

Transubstantiation.

In arguing upon any Catholic question with a Protestant although in a technical sense tradition does not carry the weight with him which it does with a Catholic, still the Protestant by no means rejects tradition. Nor can he do so. Tradition, that written and unwritten history of Christianity, that never failing voice of all centuries, cannot be disregarded. It comes to us in the stream of ages. Like a mountain torrent, it gathers force and volume, as downward it pours through widening cycles of time. Its sound is heard above the roar of tribal custom; and its stream is formed by liturgy, and decree of council, by writings of fathers and opinions of theologians.

If therefore in a discussion on Transubstantiation we appeal to tradition, it is not because we think our argument so far is incomplete, but we do so out of deep respect to, and love for, tradition. We do so in the same spirit as Cardinal Franzelin, who says:

"If the words of Christ the Lord have been, all along from Apostolic times understood by the whole Christian name, in their obvious sense; and if it has therefore been believed by all Christians that in the Eucharist are contained really and truly the Body and Blood of Christ; and if, moreover, from all the intrinsic rules of interpretation, the obvious sense can be demonstrated genuine, and the metaphorical absurd, surely, we are to conclude for the obvious sense of the words of Christ; nay, antecedently and directly, from the axioms of philosophy, the possibility is defined of the thing enunciated in that sense; or, at least, that its repugnance is not evident. But that constancy and universality of the Catholic interpretation, and the intrinsic rules of criticism demonstrating the truth of the proper sense, are absolutely so—therefore there is unquestioned certainty of the true sense of the words of Christ."

St. Ignatius the Martyr who was a disciple of the Apostles frequently brings forward the truth of the real presence as an argument against those heretics of his time who denied the reality of our Lord's flesh and blood, as do also several others of the early Greek fathers. Similarly against schism and heresy St. Ignatius commends the unity of the Church from the fact that the bond of this unity is the one flesh and one blood of Jesus Christ in the Eucharist. "Strive," he says again, "to use one Eucharist. For it is one flesh of our Lord Jesus Christ and one chalice in the unity of His blood, one altar, as one Bishop with priests and deacons. In the fourth century we have Macarius Magnes teaching the Real Presence: "Christ said, 'This is my body', for it is neither the figure of the body nor a figure of the blood, as some with stupid mind have said, but according to truth the blood and body of Christ." Turning from the Fathers to one of the ancient liturgies—that of St. Basil used amongst the Copts, we see what evidence it gives of a belief in the adorable Eucharist in its day. In a prayer of the Oblation or Preparation of the Host and chalice, it entreats the Lord Jesus Christ: "We pray and beseech Thy goodness, O lover of men, turn Thy face on this host and this chalice, which we have laid on this Thy sacerdotal table; bless them, sanctify them, and consecrate them; change them, that even this bread become Thy holy Body, and this mingled in the chalice Thy precious Blood." Again the Seventh Council refuting the Iconoclasts, taking quota-

tions on the Blessed Eucharist from the words of the promise and of the institution as well as from St. Paul, thus concludes: "Therefore it has been clearly demonstrated that nowhere did the Lord or the Apostles or the Fathers call the unbloody sacrifice offered by the priest an image, but the very body and the very blood."

Nor is the West least doubtful in its testimony. From Tertullian in the second century, who incidentally yet frequently writes of the Real Presence, to St. Isidore in the seventh, without a dissenting voice the Latin Fathers answer *Amen* to its truth. (To aside from prejudice and national narrowness, from worldly thoughts and pride of intellect, from false systems of philosophy and hasty conclusions of the senses, and listen to the multitude of saints and doctors in the early ages, and such an *Amen* goes up to heaven like the voice of the great multitude seen by St. John in his vision on Patmos.

We conclude therefore with Cardinal Franzelin that "from the express testimony of all the fathers of all ages and of all lands, and from all the liturgies, eastern as well as western, this profession of faith on the part of the pastors, as well as on the part of the people, is put beyond doubt; to wit, that which is offered, that which is eaten and drunk in the Eucharist, is the Body and Blood of the Lord."

Leo XIII. and the Laity.

It was doubtless the modesty of true greatness that prompted the Hon. Wm. J. Onahan of Chicago, when he received from Pope Leo, through the Apostolic Delegate, Mgr. Satolli, the highest honor the Holy See can confer on a layman, to say that the honor was meant to be more than a personal gift.

One of the characteristics of the present Pontiff is the amazing wisdom he shows in the selection of those he honors with dignity or office, and Leo XIII. had the highest authority nearest himself for the distinguished and sterling merit of Wm. J. Onahan. Cardinal Gibbons and Mgr. Satolli had heard from Bishops, priests and laymen the splendid work Mr. Onahan had done for the Catholic cause; but they saw for themselves the crowning result of his organizing wisdom and indefatigable zeal in the magnificent success of the Catholic Congress. Yes, Pope Leo knew well that "the foremost layman of America" had nobly won his *Spada Cappa*. Yet there is no doubt that "the Pope of the People" did mean to honor the Catholic laity of America in one of its most distinguished members.

The illustrious author of the *Encyclical on Labor* knows the kind of workmen the Church needs now. This is not the age of monks or hermits. It is not even the age of Bishops and priests. It is emphatically the age of the people. Leo XIII., the man of the age, would show, in his distribution of honors, what manner and class of men he would make leaders in the Kingdom he rules so well.

The fourth annual congress of the Catholics of Austria will be held in August next.

Crisis in Belgium.

European exchanges convey reports of a political crisis in Belgium. The head of the Belgian cabinet, M. Beernaert, who for nine years had managed the country with distinguished success—having made good the deficit left him by the Liberals, reduced the taxation and victoriously revised the constitution—has decided on resigning the Premiership. M. Beernaert differed from the majority of his supporters upon two points. He was strongly in favor of obligatory military service; but this question was left in abeyance until after the revision of the constitution, the crucial point of which was the change in the franchise. The majority would not have universal suffrage.

A compromise bill on the franchise was introduced, by which an electorate of 1,200,000 was created, with the anomalous permission of more votes than voters. These 1,200,000 were to be entitled to cast 1,000,000 votes—650,000 having a single vote, and 550,000 two or three votes. The last privilege of a triple vote, was conferred on only 65,000, based on a qualification of education and property. Another basis of distinction made was age. No one is entitled to vote until he is 25; and the right of a dual vote is conferred upon every man who has attained thirty-five or is married. Every Belgian therefore attaining the age of twenty-five has one vote, and ten years later a second vote, or earlier if he offers a gift on Hymen's altar.

This bill met with an unexpected difficulty. After being accepted by the two Chambers in joint congress, it was left to each to devise a way of putting the principle into practice—a task which has not yet been accomplished. A dissolution of Parliament cannot take place until an Electoral Bill is passed, for in case it were dissolved a large number would be entitled to vote, and no one could determine how, when or where the new electors could exercise their franchise. A difference of opinion has arisen in the Ministry. M. Beernaert with some others is in favor of a clause for the representation of minorities—a proposal which is much disliked by the larger part of the Government supporters. Hence after several conferences the Premier, M. Beernaert, announced his irrevocable intention to resign.

Orange Logic.

One of the most absurd and funny specimens of lame logic we ever noticed was given in the columns of the *Sentinel* (Orange of course) of the 21st ult. It started off under the catching heading of "Rome in Britain." It then built up a big mountain of instances of defections and reasons why Catholics are all abandoning the Church of Rome. It also mentions "numerous cases of conversions from Rome among influential people;" but it takes very good care not to mention a single name—among "the numerous cases." Then, without giving names or dates, the *Orange Sentinel* says: "The story of the conversion of dozens of deluded Irish peasants and workmen is a regular item in the weekly papers." We are well aware

that funds from Exeter Hall and other missionary sources send every winter delusions in the shape of hot soup and warm blankets to the poorest of the district peasantry in Ireland, on condition of their putting their names on the society's books, or allowing their children to be sent to proselytizing schools. But when winter is past and danger of starvation over, the few who were so weak as to yield to the tempter return to ask public forgiveness and plead hunger as excuse for their apparent apostasy. However, the number of these must be exceedingly small—if at all existing—as in the years gone by. The *Orange Sentinel* can not quote even one name of a starving Irish peasant who was so "deluded."

The whole mountain was in labour, and it brought forth the "ridiculous muse" of Tom Campbell, who was formerly secretary or book-keeper of the late Cardinal Manning. Cardinal Manning had a large and extensive correspondence, and was compelled to pay the wages of an amanuensis or clerk; and Mr. Tom Campbell got good wages for his work, and perhaps a little more than he was entitled to. After the Cardinal's sad death new arrangements were made in the household of the new Archbishop; and most Rev. Dr. Vaughan, his successor, had his own faithful servants and clerks to do his work. Mr. Tom Campbell's occupation, like Othello's, was gone. "To dig he was not able; to beg he was ashamed." The best thing he could do was to pretend conversion and turn preacher in order to make a living. He now walks in the footsteps of other apostates, and lectures on the "errors of Rome." Lately he was so violent in his harangues that he was set upon by a gang of toughs, by whom he was brutally assaulted, having two of his ribs broken. The *Sentinel* declares that this noted martyr paid no attention to his injuries—or that his ribs were miraculously healed up—for it says, "that immediately after the assault he was out on the Protestant campaign." The conclusion of it all is that "Rome is dying out in Britain."

A movement by the temperance women in Norway has recently been successful, when the authorities complied with their request by making it illegal for women or girls to serve in public bars. So now an inn-keeper in that country cannot employ any other female than his own wife.

St. Michael's Hospital.

The Sisters of St. Joseph in charge of this institution return sincere thanks for the following donations: Mrs. Gallagher, basket of lemons; Mr. G. W. Lewis, \$10; Mr. Wm. Ryan, 4 turkeys and 4 geese; Mrs. Fitzgerald, \$2; Mrs. and the Misses Smith, box of lemons, box of oranges, 3 turkeys, holly and cranberries; Mr. Alex. Macdonell \$5; Christie Brown & Co., barrel of biscuits; Mrs. L. Cosgrave, 2 turkeys and toys for children; Mrs. Carr, flowers; Mr. J. Cahill, a turkey; St. Joseph's Convent, bag of potatoes; Rev. J. Walsh, a turkey; Miss Moran, a turkey and a goose; A Friend, \$1; Mr. J. Walsh, \$20; A Friend, \$1.

St. Basil's Young Men's Sodality.

The Young Men's Sodality in connection with St. Basil's parish had another reception on Sunday evening last, 14th instant, when the Chaplain, Rev. L. Brennan, enrolled some fifteen new members. The Sodality purposes holding an open musical meeting in their Hall on Wednesday evening, 21st instant, to which, we understand, all the young men of the parish are to be invited.