

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 1.

LONDON, ONT., FRIDAY, JANUARY 24, 1879.

NO. 17

N. WILSON & CO.

IMPORTERS OF FINE

WOOLLENS,

BEST GOODS,

MOST FASHIONABLE CLOTHS,

LOW PRICES.

A Song.

WRITTEN FOR THE CATHOLIC RECORD.

Only a song of the olden time,
With its melody soft and low,
Like a tender grace in its rhythm and rhyme,
And a silvery sound like a faint, far chime;
Tis but a song of the olden time—
Why does it haunt me so?

Why is it weaving its shining theme
Thro' my dismal thoughts to-night,
Back and forth—as a sunbeams gleam,
Penetrates its gold on a shadow'd stream,
Threading the depths with the glittering gleam
Of its legend in lines of light?

Only a song of the far-off past!
And about on its wild, sweet tide,
Like glided shadows, the words sail fast—
A thought like a penon on each fall mast—
And they come from the shores of the far-off Past
And home to my heart they glide.

And the silence is filled with the passionate spell,
And the disk of my lonely room,
Is puls'd with the tremulous rise and swell
Of the mystical cadence I love so well!
And ever my heart comes the old sweet spell—
And I dream in the silence and gloom.

London, Jan. 24, 1879. SENG.

ECCLESIASTICAL CALENDAR.

Sunday, 29—Third Sunday after Epiphany; Feast of St. Polycarp, Bishop and Martyr.
Monday, 27—St. John Chrysostom, Bishop and Doctor.
Tuesday, 28—St. Agnes, virgin and Martyr.
Wednesday, 29—St. Francis of Sales, Bishop and Doctor.
Thursday, 30—St. Martina, Virgin and Martyr.
Friday, 31—St. Peter of Nolano, confessor.
Saturday, 1—St. Ignatius, Bishop and Martyr.

ANOTHER LETTER OF HIS LORDSHIP THE
RT. REV. DR. WALSH, BISHOP
OF LONDON.

ST. PETER'S PALACE,
London, Ontario, Nov. 13, 78.

WALTER LOCKE, Esq.—

DEAR SIR,—On the 22nd of September we approved of the project of the publication of a Catholic newspaper in this city. We see with pleasure that you have successfully carried into execution this project, in the publication of the CATHOLIC RECORD. The RECORD is edited with marked ability, and in a thoroughly Catholic spirit, and we have no doubt that as long as it is under your control, it will continue to be stamped with these characteristics. Such a journal cannot fail to be productive of a vast amount of good, and whilst it continues to be conducted as it has been thus far, we cordially recommend it to the patronage of the clergy and laity of our diocese.

I am yours,
Sincerely in Christ,
+ JOHN WALSH,
Bishop of London.

LETTER OF HIS LORDSHIP THE RIGHT REV.
DR. CRINNON, BISHOP OF HAMILTON.

DIOCESE OF HAMILTON,
Nov. 5th, 1878.

WALTER LOCKE, Esq.—

DEAR SIR,—Your agent, Mr. Gooderich, called on me yesterday to procure my recommendation for the circulation of your paper in this diocese. I willingly grant it, and earnestly hope that your enterprise will meet with the hearty encouragement of the priests and people of this diocese. Your paper is well written, and contains a great amount of Catholic news, and what is still better, it breathes a truly Catholic spirit; so desirable in these days when rebellion against Ecclesiastical Authority is so rampant. I am glad that you are free from all political parties, and therefore in a position to approve of wise legislation and to condemn the contrary. Wishing your paper an extensive circulation,

I remain, dear sir,
Yours very faithfully,
+ P. F. CRINNON,
Bishop of Hamilton.

On the 29 ult., a chapel of the Cathedral of the Immaculate Conception, Brooklyn, N. Y., was consecrated with the usual impressive ceremonies. The services began at eight o'clock a. m., Right Rev. Bishop Loughlin celebrating. The altar was first consecrated, then followed Solemn Pontifical Mass, concelebrated, then Wood, McCabe and Doherty assisting. A sermon appropriate for the season and the occasion, was preached by Very Rev. Father only in figure. I confess that I have difficulty in dealing with this point, the proofs are so weak, so futile, that it is hard to answer them. However, such as they are I will read them to you—
"Let us place ourselves in the situation of the disciples at the time of the Last Supper and see what we would be likely to understand from His action and his words. They had just eaten the Paschal Lamb, of which it is said, 'This is the Lord's

CARD FROM REV. M. McGRATH

Bothwell, January 26th, 1879.
DEAR SIR,—I have lately built two brick churches in my parish, viz. one at Wardsville and one at Alvinston, and have yet another to build in Bothwell next summer, otherwise His Lordship the Bishop of London has decreed his intention to interdict the present building on the first of March unless operations are commenced by that date.

In Bothwell there are only 32 families, in Wardsville 29 families, and in Alvinston 16 families. I am therefore, forced by sheer necessity to appeal to all good Catholics to assist me in this great undertaking. There are very few who cannot by a little exertion set one of those houses of bricks, and they will be assisting in the glorious work of building churches for the glorification of God, where the people are both too poor and too few in number to bear the whole cost themselves. I appeal with confidence to you my friend to assist me by disposing of this book of tickets, and relieve me of much hard toil by so doing.

A Mass will be offered upon the first Monday of every month for three years, for the benefactors and all those who buy even a single ticket.
In addition, all those who dispose of a book of tickets will be remembered in a special momento at the Holy Sacrifice every day I say Mass, for the term of three years.

M. McGRATH,
R. P., Bothwell.

ANSWERS TO CERTAIN OBJECTIONS AGAINST TRANSUBSTANTIATION.

SERMON DELIVERED IN THE CATHOLIC CHURCH ST. PATRICK, ON SUNDAY, JAN. 5 1879, BY THE
REV. FATHER MOLPHY.

"The Jews, therefore, debated among themselves saying, How can this man give us His flesh to eat? Then Jesus said to them, Amen, Amen, I say unto you, Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you."

My DEAR FRIENDS,—This day five weeks ago, I explained the Catholic doctrine of Transubstantiation. It is not my custom, when explaining a Catholic doctrine, to take notice of what may be said against Catholic truth in the conventicles—so called churches. However, the discourse which I delivered on that occasion has been made the theme of several attacks against the Real Presence of our Blessed Lord in the Holy Sacrament of the Eucharist. One of these attacks has been honored by being printed, so probably it may be considered to contain the best arguments which can be advanced against our doctrine. They are old, and contrived ago they were exploded; nevertheless since they have been so recently brought to your notice, I think it right to review them this evening. No attempt has been made to refute my proofs, which I think were clear, that our Lord Jesus Christ had the power to change bread and wine into His body and blood, and that He manifested His will to make the change. My arguments were founded upon the words of our Lord Himself as related in the 6th chapter of St. John's Gospel. They were so clear, so convincing that there was no attempt made to answer them. An attempt was made, however, to show that the contrary teaching of the Protestant Church is to be believed. This teaching is said to be as follows:

"The teaching of the Protestant Church is that Christ used these words symbolically, and that they are equivalent to the expression 'THIS REPRESENTS MY BODY.' 'THIS REPRESENTS MY BLOOD.'"
Is this the teaching of the Protestant Church? Why, every one knows that that Protestant of Protestants, Luther, taught the Real Presence to the day of his death. He even claimed that when he would apply for admission into the kingdom of heaven, he would rest his claim to be admitted on the fact that he had fought Calvin and Zwinglius to the bitter end against their damnable doctrine that Christ is only present in figure. Every one knows that a section of the Church of England called Puritans, Trinitarians, Ritualists, maintain the Real Presence at the present day, and profess to offer up the Holy Sacrifice of the Mass. So strong are these Ritualists, that though all the machinery of the law and ecclesiastical authority has been put in operation against them, they are able to hold their own. I do not believe in this Protestant diocese of London Ritualists are at a discount, there are dioceses, both in Canada and in England—dioceses in plenty—where the Ritualists rule; yet we are coolly told that the doctrine of the Protestant Church is "that Christ used these words symbolically, and that they are equivalent to the expression 'THIS REPRESENTS MY BODY.' 'THIS REPRESENTS MY BLOOD.'"
A man or a minister ought to learn something of the events that are passing around him before making such ridiculous assertions. However, let us pass. Let us take it for granted that the Protestant Church teaches exactly what has been said "that Christ used these words symbolically, and that they are equivalent to the expression 'THIS REPRESENTS MY BODY.' 'THIS REPRESENTS MY BLOOD.'"
If this is the teaching of the Protestant Church, perhaps it does not follow that the teaching is true. Let us examine the arguments I will state in all their force. I will simply classify them under different heads, both to make them if possible stronger than they have been printed, and to enable myself to handle them more readily. First, I will speak of the direct proofs brought forward to show that Christ is not present in the Holy Eucharist. Secondly, I will answer the objections from reason against the Real Presence. Thirdly, I will review against the Real Presence, and fourthly, I will say a few words on the pretended testimonies adduced from the Fathers of the Church against this same doctrine.

First, then, let us consider the direct proofs which we are told demonstrate that Christ is present only in figure. I confess that I have difficulty in dealing with this point, the proofs are so weak, so futile, that it is hard to answer them. However, such as they are I will read them to you—
"Let us place ourselves in the situation of the disciples at the time of the Last Supper and see what we would be likely to understand from His action and his words. They had just eaten the Paschal Lamb, of which it is said, 'This is the Lord's

over.'—Ezek. xii, 11. That is this slain lamb symbolized and reminded the Hebrews of the passing of the Angel of Death over their houses in the terrible night when the first born in Egypt were slain."

A little lower down it said—
"This great fact was to be kept in mind by His disciples. Christ's great sacrifice would be to them their preservation and life, as the Passover had been to the Hebrews. This great truth was symbolized to them by the fact that He who was to be slain, and who was to be their bread, had said, 'This is my body.'"
This instead of a proof that Christ's words are to be understood figuratively, we have simply an assertion. Logic teaches us that what is asserted without proof may be denied without proof. However, I will give a proof that what our Lord said, "This is my body," He meant what He said. I pointed out in my sermon on Dec. 1st, that if a Protestant Missionary were reading the 6th chapter of St. John's Gospel to a heathen audience in China, which the Jews put to our Lord, "How will your God give us His flesh to eat," His answer would be, "Dear friends, you have misunderstood what I have said. Before the service, and we recently fed on Him. Christ's flesh is not bread, and we recently fed on Him. Christ's flesh is not bread, and we recently fed on Him. Christ's flesh is not bread, and we recently fed on Him."

I showed that our Lord's answer was quite different, that he repeated the reality of His presence in words stronger than before, "Amen, amen, I say unto you, unless you eat the flesh of the Son of man, you shall not have life in you."—verse 54. The truth of my picture is fully borne out by a Protestant Missionary in Stratford, who uses almost the very words which I put into the imaginary missionary in China: "We eat the bread which represents Christ's broken body, and we all drink of the cup which represents Christ's shed blood, and we recently fed on Him. Christ's flesh is not bread, and we recently fed on Him. Christ's flesh is not bread, and we recently fed on Him."

Objections against the Real Presence are drawn from human reason. I cannot better enumerate them than by reading two stories, and stories they are, probably learned from an associate in the ministry—a convict fresh from the Central prison of Toronto. Stories they are, lies you may call them if you like, but such as they are I will read them to you.

"A priest once pressed this doctrine upon the attention of a lady of his acquaintance, and after much conversation, she said she would believe it, if he would allow her to make the water for the next communion. It was agreed, and she mixed it with arsenic. Before the service, however, she called him aside and told him what she had done, saying, 'Now if it is really changed, it will not hurt you; but otherwise it may kill you.' He declined to proceed under the circumstances."

"A young priest, who had doubts on this subject, went to his bishop and asked him 'if it was actually changed the wine was changed into the real blood of Christ.' 'Certainly, my son,' said the bishop. 'It is hard to believe that,' said he. 'But if it is the real blood of Jesus, surely it could do nobody any harm.' 'Certainly not,' said the bishop. 'But,' said he, 'Pat and I got drunk on it last week anyway.' He was instantly and unceremoniously dismissed from the presence of his superior."

In instituting the Blessed Eucharist our Lord changed the substance of bread and wine into the substance of His body and blood. The forms, the outward appearance of bread and wine, were not changed, but the substance of bread and wine was changed. Hence, these stories have no connection whatsoever with the sacrament of the Holy Eucharist. As our Blessed Lord became man for us and for our salvation through love for mankind, so also He instituted the Blessed Eucharist—did not believe in difficulties which infidels raise against His Incarnation. Infidels say that it is absurd that an Infinite God should take finite flesh and should suffer on an agonizing cross; but God's love for man condescends to this humiliation, and God's love for man condescends to the humiliation of being under the Incarnation is a mystery perfectly parallel with the mystery of Transubstantiation. All the objections which are raised against Transubstantiation have been raised by infidels against the divinity of our Lord. If our Lord humiliated Himself to be a child in the crib of Bethlehem, it can be easily understood that for man's sake He will present Himself to us under the appearance of our corporal food. If He condescends to die for our sins under the appearance of a criminal on the cross through love for us, how much more will He give Himself to us under the appearance of bread and wine?

Again, we are told, "that if Christ wrought a miracle there would be evidence of the miracle. Take away the certainty of sense and there is no discerning a body from a spirit." Such language descending from a pulpit, but it will not stand the test of Christian theology. It would undermine the Incarnation itself. With equal reason the Jews said of Christ, "Is not this the carpenter's son? Is not His mother called Mary?"—Matt. xiii, 55. Hence they concluded that He was what He proclaimed Himself to be, the Son of God. In like manner Josue thought he saw a man, Josue vi, 13, and Jacob that he touched one, Gen. xxxii, 24, and Abraham that he ate with three men, Gen. xxxii, 8, while in all these cases there were no real men, but unembodied spirits present; the different senses of the patriarchs, philosophy and experience show that there is no essential connection between our sensations and the objects which occasion them, in that, in fact, each of our senses frequently deceives us.

The objections from Holy Scripture against Transubstantiation have but little strength, for the reason that Holy Scripture contains nothing against the doctrine. However, our assailant lays great stress on the fact that the Blessed Eucharist is called bread and wine, even after its consecration by our Lord—
"Of the wine Jesus says, after having handed it to His disciples, 'I drink it now with you in my Father's kingdom,'—Matt. xxvi, 29. Every one knows that the fruit of the vine is wine, and not real human blood. Yet Jesus calls it wine after the consecration. How then could the disciples think that He meant dealing with this point, the proofs are so weak, so futile, that it is hard to answer them. However, such as they are I will read them to you—
"Let us place ourselves in the situation of the disciples at the time of the Last Supper and see what we would be likely to understand from His action and his words. They had just eaten the Paschal Lamb, of which it is said, 'This is the Lord's

same night in which He was betrayed took bread.' Verse 26. As often as ye eat this bread and drink the cup, ye do show the Lord's death till He come.' Verse 27. Whosoever shall eat this bread, and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord.' Verse 28. 'Let him eat of that bread and drink of that cup.'"
But these passages will not prove any thing against us because there are very many passages exactly parallel that may be brought forward from the Scripture to explain them. It is by no means infrequent, in Scripture language to call persons and things by the names of their appearances, or where a change has taken place, to call them by the names by which they were characterized before. Thus, when angels appeared in human form they are repeatedly called men; and the parted tongues of fire, that appeared and rested on the heads of the Apostles, on the Feast of Pentecost, are acknowledged to have been the Holy Ghost under these appearances. So, also, we read in Genesis that God said to Adam, "Dust thou art," because he had been formerly dust. The blind man that was cured by our Blessed Lord is called the "blind man," repeatedly afterwards; and when Aaron's rod had been changed into a serpent, also, the Scripture still continues to call them rods, and tells us that Aaron's rod devoured the rods of the magicians, Ex. vii. Consequently the passages prove nothing against us.

But look again at these words: "I am the vine." Is there any doubt that in any of these words? Would any English scholar to-day understand anything else than that this bread represents 'my body.' Let him go into a hall of fine arts. The guide, pointing first to one bust or painting, and then to another, says, "This is Milton; that is Shakespeare; the danger of being misled as to think these are the real men in proper person as they stand before him?"
"Or let him listen to the Saviour's own words—'I am the door.' 'I am the good shepherd.' 'I am the vine.'"
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Here it is contended that because Christ spoke figuratively sometimes, therefore, the words of the institution of the Blessed Sacrament are figurative. I grant that Christ made use of metaphors when he called Himself a door, a vine, the good shepherd, but then he explains that they are metaphors by saying, "I am the door of the sheep, by me if any man enter he shall be saved."—St. John x, 9. So also John the Baptist, though He was then making his last will and testament, that legacy which He had promised His disciples should be *him* instead of *drink* indeed; not and again, in his 7th Homily on the Book of Numbers, "In former times, Baptism was obscurely represented in the cloud and in the sea; but now, regeneration is in kind, in water and in the Holy Spirit. Then, obscurely, manna was the food; but now in kind, the flesh of the Word of God is food—even as he said, 'My flesh is meat indeed, and my blood is drink indeed.'"
In the 5th century St. Augustine in his commentary on the 33rd Psalm, explicitly remarks, "When committing to us His body He said 'This is my body.' Christ held Himself in His own hand—He bore that body in His hands." Speaking of the Jews converted to St. Augustine says: "You that have been accustomed to be present at the Divine mysteries, know, when you receive the body of the Lord, with what care and veneration you preserve it, lest any particle of it fall to the ground, or be lost. And you think yourselves guilty, and with reason, if it should so happen through your negligence."—Hom. on St. Augustine, in his 7th Homily on the Book of Numbers. "In former times, Baptism was obscurely represented in the cloud and in the sea; but now, regeneration is in kind, in water and in the Holy Spirit. Then, obscurely, manna was the food; but now in kind, the flesh of the Word of God is food—even as he said, 'My flesh is meat indeed, and my blood is drink indeed.'"
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