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t Victim. rist at Twelve Years. rist at Tweive Years. alen. alen. e Conception. ight. e Temple. alvary. o Conception. o Children to Come Unio Me. ge of Great Joy. ora. io Great Joy. io A Site detail square). ling the Sick Child. try into Jerusalem. aching by the Sea.

VOLUME XXV. The Catholic Record. all religion, you will find science not While he stops in Rome he

LONDON, SATURDAY, SEPT. 19, 1903.

WHY? We have all heard the self-made man etc.,-are treated luminously, dispasrecounting the ways and methods ionately, exhaustively. employed by him in his upward progress. It is generally an inspiring THE POPE AND THE KING.

story and indicative of what can be Some of our Canadian secular newseffected by persevering industry and papers were prophetic over the possible judicious use of opportunities. Now if relations of Pius X. with the King cf the man who "gets there" should tell Italy, and we have, as a result, some picturesque "pipe dreams." One sapient individual deduces marvellous us why, as it sometimes happens, he fails to stop "there," it would, we fancy, be an instructive bit of reading. things from the fact, so alleged, that the Pope has advised the Venetian Bishops

MANLY CATHOLICISM RE-SPECTED.

œuvres and to pay special deference to Does it not seem strange that some of our young Catholies will persist in the king. With this-which looks like becoming members of the Y. M. C. A. an emanation from a correspondent in rather than of organizations under straits for copy-to feed his imagina-Catholic auspices? We should like to tion he evolves some pretty predictions anent the cordial relations that know the reason. Is it because the Y. M. C. A. has assured social stand- must prevail between Church and ing, or because they have been led to State in the near future. We hope so, but we require something better than believe by foolish parents that Protestthe statement, cited before, to warrant ant societies are superior in all things hopefulness on that score. But when to those which are Catholic ? We condid the world ever hear of a Pope fess our ignorance on this point. But counselling irreverence to authority? it strikes us that the proper place for Or of Bishops loth to render to Cæsar a Catholic is with his own. If eduthe things which belong to him? The cated he can help those who have not comment of our friend is well-meant, had his advantages. He can make doubtless, but it denotes a woeful lack himself a factor for good, not by playof knowledge, historical and otherwise. ing the Lord Bountiful in ostentatious He ought to know in which domains manner, but by Christian manliness Victor of Italy is rightful king, and he which clasps the hands of his associhas Protestant historians to instruct ates in brotherly fashion. He may out him on this point, that the Papacy has of his garnered wisdom suggest new

been intellectually and morally the lines of endeavor. And he will be reconservative power of Christendom. spected all the more for it by those without the fold. Our separated brethren COMPLETE FREEDOM NECESlike a man, and have-we speak whereof we know-no respect for the weakling who has not courage enough to be The mission of the Church is to teach

# either a decent Protestant or Catholic.

LAY ACTION NEEDED. Our graduates-and there are, we

presume, a good many of them in Can- In the beginning she had her pulpit ada-should prove their loyalty to the Church by nailing a calumny when- Later on she had the assistance of ever they see it in print. Our separ- the civil power. But her history ated brethren know the value of printer's ink. On this matter the words of Arch-

bishop Ireland are worthy of consideration :

"Priests are officers, laymen are soldiers. The hardest fighting is often done by the soldier; in the warfare against sin and errer, the soldier is not against sin and errer, the soldier is not always near the officer, and he must be ready to act without waiting for the word of command. There is on the part of the Catholic laymen too much dependence upon priests. If priests work, laymen priests. If priests work, laymen imagine that they themselves may rest. In Protestantism, where there is no firmly constituted ministerial organization, the layman is more keenly alive to his responsibility, and lay action is more common and more earnest. Lay ceived, thoroughly deceived him—com-

men.

Catholic

NON-CATHOLIC TESTIMONY. The parents who object to their boys learning Latin, etc., and wish to see them at work in some special line-one that means dollars-should meditate on the following words of Sir Andrew Noble. Addressing the students of a technical Addressing the students of a technical institution he said: One of the greatest abuses I take to be that technical edu-cation is often begun too early in life: that is, that it is substituted for a to show cordiality to the military auththat is, that it is substituted for a the punishment of many, so Christ, general education, and a boy attempts to put his knowledge to practical use before he has learned how to learn. My own impression is that as a sharpener of young intellect it would be difficult give them His flesh to eat. "This orities during the Italian army man-

#### THE REAL PRESENCE.

SIMPLY A QUESTION OF BELIEVING OR REJECTING CHRIST.

Philadelphia Catholic Standard and Times, I1I.

111. On a recent Sunday evening at the Church of Our Lady of Mercy, Phil-adelphia, Penn., Very Rev. D. I. Me-Dermott preached the following ser-mon, being the third sermon of his course on the Real Presence. Follow-ing is the full text of the discourse : "Whosever believeth that Jesus is

ing is the full text of the discourse : "Whosoever believeth that Jesus is the Christ born of God. \*\* \* What-soever is born of God overcometh the world, and this is the victory which overcometh the world, our faith. and to save souls. She will do this until the end of time. During the which overcometh the world, our faith. Who is he that over-cometh the world but he that believeth that Jesus is the Son of God? \* \* \* And it is the Spirit which testifieth that Christ is the truth. \* \* \* If ages she was performed her God given work in different guises and conditions. in the Catacombs and Arena. we receive the testimony of men, the we receive the testimony of men, one testimony of God is greater; for this is the testimony of God which is greater, because He hath testified of His Son. He that believeth in the Son of God, hath the testimony of God in himself. proves that she needed it not. All she asks, to quote Cardinal Newman, is an open field and freedom to act. And He that believeth not in the Son, maketh Him a liar : because he believeth not in the testimony which God hath testified of His Son." (I, St. John v., because of this we desire to see her Chief on earth in possession of the liberty which has been provided for by

1.10. Providence. He is, as we know, infal-Last Sunday evening the sermon on the Real Presence was devoted to the consideration of the words which our Divine Lord made use of when He lible as Teacher of the Faithful regarding faith or morals, but in other mat-Ing faith of morars, but in convecting the second sympathy, but pressed on close by those who, themselves probably deceived, thoroughly deceived him—committed the one error of his life and extended that Christ promised something most extended tha ters of policy he is not endowed with

all religion, you will find science not antagonistic but helpful to religion," are but a re-echo of Leo's utterances a quarter of a century ago. The problems which are alive—those of the family, of socialism, of liberty, etc.,—are treated luminously, dispas-

as their king. WHEN CHRIST'S PLANS SEEMED TO FAIL. Alas! that divine plans or that human events divinely controlled to bring about a certain purpose should fall, or should for the time being seem to fail, when God has to deal with fickle, perverse human "nature. On this occasion all of Christ's designs to lead more to believe in His ternth and in lead men to believe in His truth and in His power led most of them to reject Himself, just as afterwards the means

own impression is that as a sharpener of young intellect it would be difficult to improve the curriculum which in the main has been in force for so many cen-turies. Reasonable people should refrain from characterizing that curriculum as out of date. They have been assured of the contrary, but then some of us who view lightly the utterances of our sup-eriors are usually awed by any statement from an eminent non-Catholic. twelve believed it. If the great multi-tude did not immediately abandon Him on account of it, they all, Jews and disciples, regarded the promise as in-comprehensible, impossible: only to to the Apostles could Christ turn and say: "Will you also go away?" with the expectation of hearing from them: "Lord. to whom shall we go? Thou the expectation of nearing from them: "Lord, to whom shall we go? Thou alone hast the words of eternal life!" Christ's efforts, however, never fail. To men, indeed, they seem to fail, at least for the time, but according to the divine counsels they always succeed. When, for example, His enemies were When, for example, His enemies were rejoicing that His death had ended Christ's career, had destroyed faith in

His teachings, He turned the victory in which they were glorying into a crushing defeat by rising from the dead, and thus reviving faith in Himself and giving a greater impetus to the spread of His doctrines than they would have had had His enemies not conspired against Him.

The failure of His efforts to prepare that multitude to believe His promise turned their murmurings against it, their refusal to believe into an occasion which required Christ solemnly, for cibly to reaffirm it, to fix beyond doubt its meaning for all time ; to show that He could not change jot or tittle of the promise to give His flesh to eat even to retain the five thousand who objected to it, and who, scandalized at it, rejected Christ Ilimself. "They went away and walked no more with

Went away and waked no more when Him." The preparation, then, which proved useless to five thousand at Capharnaum, has proved most useful to countless millions since, because the opposition to the promise has made clear to all men the nature of the doctrine which men the nature of the doctrine which Christ taught ; because it brought out in bold relief that the Apostles underjected to it understood it, literally; that the twelve believed the promise, though its fulfilment from a human point of view, presented as great and as many difficulties to them as it did to the five thousand Jews and disciples who decried it as incomprehensible, impossible. Thus Christ turned the Thus Christ turned the impossible. Thus Christ turned failure of His efforts to prepare the Jews and disciples to receive this doe-trine during His life-time into a preparation which secured its ready ac-ceptance at the hands of all His followers down to this day. St. Gregory tells us that the failure of the witnesses pro-ordained of God to convince Thomas that Christ had risen from the dead has succeeded in convincing us of it; for the doubts of Thomas and the means he took of removing them have it impossible for us to doubt Christ's resurrection or to ask for more signs of it than Thomas did, The fact that the Apostles believed Christ's promise to give men His Flesh to eat in spite of the difficulties which caused the Jews and the disciples to murmur against and to abandon Christ because He taught it, this fact brings into the prominence which its importance deserves the fact that there are two different ways of viewing Christ's eachings ; that there is a wrong way of viewing them and that there is a right way of viewing them. To this, then, will the sermon to-night be dethen, will the sermon to-night be de-voted—to the development of the right way of viewing Christ's doctrines and to the development of the wrong way of viewing them, and especially will it be devoted to the right and to the wrong ways of viewing the doctrine of the Holy Eucharist. It goes without saying that we shall take for granted that the Apostles who adhered to Christ took the right way of viewing Christ's doctrine concerning the Eucharist when, perplexed with the the Eucharist when, perpresed with the difficulty of the promise, in answer to Jesus' question: "Will you also go away?" they said: "Lord, to whom shall we go? Thou alone hast the words of eternal life, and we have known and have believed that Thou art Christ the San of God." It more too Christ the Son of God." It goes, too, without saying that we shall take for granted that the Jews and the disciples who abandoned Christ took the wrong way of viewing the doctrine of the Eucharist when perplexed with the difficulties of the promise they incredugranted that the Jews and the disciples

Record.

prove that Catholics believe in the Real Presence because they look at the words of institution, "This is My

Real Presence because they look at the words of institution, "This is My body. This is My blood," from the same point of view from which the Apostles looked at the words of prom-ise, "And the bread which I shall give you is My fiesh for the life of the world:" that non-Catholics refuse to believe in the Real Presence be-cause they look at this doctrine from cause they look at this doctrine from the same point of view from which the Jews and the disciples looked at

Jews and disciples whom the difficulties of Christ's promise led to disbelieve it and to abandon Christ: to place Catho-lies in the same category with the Apostles who believed the promise and along to Christ is write of its and clung to Christ in spite of its diffi-culties. It must, however be remem-bered, that we do not draw these odions components but these

odious comparisons, but only direct attention to them; that we do not assign roles to the actors in the scene at Capharnaum, but only point out the positions they themselves assumed. Surely that cannot be in our mouth a breach of etiquette which is so often in their mouth a boasted liberty—the

their mouth a boasted liberty—the right of private judgement. In order to show how diametrically opposite is the Catholic point for view-ing a doctrine from the Protestant : in order to show how entirely different is the motive which impels a Catholic to believe a doctrine than that which impels a Protestant to believe a doc-trine we have only to quote Lord impels a Protestant to believe a doc-trine we have only to quote Lord Macaulay, a witness who cannot be suspected of any leaning towards the Catholic religion. In his essay on Ranke' sHistory of the Popes, Macauley discusses whether an advance in know-ledge will, as Protestants think, dissipate the errors of the Papacy and lead to the adoption of evangelical doctrines. He concludes that education will never uproot the superstition of Rome, because, he says, theology is not a progressive science. He says : "The absurdity of literal interpreta-tion of the words ' This is my body ' was as great in the sixteenth century as it is now. No progress can add to what seems to us the overwhelmning force of the argument against the Real Presence. (Yet) we are unable to un-derstand why what Sir Thomas More believed concerning transubstantiation may not be believed to the end of time by men equal in abilities and honesty to Sir Thomas More. He was a man of to Sir Thomas More. He was a man of eminent talents. He had all the in-formation on the subject that we have; or that, while the world lasts, men, will have. The text: 'This is My Body,' was in his Bible as it is in ours. He was ready to die for the doctrine of transubtantiation. Sir Thomas More He was ready to die for the doct ne of transubstantiation. Sir Thomas More was one of the chosen specimens of human wisdom and virtue, and the doc-trine of transubstantiation is a kind of the fourth that will stand trine of transubstantiation is a kind of proof charge. A faith that will stand that test will stand any test. The pro-phecies of the Brothers and the miracles of Prince Hohenlohe sink to trifles in comparison.

trine : I believe the doctrine to be true because I know its Teacher is infallible. The Protestant method of examining doctrines while ignoring the authority of him who teaches them is the method that was followed by the Jews and the

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that was followed by the Jews and the disciples at Capharnaum. They had received Christ's teachings, they ad-mired Him, they declared Him the Prophet, but despite all this they assumed the right to sit in judgment on the subject matter of what He taught. The fact that they had helieved up to the promise to give His believed up to the promise to give His flesh did not prevent them from examining this doctrine, from asking : "How can this man give us his flesh to eat? from saying: "This is a hard saying," and asking: "Who can believe it?" In them were thus verified the words of St. John quoted in my text: "He that the Jews and the disciples looked at Christ's promise, "And the bread which I shall give is My flesh for It may seem invidious to make this allusion to parallels which place non-Catholics in the same category with Jews and disciples whom the difficulties of Christ's promise led to disbelieve it

their estimation as to make it impos-sible for Christ to make such a doctrine true or impossible for Him to have tanght it taught it.

The Catholic method of basing faith on the authority which proposes the doc-trine, without examining the nature of the doctrine itself, is the method folthe doctrine itself, is the method test lowed at Capharnaum by the Apostles, who believed Christ's promise, not be-cause they had examined it and found it possible and credible in their judgment, is the same lower's tackings and but because Jesus' teachings and miracles had proved to them that He miracles had proved to them that He alone had the words of eternal life, that He was the Christ, the Son of God. They believed Christ's promise to give them His flesh to eat, although it was just as incomprehensible to them as it was to those who refused to believe it, because they knew and believed that Christ was all knowing, all powerful God. When Catholics, therefore, con-sider the doctrine of the Real Presence sider the doctrine of the Real Presence they dwell not, as do Protestants, on its difficulties, but on the divinity of Christ Who taught it, as the truth and Christ Who taught it, as the truth and power of the Son of God loom up in their infinite proportions the difficult-ies of the doctrine vanish. Thus veri-fying the words of St. John in the text: "He that believeth in the Son of God hath the testimony of God in Himself " Himself.'

Notwithstanding the truth so forcibly set forth in the words of St. John that their method makes the Son of God a liar. Protestants claim that their liar, Protestants claim that their method of testing the credibility of doctrines is the only one reasonable men can follow, that the Catholic method is irrational and permits belief in contradictions, absurdities, while the other method prevents this. They tell us method prevents this. They ten as that God has given them their senses and reason to make use of in order to guard them against deception, belief in Thoy toll us errors and superstitions. They tell us that their senses and reason prove that the doctrine of the Real Presence is not true, that, therefore, they reject They cite Gibbon, the author of it. 'The Decline and Fall of the Roman Empire," as the ablest exponent of the argument derived from the senses against the Real Presence.

TO BE CONTINUED.

#### THE RETURN OF THE TEMPORAL POWER.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 19, 1903

'Christianus miht nomen est. Catholicus vero Cognomen."--(Christian is my Name, but Catholic my Surname.)--St. Pacian, 4th Century.



al of the Sherherds

li San Sisto. God. hrist (detail from Gethsemsne)

orosa. o, forting Mary. ster Boys, lus. Night. A wakening. di Foligna.

and Child. I the Fishermen Entry into Jerusalem eaching by the Sea neion ifixion di San Sisto

hrist((Gethsemane) di San Sisto f the Shepherd aling the Sick Child king Leave of his Mother E ORDER BY NUMBER.

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action is to-day particularly needed in the Church.'

### LEO'S ENCYCLICALS.

authoritatively.

pened then can happen again. The editor of the Messenger of the We cannot do better than to quote an Sacred Heart, one of the best Catholic extract from the letter of the Duke of magazines in America, the Rev. J. J. Norfolk to the London Times on this Wynne, S. J., deserves the thanks of question : the reading public for putting the great " In demanding the liberty and in-Encyclicals of Pope Leo XIII. between

dependence of the Pope, we, as Eng-lish Catholics, demand what regards covers. This book ought to be in the lish Catholics, demand what regards and concerns ourselves. . . . The religious liberty of a considerable ele-ment of British subjects is at stake. We English Catholics, like those of the market of the state of t hands of every thinking individual, not only because it shows the vastness of the range of Leo's teaching, but also whole world, recognize the supreme authority of the Pope both in dogmatic because it is an invaluable volume of reference and a treasure house of and moral questions and in those of external ecclesiastical discipline. It is soundest principles. It deals with the the Pope who nominates our Bishops and Vicars Apostolic : he regulates and arguments which their projectors the Papacy, and answers them. It takes up the questions which loom large upon the horizon of life as danger centres and solves them with the suavity so characteristic of the gentle spirit which has flitted from Rome, but thought were fraught with danger to which occupies Rome, fourteen millions of British subjects would be put under the foreign influence of

SARY.

In his preface Rev. Father Wynne the Italian State-become lord and master of the Pope-that is to say, of refers to the influence of the late Pope master of the Pope—that is to say, of the Head who governs and rules the Church in our country. That would be intolerable: for the Pope's character and mission place him above all states and all stations, and above them he must remain to exercise his universal ministry." on scientific studies. Twenty-five years ago he says scientists everywhere were proclaiming oracularly, like Tyndall and Huxley among the English speaking nations, the victory of science over religion, when Leo declared that there

could be no question of victory where there was no conflict, and that only A USUSPER. men who were ignorant of the true It is idle to talk of the kindly attinature of religion and science could tude of King Victor and his worthy consider them mutually antagonistic. consort towards the Pope. King Victor Lord Kelvin's words, "science positiveis but a puppet drawn hither and ly affirms creative power. . . . We thither by the strings of Freemasonry. are absolutely forced by science to believe with perfect confidence in a He is an ornamental deccy to delude Directive Power," and his further Italians into believing they are under assertion, "If you think strong enough a benevolent monarchy. But at any you will be forced by science to the be-lief in God which is the foundation of expressed, count for nothing so far. of His Body in the Eucharist, but also proved that the latter would be possible to Him.

mitted the one error of his life and extraordinary, most incomprehensible in the estimation of all His hearers, pontificate when he consented, though conditionally, to the terms proposed to even in the estimation of His Apostles; that the events which followed him for a new concordat. What happromise not only showed that Christ's hearers understood Him to promise to give them His flesh to eat, but that

Christ Himself, after listening to their murmurings and objections, insisted that such was His intention.

We saw that Christ's teachings had commended Him to the people, for they said : "This is, of a truth, the Pro-phet who is to come into the world ;" and that His miracles had convinthem that God had shown Himself to them in Christ's power. We saw that Christ's teaching had prepared His hearers to take for granted that whataver doctrine He taught must be true, however incomprehensible it might seem to them ; and that His power had prepared them to take for granted that whatever promise He made would be fulfilled, however impossible it might

the

We saw, then, that the events which receded the promise to give men His lesh to eat were peculiarly calculated to prepare His hearers not only to re-gard the doctrine of the Eucharist, despite its difficulties, as both possible to Christ and credible to themselves; but also calculated to lead them to expect the announcement of just such a doctrine. Our Lord had designedly drawn their attention from the fact that Moses had fed their fathers in the desert with bread from heaven to the between the miraculous Bread flew would give to the soul by saving ecy that the Messiah was also to

Your fathers did eat manna in the esert and are dead. This is the livheaven; that if any man eat of It, he may not die." Thus He showed the superiority of the Eucharist over the manna. We saw that Christ had wrought a mighty miracle in the multiplication of the loaves and fishes which not only prefigured the multiplication of His Body in the Eucharist, but also

trines easy or difficult or impossible of belief, so far as faith is concerned all doctrines are alike to Catholics.

CATHOLIC AND PROTESTANT ATTITUDES CONTRASTED.

If we ask why there are different degrees of difficulty with Protestants in acepting their doctrines and why there is no degree of difficulty with Catholics in believing their doctrines, we have the answer in this: In virtue of private judgment Protestants claim the right to examine separately each doctrine proposed to their belief as to its credibility; whereas, in deference to the Divine omniscience, Catholics assume that all doctrines proposed to their be-

lief are equally credible. Protestants subject each doctrine to scrutiny and either accept or doubt or reject it as it seems to to their judgment easy or difficult or impossible of whereas Catholics do not attempt to decide whether doctrines are credible or not, for they know that docbelief : trines are beyond the power of reason to comprehend, that human intelligence cannot discover whether they are true or false. While Protestants examine the doctrines themselves, Catholics only examine the authority upon which the credibility of the doctrines rests. While Protestants ask, "What is the doctrine," Catholics ask, "Who teaches it? The Protestant avoids error, or thinks he does, through the exercise of

his own intelligence, the Catholic knows that he avoids error by relying on the Divine intelli-gence. The Protestant accents a doctrine because he thinks he can prove it true. The Catholic believes because he can prove that God, Who reveals the doctrine through the prophets or His doctrine through the prophets or rus only Son, can neither deceive nor be deceived. In a word, the Protestant virtually says: Before I yield the hom-age of my intellect to any teacher I must examine his doctrine, then my raimion of it, not his authority, will be opinion of it, not his authority, will

in popular esteem, the recovery of a portion at least of the temporal power has ceased to seem chimerical. Meanwhile it is becoming more patent with every year that the reten-tion of power by the Savoyard dynasty hinges on the maintenance of a respect-ful attitude toward the Catholic Church. Public opinion not only in Catholic Austria, but in Protestant Prussia and Protestant England, would not now permit Victor Emmanuel III. to do what his grandfather might have done with impunity. The slightest attempt at the present time to exert coercion upon the Vatican would provoke a widespread vatican would provoke a widespread resentment that might be fatal to the stability of the Italian monarchy. It would then be said that the House of Savoy had been tried in the balance and found wanting, that the co existence of a king and a Pope in the same city had proved impracticable, and that the peace of Christendom demanded a res-titution of temporal sovereignity to the Papacy. That is one of the events to which pious Catholics look forward, and it is likely to take place, unless the prudence and discretion thus far shown by the Quirinal shall be continued for generations." - Sacred Heart Review.

Send the Boys to College.

How many parents make the serious mistake of putting their boys to work young. One out of a thousand such rises high, the rest never rise. Their

rises high, the rest never rise. Their chances are blighted for life. It has been observed that the Jews in New York keep their children at school as long as possible knowing that while young their earning capacity is very small; knowing, too, that when a few years later they have completed their education, their earning power will, be-cause of their education, be vastly in-creased for life.

creased for life. Be as worldly-wise as the Jews-send your boy to college and keep him there till he is graduated !-- Catholic Colum-