

THE CATHOLIC RECORD,

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All communications should be addressed to the undersigned accompanied by the full name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

WALTER LOCKE, PUBLISHER, 388 Richmond Street, London, Ont.

The Catholic Record

LONDON, FRIDAY, MARCH 7, 1879.

TO THE GREATER GLORY OF THE BLESSED SACRAMENT.

LOVE'S PRISONER.

"But is He lonely? Tend not here Adorning angels, a on high? Ah yes, but yet, when we appear, A softer glory floods His eye, 'Tis earth's frail child he longs to see; And thus He is alone—for me."

ASSOCIATION FOR THE RELIEF OF POOR CHURCHES.

Approval of His Lordship Right Rev. John Walsh, D. D., Bishop of London.

The object of this Association is to furnish poor churches gratuitously with vestments, linen or other requisites for the service of the altar, when the Pastor cannot otherwise procure them.

This charity is made direct to our Lord Jesus Christ, which is our motive in urging Christian souls to aid this good work in every possible manner, either by subscriptions or donations of goods such as silk dresses, damasks, velvets, linens, muslins, linings, ribbons, carpets, embroideries, flowers, vases, candles, sticks, etc.

Annual subscription, One dollar. Gentlemen can be admitted as members by becoming subscribers.

Donations in money or goods will be received by the Directress of the Association, Mrs. Mary, Convent of the Sacred Heart, 42 Dundas Street, London, Ontario, where the good work will be carried on.

REASON AND THE REAL PRESENCE

In our previous articles on this subject we showed that the Catholic doctrine of the Real Presence is most consistent with the love which God manifested towards man under the Christian dispensation, and that therefore it is a most reasonable doctrine. We proved further, that when a revealed mystery is proposed to our belief, we should not seek to penetrate the unfathomable designs of God, but that because it is revealed we should believe on His word. We should believe that how ever far beyond the reach of our understanding such mystery may be, we should accept it, because of the veracity of Him who reveals it, and who can neither deceive nor be deceived.

"God is not as a man that He should lie, nor as the son of man that He should be changed. Hath He said, then, and will He not do? Hath He spoken, and will He not fulfil?" (Num. xxiii, 19.) It is enough for us that "God who lieth not hath promised." (Titus i, 12.) and that promise should be to us "the hope of life everlasting." (Ib.) Like the doctrines of the Trinity, the Incarnation of Our Blessed Saviour, and His death, the doctrine of Transubstantiation is a mystery which we cannot pretend to fathom, for great is "the depth of the riches, of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways!" (Rom. xi, 33.) Our enquiry, therefore, should be merely: "has God revealed this?" and if He has done so we should unreservedly believe it. We may, however, consider some of the objections which are ordinarily advanced against Transubstantiation, as proofs from reason, why the doctrines should not be believed. These objections may for the most part be synoptically, yet clearly stated as follows:

1st. That the change of one substance into another involves an absurdity, since at the moment of change it would be two different substances at the same time.

2nd. That the testimony of the senses, when constant, is an infallible guide whereby we may know a substance, and that this constant and unerring testimony proves that not the body and blood of Christ, but merely bread and wine, are present in the Blessed Eucharist.

3rd. That a body cannot exist in more than one place at the same time, and that as the doctrine of Transubstantiation supposes Christ to exist bodily in many places at once, it is necessarily contrary to reason.

Let us consider each of these difficulties separately. Before doing this, however, it may be well to make some reflections on the

difference between the weight which is attributed by our opponents to objections of this nature, and their actual value.

The value which the assailants of the Catholic doctrine attribute to these difficulties against Transubstantiation is, of course, very great. They reason that God cannot reveal an absurdity; that the doctrine of Transubstantiation involves absurdities above enumerated, and that, therefore, it cannot have been revealed by God. It is our intention to show that Transubstantiation does not involve absurdity in any of the above respects, so that the arguments of our opponents will thus fall completely to the ground. As we are treating of "Reason and the Real Presence," it is not necessary to dwell here upon the direct arguments which show that Transubstantiation is a revealed doctrine. These proofs are to be found in any dogmatic treatise on the subject. They are derived from the promises made by our Blessed Lord in the 6th. chapter of St. John's Gospel, from the words of the Institution of the Blessed Eucharist, as related by Sts. Matthew, Mark, Luke and Paul, (St. Matt. xxvi, 26, 28; St. Mark xiv, 22, 25; St. Luke xii, 19, 20; 1 Cor. xi, 23, 26, &c.) They are also derived from the constancy with which the Christian Church has taught the doctrine from the earliest period, as attested by the writings of the Christian fathers in every age; they are also deduced from the testimony of the sectaries who were separated from the Catholic Church for ages before the doctrines were denied, including Arians, Nestorians, Eutychians, Schismatical Greeks, Wickliffites, &c. We are dealing at present merely with the question whether this doctrine is opposed to reason, and therefore it is sufficient for our present purpose to prove that the arguments which our adversaries use against it are of no weight. Using the same major premise which they make use of we might say: God cannot reveal an absurdity; but He has revealed the doctrine of Transubstantiation; therefore, this doctrine as taught by the Catholic Church cannot involve an absurdity, but must be true as God Himself is true. Those who raise difficulties against us, acknowledge mysteries in religion. They acknowledge that God has revealed the Trinity, and that we can never understand how the three divine persons are but one God, but because God has revealed it, they say, we must pay to Him the homage of our understanding by believing whatsoever He has revealed. The same is to be said of the mystery of Transubstantiation.

Let us, however, consider the objections above enumerated one by one. First, is there an absurdity in believing that God may change one substance into another? To prove that there is no absurdity here seems almost puerile; for no one who acknowledges the existence of a personal God, infinite in power, can consistently assert that Omnipotence cannot change substance into substance. No controversialists of any note have taken such a stand, as far as we are aware: still this has frequently been maintained, and it is only because this argument might seem to have some force that we deem it necessary to answer it. All who acknowledge Christian Revelation, acknowledge God as the Creator of all things. Even Tom Paine in his anti-Christian "Age of Reason," declares that by Natural Reason alone he can "find out God," as our Creator: "Can'st thou by searching find out God? Yes; because in the first place I know I did not make myself, and yet I have an existence; and by searching into the nature of other things I find that no other thing could make itself; and yet millions of other things exist; therefore it is that I know, by positive conclusion resulting from this search, that there is a power superior to all those things, and that power is God."

Again: "The power and wisdom He has manifested in the structure of the Creation is to me incomprehensible, but even this manifestation, great as it is, is probably but a small display of that immensity of power and wisdom by which millions of other worlds to me invisible by their distance were, created and CONTINUE to exist." (Age of Reason, part I.) Thus far this unbelieving writer fully agrees with Christian philosophy. Not only is Almighty God the Creator, but He is the Conservator of the Universe. The perfections which He has communicated to the created Universe would cease to belong to the Universe were God to withdraw himself therefrom for a moment, and destruction would ensue. Therefore, not only were all things created by God, but by Him all things "continue to exist." It is therefore clear that God can destroy as He can create; and there cannot be any difficulty in acknowledging that Omnipotence may operate by one act what it can effect by two: so that a change of one substance to another is no more difficult for the Almighty, than is the act of Creation, or the act of destroying. In fact as an objection against Transubstantiation, the difficulty which we have here answered is brought with equal force against the possibility of Creation, by those followers of Spinoza who

maintain the eternity of matter, and by the Pantheists who assert that all existence comprises merely various forms of the Godhead, thus virtually denying the existence of God. With the advocates of such absurd theories we are not dealing at present. Our intention is to show to believers in Revelation, to those who acknowledge the divinity of Christ, or at least His divine mission, that the objections usually brought from reason against the real presence are futile. Our reasonings on this subject are fully born out by the frequent teachings of both the Old and New Testaments. Witness the change of Aaron's rod into a serpent, the change of the Egyptian waters into blood, (Ex. vii.) and the Transubstantiation of water into wine at the marriage feast of Cana. (St. John ii.)

LESSONS BY PROF. "BYSTANDER" IN THE FEB. NO. OF THE ATLANTIC MONTHLY.

It is rather remarkable that an Englishman should endeavor by his writings to exalt Russia and depreciate his own country and its Government. In the conduct of this gentleman we have an additional verification of the adage, "extremes meet." An ultra-Republican himself, and an annexationist as regards Canada, there are no bounds to his admiration of the greatest despotism known to this age. But what if the despotic ruler of all the Russians had been allowed to have his way? He has got all he wanted, says the Professor. If so, his demands were more moderate than any one could suppose. He has got Bessarabia, an extension in Armenia, and a Turkish indemnity. This surely was not commensurate with his ambition, nor an adequate result of his extraordinary military success. What, after having conquered at an enormous cost of blood and treasure, both European and Asiatic Turkey, he is well satisfied to have a strip of land, already Russian—Bessarabia—and give in exchange for it that fertile Danubian territory, the Dobruetscha. This is indeed all. For what is the miserable Batonn or the indemnity of bankrupt Turkey? These things, no doubt, he demanded in order, so far, to save his honor when compelled by diplomacy, supported by the army and navy of Great Britain, to abandon his conquests and withdraw from Constantinople, which was completely at his mercy. It was wrong, however, insists a certain school together with its Professor, to threaten him with war. It would have been still worse to fire upon his troops. For our part we do not think that the addition to the Russias of European and Asiatic Turkey, with Afghanistan into the bargain, and Constantinople for a Southern Capital, would have been any advantage finally to the Czar. The Emperors of ancient Rome would rule at Constantinople and were ruined. Sooner or later a like ambition would have worked the ruin of the Russian Empire. Nevertheless it might have had a different destiny, whilst certainly in the meantime a more than semi-barbarous despotism would have been established in the finest countries of Asia and Europe. We can easily conceive what the fate of these countries would have been, when we call to mind with what relentless cruelty Russian despotism has been exercised in Poland. Would even Professor Bystander take delight in reading every day the most harrowing accounts of cruelties inflicted by Russian policy on the inhabitants of those interesting countries in Asia, which British statesmanship has rescued from the tyranny of both Czar and Sultan? Does he who professes to love liberty regret to see Bulgaria beyond the Balkans constituted a self-governing State? Does he mourn over the complete independence of Rumania, Servia, Montenegro, and other less important States? He may not, indeed, be satisfied that Rumania, or as it may be called, Bulgaria within the Balkans, is only to be reformed. But even this is much—indefinitely—better than the grinding tyranny which Russia would have established. It may train him to think that the Sultan will still be the Sovereign of Asiatic Turkey. But, surely, he cannot but admit that with the reforms to which the Sultan has consented, and which, in concert with the Power which snatched him, in his hour of need, from the grasp of Russia, he is earnestly endeavoring to carry out, the people of those countries will enjoy more prosperity and happiness than they could have hoped for under the sway of the baffled conqueror.

A recent letter by an English gentleman, now resident in Canada, adds another melancholy proof to the too great number that were already before the public, of the barbarities habitually and systematically practiced by Russian soldiers and officials on the down-trodden Polish people: "Some years ago a number of Polish and Hungarian refugees who had fled after the disaster of Tanzevar after temporary and friendly detention in Turkey, came over to England to find protection and homes. The Polish Committee of the town near where I then lived undertook the support of fifty of these until they could learn our language, and earn their daily bread. I was one of the Secretaries of that Committee, and took an intense interest in the fortunes of these political martyrs. I invited one of them, Alexander Stroski, to share my rooms and board. He was a highly cultured

gentleman and scholar, familiar with English classics, and bore in his every phase of life the stamp of high breeding and gentle training; his co-patriot said he was the soul of honour and bravery as a soldier. One day I came into my room and found him writhing in agony on the floor. In his distress he forgot the English speech I had taught him, and fearing sickness, I went quickly for his Polish companions and a surgeon. The latter was soon dismissed on the same ground as was Macbeth's. The scene of excitement which arose when he had addressed his countrymen was indescribable, the gesticulations, the furious ejaculations, the fiery tones, the utter incapacity to explain to me, as in calmness they could well have done, what this agitation was caused by, all indicated that they had heard some terrible private calamity or national one. At last a letter was handed to me to read; it was in French, very lengthy, and with occasional phrases in Polish. It was from Stroski's mother, and she told this story. This story I want "Bystander" to consider. Her youngest son having been charged with stirring up disaffection among peasants, was tried and condemned, unheard and indeed unknown to any but his judge, the brutal officers of a barracks held by the estate. One night a troop of soldiers of these humane Russians, whom "Bystander" regards as the very lambs of our race, surrounded the house where the young Pole slept; they burst in the door, dragged him from his bed, dressed him when naked round the courtyard, under his mother's windows, and then streaming with blood dragged him, like a dog dragging a bone, up to the stairs of his mother's house, broke open his mother's bedroom door, and flung him into his mother's presence, gasping out his last convulsive breath—a boy of fifteen summers. Now, Sir, this may not be "history" in "Bystander's" eyes, but it is fact, and fact damning beyond all hope of redemption the humanity of "Bystander's" lambs—the Russian soldiery.

I could narrate, from the lips of these patriots, other horrible incidents of Polish brides torn away from their homes on the day of their wedding, and kept by Russian soldiers for weeks in their barracks, in revenge for not being invited to the festivities of sudden and brutal revenge being taken on Polish men, women, and children for slights, by word or look, in public places and in private circles and no protection given by Russian law to the Poles so victimized. But surely the history of Russia is not the monopoly of "Bystander," and that history is one of ferocity, of blood which stains every page, and which has flowed in a tide long enough and deep enough to deluge even that vast Empire.

The Irish Catholic Societies of Toronto have decided upon having a parade on St. Patrick's Day, and extending an invitation to Irishmen of all denominations to join them. We hope they will be successful in getting a large contingent of Protestant Irishmen to join them in celebrating the anniversary of the patron Saint of Ireland. We do not understand why Protestant Irishmen can not honor the memory of St. Patrick the same as Scotchmen do the memory of St. Andrew, or Englishmen the memory of St. George, except it is that they are more bigoted, more stupid, or more narrow-minded; or because they imagine that a country like Ireland should have two patron saints—one a harbinger of peace and good will, the other an emissary of strife, hatred and bloodshed—or because they are determined to be different from any other civilized people on the face of the earth. It is gratifying to see that in London this year the Irish Benevolent Society (mainly Protestant) and the St. Patrick's Society have agreed to unite in celebrating the anniversary of the National Saint of Ireland in a manner which must be acceptable to Irishmen of all denominations. There will be a grand concert and a lecture by the Rev. J. G. Ballard, M. A., T. C. D., Rector, of St. Thomas. Rev. Mr. Ballard is a refined scholar, a fluent, eloquent and pleasing orator; but above all, he is a genuine whole-souled Irishman. There are few better qualified than he to do justice to the subject which he has chosen for his lecture—"The Links Which Should Bind Us." We hope the entertainment will prove successful in every particular, and that it will tend to bring about on each successive St. Patrick's Day, more good-fellowship, and more good citizenship.

AN EPISCOPAL ELECTION. The election of an Anglican Bishop for the diocese of Toronto, necessitated by the death of the late Bishop Bethune, seems likely to be indefinitely prolonged in consequence of the hostile attitude of the lay and evangelical party, towards the clerical and High Church party. The candidates are Provost Whittaker, of Toronto, and Dr. Sullivan, of Chicago, whose respective merits it is not our place to discuss. But we hope to be pardoned for suggesting, that in case Provost Whittaker is supposed to be too Ultramontane in his ideas of Anglicanism, would it not be more in accordance with "British practice," and British sentiment, to have selected a candidate to oppose him from the ranks of the Canadian clergy, than to have sent all the way to Chicago for an episcopal aspirant? There seems to be no possibility of a compromise, and it is said that no matter what comes or goes there will be no adjournment, and that the balloting will be kept up until Easter if no result is reached before that time. Judging from a merely human standpoint it would be folly to suppose that any satisfactory result can be arrived at unless one of the candidates withdraws. And the proceedings of the Synod, so far, do not warrant the supposition that the presence of the Holy Spirit will be likely to reconcile the opposing parties. The speeches of the lay delegates are certainly not dictated by the Spirit of Truth, for they are uncharitable and unchristian, as they are undignified. The Globe reports that: "Dr. Daniel Wilson said the policy of their

opponents would be to weary them out. They should ask God's assistance for their fight was a good one, and the right must triumph. The doctrine of the Provost was really and truly a thoroughly Popish doctrine. They should remember the early martyrs. If those so-called Protestants were not checked, the future appeared terrible to him at any rate. The clergy have really arrayed themselves against the laity. If the Provost is elected, Protestant liberty is at an end, at least as far as the Church of England is concerned."

It is strange how Protestant gentlemen can not settle their squabbles without dragging Popery in as a bugbear. Evidently the Anglican diocese of Toronto is divided, and when a house is divided against itself &c., &c.

NOTES AND COMMENTS. A great many Protestants have been somewhat perplexed, if not scandalized, by Mr. Gladstone's acceptance of the dedication of a work on "Catholic Eschatology," by the Rev. H. N. Oxenham. Mr. Oxenham was at one time a clergyman of the Church of England, but some twenty years ago he entered the Roman Catholic Church. In the work of which Mr. Gladstone has accepted the dedication, he advocates very distinctly Roman Catholic dogmas, and especially the doctrine of purgatory; and the inference is that if Mr. Gladstone does not approve of everything contained in the book he at least sympathises with the general drift of its ideas. The English papers say that "more is likely to be heard of this matter, and it will certainly not be overlooked when Mr. Gladstone appears to seek the suffrages of a Scotch constituency." We wonder if there ever will be an epoch in the history of the British Empire, when a man's political aspirations will be unaffected by his religious convictions?

THE DAY WE CELEBRATE.

The financial troubles of Archbishop Purcell appear to increase by later developments. The trustees appointed some time ago to receive and audit claims decline to make public a statement of the amount all ready filed, but at a recent meeting of the clergy, at which the Archbishop presided, he stated that claims have already been filed amounting to \$3,600,000. All schemes for his relief having apparently failed, an effort will be made by a committee of Roman Catholic clergy to have the laws modified so that a lottery scheme will be inaugurated for his benefit. Their success, however, is considered doubtful in Ohio. Irish Catholics also complain that no relief has been rendered the Archbishop from the German Churches, while the latter ask that a full statement of his wants be made public first.

Judging the late Charles Dickens by his literary works one would imagine that he was a scornful of snobbishness, and an ardent and grateful admirer of every act of kindness. If the following story as told by the Washington Post be true, it certainly proves that in his personal character there was as much of the snob and upstart as there was in many of the fictitious characters which he held up for the ridicule and contempt of mankind: Old Major Throckmorton, keeper of the Galt House, in Louisville, is dead. He was a good old man, and Kentucky to the bone. When Dickens came to his house, in 1846, the Major gracefully and hospitably addressed him thus, while the assembled crowd looked on and listened with admiration akin to enthusiasm: "Mr. Dickens, we are glad to welcome you. We know you and admire you, and will reckon it a privilege to be allowed to extend to you the hospitalities of the metropolis of Kentucky. As your especial host, I beg that you will command me for any service in my power to render." Mr. Dickens received this with a frigid stare. "When I need you, landlord," he said, pointing to the door, "I will ring." The next moment the distinguished author was half-way out of the window, the Major's boots under his coat tail, and numerous Kentuckians holding the Major's coat tail, for the Major viewed insults from a strictly Kentucky point of view, and the only mention of this incident in the "American Notes," is that Dickens saw a pig rooting in the streets of Louisville, which proves that great novelists are more careful about their fiction than their facts.

ST. M. TWE. One of the aims in this city has been the festival given in substitution, the St. M. as a rule, is more invariably attended. Committee, and like the rolling festival as it rolls audiences, and like Despite the wear was filled at an end to content the could get them, of Management to make every were made on to everywhere for O'Leary, who he felt himself full crowd and the which passed of. To give a list occupy two notices.

His Lordship dign, Walkbridge donia, O'Reilly, Grimby; O'Reilly, St. Patrick's O'Connell, and His Worship to his Lordship. The concert to "William T. leadership of M. one of the Ban played in a man of our citizens Dominion. T. Sancto," from Mary's, concluding remarkably repute. T. in great force overture "Sarwell studied a Robinson which Mr. F. A. Fil from Ernau, terribly making front. He was in the encores he Lee" for that. The appearance penance before promise, was She was wear Pieta. Pei Miss Martin hard work at vocalist. He a good comping. M. M. Through the there is no d give her great deservedly contented. "The Rati" always a fav worked hard He also rec Mr. Egan, w way, where —announce regretted to and would best, howe The promise- trie's absent and for the was hardly gret that he was somed when very pretty Power's hat at the Lae pugil of th her first ap the last pig the aria, "rondo "N Cenerotto's voices, with Unobscure, her billin bringing d penance. Claribel's which suit so much a verse. W perfection the most p Hamilton. At the Asylum of those who well pleas the good of about then step.

My LO MEN.—J to a littl a grass-c lies perh who sv you, ch life and which so was to y was scot crushed was dea with ch the sleep may ha have be dear me heart w was a big ton your d sorrow had fu to rece just many trial e come Oh y robbed orphan through Nin manu

THE CATHOLIC RECORD AS AN ADVERTISING MEDIUM. We beg to call the attention of wholesale merchants and merchants generally to our large and rapidly increasing circulation. We venture to say that no paper ever started in Western Ontario obtained such a hold upon a community in so short a time as the RECORD. The circulation now exceeds 2,000. We can give proof of its efficacy from several merchants in London, both wholesale and retail, who have already benefited considerably by using the RECORD as an advertising medium.

TO OUR SUBSCRIBERS.

THE Subscription of Two Dollars for the year 1879 will now be received with thanks. A receipt for each payment will be sent immediately. A few of our original Subscribers have not yet conformed to the rule of paying in advance. They are earnestly requested to do so at once. Their delay has been a source of considerable loss, which, if they understood the circumstances, they would be sorry to inflict on this undertaking.