THE CATHOLIC RECORD.

The dogma of Transubstantiation stands

We answer our friend by saying that

he is altogether too positive in asserting

an unproved theory himself. "There

must be some residuum." And why must

Are we to accept, in opposition to this

This may or may not be so where merely

physical nature is concerned. We think

it is so where the infinite power of God

does not intervene ; but we certainly do

not accept any fanciful theory which will

The Catholic Record. Published Weekly at 484 and 486 Richs street, Loudon, Ontario. Price of subscription-68,00 per annu

4

BEV. GEORGE E. NORTHGRAVES, Anther of "Mintakes of Modern InStale REV. WILLIAM FLANNERY,

REV. WILLIAM FLANDER, THOMAS COFFEY. Publisher and Proprietor, TEOMAS COFFEY MESSES, LUXE KING, JOHN MIGH and P. J. NEVEN are fully authorised to receive subscriptions and transactallother business for the OATHOLIG EXCORD. Agent for Alexandria, Glennevis and Lochiel.-Mr. Donaid A. McDonaid. Rates of Advertising-Ten cents per line each insertion.

nsertion. roved by the Archbishop of Toronto seconmeaded by the Archbishops of pulface. Ottawa, Kingston, and the so of Hamilton and Peterboro, and g Catholic Clergymen throughout the icon

nion. respondence intended for publication, il as that having reference to business. d be directed to the proprietor, and reach London not later than Tuesday

paper can be stopped. Persons writing for a change of address should invariably send us the name of their former post office.

Catholic Record. London, Sat., July 26th, 1890.

TRANSUBSTANTIATION.

To the Editor Catholic Record :

SIR-Kindly allow me to make some further remarks on the above subject with special reference to your comments

n my last letter. As you still insist that the teaching of the Fathers of the Church is in favor the change of one substance into another in the Eucharist, and in your present comments assert that my statement "your quotations from the Fathers will be found to be in perfect harmony with the Anglican doctrine" is very in sufficient, I will confine myself for the present to a brief consideration of their testimony. As it is impossible, within the limits of

the present letter, to consider each sep arate quotation by itself, I will confine myself to one or two of the most impor-

Let us first take the one of St. Gregory of Nyssa, which you quoted twice, evi-dently thinking it the strongest in your favor. The passage is "we rightly believe that the bread is changed into the Body of the Word of God." The Greek equivalent of the word charged is meta stricheioun ; now those who translate this by the Latin translementare think we have here the very word made use of which exactly answers to the doctrine of Transubstantiation, viz, the change of the elements into something different from their original substances. Yet, first of all, transcience is not certainly or probably a right transistion. Secondly, St. Gregory speaks not only of a change in the Euchariat but in the sacraments generally; and whatever sanctifying efficacy may have been attributed to the encacy may nave been attributed to the waters in baptism no change of its sub-stance was ever believed to take place, for, in the very next sentence after the one quoted above, he cays, " these things he gives by virtue of the benediction upon it, changing the nature of things which appear."

The same observations apply to the passages cited from St. Cyril of Jerusalem, where he speaks of Ohrist's changing the water into wine, and then adds "where water into wine, and then adds "where fore with all certainty let us receive the Body and Blood of Christ; for His Body is given to thee under the appearance (or figure) of bread, and His Blood under the figure) of bread, and His Blood under the appearance of wine." But here St. Cyrll happlig explains himself; for soon after he speaks of the Capharnaite Jews as offended at Oar Lord's sayings in John vi. 53, and this he says was from their carna interpretation of His words : "They not receiving His raying spiritually, being offended, went backward, thinking that He invited to the eating of flesh." (Cyril

Hieros Catec. Mysiagog, iv 1.) He then compares the Eucharist to the shew bread, and says that "as the bread

(phusei) body, corn and bread, and Him-elf also a vine, honored the symbols which are seen with the title of bread and wine-not changing the rature but adding grace to the nature (T iv. 25, Ed. Seb). Again : Let us take St, Hilary, who, if any one, used language most like the language of later arges; still the very object of his reasoning was to prove that in Christ's person there are two natures-one not extinguished because the other is added. He illustrates this by the Bread of the Eucharist, which still retains the nature of the Bread unchanged, although the nature of Christ's Body is added to it." Mark, not changed into it, as Transubtantiation woud have it. The last I shall give is from the writings of a Bishop of Rome, Gelasius. He write: "Certainly the sacrament of the Body and Blood of Christ, which we re-ceive, is a divino thing, wherefore also we are by the same made partakers of the divine nature, and yet the substance and nature of bread and wine ceaseth not to be." (phusei) body, corn and bread, and Him mirably. of the many theories by which the history of Creation is shown to be consistent with geological discovery. The history of Creation was written, and was under

stood, at all events, as far as was needful nature of bread and wine ceaseth not to be." In the course of your articles you attempted to prove that Transubstantiation is derived directly from the words of Holy Scripture. If it is, will you kindly ex-plain how it is that in the Holy Scriptures in connection with the Eucharist wherever mentioned, the bread is from first to last called "bread." The bread which we have holy for the computer of the for the making of an act of divine faith. before geology was dreamed of as science, and before the theories of reconciliation, to which we here refer, were thought of. And yet we are not bound to accept any single one of these theories hat called "bread." 126 bread which we break is it not the communion of the Body of Christ ? Again, the Aposile three times calls the bread, sfter consecration, bread : "As oft as ye eat this bread (which in precisely the same relation to the theory of St. Thomas regarding the nature of substance and form. The dogma was bread : "At oit as year this or a (which had been consented) ye do show the Lord's death till He come." Again, "who-soever shall eat this bread. . . . unwor-thily shall be guilty of the Body. . . of the Lord." Again, "Let a man examine himself and so let him eat of this bread." believed before the theory was put forward as an explanation of it, and it in no way depends upon the truth or falsity of the theory. Yet our correspondent, Anglican, seems to have set his mind entirely In all these cases the thing spoken of as bread, and as therefore remaining bread, upon making the two stand or fall together. He says, referring to the philosis that bread which had been cons onby of St. Thomas : And still more plainly are we taugh "Now, if it be true, which it is not, how do you overcome the difficulty that there must be some residuum of the Breadness that after consecration the wine in th cup remains in substance the same as before, for Our Lord called it, after consecrating it, "this fruit of the vine." So that respecting each kind in this, in which the material accidents of the bread and wine inhere ?" words are said or written from which w

are bound to infer that both bread and wine remain as to their natural sub stances what they were before the co ecration.

Before concluding permit me to make there be? The infallible word of God a remark on the philosophical theory, You evidently still hold to the Realistic teaches us that the Blessed Eucharist is Christ's Body, not that Christ's body is in philosophy. Now, if it be true (which it is not), how do you overcome the diffior under or with the bread, as our friend culty that there must be some residuun Auglican maintains. The Fathers who of the breadness in which the material accidents of the bread and wine inhere have written at all on the subject show us that the Church of Christ hes constantly As to my fixing two different dates, up to which time the doctrine of the Church interpreted the words literally, and Anglican acknowledges that they speak s was one on this subject, I may say that it arose cut of an oversight on my part. I said the twelfth century because in clearly that it has certainly been the doc trine of the Church in all ages that, by that century Transubstantiation wa made a doctrine of the Roman Church virtue of the words of Christ. He is really The theory of the change of one sub-stance into another was first broached in the ninth century by Paschasius present there. If these words have any force whatsoever to show His presence, they show His substantial presence, they Radbert. I will set things right by say ing the doctrine of the Caurch on thi show not that there are two substances point was one until the ninth century. but that there is one substance, the body In conclusion let me say that the Christian student must not argue for and the blood of Christ : this is My body, this is My blood. victory but search for truth, and this search is seldom unattended by diffi culties, and for this reason I write to the clear teaching of Holy Writ, a fanciful RECORD to have the difficulties I meet solved, for, in studying the doctrines of the Roman communion, to obtain a correct definition of what they believe, one must seek help from the teachers of that they have theory, that where our senses attest that there are the outward appearances of bread and of wine, the substances of bread and wine must necessarily be present?

of that Church Again thanking you most heartily, Mr. Editor, for your kind attention to me so far, and awaiting your reply to this letter, Iam, Yours, etc.,

ANGLICIAN. Toronto, June 21, 1890.

limit the power of God to operate within Already in our treatment of this sub the laws of physical nature. The rising ject, in answer to our correspondent of the sun and moon are regulated by the Auglican, we pointed out that previously laws of physical nature, but God is the to the time of the "Angelic Doctor," St. author of those laws, and He can certainly Thomas of Aquinas, the Fathers of the not only suspend, but reverse them if it Church, on whose testimony we rely to prove that the doctrine of Traneubstantia. n, as believed by the Catholic Church of to-day, was constantly the doctrine, did not enter upon the subtle philosophical enquiry into the nature of substance and form. They were contented to accept simply the words of Christ, which implied His actual presence in the Holy Eucharist. without undertaking to explain the process by which He brought about the ineffable change. But the extracts which we already quoted from their writings prove abundantly that it was the universal bellef that not merely is Christ present in that Sacrament, but that the bread and wine of substance and its accidents, we know are actually charged into His Sacred nothing whatsoever upon the subject. Flesh and Blocd.

please Him to do so. We need not point out here the rever-

thousands of years before man existed on Consubstantiation, the Lutheran docit. This discovery caused more attentrine, and that of Anglican, never enter tion to be directed to the almost prointo their minds. It was not invented phetic words of the illustrious writers we when they wrote. St. Cyril does indee blame the Jews of Capharnaum for their carnal interpretation of Christ's words, as Anglican tells us, but it is quite clear have named, and it was since the development of the science of geology that other Christian writers have bethought that he means to say that their mistake themselves of methods of reconciling the words of Scripture with the discoveries lay in supposing that Obrist would give His flash to be eaten in the ordinary which geology brought to the view of mankind; and they have succeeded admanner in which men eat flesh. This would be cannibalism, but Christ, by No one can say truly that the Scriptural giving His Flesh and Blood under the degms of Creation is based upon any one forms of bread and wine, avoids the canni-

balism which St. Cyril condemns. As Anglican quotes St. Cyril as if he were against Transubstantiation, let us quote some words of St. Cyril, which will prove not merely what that illustrious Bishop held, but what was the belief of the whole Church in St. Cyril's day. St. Cyril states clearly the doctrine of Transubstantiation :

"Judge not of the thing by your taste, but by faith assure yourself without the least doubt that you are honored with the Body and Blood of Christ." So far Anglican agrees with St. Cyril. that Christ is really present in the Holy Eucharist. But the next words of the saint are totally at variance with Angli-

can's Consubstantiation theory : "This knowing, and of this being assured, that what appears to be bread is not bread, though it be taken for bread by the taste, but the body of Christ; and that what appears to be wine is not wine, though the taste will have it so, but the blood of Christ," religious convictions. It is such a system

munity.

As we have already drawn out this article to more than usual length, we can only add, regarding our quotation from St. Gregory of Nyssa, that, notwithstanding our esteemed correspondent's play upon St. Gregory's words, they can have no other meaning than that the bread is changed into the body of Christ. nor does Anglican attempt to give them another meaning. The doctrine taught by St. Cyril and Gregory is simply the constant and universal dectrine of the Church.

Anglican asks also why should the Eucharist be called bread, after the change takes place. Such a question might be reasonable in the mouth of a Low-Churchman who does not belleve in the real presence of Christ in the Eucharist, but it seems to us out of place when asked by Anglican. We answer that it is not repugnant to the usages of language that, after a miraculous change, the thing charged should be called by the name of the thing from which it is changed. Thus Aaron's rod is called in Holy Scripture, a rod, after it is changed into a serpent (Ex. vii., 12): "And Aaron's rod de voured their rods." So also the water which Jesus changed into wine at Cana of Galilee is still called water : "And when

the chief steward had tasted the water made wine," (St. John 11., 9) We propose to enter, in a future issue of the RECORD, into an exposition of the beautiful explanation of St. Thomas on the philosophical aspects of the Catho. lic doctrine on the Eucharist.

support Catholic schools in every city A TRIUMPH FOR JUSTICE. and town of any importance, at a cost of Notwithstanding the pertinacity with over fifteen million dollars. To this we may add that it is notoriou which the various States have hitherto refused to recognize Catholic schools, the that the Catholic schools are conducted justice of Catholic claims that they should at much less expense per pupil than be recognized by the law and receive the Public schools. In 1887 the Separate ols of Ontario expended \$12 52 Innate appropriated to education has at last heer every pupil, while the Public schools acknowledged by the Regents of New cost \$15 47 per pupil, taking in both York State, who have formally granted a cases the average attendance. Yet at charter to St. John's Catholic Academy the same time the efficiency of the of Syracuse, which places that institution Separate schools was not impaired, for while the percentage of average to total on the catalogue of State-aided schools. attendance at the Separate schools was fifty five, at the Public schools it was The Academies of Cohoes, Binghampton, Troy and Ogdensburg have applied to be similarly recognized, and, as the below fifty. We maintain, therefore, that the treatcharter was granted to the Academy of ment of Oatholics in the United States Syracuse by a unanimous vote of the Regents, it is expected that the other instiis a gross injustice-an injustice which tutions named will be also successful in those who are agitating for the abolition their applications on complying with the of Separate schools in Ontario wish to same conditions. repeat in this Province. To the remarkable successes achieved

JULY 26. 1890.

TIONAL SCHOOLS

Union Between Them Impossible ?"

found to be a mere sophism, though it is

those of Manitoba and the North-West.

sidering in comparison with the import-

with Catholics. Nearly every Protestant

denomination has prenounced upon i

in its Assemblies, Synods and Confer-

ences both in Canada and in the United

of the Presbyterian Church of Canada

schools, declared itself in favor of religious

numerous both here and in the United

made so. The remedy which he proposed STATE AID TO DENOMINAis that the religion of the mejority in any locality shall be taught after the minority A paper read by His Grace Archbisho of the children are dismissed, or that State Ireland before the National Educational aid be given to all schools in proportion Association which met recently at St. to the amount of secular instruction im-Paul, Minnesota, is well calculated to parted therein. give food for reflection to the people of

The fact that the Archbishop's paper the United States on the subject of was listened to with great attention as religious education, and it has indeed respect seems to us to imply that the attracted considerable attention to the people of the United States are becom matter. The paper was entitled "The ing at last more willing to look with State School and the Parish School. Is favor upon the Catholic demand that the parish Catholic schools be made a That religion can be inculcated in part of the State school system.

conjunction with a secular education. There are, in fact, already in many and that State aid to schools can be cities of the State of New York and i made compatible with the union, is clear some of the other States where this is from the system which has held in already the case, and the compromise is Ontario and Quebec for half a century, found to give general satisfaction. The and, in spite of the many attacks which Protestants are in those localities pleased have been made upon it in this Province, to find that they can educate their own the experiment has been a successful children in their own way without inflictone. The Separate schools of Ontario ing an injustice on their Catholic felloware in a flourishing condition, and citizens, and the Catholics are satisfied every successive year's report o the Minister of Education show because an injustice under which they have long labored has been voluntarily that their condition is improving removed by their Protestant neighbors. rapidly in every respect, and this is at-The result is that peace and good-will tained without the least injustice done to have been restored where there was form. Protestant ratepayers. Yet Catholics and erly that discord which must be expected Protestants alike are enabled to give to where a part of the community is subtheir children just as much or as little rejected to grave injustice. ligious instruction as accords with their

PRAYERS FOR THE DEAD.

as we have in Oatarlo that Archbishop Ireland advocates for the United States as A recent issue of the New York Hebrew admirably adapted for any mixed com-Standard gives; an interesting account of prayer named the Kaddish which is One of the objections most frequently ordered to be recited in the synsgogue raised by the opponents of Catholic by children on the death of their parents schools here is that the dual system is every day in the morning and evening necessarily more costly than a single during the year which follows their death, school system. At first sight this might and also on the anniversary of the death. appear to be a very reasonable objection, This prayer has been preserved by the but when examined carefully it will be Jews from generation to generation, and

constantly made to do duty whether the peculiar power with Almighty God. question regard the schools of Outarlo or The Standard even says that it was taught by angels to men, and it gives the Our first answer to this is that the following beautiful argument in favor of question of a few dollars of expense in prayer for the dead, and especially of this each school section is not worth con-

it is the Jewish tradition that it has

beautiful and poetical composition : "Coming from the mouth of the orphans, it bursts the graves and tells the ance of giving a truly religious education. dead parents that their children revere their memory; then it steps mediatingly before the throne of God and implores This is admitted by Protestants equally before the throne of God and implores for the eternal peace of the deceased, for mercy and grace. Truly if there is a chord strong and indissoluble enough to chain beaven and earth together, it is this prayer. It binds the living together and forms the bridge into the mysterious realm of death. It might almost be said that this prayer is the watchman and guardian of the people, who alone recite it; within it alone is found the guarantee of its perptulity. Can a people perish States, and the last General Assembly even while considering the question of agitating for the abolition of Catholic teaching. In fact, if such teaching were of its perpetuity. Can a people perish and crumble into dust as long as a child thinks of his parents? What storms, not beneficial, why would these bodies take so much pains to establish and supcorruption and mortification would have to be preceded, what forces would port denominational colleges, which are have to be to gnaw and shake the tree of a nation that roots in the rock of the States? But the importance in which family ?

Catholics hold religious education may "It might sound queer. In the midst of the intoxication of the wildest dis-eipation, this prayer of remembrance has roused many a dissolute soul, that it recovered itself, and for a time at least roused itself supported by the thoughts of the deceased parents. Such a soul is filled with terror when leaving be estimated from the single fact that in the United States, besides supporting the Common schools, to which they are obliged by law to pay their taxes, they a soul is filled with terror, when looking back upon the road it had travelled and makes a comparison with the path it had trod, were the eye of fath mother still lustrous with guidance."

Protestantism, in rejecting prayers for the dead as useless and super

JULY 26, 1890.

He next gathered mone people, and sent twelve thous of silver to the temple at J sacrifice might be offered for the dead. The inspired writ he did this "thinking well as concerning the resurrection ; not hoped that they that wer rise sgain, it would have st fluous and vain to pray for t In the last verse of the added : " It is therefore a ho some thought to pray for t they may be loosed from the

It was evidently the pra Jews to pray and offer sacri dead, for the High Price presume to introduce unheard-of religious rite religion, and indeed of holy scripture also practice to have existed. Ki. iii we learn that after Abner, David said to the were with him, "rend your g gird yourselves with sach mourn before the funeral (v. 31) A fast, which is one of prayer usual with the Jew fore instituted for Abner. action was different when h sick. He then fasted durin illness, hoping that God wor recovery, but on the death he ceased to fast, knowing infant it was unnecessary t death for the remission of its

xii, 16, 23) These considerations lead standing of the words of ou Matthew's gospel, xil. 32 : " ever shall speak a word sgain Man it shall be forgiven him shall speak against the Holy (not be forgiven him neither nor in the world to come." dently a reference with ap the practice of praying for the remission of their sine, ants, in rejecting it as super not only rejected a doctri plainly inculcated in Holy W also done violence to that sach of the heart and effections the living with the dead, t with their parents, relatives who have departed this life. Communion of Saints which in the Apostles' Creed as th acteristic of the Church of C

The doctrine of prayers fo essentially interwoven with doctrines of the Church wh rejected by Protestants, nan tory, and the distinction bet and venial sin. Prayer for recommended, because our p them and shorten their term Thus it is established that t gatory where "some souls time before they enter into follows also that there are which do not condemn the lasting punishment, for the mortal sin could not be rei prayers which we might offer

The Jewish practice of the dead is further show practice of recording a pro dead upon the monument placed over the graves o These prayers are to be see in any of their cemeteries.

is fitted for the body so the word for the soul. Look not therefore as on bare bread and while, for they are, according to the Lord's saying, His Flesh and Blood, (Mystiv 2). The context plathly shows the conversion to be spiritual not as the Jews had understood our Lord, as indicat-ing a literal bacquet on flesh. There is a ing a literal bacquet on ficsh. There is a famous passage I am glad you have quoted, and insisted on as plainly in your favor. It comes from the tract De Goena Domini, in formations time that the down of the factor. in former times attributed to St. Cyprian (as you now do) but which the Benedic editors assign to Arnoldus of Bona Vallis, a contemporary of St. Bernard. It speaks : "This bread which our Lord gave speaks : "This bread which our Lord gave to His disciples, being changed in nature, not in appearance, by the Omnipotence of the Word, was made fleeh."

The words of our own reformer shall explain that even if the language were (as it is not) St. Cyprian's it would not prove him a supporter of Transubstantia-tion, "The bread is changed not in shape nor substance but in nature, as Cyprian truly saith ; not meaning that the natural substance of bread is clean gone, but that by God's Word there is added thereunto another higher pro-perty, nature and condition, for passing the nature and condition of bread, that is to say, that the bread doth show unto us the same as Cyprian saith, that we be the partakers of the spirit of God and most purely joined unto Christ and spiritually fed with His Flesh and B'ood'' (Granmer Defence of Catholic Dectrine Bk. T. Ch., xi) In like mauner I could take your other quotations from the Fathers and shew that if interpreted by their surroundings they argue rather in favor of the spiritual Presence, as held by the Anglican, than in favor of the gross and carnal presence, as held by the Roman communion. If it will not add too much to the length

of the present letter, I would like to give one or two quotations, which on the very face of them declare for a real yet spiritual presence, and, interpret them how you may, they are plain whiteses against Transubstantiation. Theodoret speaks plainly : "The object is plain to they are plain witnesses against very plainly: "The object is plain to those admitted to the Divine mysteries. For He willed that those who partake of the Divine mysteries should not attend to the nature of things seen, but through the change of name should believe in the second during that period. Not until geology that the second did it become change which takes place in them through clear that the earth must have existed catholic doctrine of Transubstantiation. The German Catholic Congress will be the second did it become catholic doctrine of Transubstantiation. The German Catholic Congress will be the second did it become catholic doctrine of Transubstantiation.

Our quotations to this effect might of substance, but only of its exterior qualhave been much more numerous than ities. It would therefore be presump they were. As the statement made by our esteemed correspondent was that substance has taken place when we have the doctrine of Transubstantiation is the assurance of God that such has been founded on the "realistic philosophy." the case. and not upon the words of Scripture, or

by showing as we did that it is the direct. teaching of Scripture and that it was substantiation and true philosophy, but taught by the Fathers before the realistic philosophy was applied to it, we sufficlently refuted the statement.

There is a case in point which illus trates well our meaning. Before geology became a science, there were Christian writers who so far penetrated the significance of the creative words of Genesis i. as to inform us that there is nothing in | tainty will be destroyed, is groundless, that chapter to imply that the creation of the universe out of nothing took

place, say four thousand years before Christ. Sts. Augustine, Basil and Gre- day on earth to claim from present posgory of Nazianzum, pointed out that "in the beginning God created heaven and theirs. The prodigy of a substance existearth " is not put down as the work of ing under the forms of a substance totally the first of the seven days during which different occurs only in the Eucharist, and the earth was prepared for man. Yet by the operation of Omnipotence. the generality of Christians undoubtedly

believed that all things were created

sal of the ordinary laws of nature when the Israelites passed through the Red Sea and the River Jordan, or when at Josue's command "The sun stood still in the midst of

heaven, and hasted not to go down for the space of one day." We can readily conceive that the con-

nection between a substance and its accidents is as completely subject to the will of the Almighty as are the real and apparent motions of the sun.

Theorize as we may upon the relation Our senses do not inform us of the nature

tuous for us to deny that a change of

We cannot at present enter upon the tradition of the Church, it is clear that, lengthy disquisition on the harmony which exists between the dogma of Tranto the best Public schools in the State. such harmony exists. Transubstantiation is above the reach of, but is not the Catholic demands was that the schools were in the hands of the Church. against, reason. We shall content our

selves with saying what must be said whenever Almighty God performs a mirtees. acle. The fear which our correspondent expressed in one of his letters, that if Transubstantiation be admitted, all cer-It does not follow that because Lazarus was called by our Lord Jesus from the tomb, that all the dead will appear some sessors the property which was once

with a high hand. In reference to the difficulties which Anglican raises from two Fathers of the

Archbishop Ireland, in the paper which by the Catholic schools in their competihe read before the Eiucational Associative examinations with the Public tion, said :

schools during the past year is largely "I declare most unbounded loyalty to the Constitution of my country. I desire no favors. I claim no rights that are not due this great victory, for the public have been forced by facts which cannot no lavors. I claim no rights that are not in consonance with the letter and split of the Constitution. The rights which it allows, I do claim, and in doing so I am the truer and more loyal American." be denied, to acknowledge that the Catholic schools are admirably conducted, and are equal or even superior

He maintains that it is the duty as well The last objection to giving way before as the right of the State to insist that every child shall be educated, but the primary duty of educating the child be-To meet this objection they have been longs to the parent. It is, therefore, only placed under control of Boards of Truswhen the parent does not, or cannot, fulfil his obligation that the State should inter-The unanimous vote of the Board o vene to compel the parent to send the Regents proves that the people of some child to some school.

States, at all events, are becoming more Against the secular education imparted and more animated by a spirit of justice. in the Public schools, the Archbishop has The fanatics of Manitoba who have given not a word to say; on the contrary, he dethe present victory to injustice might clares it be "the pride and the glory of the learn a lesson in toleration from the State," but he holds it to be a grievance example of the New York State Regents. that the Public schools completely elimin. It is to be hoped that the good example ate religious teaching from their curric. thus set will bear fruit in Massachusetts. ulum. The result of this, he says, must and especially in Boston, where the be the "elimination of religion from the bigots are just now carrying everything minds and hearts of the youth of the coun. try." He declares that he speaks for the

welfare of Protestants as well as Catholics

has not only destroyed the link which connects the living children with their departed parents, but it also repudiates a doctrine which was certainly held by the Jewish Church, long before the days of Christ, and there can be no reasonable doubt that our Lord Himself frequently repeated this very prayer after the death of St. Joseph, in accord. ance with the proscribed ritual of that Church, a ritual which has been preserved even to the present day.

The books of the Maccabees are rejected by Protestants as not forming part of the canon of Scripture, but they were accepted as sacred books by the Jews of Alexandria, and they are largely quoted by Flavius Josephus in his history of the Jewish people. Even if they were not to be regarded as divinely inspired, they must be accepted as an authentic history of that people. When they attest that it was the custom of the Jews to offer up prayers and sacrifices for the dead, this statement must be accepted as correct. It is to be found in the twelfth chapter of the second book that during a battle of the Jews with Gorgias, the Governor of Idumea, a few of the Jews were slain, and that when Judas Maccabeus came on the following day to remove the bodies of those that were slain and to bury them with their kinsmen in the sepulchres of their fathers, they found under the coats of the slain some of the donaries of the idols of Jampia which the law forbiddeth to the Jews, so that all saw that for this cause they were slain. Then they all blessed the just judgment of God who had discovered the things that were hidden.

The sacred writer continues : "And so betaking themselves to prayers they besought Him that the sin which had they besought Him that the sin which had been committed might be forgotten. But the most valiant Judas (Maccabens) er. harted the nacehe to been themelow er. when he claims that State schools should be religious, and he calls upon Protestants to join in the demand that they should be sin, forasmuch as they saw before their eyes what had happened because of the sine of those that were slain."

55

OUR CEMETER

Since the close of the late America Decoration Day ha institution in the United general holiday is proclaime turn out in their thousands the cemeteries, preceded h societies in grand regalis bands. At the tombs of perished on the battle-fie are made, patriotic oration and all the graves are flowers and wreaths of This much-to-be-praised c corating the graves has en Province and of late a day in each year for the purpos in last Friday's issue of the

"That in Oshawa a half proclaimed, and generally the citizens with the deep Several societies, with banners, marched to the flowers of the choicest kind into wreaths and bouquets on the graves of friends outside of the societies. So Union and St. George's cen carried out successfully. offered and appropriate sung at intervals."

Now when all this cerem sible with Protestants, wh lieve in praying for the dea more appropriately wo observances be held in Ca teries, where there would signification in the prayers where hymns, almost as age as the Church itsel chanted in memory of the suppliant suffrage for the parted friends? In the m oring the remains of her tro dren the Catholic Church to learn from heresy. has, from time out of min tor honoring the graves and dead, occurs on the 2nd No is termed in Church non