in many other tional rights of minorities in educational liards of debts, increasing deficits, should remember that if they have had incumbent upon us to point out to our Masons, in a graft case, refused to give novels we can skip and hurry on. And matters, I must ask you to excuse me if crushing taxes and customs, con-priests to minister to their spiritual Methodist friends that they add nothing evidence because it would incriminate a wants they owe it to the Fathers of St. to the repute of their denomination by brother mason. Another case has come tain peaks, working out his problems may present themselves for future ad- hand we see Belgium tranquil and Sulpice, who educated them for a giving prominence and even acclaim to under our notice which accentuates the judication, and also from expressing any happy. The Belgians have less duties nominal sum. They should remember, those who have cast off allegiance to occurrence in Montreal. A hotel keeper Longmans, Green & Co., the right to publish this story in The Record. Now would be a good time to subscribe for the paper. The story is weed the proper capita; the English \$13.10; the Spaniards \$10.55, and year's subscription. For the next five or six weeds back numbers containing the beginning of the story will be sent to new subscribers.

And taxes to pay than the people of any other country. According to statistics given in 1900 the French paid \$15.30 and the English \$13.10; the Spaniards \$10.55, and the English \$13.10; the Spaniards \$10.55, and the Belgians only \$5.55. Since that time all the other states have increased their taxes so that the difference is at present still more in favor of Belgium.

The Record. Now would be a good time to subscribe for the paper. The story is worth a year's subscription. For the next five or six weeks back numbers containing the beginning of the story will be sent to new subscribers.

The complainants were detectives of the which falls not of political parties in recent years upon there country. According to statistics given in 1900 the French paid \$15.30 per capita; the English \$13.10; the Spaniards \$10.5 the English \$13.10; the

A NOTABLE FIGURE

in connection with the holding of the Eucharistic Congress in Montreal were held gave evidence of a master hand at the helm. Throughout the whole week the perfection of the arrangements was the cause of remark on all hands. For this satisfactory condition, we not, to the distinguished Archbishop of Montreal belongs the greatest meed of praise. He seemed to be ubiquitous. At nearly all the functions he was pres ent, guiding, controlling, advising with rare judgment and consideration. No matter how large the building, his ringworship, recently, a new Anglican cathing voice was heard in faultless English created an enthusiastic spirit of Cath olic devotion to the great object for which the Congress was inaugurated. In St. Patrick's Church, on Saturday morning, his remarks were especially appreciated. In every part of the great church his words could be heard distinctly, and there could have been no misgiving as to his broad-mindedness. His affection went out in equal measure to all, no matter what their nationality. The occasion was a great one and the distinguished prelate who rules the Archdiocese of Montreal was quite equal to it. To his splendid capacity for organization is due in large measure the unbounded success of the great Eucharwas that the temple symbolized the equal to it. To his splendid capacity for unbounded success of the great Eucharistic Congress.

> in that city. St. Patrick's is a great, mense number of people are congreservice in the Church during the Congress was the Pontifical High Mass on come Cardinal Logue. At this Mass the This, a press despatch tells us, gave preach at any of the Pontifical Masses.
>
> The Bishop's sermon made a marked impression upon the vast congregation. His subject was "The Eucharist, the Eucharistic Congress, and the Results Eucharistic Congress, and the Results This is rown same objection in another. that will Flow From It." It is well Church was built, and from that time to

CHEVALIER O'KEEFE

An interesting figure at the Eucharistic Congress Montreal, was Chevalier Eugene O'Keefe, of Toronto. Age has bright eye, the enthusiastic Celtic temminded and the pure spirited Eugene O'Keefe may be taken from us.

THE GRAFT PLAGUE

Even in the staid old county of Oxford, a great majority of whose people lay claim to more than their share of holiness, the graft microbe has been doing mischief. The little bug attacked some people having municipal contracts and many persons elected to serve the he hadly infected with the disease alsoinvestigated a government commissi

oath bound associations may play a part which threatens to make the law inoperative. The evil influence of secret societies is making havoc amongst the The manner in which the proceedings Churches of our non-Catholic friends. In many places the lodge takes the place of the meeting-house. The worship of the Almighty is minimized, and the tomfoolery of Masonry is given first place in the minds of the people.

THE EUCHARISTIC CONGRESS

PAPER READ ON THE REAL PRES-ENCE BY FATHER LAMBERT

The objections urged against the doctrine of the Real Presence and transubstantiation have been thoroughly discussed since the time of Luther— over four hundred years sgo. Able Pro-testant writers have raised all possible objections and presented them in their strongest light, and equally able Catho-lia theologists, have not and returned lic theologians have met and refuted them. There is, therefore, nothing new to be said, no originality required in

faculty of the senses to simul of anything about anything.

Onloctor—"What! Do you deny the

2. Objector—"What! Do the evidence of the senses

you that there is an object on the table self only their own her? that are caused by some force external to them. This done, their function is fully accomplished. They say nothing nature. They simply vibrate.
4. Objector—"What then is

or function of the senses, if they do not Their sole office or function is to vibrate. The mind in some mysterious way becomes conscious of their vibrations, interprets them and forms ideas and judgments from them. and judgments from them. These judgments may be true or false; with that

the senses have nothing to do. I repeat, their sole function is to vibrate, only

This is your same objection in another form. I repeat that your senses tell you se things; they tell you only of their own vibrations, of which your

That is a very interesting question, but it is not the point just now. My object is to show you that your objection to the Real Presence has no force, no foundation; that it is based on a fall control of the desired production. fallacy or a misapprehension; the giving credit to the senses for what they do

7. Objector—"But must you not

acount for how we know things as well as I have to account for it?"

To do so just now would take us from the point under consideration, namely, that the senses contradict the Real Presence.

How we know, that is, how material.

when the mird affirms them to itself, is Presence itself. If you believe in reality of one mystery, why reject the other because it is a mystery? 8. Objector-'Do not the psycholog-

ists and ideologists tell us about this 'how'?" about this 'how?' "
Yes they talk about it and dispute it and advance beories about it, but after all are through, the mystery still remains. How are material, nerve vibrations transubstantiated into ideas and judgments? The fact that we do not knew the "how" of this, is no valid research to dany it, and the same with the

reason to deny it; and the same with the Real Presence. We are just as able to tell you the "how" of the keal Presence as you are to tell us of the how of your knowledge.

Your notion that the senses contradict the Real Presence or can contradict the Real Presence. the Real Presence or can contradict anything is a delusion arising from your erroneous notion about the function of the senses and from the misapprehen sion of the doctrine of the Real Pres

9. Objector — "But after all I come accept that judgment as it is the best nind can give to itself.

my mind can give to itself."

That may be true, your judgment may be true or false, but whether true or false, you have no right, as you claim to have, to attribute that judgment to your senses, and consequently you can not say that the Real Presence, or any other reality or non-reality contradicts your senses. That is the point we insist upon. Your right to judge of the pres-ence or absence of that which falls not that falls not under that falls not unde and consequently there tradiction between the senses. There is no c tween the color and t non-sight of the blind m Objector.—" The Real Presence involves ity of being in two platime—in as many plac consecrated particles or the same time. Therefore annot be true."

Your statement is not may not be to extended existences,

ow that bilocation order of non-exte Asthis order falls not u you have no ground to bility of bilocation, a you cannot rest an ol sumption.
The use of the word of the term. What is

of the term. What is a last analysis place is a extended things. It stantial thing. It is of thing in the order is the "whereness" things in relation to things and cannot be extended existences. led existences, b itual, non-extended o on I mean length, breings of three dimens A spiritual, non-ex does not occupy "pl may be loosely associa extension as the hu soul is said to be sociated or united hody, but considered ce, and in this s has no dimension consequently no place

covered by a pinhead the whole world, wh

considered as

verse.

Place is like the vecomplete algebraic unknown quantity, fine what "place" is, by saying that a thin places at the same times a femiliary illustrations of properties. tions a femiliar illu being does so exist. real substantial b and indivisible unit o extension. Whe cts with its whole e and a part th

You will admit that place and your hea Now suppose a wou foot, the pain is felt of it, since it has no fore there in that tirety. Suppose, fi is at the same time head the soul feels in all its being. It in your foot and in places at the same t of which you are of you must admit, the imagination give y ust be dismissed on in reality.

11. Objector—"

The term "rease like the term place that we may know There is a vast am try in the use of w times means the m may mean the mod mind to form a jud Again, it may me thinking in ger mean according metaphysicians the erence, or the mir

premises to a cone

atter sense that

The meaning, the tion is this: The pugnant to the minference.

The mind in re judgments, true their agreement hence, judgment, be repugnant to Reason as an indifferent to the radict the pro

12. Objector we to believe the Reason can de 13. Objectoranother without in the accidents the accidents of substance is gon-What you do n not know is the

Real Presence.

raise an objecti see or know. It when based on a Your inabilit thing takes place the fact that the "how" of, you not even your sciousness, or e 14. Objector Lord, 'This is taken in a me sense, meaning My body."

which is not.

This is a gr justified by the stances when At the last sur At the last sup disciples what last recorded in John's gospel. give them His that chapter H Bread which ca if any man sha shall live forev I will give is M