

FIVE-MINUTE SERMON.

Sunday Within the Octave of Corpus Christi.

THE HOLY EUCHARIST.

"Jesus said to them: I am the Bread of Life, he that believeth in Me shall never thirst." (St. John vi, 35)

My dear brethren: There are many profound thinkers interested in surveying the domain of consciousness, and in making explorations to discover the process by which ideas are formed and retained in the human mind. Within the brain, where the powers of thought reside, there is a sort of dark continent that has not yet been illuminated by the sunlight, or even by the electric light of modern science. It is more than probable that the masters of scholastic philosophy in the thirteenth century knew as much concerning the laws that govern the process of mental growth as the most pretentious modern scholars. In a mysterious way the sight, the hearing, and the other corporeal senses co-operate with the faculties of the mind to produce ideas. Without being able to analyze the process closely, we are nevertheless certain of the results produced. The material world enters into communication with our immaterial spirit, and does so through the agency of the senses. The most difficult problem of mental philosophy is to explain how these sensible impressions are transmitted into thought, and to show how we obtain assurance that the inner world of thought is a correct photograph, and exact representation, of the world around us.

During the time of our Lord's public life He performed many astounding miracles which proved His dominion over the forces of nature, which proved His power in the spirit world beyond the grave. He gave sight to the blind, health to the sick, life to the dead. He multiplied a few loaves of bread and some fishes so that the hunger of five thousand people was appeased. All these were miracles that fell under the senses. They are evidences of His power which came to our understanding through the ordinary channels of human thought and knowledge.

But in the great mystery we celebrate during this octave, my dear brethren, faith and not the senses tell us of the greatest of all His miracles: His presence in the Holy Eucharist. Our eyes see nothing that would of itself convince us of His presence. Our senses cannot perceive that our Lord is truly present under the appearances of bread and wine. It is only by the aid of faith that we can penetrate the veil that hides Him from our view. We believe solely on the testimony of our Lord; we call to mind the words He spoke at the Last Supper, and remember that He has declared those blessed words to have been fulfilled. So when we receive Holy Communion, when we assist at Benediction, when we make a visit to the Blessed Sacrament, we make an act of faith in the Real Presence.

The mysterious life that our Lord has chosen in the Blessed Sacrament is the greatest of all miracles, and when considered attentively fills the mind with wonder and amazement. By a constant and perpetually recurring miracle He abides with His creatures. He still dwells among us, and finds delight in distributing gifts and blessings to the children of men. It was not sufficient for the accomplishment of His plan that He should assume our human nature, that He endeared Himself to the poorest and most destitute of the people among whom He lived. He laid plans and appointed ambassadors to secure the peaceful conquest of all nations; He entered into an agreement beforehand with all who should receive His doctrine: He promised to reward every one who would live righteously, in conformity with the law that He established.

He is still living with us. He is really present on our altars as He is in the home of His eternal Father. He is with us because of His personal love for each one of us. His presence among us is a great and unceasing wonder, but it is a wonder that can only be explained by His love. Wherever the Holy Sacrifice of the Mass is celebrated, there is He present not only in His Divinity, but in His ever adorable humanity as well. Thrones and temples have been built for Him in all nations, and from His presence the sorrowful find comfort, the weak find strength, the cowardly find courage, and all find the pledge of eternal life.

MODERNISM.

Rev. J. R. Coffey, LL. D., in the Canadian Magazine.

In introducing our article we have not the least intention of being controversial in our treatment of the subject or in leading up to controversy as a term. Our purpose is to lay before the readers of the Canadian Magazine a brief explanation as to what Modernism is and why it was condemned by the Supreme Pontiff of the Catholic Church. If we are to judge by the amount and variety of the comment which the article has called forth there has been no lack of interest outside, as well as within, the Church; so that the subject may reasonably have some claim upon all intelligent and fair-minded thinkers. There is no doubt about the importance of the document. It was no ordinary Papal mandate. It was a call to attention. It roused the whole line, and had thrown confusion into questions which had long been thought settled. Revelation was subverted, the supernatural explained away, the divinity of Christ denied and doctrine distorted from the tradition both of time and authority. This is Modernism: a name which its advocates assumed to themselves. Nor was it taken without significance or purpose. Modernism is a name for the origin and meaning of religious truths in the law of change which they thought they saw around them. All is changed, nothing fixed. Evolution is the reason of life. Social

history, no less than physical conditions, presents the same panorama. A point which yesterday was invisible is its goal to-day, and will be its starting-point to-morrow. What, therefore, in the face of these facts and of this law, should be the attitude of the Church? The answer of the Modernists is that as the civil world marches along the highway of change and progress, so also should the religious. It cannot stand still. Modernism change with time. Neither philosophical ideas nor scientific postulates are what they were a thousand years ago. Thus did they propose it should be with the Church. No matter how exact and admirable may have been the expressions of faith and morals when originally formulated, they are unfitted for the exigencies of modern thought and language. They should be remodelled. It is not that the times are out of joint with the Church: it is rather that the Church is out of joint with the times. She should re-examine her treasures and deposit of truth; re-cast her gold, that it may be current; adjust it to the spirit of the age. A new plan must be devised, not perfect in itself, but tending to perfection; never absolutely final, but always prepared for that accretion which betokens the activity of life and the progress of civilization. The Church must live. And it is because Modernists propose to wrest her from danger of death that they call upon the magistracy of the Church to abandon the reactionary conservatism so contrary to the warnings of history, of experience and of common sense. To maintain in modern society an organism which was constituted twenty centuries ago is an inexcusable anachronism, absurd in itself and injurious to the sacred cause it was intended to serve. From this it will be seen that evolution is the plan which the Modernists propose in religion; though they do not limit themselves to this materialistic patron of modern investigation.

Other philosophical theories, chiefly Kantian, were drafted into service for the purpose of adapting Catholic doctrine to the sceptical and agnostic tendencies of the age. Two important and well-known distinctions made by the sage of Konigsberg were employed with this aim in view. The first is that radical difference which Kant makes between the thing in itself and the thing as known to us; or, using technical terms, between the *Noumena* and the *Phenomena*. The *Noumena*, or things in themselves, Kantian philosophy declares to be unknown and unknowable. All our knowledge is restricted to *Phenomena* in the subjective sense. Each one of us is everlastingly imprisoned within the narrow confines of his own individual impressions. God Himself, the world, all objects, uncreated and created, are separated from our knowledge by an impassable gulf. Upon the principles of this philosophy Agnosticism denies to the human mind any knowledge whatever of God. He is essentially and forever the Absolute, the Infinite, the Incomprehensible. All questions concerning God, His attributes and perfections, His relations with His creatures, lie far beyond the scope of intellectual investigation, which necessarily is within the confines of experience. Religion, therefore, is not an object of thought or human study. Theology, so far from having any prescriptive right as a branch of learning on account of its sublime subject matter, as well as its uninterrupted influence in the sciences and literature of nations, must be relegated to the shrines of prayer and the houses of religious observance.

The second distinction to which allusion is made is that between theoretical and practical reason. By the former no reality can objectively be attained. It is the home of knowledge, but more inaccessible than the eagle's nest. There science dwells alone, unapproached and unapproachable. Not so with practical reason, which finds itself in a world of action, closely related with beings like itself, towards whom it has obligations. Their commands are hypothetical, for they themselves are conditional. Every line we come to an imperative which, depending upon nothing but its Author's free sovereign will, is categorical and absolute. This Author is God, the supreme Legislator; so that by the practical reason we realize what we could never realize by the theoretical reason viz., the existence of God. And as science corresponds to the theoretical reason so the field of action and faith is limited to the practical reason. Faith and science are dualistic—radically opposed to, and independent of, each other. They are supposed to run on parallel lines, though instead of never meeting, as it is the case in mathematics, they are frequently meeting. Science is judge and jury. No fact upon which the temple of science stands without fear or unless it stand the storm of scientific analysis. Prophecies and miracles—all must be tried in this laboratory. If science cannot admit the fact then its value perishes, it crumbles to dust. History as forming human experience is a chapter of science. Historical facts, however hallowed they may be by antiquity and sentiment, must at all costs be discarded without fear or favor if they cannot receive the seal of science. Faith, not being scientific, transform and deforms history. Thus the Christ of history is not the Christ of Catholic faith. Faith may be a safe guide for conduct; but it is an ignorant and unsafe guide in matters of theory and truth, it is pragmatic. What men find admirable in the Catholic Church is the whole ethical system not the dogmatic truths. Christianity is a source and rule of life, a discipline of moral and religious action. The Catholic is restricted, not by theories of ideas, but by rules of conduct. This is the pragmatic attitude of Modernism towards the world of thought and reality—its test and value of principles being utilitarian. Knowledge is subservient to action, dogma to moral. Modernism no more wishes to subvert its practical reason or its conduct to authority than its faith to the magistracy.

l decision of the Church. This is evident since the issuing of the Encyclical. As the whole of Christendom is paramount in theory and truth is relative, so is conduct to be judged by our apprehension of law. Reason is autonomous so that laws are only to be imposed in proportion as they are acceptable. It is the contest between rationalism and supernatural authority. Free thought, the inheritance of the times, would be stripped of its value if superiors could check subjects without their consent. But in order to have freedom, dogma has to be attenuated or entirely suppressed. More solutions than one were offered—bending Church and faith to the exigency of the modern spirit. A dogma is partly speculative and partly practical. As speculative it is imposed upon our abstract ideas; as practical it prescribes a line of conduct, a worshipful attitude. From the former side we have something philosophical, depending altogether upon our system of ideas and to which no obligation of absolute adhesion can be required by the teaching power of the Church. From the latter or practical side there is imposed upon our actions as law and direction of life the absolute obligation of conduct. There is an example in the Catholic doctrine of the Real Presence of Christ in the Blessed Eucharist. Towards the teaching or speculative idea the mind may be indifferent. In the operative requirement which Christ's Presence imposes upon the faithful there is the strict obligation as if He were really present. The magistracy of the Church imposes the line of conduct to be adopted. This set of duties we accept, not by reason of the authority which imposes them, but by reason of our faith.

We can now form a more or less definite idea of Modernism. Theoretically it is an accumulation of errors tending to extinguish Catholicism under the pretence of modernizing it. Practically it is an attempt to lighten as far as possible the whole mass of the Catholic religion with the modern spirit. Evolution, excessive relativity of knowledge, and pragmatism are the philosophical methods pursued and the system adopted. It is principally Kantian, than whom none other could be better chosen to attract attention or to wound more deeply the supernatural and realistic character of Catholic doctrine. From Kant all modern philosophy dates, and in him it finds its principles of evolution, scepticism and rationalism. In fact, we may say that Modernism is "the theoretical and practical subordination of Catholicism to the modern spirit of Kantian philosophy." Evolution attacks the stability of the dogmatic teaching of the Church, and posits as the stimulus of progress not the supernatural ideal calling from above, but the stimulus from below. Excessive relativity of knowledge gives rise to agnosticism, and denies the reality of truth upon which the Catholic Church has always insisted. It must not be supposed that all Modernists are equally bold in their attacks upon the Church. Some are not theologians at all. Carried away by the prospect of a Church scientifically reformed and adapted to the ideas and morals of the age, they portray its beauty in romance and strive to bring about its realization by teaching their theories to the young and the unskilled.

It is not merely that their philosophy is leavened with principles impossible to be reconciled with Catholic truth, their religious explanations are also absolutely untenable by any member of the Church. We select only two which in common with others would sweep away the very foundations upon which Catholic religion rests. What think ye of Christ? The Modernist in answer to this question commences by observing that history is science; and that if any statement has found its way into history which cannot be accounted for upon scientific grounds, such a statement must be regarded as unreliable, as legendary and not historical. It assumes a priori that the divine has never come down into human history—that the supernatural facts which are related in the Gospel, such as the Incarnation, the miracles, and especially the Resurrection—are not and could not be a matter of history at all. With a magisterial wave of the hand they raise three-fifths of the Gospel facts out of existence. The divine fact of the Christ of scientific history is infinitely beneath the Christ of Catholic faith. He came into life and passed through it like other men—died a violent death, and was buried. That is all. His body crumbled in the grave, and His dust mingled with that of all others. Resurrection was none, nor Ascension; these are the halo which faith has placed around the Founder of Christianity, not the realities of true history. Nor, according to Modernism, can omniscience be attributed to Christ. His knowledge was limited by the circumstances of time and all the other surroundings of a village lad and artisan's son. He had a strong religious sentiment, so that He stood far above the level of the average man, but He was nothing more than a Galilean peasant. He was not Divine, nor was there in all history any intervention of the divine. The Divine Reality, as the Unconditioned and Absolute, cannot enter the sphere of human knowledge and activity which is limited to phenomena and which conditions everything upon which its activity is exerted. In the face of this abasement of Christ to the low plane of humanity the Catholic Church condemns those of her children who thus subvert Christianity. We do not see how the Supreme Head of the Church could act otherwise. The raising of Christ into the Divine into the world. The Church stands forever faithful to complete ruin on the truth or falsehood of the Incarnation—whose significance is that God was born into the world by the power and act of the Holy Ghost; that He taught as became the Divine with authority and the containing of miracles; that He laid down His life because He would that by His bruises we might be healed—and then that upon the third day He rose again. All this has been before

the world for nineteen hundred years—and upon it the Church has ever held its seal fixed. To explain away the Incarnation, to eliminate the Divine and Supernatural from the Gospel, is to take a position contradicting all the liturgy, the decrees and the entire teaching of the Catholic Church.

The lowering of Christ to created level, so that He is held to be a mere man, involved another collision with the magistracy of the Church. Modernism framed an evolutionary concept of Christ—that He did not possess from the beginning the consciousness of His Sonship; He had no conception of His atonement or of His Church which was to be the work of His Disciples. He lived and died without any suspicion that He was the consubstantial Son of God or the Redeemer of the world. Did He fall into all this treasure of glory and power by mere accident? Is it that an ignorant, blundering Christ went to death without a thought of the value of His Blood? This is not the Christ Whom we have all been taught to love and worship. And if a mere handful of critics, imbued with transcendental rationalism, undertake to pawn this caricature upon believing souls it need astonish none that Pius X., has resented the insult offered to the Christ cherished and loved for twenty centuries. The condemnation launched against Modernism thus throws the shield of Catholic protection more closely around the supernatural, the traditional and the objective reality of religious truth and faith. No fair-minded man can blame the Church for recalling her own children when caught by erroneous ideas they stray from the narrow path of faith and duty. The Modern world is so accustomed to be un-checked in thought, so wont to regard principles of knowledge as mere matters of expediency, that any interference is felt to be arbitrary. When, therefore, the Supreme Pontiff condemned these teachers of evolution and agnosticism for their destructive criticism of revelation, he attracted the attention of the world and drew upon himself the disrespect of some whom his censure affected. He was clearly within his rights. It was the fulfilment of the duty he has as Supreme Head of the Church of guarding and teaching all Catholic faith and truth. His action was no cowardice. It was the courageous vindication of the Bible and the Divinity of Christ—which will be more appreciated when feeling dies away and when philosophy is estimated less highly than at present.

ONE YEAR IN THE CATHOLIC CHURCH.

Henry C. Granger, formerly pastor of a leading Protestant church in Evansville, Ind., contributes the following to the New World.


In view of the sacrifices made in order to enter the Catholic Church it is perhaps natural at the close of one year in the same to ask oneself this question: "What has been gained by reason of the change?" Particularly is this so when the previous thirty years of ministerial life in totally different surroundings is taken into consideration.

There has been a positive gain. In what direction does this lie? Certainly no money value can be placed upon much that has been acquired. The laws are not for sale in the market place. Spiritual riches are not quoted on the stock exchange in these days, if ever they were. Says the inspired seer: "I know thy tribulation, and thy poverty, but thou art rich." If not in the material—as the result of the change—assuredly then in things spiritual. Here we must look for the gains. What are some of these? One is that inner peace of soul which must be experienced so be fully realized, the quiet harbor, after the storm, the anchorage sure and steadfast. It has not been quiet in the soul because there was nothing to disturb, or annoy, or try; but owing to the fact that there was a power superior to all these; consequently they were kept in their proper place. We need not enumerate the crosses, since there has been grace sufficient to carry these.

Another gain has been a growing appreciation of what our Lord intended His Church to be—the visible abode—on earth—of His Real Presence. In the sacrament of the altar, the Holy Eucharist, He is with His children—actually—though mysteriously. This sublime fact of all facts comes home with a peculiar and a constantly growing force to one who has been but a short time comparatively in the Church of Christ. It is this Real Presence—the center about which everything else revolves. With this goes of necessity the worship, the spiritual communion, the vocal services of the Mass, all that serves to impress one with the fact. This is Holy Ground! Bow down! Cover thy face! God is here! To have gained any slight realization of such a truth is truly a "gain" to be cherished, cultivated and prized far, far beyond any sacrifice that may have been made to attain unto it.

Another gain has been in the line of coming to see the various devotions of the Church in their right proportions. Those "outside" make so much and wrongly of the honors paid to saints, martyrs, angels, the Blessed Virgin Mary. Why is this? Simply and largely owing to the fact that not standing "within," and with Christ in the center of everything, they fail to grasp the proportions that all these others sustain to Him. Difficulties hitherto insurmountable in these particulars have vanished; changed into the riches of divine grace coming to the soul by means of these holy presences round about us, and especially that of the Blessed Virgin, the Mother of God. Helps all to lead us whither? To our Lord Himself in a way and with a definite reality not to be found save in the Catholic Church. The one other gain of which mention is to be made now is the spiritual strength that springs from being under the shadow of a certain authority. The tones are clear, the position is assured; there

The North American



Life Assurance Company

Issues policies on all approved plans of life insurance.

The financial position of the Company is unexcelled, ensuring satisfactory and prompt settlements.

Consult one of our representatives regarding a policy suited to your special requirements, or write to the

HOME OFFICE - TORONTO

Standard Catholic Literature

Father Sheehan's Works

Geoffrey Austin	\$ 1.25
Triumph of Failure	1.50
My New Curate	1.50
Luke Delmege	1.50
Glenanar	1.50

Father John Talbot Smith's Works

Brother Azarias	\$ 1.25
A Woman of Culture	1.25
Saranac	1.25
His Honor the Mayor	1.25
The Art of Disappearing	1.25

Catholic Record, London, Canada

need not be any misunderstanding as to what the Catholic Church believes and teaches and enforces. The successor of St. Peter and Vicar of Christ on earth is not afraid to speak out in the defense of the faith; nor is there any hesitancy in demanding for that faith a timely, loyal obedience. This applies alike to all classes and conditions of believers. From what a multitude of "opinions," "isms," "vagaries," and one knows not what, such an authority delivers us! Gains of the character indicated are vital parts in true spiritual riches; consequently sources of renewed and daily increasing strength to live as we find it necessary day by day.

What if a Gounlay piano does cost a few dollars more? You get your money's worth. You obtain the extra value in its added durability and your assurance of minimum expense for tuning as well as additional pleasure in its use from the very start because of its supreme tone-charm.

Work for the Laity.

Not all the good men enter holy orders, nor do all the good women go into convents. Our blessed Lord would not have it so. The laity may be in the ranks, but they are battling for God none the less usefully and bravely. It is a shame to sit still, fold one's arms and believe we are all right, provided we keep away from mortal sin. There are many opportunities of doing good, and our societies provide an opportunity which no one ought to neglect. We can all be helpers each in our own humble way. Our work will not be seen by the world, nor will the incoherences which we suffer in working for the salvation of souls be appreciated. In laboring for the interest and spreading of the Kingdom of God, a faithful promoter will not look for an earthly reward. It will come to us, however, in that day when our good works will make us worthy of the merciful and just judgment of the dear Sacred Heart who is mindful of our every act.

A Luxury That Everyone May Enjoy

Cowan's Maple Buds

Absolutely Pure and Healthful

THE COWAN CO., LIMITED, TORONTO



London Mutual Fire

INSURANCE CO. OF CANADA. ESTABLISHED 1859.

Assets	\$847,449.98
Liabilities including re-insurance	208,638.16
Reserve \$514,000.00	
Surplus	\$15,818.00
Security for Policy holders	\$52,000.00

Incorporated and licensed by the Dominion Government. Operates from the Atlantic to the Pacific. Conservative, reliable and progressive.

HEAD OFFICE, 82 and 84 King Street, TORONTO.
HON. JOHN DRYDEN, President. D. WEISMILLER, Sec. & Manager.

Rosa Mulholland's New Book.

The Return of Mary O'Murrough.

Price, \$1.25.

In Treaty with Honor.

By Mary Catherine Crowley.

Price, \$1.25.

The Catholic Record, London, Ont.

A New Book by Father Lambert

Christian Science Before the Bar of Reason.

Cloth, \$1.00. Paper, 50 cents.

The Catholic Record

London, Canada.

Reduction in Price.

For one month we will sell post-paid:

1 Catholic Home Annual and

1 Little Folks' Annual for

25 cents.

Regular price, 35c.

The Catholic Record

LONDON, CANADA

MENEELY & CO., WATERLOO, (West Tor.)

The Old Reliable Meneely Foundry, CHURCH, SCHOOL, BELL, and OTHER

Bells

Church Bells

Memorial Bells a Specialty. Meneely Bell Foundry Co., Baltimore, Md., U.S.A.