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CHURCH AUTHORITY AND PRIVATE JUDGMENT.

Mr. Corey: "The simple, the natural, the sufficient meaning of His: This is My Body . . . This is the new Covenant in My Blood," is: "This is a symbol of My Body, and this is the sign of the New Covenant in My Blood."

In other words, when Our Lord said "This is My Body," He meant accord-ing to you, This is not My Body. This you call the simple, natural and suffic-ient meaning of "This is My body." And this is the best fruits of your private, judgment, or rather that of Zwinglius, whom you follow. To speak strictly it is not even the private judg ment of Zwinglius, for in explaining to followers how he got the idea, he said that in his sleep a phantom or a spirit appeared to him and suggested the figurative sense. He was careful to ex-plain that he knew not whether the spirit was white or black. He did not say why he thought it necessary to say this, but it expresses a doubt that has an odor of brimstene about it. Do you not think, in a matter of such vast im-portance, that Mr. Zwinglius and you should have a better authority than an back you know not? A black spirit is by common understanding a spirit of darkness; and consequently you have no assurance that the spirit that gave Zwinglius his new idea was not what the Scriptures call a lying spirit. Zwinglius did not take the responsibil ity of assuring his followers to the con-trary. He said, a white or black spirit he knew not which and let it go at that. Such is the origin of your figurative interpretation of Our Lord's words, "THIS IS MY BODY." Does it not strike you as very strange that your figurative interpretation was never thought of by Christians for fifteen hundred years, until an anonymous spirit of doubtful color suggested it to Mr. Z vinglius? Is it not equally surprising to you that the great majority of Christians to day reject as false your figurative sense, and hold with the Catholie Church, that what Oar Lord said : "This is My Body" He meant what he said? Just as when He said : "The Father and I are one' He meant what He said, although it involves an in-Me shut, antiough in theorem an in-comprehensible mystery. Mr. Corey: "There is no need to make what on the face of it is simple, recondite and astounding." There is certainly no need and the Christian world never saw any need. They took the words in their true, natural, literal sense because they be lieved that He who changed water into wine at the marriage feast could change wine into His blood at the last supper. Was not the chance at the marriage was not the chance at the marriage feastas astounding as the change at the Last Supper? Why interpret the former literally and the latter figura-tively? Or do you believe that a real transubstantiation of water into wine was realized at the marriage feast? We ask this because when you take the av parity of Zwinglius' white or black sY F it as your interpreter it is difficult

to say where you will stop. You have just as good, if not better, reason for saying the wine at the marriage feast was not real wine as you have for saying that the contents of the Cup, which Christ declared to be His Blood, was not His Blood. In the first case you have the testimony of the wedding guests; in the second you have the solemn asservation of Oar Lord Himself that the contents of the Cup which He gave to the Apostles have the solemn asservation of our Lord Himself that the contents of the Cup which He gave to the Apostles was His blood. He said : "Drink ye all of this. For this My blood of the New Testament which shall be shed for many for the remis in of sits " (Mat-thew, 26 28) Here we have the key to the meaning. For what blood was s ed on the Cross for the re-mission of sins ? Was it the real Blood of Christ, or only a figure of it ? You will not deny that it was His Real Blood. Very well. He declared that the contents of the Cup He offered was His blood, which was to be shed. It was real, therefore, in both cases. Our Lord here leaves no room for a figurative sense—no room for

both cases. Our Lord here leaves no room for a figurative sense—no room for doubting the Real Presence of His Blood in the Cup. There is no way of escaping the literal, natural sense of His words except by assuming that He said what was false. And we hope you will not go that far with your private indepent. judgment Mr. Corey: "The simpler our inter-pretations of His deeds and words the

It depends on what you mean by "simpler." If you mean by that word a figurative interpretation instead of a literal, natural interpretation we can be account your element as two.

not accept your statement as true. It is a principle of interpretotion that words are to be taken in their literal

sense until it is apparent that a figura tive sense is intended by him who uses words. The words of Our Lord, "This is My body * * This is My blood," are clear, positive and exact. There is nothing whatever in them to suggest a form of speech. The same words a figure of speech. The same words are used in all the Gospels without the slighest hint of any but a literal sense. In the sixth chapter of St. John, Our Lord enforces the literal sense in the most positive and emphatic manner. He most positive and emphatic manner. He said: I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever; and the bread which I shall give is My flesh for the life of the world. The Jows, therefore, debated among them selves, saying : How can this man give us His flesh to eat? Then Jesus said to them : Amen, amen I say unto you, unless you cat the flesh of the Son of Man and drink His Blood, you shall not have life in you. He that eateth My flesh and drinketh My Blood hath My less and drinketn My Bioda had everlasting life, and I will raise him up at the last day. For My flesh is meat indeed and My Blood is drink indeed He that eateth My flesh, and drinketh My Blood abideth in Me, and I in hiw."

Now in the light of these solemn

Now in the light of these solemn asservations we can understand the woods of Our Lord when He gave His Body and Blood to His Apostles at the Last Supper, saying: Take and eat. This is My Body . . . Drink ye all of this, for this is My Blood of the New Testament which shall be shed for many for the remission of sins."—N. Y. Ercoman's Lournal. Freeman's Journal.

THE BIBLE'S POWER WANING.

That well-known preacher, Dr. Lyman Abbott, recently addressing the Young Men's Christian Association in New York, practically admitted the failure of Partectartistic the park of the lock of of Protestantism through the lack of an

accepted authority to teach. "The pulpit," said he, " has lost its power and the minister can no longer say 'I say so' and it must be so. In the same way the Bible has not the same power that it did in the days of Jonathan Edwards. It does no conviction. I do not say that this will always be so, but at present it is." But what else could Protestantism

expect ? It has rejected the principle of a divinely instituted and divinely guided church, with teacher, and taught, and substituted varying and purposely erroneous translations of titings ancient writings — histories, poems, lotters, etc., called the Bible, and adopted the principle that every man should interpret those documents ac cording to his own private judgment. That was anarchy right at the start. And now the principle has worked out its own centrifugal results, and Protestantism is dying out among educated persons and faith is decaying among all its adherents. its adherents. But in the Catholic church the voice of authority still says, "Thus saith the Lord;" and the people, mindful of the Lord's own teaching—" He who hears you, hears Me," accept the charch's teaching, trusting in the promise of God to teach it all truth and to abide with it forever.—Catholic Columbian.

Every sign of prosperity is about the place; a poet office, "Sinnett," has been applied for and Mr. Thomas John McGuirl sitated as postmaster, A fine opening for all trades is found have. The soil in the Sinnett colony is a rich black loam. clay bottom, and water and fuel are found in abundance. Pasture hay is plentiful, and it is an ideal part of country for mixed forming, Free hormesteads are to be had, with adjoining quarter sections on sale at \$700 per adjoining quarter sections on sale at \$7 00 per acre, on the most researable terms. But in this connection it would be wise to state per-haps that the rush for homesteads is tremend ous! L'kewise the sale of land goes brickly

DIED. Of your charity pray for the repose of the soul of Sister Elinne, known to the world as Esther Duffy, Beechwood, who died on Jany. 22 1906, at the Cruvent of the Little Sisters of the Poor, New York. May the rest in peace!

O MEARA-At London, Oat. on Monday, February. 19 h. 1906. Florence, beloved wife of Mr. Martin O'Meara, P. O. D. D., aged fifty-nine years. May she rest in peace !

MOONEY -At Hotel Dieu Winder, on Fri-day, Feb. 33 1906. Ma gery Mary Money daughter of Mr. C. Mooney of Pelee Island. May she rest in pace

MADIGAN -At Pert Credit, on Jan, 26, 1906, Eden O'Neil, wife of the late Timothy Madi-gan, native of Kilush, Co. Clare, Ireland. May her soul rest in peace ?

O CONNOR - In Detroit. Mich., on February 17th, Mrs. Danlel J. O'Connor. May her soul rest in peace! McNALLY.-At Otterville, Ont., Feb. 14, 1996, Mrs. Thomas McNally, in her fifty second year, May her soul rest in peace !

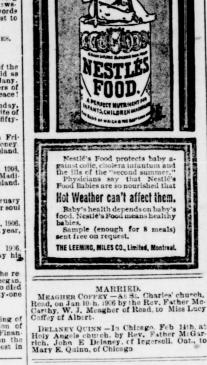
DEEGAN.-In Forest, Oat., on Feb. 13. 1996, John Deegan. sged fifty-two years, May his soul restiin peace !

DEEGAN -Of your charity pray for the re-pose of the soul of Mrs. Michael Deegan, a naive of County Wicklow, Icelanc, who died in Forest, Ont., on Fcb. 17(h, aged ninety-one years. years.

C. M. B. A.-At the last regular meeting of Branch No. 4 London. Ont. a resolution of sympathy was unanimously passed to Finan-cial Secretary Bro. Martin O'Meara, on the beach of his beloved wife. May she rest in

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can be opened.

can also be opened.

THE GREAT NORTH WEST. Winnipeg, Feb. 20, 1906

Winnipeg, Feb. 20, 1906 To the Editor of the CATHOLIC RECORD : Dear Sir. – While travelling westward some weeks sgo I ran across a settler who had ar rived in Western Canada prepared to place his stake is sunny Alberta. He had just arrived in Canada from lowa, U. S. A., and on being asked how he found his way so far afield from Unde Sam's dominione, replied by pulling from his pocket a copy of the London CATHOLIC RECORD in which appeared a letter setting torth the ad-vantages of life in the Canadian west. "That's what brought me into Canada," said the American, " and there s others coming after me too."







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