

Popular Objections To the Eucharist.

The subject of Rev. L. Minahan's address on Friday evening before the Catholic Truth Society (St. Mary's Branch) at its regular meeting in Economic Hall, Queen street west, was "Popular Objections Raised to the Catholic Doctrine of the Blessed Eucharist." President Hearn was in the chair, and there was a large attendance. The reverend lecturer on rising was received with applause. He said:—

Mr. Chairman, Ladies and Gentlemen,—The subject on which I am to address you this evening is one so sacred that before entering upon it, I feel the words of Isaiah springing to my lips: "Woe is me because I am a man of unclean lips," and fervently wish that the "seraph who purified his lips would renew mine less unworthy of my theme." It has been beautifully said that to appreciate Catholic truth properly, it must be like those gorgeous stained glass windows of Gothic cathedrals, viewed from within. From the outside these windows appear dull, but when seen from within, with Heaven's light bringing out each varied tint and lighting up each sainted face, then indeed, the beauty of the window and its harmony with its surroundings can be grasped. If this is true of any Catholic doctrine, it is especially true of the Catholic doctrine of the Blessed Eucharist. One must see the position this doctrine occupies in the Catholic heart—how it is entwined with the most sacred recollections of childhood, how it brightens the death-bed—how it is the centre of Catholic worship, and has inspired the masterpieces of Catholic art—how it has woven itself into the names of our most joyful festivals such as Christmas—in order to enter into THEIR DEVOTION TO THE BLESSED EUCHARIST,

and their pain when it is misrepresented or vilified. And this last term brings me to the particular point I am to handle on this occasion, namely, the difficulties or objections raised against the Catholic doctrine of the Blessed Eucharist. I am not then, supposed to give the proofs on which this doctrine is based; that would be travelling beyond my limits, and invading the field of another lecture. My duty is to briefly state what the Catholic Church teaches on this subject, and to show that the difficulties raised against this teaching are not greater than those surrounding the fundamental truths of Christianity, or even than those presented by many phenomena of the natural order. My remarks presuppose, therefore, a belief in the great mysteries of the Trinity, and the Incarnation, otherwise I would have to wander over the whole field of theology.

First of all, I am not going to deal with the vilifiers of this doctrine. A famous French controversialist, the Abbe Martin, said of this class—"I refuse to kill vermin in public. I have too much regard for my readers, Catholic and non-Catholic, to treat them to such an exhibition." Thoroughly acquiescing in these remarks, I pass the vilifiers by, and will devote my attention exclusively to those who reverently believing in the divinity of Christ, see insurmountable difficulties in the teaching of the Catholic Church concerning His real presence in the Blessed Eucharist. The nature of these DIFFICULTIES CAN BE BETTER APPRECIATED

and all imaginary difficulties arising from misconception removed by a brief preliminary statement of the precise doctrine of the Catholic Church on this subject. That doctrine is: When Christ at His Last Supper, took bread, and after a few moments of prayer to His Father, broke and gave to His disciples saying:—"This is My body." He did what He said, namely, real presence, truly and truly His body. Therefore, that which was before bread, by virtue of these words of the Eternal Son of God, ceased to be bread in reality, though retaining all the appearance of bread to the senses, and became really and truly the living, adorable body of Christ. Here we will note the following points:—First, the living Christ, consisting of body and soul, together with His divinity inseparably united to both in a word, the God-man Christ, is really and truly present in the Blessed Eucharist. He is present not merely in imagination or representation, but in reality, as really as we are present here or He is now present at the right hand of the Father in Heaven. This presence, however,

IS SUPERNATURAL, MIRACULOUS, altogether beyond natural conditions. He cannot suffer, cannot be divided, cannot be affected in any way by natural agencies, remains really present as long as the appearances of bread remain. When they cease, then He is no longer present. His presence, then, is miraculous, unimaginable. It might also be termed heavenly, spiritual, as long as these words are not used, as they very often are, in a sense exclusive of His real presence.

Secondly, in the Blessed Eucharist we have all the sense impressions of bread and wine. As far as the senses go there is no evidence of any change. The consecrated Host looks, tastes, feels exactly as before the consecration. It retains all the outward semblances and produces all the impressions of bread.

succeeded by the body of Christ, so that whilst the consecrated Host looks like, tastes like, feels like bread, it is no longer bread in reality, but is really and truly the living, adorable body of Christ.

Having summarized briefly the Catholic doctrine concerning our Lord's presence in the Blessed Eucharist, we can now better deal with the difficulties this doctrine presents. These may be classed under three heads—difficulties concerning the mode of our Lord's presence; difficulties arising from the senses; difficulties arising from the dignity of our Lord, which some imagine to be incompatible with what the Catholic Church teaches concerning His real presence in the Blessed Eucharist.

The words of Solomon are as true today as when they were uttered, "All things are hard." Notwithstanding all the boasted progress we have made, WE KNOW AS LITTLE OF THE REAL NATURE OF THINGS now as then. We have learned to realize the forces of nature, but what these forces are remains as great a mystery as ever. How little do we know of that agency which is revolutionizing the world, electricity. We are making advances in our methods of catching it, of transmitting it, of making it work for us, but when we come to inquire what it is, we look in vain for a satisfactory reply. "This material world with its changes and silent workings, with its teeming vegetable and animal life, has been the subject of exploration by philosophers from the earliest times, yet how little they have done to solve its problems. What various and contradictory theories they have formulated. In fact some of the most famous amongst them tell us that we can know nothing whatever of the real nature of things. And when we turn from the world around us to the world within us, how many mysteries we encounter! How does an act of the will set the complicated machinery of the arm or foot moving in the very direction and with just the force required? How does the will reject out of the mass of nerve fibres just the proper ones to execute its commands? These are difficulties beyond our power of solution. Yet the facts are familiar to us though we cannot explain how they take place.

When, therefore, we are asked how the living, glorified body of our Lord now shining at the right hand of the Father can be at the same time really present in thousands of churches under the form of a tiny Host, we reply that we cannot explain this any more than we can explain how the same body passed through the closed door of the room in which the Apostles were hiding on the evening of the Resurrection, or how the same body, not yet glorified, shone like the sun on Tabor, or moved over the waters of Galilee, more lightly than the summer breeze. We cannot explain this any more than how three divine persons can have one and the same divine nature. And then this talk about being in many places at the same time! What, after all, do we know about place or space, and time. The greatest of

GERMAN METAPHYSICIANS, EM-MANUEL KANT, holds that space and time are simply forms or modes of thought—ways the mind has of looking at things, and that outside the mind they have no real existence. This is the theory of a philosopher, who is the very reverse of Catholic. It may be said that his theory is erroneous, but, admitting this, we have in him an example to warn us against talking too freely about places and times, since he denied the existence of both space and time, except as mere forms of the mind.

Why, have we not to a considerable extent annihilated both space and time? Can we not converse with a person hundreds of miles away, as though he were beside us? Are we not whirled over hundreds of miles of territory in a few hours? Have we not the substance of a plentiful dinner concentrated in a little capsule? The senses were regarded as impossible a few years ago, and we cannot even imagine what may be done in a few more years. Who, then, will dare to set bounds to the Omnipotence of God? Who will dare to maintain that by His almighty power the same Christ who is now present in Heaven, cannot be intrinsically present in many places on earth as well? In Chamber's Cyclopaedia, one of the best works of its kind in any language, under the heading "Astronomy," the following amongst other strange occurrences is related: A distinguished physician of London, England, had crossed to Paris, France, on a visit, in company with a baronet of his acquaintance. Two days after their arrival in the latter city, the physician saw his wife (who had remained in London) walking through his room in Paris, and holding a dead child in her arms. He immediately called his friend, and described to him the whole scene. They were both so much impressed that they sent a messenger immediately to London. He brought back the news that at the very hour in which the physician saw his wife with a dead child in her arms in his room in Paris, she was delivered of a still-born babe in London. The writer of this article

RELATES OTHER CASES EQUALLY STRIKING, and shows that they cannot be accounted for on the theories of dreaming or hallucination, and are, in fact, yet advanced. "Truly, there are more things in Heaven and earth than are dreamed of in our philosophy." If they would only realize this, those who find

themselves staggered by the difficulties surrounding the Catholic doctrine of the Blessed Eucharist, should remember that what is difficult to men is easy to God, who can do all things that involve neither contradiction nor absurdity, and instead of the captious "How can this be?" they would pour out the noble confession of St. Peter: "Lord, to whom shall we go? Thou hast the words of eternal life." Now we come to the difficulty raised by the evidence of the senses. The consecrated Host retains all the external characteristics of bread, and produces all the sense impressions of bread. Have we not here the testimony of the senses against the Catholic doctrine of Transubstantiation, which teaches that, after the words of consecration are pronounced, what was bread before has, by virtue of these words, ceased to be bread in reality, though retaining all its appearance, and become the body of Christ? This brings us face to face with the questions—What is the evidence of the senses? What is their office? Their office is to tell us of the appearance of things and then our judgment, acting on this information, decides as to the real nature of the cause producing them. For instance, I am looking along a road and in the distance I see an object moving towards me. After a little while I perceive that this object is a man. Does my sight tell me this? Certainly not! All the information my sight gives is that a dark speck on the road is moving toward me. It is my recollection of former experiences of a similar kind my observation of the peculiar form and movements of this dark speck, and my judgment, act on these materials that enable me to decide that the object in question is a man. Very often my JUDGMENT COMES TO A CONCLUSION,

the very opposite of what the senses would suggest. A tree a few feet away appears far more lofty than a mountain in the far horizon. Yet we do not believe that such is the case. In the course of a month the moon appears just as a silvery crescent scarcely visible. Then it appears as a half circle. Next week it is a full-grown orb. As far as my senses are concerned the moon has grown many times in bulk during the space of twelve days. Is this correct? Do I go according to the evidences of my senses here? Certainly not. My judgment intervenes and says that these differences in the appearance of the moon are not due to changes in her size, but to changed position. More of its illuminated surface is turned towards me at one time than at another.

Again, the sun appears to travel every day across the heavens from east to west. Yet astronomers tell us that this motion of the sun is apparent, not real, and caused by the whirling of the earth on its axis. Here is a direct issue between my senses and science. To my senses this earth is seen to revolve around the sun. As this earth, so immovable as far as we can see and feel, which is moving. Whereas the sun, which I watch in his progress across the heavens, does not move in reality. What about the evidences of my senses here? Oh! replies the sceptic, the sun and earth both look down with unshakeable contempt on those who will not take his word, though he is altogether above taking God's word for his senses are all right. They tell me that the sun seems to move and the earth to stand still; and so far they are correct. But my judgment

AFTER INVESTIGATING THE WHOLE MATTER, informs me that these appearances do not correspond with the reality. Quite true. But this reply is just what will meet the difficulty raised against the Catholic doctrine of the Blessed Eucharist by reason of the evidence of the senses. The Host, which is bread, feels like bread. Our senses tell us it has all the appearances of bread. That is the amount of their evidence, and we really accept it. Now comes the work of the judgment. If it had nothing but the impressions received from the senses to work on it would conclude that the consecrated Host was bread. But it hears Him who walked upon things were regarded as impossible a few years ago, and we cannot even imagine what may be done in a few more years. Who, then, will dare to set bounds to the Omnipotence of God? Who will dare to maintain that by His almighty power the same Christ who is now present in Heaven, cannot be intrinsically present in many places on earth as well? In Chamber's Cyclopaedia, one of the best works of its kind in any language, under the heading "Astronomy," the following amongst other strange occurrences is related: A distinguished physician of London, England, had crossed to Paris, France, on a visit, in company with a baronet of his acquaintance. Two days after their arrival in the latter city, the physician saw his wife (who had remained in London) walking through his room in Paris, and holding a dead child in her arms. He immediately called his friend, and described to him the whole scene. They were both so much impressed that they sent a messenger immediately to London. He brought back the news that at the very hour in which the physician saw his wife with a dead child in her arms in his room in Paris, she was delivered of a still-born babe in London. The writer of this article

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GENERAL DEBILITY. From 'The Advertiser, Montreal, N.H. Ralph Gibson, postmaster at Monquatt, N.H. is also known as a professional agriculturist. New sets of old rigging, he scarce would be recognized as the man who six months ago was the picture of one suffering the terrible symptoms of general debility. He was run down in health, suffered much from dizziness, almost bloodless, general dulness and depression of spirits. He had a poor appetite and such food as he ate gave him great distress. He was incapacitated for work that fell upon him and was well nigh utterly discouraged. The symptoms bordering on the by which hypochondria is manifested. Through reading the Advertiser he learned of the benefits of Dr. Williams' Pink Pills, received by the use of Dr. Williams' Pink Pills, and by the hope held out by their testimonials he secured a supply and took them according to directions. The result was almost magical. Immediately his symptoms became less distressing, and he steadily gained until now he is perfectly free from his old troubles. He gladly gives his testimonials, that all who read it may know the remedy if ever they are troubled with general debility.

DR. WILLIAMS' PINK PILLS. These Pills do not purge and weaken like other medicines. They make rich red blood, build up the nerves, and make weak, depressed and easily tired people cheerful, active and strong. Pink colored pills in glass jars, or in any loose form, or in boxes that do not bear the full name "Dr. Williams' Pink Pills for Pale People, are NOT Dr. Williams'. The genuine are put up in packages, with wrapper printed in red. Sold by all dealers or direct from the Dr. Williams' Medicine Co., Brockville, Ont., at 50 cents a box or six boxes for \$2.50.

SPRING MEDICINE. In the springtime the blood needs attention. The change of the year produces in every one, whether conscious of it or not, some heating of the blood. Some people have pimples, a little eczema, or irritation of the skin; others feel easily tired and have a poor appetite. A tonic is needed. The best tonic—the best of all spring medicines for man, woman or child is

No other medicine in the world has offered such undoubted proof of merit. What Dr. Williams' Pink Pills have done for others they will do for you, if given a fair trial.

a mystery of love—a mystery which has inspired the most heroic actions of the noblest hearts, and will continue to inspire them till time shall be no more. It is this mystery of love that has sustained the martyrs, elevated the contessors, sanctified the virgins. It daily inspires unnumbered acts of unknown heroism. It has been the source of all that is grandest in Christian art. And we cannot more appropriately conclude this glance at the objections raised against it than by the words of one of the noblest souls of this or any other age—one who felt and raised all these difficulties for almost half his lifetime, but at length saw of how little force they were—Cardinal Newman. "People say," he writes, "that the doctrine of Transubstantiation is difficult to believe. I did not believe the doctrine till I was a Catholic. I had no difficulty in believing it as soon as I believed that the Catholic Roman Church was the oracle of God, and that she declared this doctrine to be part of the original revelation." A little before he wrote—"Ten thousand difficulties do not make one doubt.....Of all the points of faith, the being of a God is, to my own apprehension, encompassed with most difficulty, and yet borne in our minds with most power." (Apologia, chapter v.)

Starved Nerves. When the blood is thin and watery, the nerves are actually starved and nervous exhaustion and prostration soon follow. Feed the nerves with Dr. A. W. Chase's Nerve Food and you will impart to them the new life and vigor of perfect health. Face out and facsimile signature of Dr. A. W. Chase on every box of the genuine.

ALL CANADA POINTS To the Famous Heintzman & Co. PIANO. "It has been my privilege to sing before the pianos of leading makers in all parts of the world, but my experience with your instrument justifies me in saying that it will take a distinctive place along with the best of them."—R. Burnstetter. Toronto Warehouses—117 King St. W., Toronto

POPE IN EXCELLENT HEALTH. Rome, April 11.—The Pope to-day received the members of the Sacred College, who congratulated the Pontiff on his restoration to health. In his address to the Cardinals, the Pope, after expressing gratitude to the Deity for his restoration to health, and his thankfulness for the proofs of affection from all parts of the world, warmly endorsed the Curia's initiative in calling the Peace Conference, and expressed the hope that it would lead to the settlement of all disputes between nations by moral and pacific means. The Pontiff dwelt upon the Church's mission of pacification, "not only in the domain of conscience, but in the public and social sphere, a mission which the Church fulfils in proportion with the freedom left to her action."

POPE'S OF THE POPE. Continuing, the Pope said:—"Every time the Church has intervened directly in the serious affairs of the world, it has assured public welfare, and the Popes have often stopped oppression and secured truces and peace treaties. Civilization would have perished without Papal authority to vindicate the supremacy of right over might. Oppressions may sometimes embarrass and curtail the powers of religion, but

should all vicissitudes the Church pursues its beneficent mission, which embraces heaven and earth. Pure humanitarianism could not assure real and lasting prosperity. An attempt is even now perceptible to withdraw civilization from the influence of Christianity."

HIS VOICE IS FIRM. The Pope concluded with bestowing his benediction upon those present in a firm, strong voice. Besides the Cardinals, a number of Bishops and other dignitaries of the Church were present. The health of the Pontiff was apparently excellent.

Entertainment by St. Paul's Choir. The entertainment to be given by St. Paul's Choir on the 24th in aid of the Organ Fund, promises to surpass all previous efforts made by them. A large and varied programme has been carefully prepared under the direction of Mr. H. Troman. A competition "Oaks Walk" which is not usually seen at such entertainments, will be one of the features. Other amusing specialties will be provided, and all who come may be assured that they will "Get their money's worth."

When you buy your next suit or overcoat, be sure it has the following silk-woven hunger sewn on the coat: It is a guarantee that the garment is made by the largest clothing manufacturers in Canada and that it is absolutely correct in material, style and price. This is the only brand of clothing we carry. It has given us the reputation we enjoy to-day of selling the very best clothing in the country. Stylish Top Coats—7.50 to 15.00 Dressy Suits for business wear—5.00 to 10.00 Fine Suits for best wear—10.00 to 15.00 Boys' 3-piece School Suits—2.50 to 6.50 Boys' Suits for ages 4 to 10—1.50 to 5.00 Oak Hall Clothiers 115 King St. East, opp. St. James' Cathedral