

THE CATHOLIC RECORD

The Catholic Record.

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London, Saturday, January 27, 1900.

A GOOD MOVEMENT.

The Rev. Edward H. Davlin, P. P., of Austin, Minnesota, has inaugurated a movement to supply the homes of all his parishioners with Catholic newspapers and Catholic literature of all kinds. This is certainly a move in the right direction, as there is no better means whereby a knowledge of Catholic truth can be diffused in a parish, than the spread of Catholic reading matter. Every Catholic family should have a good Catholic paper coming to their house every week, as well as a good supply of the best Catholic books. Yet the influence of the Catholic press in instructing the people in their religion is not sufficiently appreciated. There is room for many others to follow the good example set by Rev. Father Davlin.

PAULISTS' MISSIONS.

The Paulist Fathers of New York are presently engaged in giving Missions in different places throughout Canada, one of the most successful ever held in the Dominion being recently terminated in the city of Montreal, Que. Rev. D. A. Campbell, P. P., Dickinson's Landing, Diocese of Alexandria, has also been fortunate enough to secure the services of these distinguished priests, and their mission in his parish has proved a success beyond all expectation. The very large number of non-Catholics who attended manifested the most active interest in the services, thus proving that those for whom the mission was principally intended were the ones who were benefited thereby.

We congratulate Rev. Father Campbell upon the great success of his noble undertaking.

RUSSIAN AGGRESSION.

Russia is always on the alert to push forward her outposts with a view to the future annexation of new territory when she finds the rest of Europe, and especially England, either not vigilant, or too much occupied elsewhere to put a veto on her aggressiveness. Hence it is no way surprising that she is taking advantage of Great Britain's present trouble with the Transvaal to send forward her battalions to the Persian frontier, under the expectation that neither Germany nor France will put any obstacle in her way, especially if they receive some railway concessions in China or Turkey as a compensation.

There is little thought on the part of any of these powers to restrict their acquisition of new territory in accordance with the agreement made at the Peace Conference. In fact the Peace Conference is regarded simply as a dead letter, as it was generally thought it would prove to be, with the representative of the Pope excluded from it: for all the European sovereigns, the Pope was the one most desirous that the Conference would have a practical result.

U. S. CHAPLAINCIES.

It is a well known fact that both in the army and navy of the United States, the proportion of Catholics is much higher than their percentage of the population, being about two-fifths of the soldiers and sailors: nevertheless the proportionate number of Catholic chaplains is considerably less than the percentage of Catholic population. This is evidently a most unfair condition of things, as the Catholics cannot accept the offices of Protestant ministers, whereas the Protestants are generally ready to accept the services of Protestant ministers of any kind, whether self-appointed, or such as have some kind of ordination according to the forms used in their respective sects. If Catholics are willing to fight for their country, they should have all the consolations of their religion. Hence Congressman Fitzgerald of Massachusetts has done well to introduce a bill into the House of Representatives to make an equitable distribution of chaplaincies. If there

is any fairness among the members of Congress, Mr. Fitzgerald's bill will pass; though there is, perhaps, but little hope that such will be the case. Should it not pass, it may be a damper so future enlistments.

CAUSE AND EFFECT.

A despatch from Rome dated Jan. 12, states that Luigi Crispi, son of Signor Crispi, the Italian statesman and former Premier, was sentenced on that day to four years' imprisonment for the theft of jewelry from the Countess Celleres in April, 1896.

It is no matter of surprise that so bitter an enemy to religion as Crispi has been should now make manifest to the world the effects of his hostility to the law of God. It is only within the last few weeks that Crispi's connection with the Mafia became a matter of public notoriety, and now in his family we see the result of the irreligious training which his son received, in the present Crispi's own favorite atheistic schools, and of the bad example given by the father in having a left-handed wife in defiance of the divine law.

BASED ON IMAGINATION.

Some of the American papers published a sensational story of a nun named Sister Augusta who recently committed suicide in Wisconsin. It was stated that the lady was a love-sick young woman who entered the nunnery because her parents would not allow her to marry the young man of her choice. Stories of this kind are related frequently in novels of anti-Catholic writers, but they are, of course, purely the product of the novelists' imaginations. In the present instance the story turns out to be substantially truthful, but the nunnery in which the event occurred was an Episcopalian institution. This feature of the case was omitted by most of the papers, and no doubt it will cause the matter to lose its sensational character.

We never hear of such things happening in Catholic convents, because the ladies who in real life enter Catholic religious orders do so after full deliberation, and with the consciousness that they make their sacrifice of themselves for God's sake, and for the salvation of their souls.

THE USE OF INCENSE.

"M." of Lindsay, Ont., enquires, on behalf of a number of friends, the reason for the use of incense at Mass and other services of the Catholic Church.

Incense of sweet odor was employed much under the Old Law by command of Almighty God, and very precise instructions were given for its composition, as may be seen in Exodus xxx. It was strictly forbidden to use the same composition for private uses, as may be seen in verses 37, 38 of the same chapter. (See also in Lev. xvi, 12, 13, and numerous other passages of scripture.)

This incense was considered to be symbolical of public and united prayer, as when burned it ascended, as prayer ascends to the throne of Almighty God. Thus we read in Ps. exi, 2: "Let my prayer be directed as incense in thy sight."

So also in the prophecy regarding the Church of Christ in Is. lx, 6 we read: "All they from Saba shall come, bringing gold and frankincense (incense) and showing forth praise to the Lord." This was fulfilled by the wise men who came from the East to adore and offer gifts to the infant Jesus in Bethlehem. Under the New Law we have a further reference to incense in Apoc. viii, 3, 4:

"And another angel came and stood before the altar, having a golden censer, and there was given him much incense that he should offer of the prayers of all Saints upon the golden altar which is before the throne of God. And the smoke of the incense of the prayers of the Saints ascended up before God from the hand of the angel."

Secondly, incense represents the graces of Christ which refresh and sanctify our souls, as incense by its sweet odor refreshes our bodies, in accordance with the words of Solomon in the Canticle of Canticles: (i, 3), "Draw me: We will run after thee to the odor of thy ointments."

Incense has been used in the services of the Church from the very beginning of Christianity, and we cannot reasonably doubt that St. John's description of the altar before the throne of God, as quoted above, coincided with the usage of the Church at that very early date when St. John wrote the Apocalyptic vision. It is because of the very early use of incense in the Church that we find that even the various oriental Schis-

matics use incense very freely throughout their sacred services. The Greeks, Russians, and Copts, burn incense before pictures of the Blessed Virgin, and the two first named nations keep lamps carefully burning before the picture of the Blessed Virgin, and from time to time through out the day throw upon the flame grains of incense to keep constantly a sweet odor in the room where the picture is placed.

THE POPE'S BLESSING AND THE EFFICACY OF PRAYER.

Our attention has been called to an article which recently appeared in a scurrilous sheet called the Signs of the Times, published in Oakland, California, in the interest of the Second Adventist sect.

The object of the article is to show that the Pope's blessing conferred upon those who have deserved well of the Church has been so frequently followed by disaster as to show that the Holy Father's "blessing is really more to be feared than his curse."

As instances of disaster following the Pope's blessing it mentions the following in particular:

"An English steamer, laden with Sisters of Charity, sailed for South America in 1870 under the special blessing of the Pope, but it never reached its destination."

Also:

"The Grand Bazaar de Charite in Paris, on May 4, 1897, had the Papal Nuncio to deliver the benediction. It was scarcely five minutes afterward when the building was in flames, and nearly one hundred and fifty of the society ladies of Paris lost their lives."

"The late Empress of Austria was the recipient of the Golden Rose, accompanied by Leo's blessing. That did not protect her from the dagger of the assassin."

The ways of God are certainly inscrutable. How incomprehensible are His judgments, and how unsearchable His way!

There is no doubt, indeed, that in this life God "maketh His sun to rise upon the good and the bad, and raineth upon the just and the unjust." (St. Matt. v, 45.) And it frequently occurs that the good suffer and the wicked prosper so far as the good things of this world are concerned. We shall not attempt to explain fully this mystery of God's Providence, but we will point out that the promises of God to those who do His will, have reference more to happiness in the next life than to the precarious and fleeting joys of the earth: yet where God desires to give temporal blessings to those whom He wishes to favor, His arm is not shortened, and He can accomplish His will.

Job explains this: "Why then do the wicked live, are they advanced and strengthened with riches? Their houses are secure and peaceable, and the rod of God is not upon them. They spend their days in wealth. From us have said to God: Depart from us, we desire not the knowledge of thy ways." (Job xxi, 7, 14.)

But we are taught that, notwithstanding their temporal prosperity, the day will come when God's punishment will fall upon the wicked, and the just will meet with due recompense for the afflictions they meet with in this life. Thus of the wicked was spoken on earth, Job says, in the same chapter which we have already quoted:

"In a moment they go down to hell. How often shall the lamp of the wicked be put out, and a deluge come upon them, and He shall distribute the sinews of His wrath. They (the wicked) shall be as chaff before the face of the wind, and as ashes which the whirlwind scattereth." (Verses 13 to 15.)

We know by sacred revelation, and especially from Holy Scripture, that God often permits the good to suffer on earth, that by bearing their sufferings patiently, they may merit a greater reward in heaven: and that "they who have been tried thereby and made perfect, shall have glory everlasting." (Ecclesi. xxxi, 10.)

We may say of the instances when what we consider a sad fate overtook the Sisters of Charity and the ladies who suffered in the mournful accident at the Paris Bazaar of Charity, that God tried severely the victims on both these occasions, but He had His own wise end in view, and we cannot doubt that the sufferers made a good exchange by receiving a heavenly reward for their devotedness, instead of remaining amid the tribulations of earth. The same thing is to be said of other catastrophes which have occurred from time to time to those who put their trust in God, as in some other instances which the editor of the Signs of the Times has taken the trouble to gather up for the purpose of playing the part of Job's carping friends who attacked the wisdom of God's Providence.

The atrocious murder of the late Emperor of Austria is also one of the events which we must deplore. We do not presume to penetrate the mystery of Providence why God permitted that atrocity, but we have no doubt that He who can draw good results out of the evil acts of men has His own merciful and beautiful purpose even while He permits such an atrocity to be perpetrated, even as He permitted the Turkish atrocities of Bulgaria, Armenia and Crete.

But in spite of the blasphemous buffoonery of the Second Adventist editor, who appears to be a semi-idiot, the blessing of the Holy Father Pope Leo XIII. will be regarded as the blessing of Jesus Christ, whose Vicar he is, inasmuch as he is the lawful successor of St. Peter, whom Christ first appointed to that high office.

The whole world recognizes the noble and salutary character of Leo XIII., who is admitted to be one of the greatest men of the age, whose gentleness, patience and piety mark him to be the "man after God's own heart." But beside his personal character, his official position gives him the authority to pronounce blessings in the name of his Divine Master, as Aaron the high priest coming forth from the tabernacle "blessed the people. And the glory of the Lord appeared to all the multitude." (Lev. ix, 23.)

As an evidence of the efficacy of prayer in general, but especially of the public prayers of the Church offered up under the authority and with the blessing of the Pope, we may here mention that the great victory of Lepanto, gained by the combined fleets of Spain, Venice, Genoa, Malta, and of Pope Pius V., under command of Don John of Austria on 7th of Oct. 1571, whereby the efforts of the Turks to bring Europe under their power were finally and decisively checked, has been very properly attributed to the prayers offered for the success of the Christian fleet by Pius V., and to the intercession of the Blessed Virgin Mary. It is in fact partly because of this victory, as well as by reason of some other remarkable interventions of Divine Providence, which were intimately connected and accompanied with the blessings of the Pope, that to the Blessed Virgin the special title of "Help of Christians" was given. Surely it is lawful that as Christians we should put confidence in the efficacy of the Pope's blessing, which is at all events an official prayer of the Church of God, notwithstanding that the newspapers which represent humanly-invented churches, blasphemously attempt to belittle the efficacy of such prayer.

Christ has said in regard to the efficacy of prayer: "All things whatsoever you shall ask in prayer, believing, you shall receive." We must certainly believe that the official prayers of the Church of God, and those of its chief pastor, must be at least as efficacious as those of the ordinary disciples of our Lord.

PENSION FRAUDS.

It is certain that a great proportion of the pensions paid by the United States Government both for the war with Spain and the civil war are fraudulent.

The total number of men who served during the civil war was 2,062,891, of whom 304,360 died during the contest, leaving 1,758,531 survivors. It is estimated that 700,000 of these are still living, and there are about 100,000 widows of dead soldiers. If to these be added 30,000 pensioners on account of the Spanish war, we have a total of 830,000 who might by any possibility be entitled to pensions, but it is known that many thousands of these never applied for and are not receiving them. Yet the number of persons actually obtaining pensions at the present time is reported to be 350,000, and it is estimated that among these there must be nearly 150,000 fraudulent claims.

It is undoubtedly the duty of the Government to make a sufficient and even generous allotment toward the maintenance of those soldiers who have become disabled or crippled in fighting for their country, and to provide for families of soldiers which have been left in a destitute condition from the same cause, but it is a disgrace to the community in general, and to the country, because it demonstrates a great lack of patriotism that there should be so many fraudulent demands made upon the treasury. It would seem also that there must be a great lack of order in the Government's bureau when it is possible for so many frauds to be perpetrated upon the public. Surely, if the records were properly kept, the Government could not be hoodwinked by frauds so numerous

and palpable as those which have been successfully carried through.

CHURCH MUSIC.

Fredericton, N. B., Jan. 8, 1900.
Editor of the CATHOLIC RECORD.

My dear Sir:—There is a subject which is occupying a good deal of my attention; it is "Church Music." I am under the impression that the correct music to be used in the Catholic church is the Gregorian Chant. I honestly think Mozart's Masses should not be used in Catholic churches: 1, because I think they are too operatic; 2, they distract any person who is any way musical; 3, I think it is the doing of the devil. The reason why I think it is the devil's doing is because, when any new Mass is being sung, those who are musical will turn their backs to the tabernacle, where Christ is really present—and all this is done to see who is singing so grandly. The devil knew that he could not succeed in introducing vile music into the Catholic church, so he selects the grandest of all, which is operatic music, and in this way he succeeds in distracting the people. I am very fond of music, and I must admit that I honestly think Mozart's Masses are grand, but that they should not be used in Catholic Churches for the reasons I have given. We Catholics do not go to Mass to hear the singing. I think it is a great shame that the Catholic Church has ever permitted such Masses to be sung. I trust that you will let me know through your most instructive paper (the CATHOLIC RECORD) your opinion on this subject.

Wishing you the compliments of the season, I remain,
Your Catholic brother,
J. A. D.

In the vigorous denunciation of what he calls "operatic music," our esteemed correspondent does not stand alone; for there are many who dislike such music in the Church for reasons similar to those which he assigns. It is a sentiment very frequently expressed by religious persons who are also fond of music, that if they wish to hear music of an operatic character, they would prefer to hear it in the opera house or public concert rooms rather than be compelled to listen to it in the house of God, to which it is not suitable.

Ss. Ambrose, Gelasius and Basil applied themselves earnestly to the task of evolving a system of music which should be suitable for divine worship, and the first named of these illustrious saints so far succeeded that it was said to him by St. Augustine in his Confessions:

"When I remember the tears which I shed at the chants of thy Church in the first days of my recovered faith, and how I am still moved by them—not indeed by the song, but by the things which are sung, I acknowledge the great usefulness of this institution."

It was a principle laid down by St. Gregory the Great that music which renders unintelligible the words adapted to it is incongruous in divine worship, and it was in obedience to this principle that, while paying due regard to the harmonious succession of sounds, and to solemnity of expression, he issued the plain or Gregorian chant which has been called after him, and it is universally conceded that this chant has a wonderful influence in exciting pious thoughts in the soul.

The Catholic Church has encouraged the plain chant based upon St. Gregory's theory, which combines simplicity with a majesty which we cannot pretend to describe in words. Thus this chant is peculiarly adapted to the solemn prayers of the Holy Mass, and is itself an expression of prayer which makes it something very different from the figured music of less spiritual composers, especially where the words are smothered under the music, and made unintelligible.

Notwithstanding all these considerations it has been permitted in practice to make use of figured music in the Church for several reasons. In the first place, it is not always possible to have choirs to whose voices the Gregorian chant is adapted. It is admitted to be best adapted to male voices, and therefore it cannot easily be used in churches where the number of singers in the congregation is small.

Secondly: It is not often advisable to exclude female voices from Church choirs, both because females should be encouraged equally with males to employ in the service of God the talents which they have received from their Creator, and because it would be very invidious to lay it down as a cast-iron principle not to be departed from, that only male voices should be allowed to take part in the public worship of the Church. Many consider that it would be better to dispense with music altogether in the Church than to make this cynical discrimination.

Thirdly: It is maintained with a good deal of force by many that the musical instinct of mankind, implanted in us as it is by our Creator, ought, with due regard to the solemnity re-

quired in the House of God, to be used in divine worship to the full extent to which the highest efforts of genius have attained.

In painting, sculpture, and other applications of decorative art, the highest efforts of genius have been applied to render our churches attractive, and why should not the art of music be employed in its most perfect results for the glory of God, if only it can be made consistent with the solemnity and piety which must be the first consideration in drawing our conclusions on this subject?

The greatest minds have devoted themselves to the writing of theological and hermeneutical works. The sciences or arts of logic, archæology, rhetoric and poetry have been employed to the fullest extent for God's glory and for the explanation of religious truth, why should not the most perfect forms of music be employed in God's praise, at least so far as it is by nature adaptable to the solemnity of religion?

Fourthly: It is further maintained by those who favor the retention of figured music in the Church, that it contributes to the attractiveness of divine worship. It must of course be admitted that music which is offensive to or incompatible with pious sentiment should not be allowed for the sake of attracting larger congregations, but it is maintained that there is no necessary incompatibility between figured music and devotion.

We have thought it useful to make this exposition of the case pro and con, without ourselves drawing a positive conclusion in regard to the matter under dispute further than to say that, whatever conclusion be adopted, there should be due reverence observed in all music used during the Holy Sacrifice of the Mass, and other services of the Church, and that it may be safely left to the authorities of the Church to decide for the special circumstances in which they are placed in any special locality, to what extent figured music should be allowed, or only Gregorian music employed.

Our correspondent rightly remarks that it is not to hear the singing that Catholics go or should go to Mass. It is for the purpose of prayer, and to assist at the highest act of worship consisting in the oblation of Jesus Christ Himself to His Heavenly Father as an atonement for our sins, and for the other ends for which sacrifice is to be offered.

Hence, there may often be more real devotion among a congregation assisting at a Low Mass, than among another congregation assisting at a Mass at which the most beautiful music is rendered. Nevertheless, we are not to dispense entirely with adjuncts which aid devotion, and therefore where it is possible to have suitable music, we, by all means, would desire to see it made use of to assist in exciting devotion, as the usage of the Church in all ages is an evidence that it has always been the traditional belief that pious music has a devotional effect. Even under the Old Law, the psalms of David, and other religious hymns were used in divine worship with God's approval, and we see no reason why pious music composed in accordance with the general principle laid down by the Saints already named, and also employing the improvements made in music in modern times, whereby harmony is made more attractive, and more pleasant to the ear, should not also be used.

THE CHARTER OF THE CATHOLIC CHURCH.

The charter of the foundation of the Church has been again and again misinterpreted and falsified, but neither the proud conqueror, nor the domineering Emperor, nor the cunning and crafty statesman, nor the erudite and learned man, nor babbling bigot has been able to remove from the Gospel the promise, "Thou art Peter, and upon this rock I shall build My Church, and the gates of hell shall not prevail against it." The history of the world since a dying God exclaimed on Calvary *consummatus est*, is the best interpreter of that promise. By virtue of it the Church has been and is, as Lacordaire expresses it, "the highest metaphysical authority, the highest moral authority, and the highest social authority." And all that authority resides in the head of the Church, the Pope, whose dogmatic decisions are infallible and free from error.—American Herald.

THE DUTY OF CATHOLICS.—Christian men and women are bound to struggle and contend, not only for personal holiness, but for the well being of Holy Church. The battle against the Church is going on over the entire earth. Everywhere the army of Christ is in conflict with the powers of darkness.—American Herald.

FAULST MISSION TO NON-CATHOLICS.

For the CATHOLIC RECORD.

The Reverend Thomas Francis Burke, Paulist missionary of New York City, closed a series of mission exercises in the church of Our Lady of Grace, Dickinson's Landing, on Wednesday last.

The extraordinary and splendid results of the mission to the Catholics, but more particularly of the lecture that followed for the special benefit of the Protestant section of the community, deserve more than a passing notice. They show that the field is wide open for the work and in this connection it is rather an interesting coincidence that at the very moment the Father Burke was delivering his convincing arguments for the faith that in him to a church crowded to the doors, with Protestants, Dr. De Costa, lately received into the true fold of Christ, should be proclaiming to Montreal audience, as he did last Wednesday night—that "the golden hope of the Catholic Church is now arriving, that she alone is the universally acknowledged guardian and teacher of the Bible in its entirety and in its integrity, that to her must America look for the hope, happiness and safety of the future."

For the first time Eastern Ontario the work of bringing to the non-Catholic mind the solid substantial food of divine truth, has been undertaken. The result has more than justified the attempt. The Quest Box was most freely used by the Protestants for the elucidation of numerous points concerning which doubt and error had long prevailed. A doleful earnestness was apparent and a zealous apostle of St. Paul who labors so devotedly, bids farewell to his parishioners of Dickinson's Landing, and to the non-Catholic community well, after having led them to the tops of peace and of grace, he carries away with him a fervent prayer for the blessing of God upon his apostolic labors. Father Burke closed the non-Catholic mission with a lecture on "Why I am a Catholic" of which the following is the text:

WHY I AM A CATHOLIC.

"I am a Catholic because I believe in Jesus Christ. I believe that he longings to my soul for union with him must be satisfied. I believe that Jesus Christ has the words of eternal life, believe that He, being the Son of God, knew what to teach and how to teach it; and consequently, what He said is law forever. Though heaven and earth shall pass away, His words shall not pass away. Only those who believe in Him, and who follow Him, can be saved. I can only believe, therefore, in one Christianity and must be the original Christian, which came from the lips of Jesus."

"Where is the man who has not a lapse of years has not now and again felt that there is within his soul a longing for satisfaction, happiness, rest? No matter how enormous business and domestic cares; no matter how deaf to the calls of his conscience; no matter how desolate hope and affection his life may be, how deep within the abyss of despair he may have sunk, then, times when he must realize that he is a creature who has been created for the things above him."

"Everyone here has some duty, business or home life to fulfill, after day the round of these obligations accomplished. At times there seem to be nothing else for which to live. But even the busiest of experience moments, not many people and then only at long intervals still sure and evident, when strikes across our spirit and whether it is tending upon the path or the wrong; whether marching to victory or defeat."

QUESTION OF CONSCIENCE.

"Every sincere man aims to his soul upon that path which leads to his triumph. The question of it is bound to present itself to each. How shall I fulfill my highest duty towards God? The question is one of conscience—no more. Any man deserves the respect of his fellow men when he acts in harmony with the promptings of his conscience; the final court, and by its decision each shall abide. Each answer; each particular soul is satisfied. This satisfaction is such as man, endowed with reason and free will, realizes in the union of his soul with its Creator."

"The last made us our says St. Augustine, 'and our are untrustful till they find rest.' The full repose will come when the eternal veil is drawn and a new world, more ennobling than any picture of the imagination, and more sublime than any intellect, surpassing all the creations of the soul; but it is a present duty for all, the devotion, as far as possible, of our God. That the soul may there move to be a continuous movement."

LIFE IS PROGRESS.

"Progress is the rule of all life in nature; we see it in the growth of the child; in the development of the man; in the growth of the world; in the conquest of the intellect; in the triumph of genius. And in all progress exist three essential elements: first is a principle, a goal which and around which structure is built. The second realization, the birth, of that into action. The third is an action by which the action, once begun, continues in life."

"To make any meaning of illustration may be taken from for example, the growth of a seed. Let us call an acorn