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Padua. a Sisto (detail oval). eave of His Mother. Fishermen. the Sherherds.

n Sisto. (detail from Gethsemane)

ng Mary. Boys, t. akening. digna.

Child. Fishermen into Jerusalem ng by the Sea an Sisto

(Gethsemane) an Sisto Shepherd z the Sick Child Leave of his Mother

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HE CLERGY

THE TLES AND OSPELS

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"Christlanus miht nomea est, Catholicus vero Cognomen."---(Christlan is my Name, but Catholic my Surname.)--St. Pacian, 4th Century,

LONDON, ONTARIO, SATURDAY, SEPTEMBER 5, 1903

turies and has shown itself capable of The Catholic Record. neeting every emergency and of satisfying every want and aspiration of the

VOLUME XXV.

LONDON, SATURDAY, SEPT. 5, 1903. CATHOLIC EDUCATION.

tory that is history, that does not need to be fumigated, bears witness to their We earnestly exhort our readers to truth. give their children the benefits of Cath-But to be brief-the refusal to abide olic education. The Catholic school is by the word of the Bishop denotes a the only school for Catholic children. very unCatholic frame of mind, and is, We have, it will be remembered, anim-

moreover, the fruitful mother of scanadverted on this subject before, and dal, especially in the case of those who our readers knew the reason set forth are more or less prominent in the comin defence of our position. And, more, munity. They may talk about their we have given the opinions of educators devotion, but the devotion that lacks who, compelled by facts to acknowlfilial reverence for and unquestioning edge that the godless school bodes deobedience to superiors is not worthy struction to family and to society, dethe name. This loyalty has been ever clare now that the Catholic system of characteristic of the true Catholic, whereas the liberal Catholic who has education must be recognized and upheld by all right-thinking citizens.

his own ideas of the business of the We have reason to know that our sanctuary and whose heart is possessed revered Bishop gives his untiring by the devils of pride and obstinacy solicitude to the cause of education. has ever troubled the peace of the This is, indeed, the chief aim of his Church.

We know that some of those people life. He desires to see his diocese have very beautiful ideas on this subin gratitude for this singular blessing in gratitude for this singular blessing bestowed on the Church. With reverent obedience to these instructions, we hereby order that in all Masses said or sung on Sunday, all the faithful to pray publicity to God in gratitude for this singular blessing bestowed on the Church. With reverent obedience to these instructions, we hereby order that in all Masses said or sung on Sunday, days the prayer pro multicrum actions studded with institutions which will be well-springs of Catholic loyalty and enlightened patriotism. His hope is to be able to see his cathedral thronged with men and women who know, and live, their religion, and to be greeted standing up for our educational rights on his visits to the various parts of the and the necessity of providing proper diocese by Catholics who are models of domestic and civic virtue. There is instruction for the young, and all the while his own children were in Prono educational movement upon which testant schools-and this in a city he does not bestow a whole-souled support. He is the counsellor and best which can boast of many Catholic halls friend of our College Presidents-and of learning. But we want no honied words, but God knows they need it ! There is not

earnest support. We ask it because a more soul-trying task than that of piloting an educational institution. Outsiders have little knowledge of because the progress of the Church dewhat it means, for the men who do pends upon the care we bestow upon the things talk little. But to work undisyouth. If we allow ourselves to be duped mayed by prejudices and by the cheap by the world, and to be persuaded by criticism of the ignorant-to toil year every passing rumour into believing that first Vicar of Jesus Christ. our institutions are inferior to all others, we are bound to have "men lovers of themselves, covetous, haughty, proud, blasphemous, disobedient to parents, ungrateful, wicked, without affection, without peace, slanderers, incontinent, unmerciful, without kindness traiters in and out for a wage that would be scorned by a day-laborer-to devote every energy to the fashioning of Christian manhood-all this, and more, is eloquent testimony to the zeal and courage of our educators. And confronted with the indifference and unmerciful, without kindness, traitors, apathy of those of the fold, and with stubborn, puffed up and lovers of pleasthe always present pecuniary worries, they are sustained and encouraged by ure more than of God." the Prelate who guides the diocese of

WORK FOR ETERNITY.

London. For he sees that unless we have a generation wedded to Catholic Education, in fine, is one of the ideals and nourished by Catholic docgreatest works of the Church of God. trine the influence of the Church must Her educators are her artists. To diminish, and its adherents be at the them is given the task of bringing out beck of every passing error. This has in the souls of men the image of God. Thus has best of the govern-of the Church provided for the govern-ment of the Church militant on earth. happened before during the centuries, They talk of manliness, and courage

and can happen again. We may console ourselves with the recounting of our past triumphs, but unless they stimulate us to emulate tions-but they can show why these them, they who come after us will stand things should be and how they can be

pices. They say, we know, that no men who care for their fellows and who

oul. These are no idle words. Hisposition:

John Baptist, by the grace of God and of the Apostolic See, Bishop of Portsmouth.

Portsmouth. To the Clergy, Secular and Regular, and the faithful of the Diocese, Saluta-tion and Blessing in the Lord. Dearly Beloved Brethren and Chil-dren in Jesus Christ.—In the official letter received this day, by which the Cardinal Prefect of Propaganda an-neurose to us the election of Cardinal nounces to us the election of Cardinal Joseph Sarto Patriarch of Venice as Bishop of Rome and pastor of the Uni-Bisnop of nome and pastor of the Onl' versal Church, ruling under the name of Pius X., his Eminence instructs us to order all priests of the diocese to re-cite in the Mass for three days the prayer of *thanksgiving*, and to exhort all the faithful to pray publicly to God

days, the prayer pro gratiarum actione shall be added prore gravi. We further shall be added prore grave. We further desire that, wherever it is possible, the Most Holy Sacrament may be exposed in every Church, public oratory and community Chapel on Sunday next, from the last Mass until the closing Recollicity at the availant sarvice from the last Mass until the closing Benediction at the evening service; and during such exposition the Litany of the Saints shall be said or sung, in Latin or in English, to implore the Divine Mercy to grant health, strength and courage to our most Holy Lord. they who refuse it imperil their own souls and their chlidren's. We ask it Pius the Tenth, to bear the heavy bur-Plus the Tenth, to bear the heavy bur-den of the Pontificate; and, finally that the Te Deum shall be sung to thank God for the grace given to the Cardi-nals in conclave to choose, so wisely, a ost worthy successor of St. Peter the

while the slow arrival of a fetter brings us, to-day only, the official announcement of the election of our most Holy Father, the journals of to-day are full of the telegraphed accounts of the decounts day are full of the telegraphed accounts of the final ceremony of his coronation yesterday. It is only three weeks to-day since Pope Leo XIII. gave up his charge of the Universal Church ; and already his successor is in full com-mand, seated on the throne of the Apostolic See, the tiara on his head, and all listening to his authoritative voice. Thus has Jesus Christ the Head of the Church provided for the govern-

Already, by a Catholic instinct, has love and reverence for the person of Pope Pius X, sprung up in our hearts ; and loftiest purpose - on which much stress is laid by non-Catholic instituand we have read with pleasure and joy, even in the non-Catholic newsthem, they who come after us will stand appalled at the founts of our negli-gence. To our mind there is no excuse for Catholics who consign their children to Catholics who consign their children to Catholics who consign their children to institutions not under Catholic aus-pices. They say, we know, that no pices the poet in the teachers is the poet in the teachers is the poet in the teachers is the poet harm will result because the teachers have their eyes fixed on the world behave their eyes fixed on the world be yond the grave. When we have such men there will be every day of the year non-Catholic missions that will yield abundant fruit. And it is for the Head to supply to His com and guidance which is necessary for the discharge of his duty. We know that the Spirit of Truth will inspire and this autor in the discharge of the the second state of the head of He is indeed the vicar of yesus chines, and it is for the Head to supply to His control his official utterances; that from the Chair of Peter he will teach "I am the living br

THEBISHOPOFPORTSMOUTHONPOPE PIUS X.We have much pleasure in publishing
the following pastoral letter of His
Lordship Rt. Rev. Dr. Cahill relative
faithful throughout the world of pray-
ing for the Supreme Pontiff that
Almighty God may give him grace to
fulfil the arduous duties of his high
position:priest, Jesus Christ, if he had not first
surrounded himself with the strength of
the prayer of those whose servant he
strength to pray for the
have you been taught to pray for the
have sou been taught to pray for the
diocese. He has
has the Elshop of the diocese without some
that distriet ; and it is literally true
that hardly a day passes without some the true one, that of
millions since; we saw, if the Catholie in
millions since; we saw, if the Catholie in
millions since; we saw, if the Catholie in
that followers, would have been bound to have employed words
it the could not be misunderstood ; that
that could not be misunderstood ; that
that could not be misunderstood ; that to
that could not be misunderstood ; that to<b Great High Priest, demands suffering from all his lieutenants. Thus Great High Priest, demands suffering from all his lieutenants. Thus we arrive at the Sovereign Pontiff. When the crowds shout their applause, and every knee is bent to receive his blessings, and the great men of the earth bow reverently before him, his thoughts are not of vainglorious satis-faction, of pride, of pomp and power, they are of his own unworthiness to re-ceive that homage which is given in the the sixteenth century Protestant doe-his trine, if the Catholic interpretation is they are of his own unworthiness to re-ceive that homage which is given in honor of that Head of the Church whose Vicar he is; they are of the nations which have lapsed from faith and allegi-ance, of those who reject Christ as their Lord, of the sin and the ignorance which extinguish the love of God in mon's hearts. These are moments when which extinguish the love of God in men's hearts. These are moments when he feels how weak he is to fight the battle of his Master; and that even when he lifts his hands in prayer they become heavy, like those of Moses, and he must have aron and Hur-the aid he must have Aaron and Hur-the aid the faithful-to stay his hands on both sides. Yet, it is this very human weakness which makes him dear to us. Pontiff strong, needing no support, A Fonth strong, needing to every emotion, selfr-eliant, superior to every emotion, on a height above us might command onr reverence. But, if we are to love him, we must know that he seeks our sympathy, and looks to us for ald. Pray then for him every day of your lives then for him every day of your lives, that he may not be overwhelmed with the burden of the Pontificate ; join your prayers to his that the master-work of his life,—the drawing of men's early to feel work of his hie,—the drawing of men's souls to God—may progress daily, and above all let your prayers come from the heart. Be assured that the more fervently you pray for the Sovereign Pontifi, the more certainly will you give pleasure the divise Head of the always. Amen.

He would have been bound to

contained only bread and wine as th

tunately differed among themselves as

say that we cannot be blamed for under-

standing Christ's words in their literal

sense, in which they have been under-

THE REAL PRESENCE.

COURSE ON THE BLESSED EUCHARIST. Philadelphia Catholic Standard and Timer. 11

Following is the full text of the ser-monp reached on a recent Sunday even-ing at the Church of Our Lady of Mercy, Broad street and Susquehanna avenue, by Very Rev. D. I. McDermott, it being by Very Rev. D. I. McDermott, it being the second discourse of his series on "The Real Presence," The force and directness of the preacher's arguments are bound to produce an effect upon every one that may be be induced to follow them and even zeolone Catholic

BISHOP OF PORTSMOUTH priest, Jesus Christ, if he had not first selves learned men who believed in it While language of itself cannot bear stronger testimony in favor of a doc-trine than the words of institution bear in favor of the Regl Presence, never-theless there is a great difference from a polemical point of view, between them and the words of promise, both have not the same extrinsic value; for a more conclusive argument can be for-mulgated on the words of promise than on the words of institution. on the words of institution.

The reason of the difference is this: When Christ said : "This is My body," the Apostles unhesitatingly accepted these words; for they had been by a that could not be misunderstood ; that these words; for they had been by a previous experience, as we shall see, prepred to believe them unquestion-ingly. When, however, Christ said : "The bread which I shall give is My could leave no doubt as to the true na-ture of the Eucharist; that, therefore, "The bread which I shall give is My flesh for the life of the world," when He said this, St. John tells us that all who heard Him were troubled at His saying, not only the Jews, not only the disciples, but also the chosen twelve were troubled at this doctrine. The Jews discuted about it moreover trine, if the Cathone interpretation is not true, by plainly saying at the Last Supper: "This is the figure of My body. This is the figure of My blood," which He not only could but would have done if the rite He was about to bestimut in generation of this death would Jews disputed about it, marmured against it; they called the doctrine ininstitute in commemoration of His death credible, the promise impossible; while the Apostles themselves were perplexed about it, dumfounded at it. memorials of His body and blood. We saw, to use the language of a Pro-testant theologian, that while all the Reformers agreed in rejecting the doc-trine of transubstantiation, they unfor-

It seems, indeed, paradoxical to say that words which were instantly chal-lenged, doubted, denied; which caused tunately differed among themselves as to what they would substitute for it. We saw that while the errors against the Real Presence were traceable to men, t. e doctrine itself could be traced to Jesus Christ. With Bossuet, then we say that we cannot be blauned for under lenged, doubted, denied; which caused many to murmur against Him, to reject His doctrine which destroyed faith in His power, and caused men to abandon Himself, should be considered ground-Himself, should be considered ground-work for a stronger argument than words which were unquestioningly accepted. This would indeed be strange if the op-position had refuted Christ's teaching, silenced Himself. If, however, the doubts and denials elicited from Christ a renativion, a realignation which sense, in which they have been and stood since the Last Supper, any more than travelers to a city can be blamed for keeping on the highroad to it; that those only have need to explain their conduct who have abandened the obvia repetition, a reallimation which proved that Christ insisted that His doctrine was true in spite of the opposi-tion it provoked; if it elicited from others a confession of Christ's divinity conduct who have abalanced the obvi-ous sense in which these words were always understood, in order to follow fantastic figurative meanings, just as travelers have need to explain how they hope to reach the city by following by which guaranteed the truth of His doe-trine, the fulfilment of His promise, the opposition would thus become the oc-casion of proving that Christ beyond any doubt taught the doetrine because hope to reach the city by following by-paths which lead in directions diverging He maintained it in the face of opposi-tion, and suffered the greatest loss because He would not discard it.

OPPOSITION TO A DOCTRINE FIXES ITS MEANING.

MEANING. It is often said that no worse fate can befall a doctrine than to be let severely alone. To ignore a doctrine permits men to overlook its importance, to lose interest in it, to forget it, whereas the agitation of a question fixes attention upon it, deties its meaning, elicits argu-ments to prove it, shows its importance, and thus serves to make the doctrine recoil upon and crush those who doubted recoil upon and crush those who doubted recoil upon and crash those who doubted or denied it. As an illustration of the truth of this assertion, let us take Henry the Eighth's petition for a divorce from his wife, Catherine of Arragon.

For fifteen hundred years the Catholie Church had taught the indissolubility Church had taught the indissolubility of the marriage tie, the unlawfulness of divorce. During all those centuries no one of influence had seriously ques-tioned this doctrine, and no occasion had arisen to test severely the Church's idelity in maintaining it. If this un-questioning submission had continued, the Church might have had gone on not only for fifteen hundred years more, but only for fifteen hundred years more, but only for fifteen hundred years more, but for fifteen thousand years teaching her doctrine without fixing the attention of the civilized world upon it, without even all of her own children knowing of tion of the words of institution is not the true one, then the Old Law types of the Eucharist have never been ful-filled as they ought to be in the "better things" of the New Law. As the subreader will experience a desire to bring them to the attention of non-Catholics. especially those who are known to be seeking the truth, but are deterred by honest doubts with regard to the doe trine of the Real Presence: "I am the bread of life." "Your fathers did eat manna in the desert. and are dead. "This is the bread which cometh down from heaven; that if any man eat of it, he may not die. "I am the living bread which came destinies of millions of Catholics were in his hands; he deserved well of the Church; he had received the title of Defender of the Faith from the Pope Defender of the rath from and Pope ; he did not ask the Church to stultify herself by granting a divorce, but only to declare that the ceremony with Catherine had never been a valid mar-Catherine had never been a valid mar-riage; he had plausible reasons to advance against the validity of his marriage with Catherine, professors of theology endorsed the reasons assound, courtier Bishops favored the granting of his petition to marry Anne, his sub-jects supported it. The granting of the petition would secure a continuance of Henry's favor, would keep England united to the Church and secure its inunited to the Church and secure united to the Church and secure its in-habitants the free enjoyment of their religion. On the other hand, the denial of the petition would offend Henry. arouse his wrath, separate England from the Church, drive millions into schism, into heresy without being com-pensated by even so much as the pre-vention of Henry's union with Anne. Henc, then, were grave reasons in vention of Henry's union with Anne. Here, then, were grave reasons in plenty for complying with Henry's wish and nothing but the time-observed doctrine of the Church and a wrong to one woman in the way. In so debated, if not doubtful, a case it was easy to maintain the anexamend consistency one woman in the way. In so debated, if not doubtful, a case it was easy to maintain the appearance of consistency, to find a plausible pretext for granting the petition, if a Pope could only be so accommodating to royalty as some of the Reformers proved afterwards to be.

men in the things that appertain to

God that he may offer up gifts and sacrifices for sins : who can have com-

passion on them that are ignorant and

that err: because he himself also is

compassed with infirmity : and there-

fore he ought, as for the people, so also for himself to offer for sins." (Hebrews,

v., 1-3.)

This is the reason why every Catholic

paths which lead in directions diverging from the highroad. We can say, with Bishop England, if the Catholic interpretation is not the true one, that our Lord was most care-less in the selection of His words; if when He said: "This is my body;" if when He said: "This is My blood." He meant: "This is not My blood." We can say that it is putting an absurdity in His mouth to make Him say, virtufervently you pray for the Sovereigh Pontiff, the more certainly will you give pleasure to the divine Head of the Church Who will abundantly bless you as the reward of your devotion to His Vicar on earth. May the blessing of God, Father, Son and Holy Ghost descend upon you and remain with you abuve A men. meant: This is noting an absurdity in His mouth to make Him say, virtu-ally: "This is my body, but My body is bread. This is My blood, but My blood is wine." We can say that the absurdity becomes all the more glaring in making our Lord say: "This is My body, but My body is the bread which shall be crucified for you," instead of saying as He did: "This is My blood, but My blood is wine which should be poured out in remission of sins, instead of saying, as He did: "This is My blood which shall be shed in remission of sins." It would be the greatest of Dated at Portsmouth this feast of St. Laurence, the Tenth day of Aug-ust, one thousand nine hundred and three, and ordered to be read in all Churches and public oratories of the Diocese on Sunday the sixteenth day

of August. Bos JJOHN BAPTIST CAHILL, Bishop of Portsmouth.

SECOND SERMON OF FATHEF M'DERMOTT'

of sins." It would be the greatest of absurdities for our Lord to have inden-Following is the full text of the serabsurdities for our Lord to have inden-tified the elements of the Eucharist with His body and blood, if the elements were entirely different substances from His body and blood; if they were only

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refrain from any comment on religion. with common-sense assert that a boy year non-Catholic missions that will

breathing in an atmosphere of indifference, and hearing continually the maxims of the world, will not be enfeebled, not only spiritually but mentally. For our part we would rather see a Catholic pupil sitting under a professor who is, and has no hesitation in declaring it, an enemy of the Church, than under the gentlemen who look complacently upon all creeds. And it should not be forgotten that with some of these wideguaged teachers indifference to religion is merely a matter of business. It is concocted to have a soporific influence upon the Catholic conscience, and upon some of us, it must be confessed,

it has the desired effect.

It is astounding the conduct of many on this matter of education. They have the word of their spiritual chiefs, who have to answer for the souls of their flock, that education apart from religion is condemned by the Holy See, and yet they refuse to be guided by them.

CATHOLIC LOYALTY.

They prefer their own judgment to that of the Church. And this is simply idiotic from many points. It would be an impossibility for them to furnish us with a convincing justification of their attitude. It is founded on hearsays, on the announcement of non-Catholic institutions, on suspicions that our colleges cannot equip their children for success in this life. How glibly they rattle this off, these hickory Catholics who will not believe their prelates. But prejudice must have a strange fascination over some people the conditions become genera mark the real decay of society." when it can induce them to forsake the system that has stood the test of cen-

MORALITY WITHOUT RELIGION.

with authority which is infallible; that the deposit of faith is safe in his cus-tody; that the keys of the kingdom of Just now in some of the daily newspapers there are effusions about morality without religion. These sentimentalities come with deadly regularity at the beginning of every scholastic year. Having paid our respects to them in previous issues, we merely quote what the this is certain, and is guaranteed to be, so that no doubt or hesitation is pos-sible. Why then do we pray? Be-cause he is a high priest taken from among men, "For every high priest taken from among men, is ordained for late Pope has to say of morality without religion. We ask our readers to read and to remember the quotation because it furnishes an antidote to the paganism which some of our original, up-to-date Christian editors indulge in.

Pope Leo said : "This system of practical atheism must necessarily cause, as in point of fact it does, a profound disorder in the domain of morals for, as the greatest philosophers of antiquity declared, religon is the chief foundation of justice and virtue. When the bonds are broken which unite men to God, Who is the Sovereign Legislator and Universal Judge, a mere Legislator and Universal studge, a here phanton of morality remains; a morality which is purely eivic and, as it is termed, independent, which, abstracting from the Eternal Mind and laws of God, descends inevitably till it reaches the ulti-

scends inevitably till it reaches the inti-mate conclusion of making man a law which himself. Incapable, in consequence, of rising on the wings of Christian hope to the goods of the world beyond, hope to the goods of the world beyond, man will seek a material satisfaction in the comforts and enjoyments of life. There will be excited in him a thirst for pleasure, a desire of riches and an eager quest of rapid and unlimited wealth, be enkindled in him every ambition and be enkindled in him every ambition and a feverish and frenzied desire to gratify them even in defiance of the law, and he will be swayed by a contempt for right and for public authority, as well as by the licentiousness of life which, when the conditions become general, will mark the real decay of society." mained faithful in the Grace of God, he attributes his safety to the unceasing the Grace of the unceasing the Most Holy God as the represen-tative minister of that all Holy, High

"I am the living bread which came

down from heaven. "If any man eat of this bread he shall live for ever; and the bread which I shall give is My flesh for the

tody; that the keys of the kingdom of heaven are in his hands; that whatso-ever he shall bind on earth shall be bound in heaven, and whatsoever he shall loose on earth shall be loosed also in heaven; that Christ Jesus our Lord will guide us and direct us through him as a mouthpiece. All this is certain, and is guaranteed to us, so that no doubt or hesitation is posblood you cannot have life in you.' "He that eateth My flesh and drinketh My blood, hath everlasting life, and I will raise him up at the last day. "For my flesh is meat indeed and My blood is disk is deed

blood is drink indeed. "He that eateth My flesh and drink-eth My blood abideth in Me and I in

him. * * * * said: 'This is a hard saying, and who

can hear it?' * * * * "And after this many of His dis-"And after this many of His dis-ciples went back, and walked no more with Him." (John vi., 48-57, 61, 67.) Last Sunday evening the sermon on "The Real Presence" was devoted prin-cipally to the consideration of the words by which Christ instituted the Sacrament of the Euchariet. We saw

This is the reason why every Catholic is exhorted to pray for his pastor. Each priest is indeed the form or model of his flock; but no priest is so foolish as to deem himself above his flock, or to think that he has no need of their mayors. On the conhis flock, or to think that he has no need of their prayers. On the con-traty, when he administers a sacra-ment, and thus lifts you perhaps from sin to grace, he asks your prayers for himself; for the very sanctity of the Sacrament he administers tells him of his own need of holiness, and of the perils which surround every step, and Sacrament of the Eucharist. We saw Sacrament of the Eucharist. We saw that our Lord at the Last Supper made use of language which clearly and forci-bly states the doctrine of the Real Presence; that this doctrine cannot be Presence; that this doctrine cannot be correctly stated in any other language; that the words: "This is My body. This is My blood" so fully describe the Catholic doctrine of the Eucharist that perils which surround every step, and perils which surround every step, and make him who guides others take heed lest he fall. Every true pastor, who tries to know himself, will tell you that, if by the mercy of God he has rethey leave nothing more to be said of it; that these words, in fact, cannot be

applied to any other doctrine. We saw, too, the historic fact that all

This being the case, it would neces-surily tollow that the Eucharist must be, as it is according to Catholic doetrine, infinitely superior to its types in the Old Law, but if the Protestant interpretation is the true one; if the Eucharist is only bread and wine, then it is greatly inferior to its types, the

Finally, if the Catholic interpreta-

ful-

paschal lamb and the manna. Having said this much on the words of institution in addition to what was said last Sunday, we shall dismiss them in order to take we the moved of enemies in order to take up the words of promise for discussion to-night.

THE WORDS OF PROMISE.

We may be expected to explain why the words of promise, which were spoken before the words of institution, are treated after them, to explain why we have inverted the natural order in preaching on these texts, for we must be supposed to have a motive for doing this. Advocates in pleading a cause "Many of His disciples hearing it said: 'This is a hard saying, and who can hear it?' * * * * "And after this many of His dis-"And after this many of His disthe artillery to follow and support the infantry in attacking the enemy. It may be inferred that since the sermon on the words of promise follows the one preached last Sunday on the words one preached last Senday on the words of institution that we feel that the words of promise offer stronger evi-dence in favor of the Real Presence than the words of institution. This dence in favor of the Real Presence than the words of institution. This not unnatural inquiry ought to be answered. As both are the words of Jesus Christ. Infinite Wisdom, as they Jesus Christ. Infinite wisdom, as they were both spoken by Him to teach the truth about the Eucharist, they both must have the same intrinsic value, they both must be equally effective in attribute the chiest Christ and in view attaining the object Christ had in view attaining the object christ had in view, the words: "This is My body" must offer just as strong and certain evi-dence of the Catholic doctrine as the

TO BE CONTINUED.

Patriarch of Venice.

Mgr. Cavallari was consecrated in Rome on August 23 as Titular Bishop of Philadelphia, Asia Minor. The Pope has appointed him Pro Vicar of Venice. Plus X still keeps for himself the Patri-archate, thus avoiding a revival of the question whether the Italian Govern-ment has the right to choose the Patri-arch of Venice. which is claimed when arch of Venice, which is claimed when Cardinal Sarto was appointed to that post.