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London, Saturday, April 29, 1899

THE ARCHBISHOP OF TORONTO

His Grace the Most Reverend Archbishop O'Connor visited the parishes of Sandwich and Chatham last week, to bid adieu to those portions of the diocese of London, and to the priests of the diocese, whom he had invited to make their farewell visits to him in these localities, as he did not wish for any public demonstration on the occasion of his departure for the Metropolitan See of Toronto. Next Thursday has been appointed as the day of his final visit to Stratford, where he will meet the priests of the other parishes. His Grace will leave London for Toronto on May 2nd, and his installation will take place on May 3rd in the cathedral. Many Archbishops and Bishops have signified their intention to assist, and the priests of the dioceses of Toronto and London have also been invited to be present. The ceremony will be most imposing. There will not be a popular demonstration, however, as the new Archbishop has expressed his desire that this should not take place on the occasion. Last Sunday his Grace vis ited St. Mary's church, Hill street, London, and preached a farewell sermon at the High Mass. In closing, he

LOURDES.

said: "I would have you remember,

my dear people, that wherever I may

go, I shall be in some measure respon-

sible for the salvation of every one of

you, and God will hold me account-

It was estimated that 50 000 pilgrims reached Lourdes on Tuesday, April 17, from various parts of France. From year to year the number of pilgrims increases to a wonderful extent, so famous has the sacred shrine grown owing to the large number of miracu lous cures which have taken place there, and continue to take place almost every day.

DIVORCES.

The English divorce courts are having a busy time just now. The vacation is just over and there have accu ulated 221 petitions for divorce. The laws of divorce there are not so lax as in the United States, nevertheless the inevitable result of allowing divorce at all is that the number of families broken up by divorce will be constantly on the increase. That the number of cases now on hand is unprecedentedly large is what was to be expected. In the United States the divorce statistics show an enormous number of these legal separations between man and wife. Some time ago the Sandusky Reporter estimated the annual total at 50,000. There were in the Ohio courts alone 2.961 divorce cases pending at the close of the last fiscal year, and during the year 4,490 cases were brought up, and 8,279 divorces were

OUR HOLY FATHER.

The Rome correspondent of the London Daily News describes as follows, an affecting scene as having taken place in St. Peter's church, Rome, on Sunday, 17th inst., on the occasion of the Thanksgiving Mass. which was postponed on account of the Pope's illness from the anniversary of the coronation of the Holy Father:

"The great Basilica was thronged with diplomats representatives of Eastern patriarchs and foreign notables. When the Holy Father came into view, he was seen to be suffering from great weakness, with his left hand he waved sad greetings while the right did its feeble best to mark the abt of blessing. During the Mass he sat with folded hands. Twice he rose, and he waved sad greeting the benediction. His voice was sarcely audible; but, in the absolute silence his first words were caught by the assembled multimade. He tried to raise himself, but fell rds were caught by the assembled He tried to raise himself, but fell ek and pronounced the remainder in a re-mbent position. A loud cry, like the burstcongregation of a storm, broke from the congregation and the Pope stretching his hand in benedic was carried out.

The sickly condition of the Pope has been so often exaggerated that we can-

said of his weak condition may be cor- ity, excelling that of the lily, makes rect. We can only pray with the whole Catholic world that the Holy Father may be strengthened with aid from heaven in his declining years, the words of Solomon, applicable in the and that he may in fine depart from first place to the sanctity of the Church this life peacefully and happily.

A later despatch direct from Rome, and which, therefore, did not pass through the mill of the London dailies, states that the Holy Father gave his plessing in a firm voice, and that he appeared to be in good health. This confirms our suspicion that the first lespatch was highly colored by the correspondent for sensational purposes.

THE END OF THE CENTURY.

Cardinal Vaughan has announced in an address to the Catholic Truth So ciety of London, that the Holy Father has approved of a project to celebrate the last year of the nineteenth century and the first of the twentieth by solemn, international, and world-wide acts of homage to our Divine Saviour. There will be common prayers, pilgrimages to Rome and Jerusalem, religious solemnities and special meetings to transmit to future ages a solemn profession of Catholic faith, and it is proposed to erect crosses on the lofty eminences of the world. On the first day of the new century the faithful are expected to unite in spirit with the Pope's celebration of the Holy Sacrifice of the Mass, on which occasion he will use a golden chalice presented to him by the Catholics of the world. We may anticipate that the spontaneousness of the response will be a glorious manifestation of the universality and unity of Catholic faith amid all diversities of nations in regard to race, language, color, form of government, and business interests.

THE WAR IN THE PHILLI-PINES.

The Americans are finding out by degrees that the task they have undertaken to rule the Philippine Islands is going to be infinitely more difficult than they anticipated when they made the bargain with Spain that the sovereignty of the islands should be transferred to them. After much severe fighting with the natives, the United States troops had extended their lines many miles beyond Manila, occupying some Filipino villages, but now Gen eral Otis has declared that these villages must be evacuated, as he needs every man of the force under his command to protect what has been won in the northern part of the island of Luzon around Manila.

It is undoubted that the evacuation of the villages will give the islanders renewed confidence that the Americans cannot hold what they have won, and will prolong the contest as a guerilla warfare. Major - General Lawton, who has commanded the advance, is unwilling to evacuteSanta Cruz, which, he says, commands the whole Laguna de Bay district, but he must obey the orders of Gen. Otis, who says that Santa Cruz can be retaken at any time under more favorable conditions. Major General Lawton also says that from the present prospect he judges that one hundred thousand troops will be needed to pacify the Philippines.

THE MONTH OF MARY.

On Monday of next week, May 1, will begin the beautiful month which the Catholic Church appropriately dedi cates to the ever Blessed and Immacu late Mary, the Mother of God. From this the month is commonly called the month of Mary, as it is also called the month of flowers from the fact that it is the time of the year during which most of the trees and plants deck themselves with their beautiful flowers of every hue, according to their kind.

Mary has been well styled the flower of flowers, because, among all creatures, she received from Almighty God the most precious favors and graces, and made the best possible use of the graces received by cultivating to the highest degree the virtues which those gratuitous gifts from' God made it possible for her to acquire. These graces and virtues ornamented her soul, rendering it beautiful to a degree far beyond what it was given to any other creature to attain. Hence the Catholic Church applies to Mary many passages of Holy Writ which refer to the pleasing qualities of the most prized flowers as the sweet-scented rose, and the lilv of the valley, the modest yet beautiful emblem of unstained innocence. Thus the fragrance of the rose imparts a healthful pleasure to all who come near that flower, so Mary's sweet virnot place implicit reliance on the pre- tues induce her Divine Son to grant sent report, nevertheless, at the very the favors she asks from Him for those

her worthy of the highest place which has been assigned to any creature in the glorious kingdom of God. Thus of God, the Spouse of Jesus Christ, are referred also to Mary as His beloved Mother : " As the lily among thorns, so is my love among the daughters.' (Cant. ii, 1.) So also in the Litany of the Blessed Virgin Mary is addressed as the Mystical Rose, and in the Sicilian hymn we address her in the following manner:

"As the lily among thorns, so art thou among the daughters. Beloved, and un-spotted Mother, pray, pray for us."

Mary's prayers were powerful when she lived in the flesh on earth, as was evidenced by her obtaining from her Divine Son that He should work His first miracle at the marriage feast of Cana of Galilee. Her power with her Omnipotent Son is greater than ever now that she enjoys the eternal happiness of the beatific vision, and her interest in her children on earth is increased by the fact that she understands more fully by her more clear vision the greatness of our needs. St. Bernard, therefore, tells us to put our confidence in her power and goodness, as it was never heard from all eternity that she abandoned in their distress those who sought her protection or implored her ald.

The month of Mary is a time when our prayers to her will be more effectual than ordinarily, because the whole Church of God is joined together in asking her for all the graces we require. It is sufficient for us to mention this fact to induce our readers to perform works of piety during this month of grace, and to assist with devotion at the spiritual exercises which take place during the month in their respective parishes in order that they may obtain Mary's powerful intercession with her Son, Jesus.

PROPOSED SUNDAY PAPERS IN ENGLAND

The question of issuing Sunday newspapers is being at present widely discussed throughout England, there being a disposition manifested by several of the largely circulated dailies to issue a Sunday edition.

As might have been expected, the proposal has been strenuously opposed by all who wish the Sunday's rest to be unbroken by servile work. Opposition to the introduction of Sunday papers is made especially by the clergy of all denominations, by Protestants as well as Catholics, for the reason that Sunday papers require that the work which every newspaper proprietor wishes to have performed to make his paper readable must be continued into Sunday morning down to the very hour when the paper is to be issued; and this is contrary to the command of sanctifying the Sunday.

The Puritan extremists go much further than this in giving reasons for their attack on Sunday newspaper issues. They practically maintain that it is essentially wrong, or at least contrary to a permanent law imposed by God on the human race, to do labor of any kind on Sunday, whether mental or physical, with the single exception of such small amount of work as is necessarily involved in the act of directly worshipping God, such as walking to the church, praying, preach-

This will account for an absurd cable despatch which was published in the papers of this continent to the effect that Cardinal Vaughan on being asked his opinion on the matter. " replied innocently "that if such papers should be so conducted as not to entail Sunday labor upon the employees of the printing offices, he could offer no objection to their issuance.

Strictly speaking, there is, of course, no reproach in being accused of innocence; but every one knows that the statement that a person has spoken innocently when there is no question of moral guilt in the matter, is unnecessary and uncalled for, except for the purpose of throwing a ridicule on the person who is thus referred to. Hence the meaning attached to the expression of "innocence" in such a reference is "ignorance" or at least a total unacquaintance with the ways of the world; and it is in this sense that the reporter evidently meant his words to be taken.

It is almost unnecessary for us to say that the reporter who sent such a despatch displayed his own ignorance by attempting this supercilious discourtesy. It is a matter too evident to need proof that there is no comparison between the knowledge, whether of the sciences, or of human nature, which is required of a Cardinal who is at the

press reporter. The despatch is therefore simply a piece of snobbishness.

But by the mails which have since reached us it appears that the Cardinal did not use the language attributed to

him. His actual words were:

I should see no objection whatever to the publication of Sunday papers if they were, as you suggest, the products of Saturday's labor. But they would not be. The competition, let alone the exigencies of journalism, would necessitate their being written and printed down to the very last minute of Sunday morning before the issue. Nothing would stop that. The whole staff of compositions and office men would be worked in such a manner as to send them to bed on Sunday morning at the hour they ought to be going to church. There is a further drawback to the proposal: The distribution of the Sunday papers would require an army of most active workers, and their work would lie along all the hours of Sunday morning. Now, surely, we can do one day in the week without being fed by electricity on electricity. Is there to be absolutely no repose in journalism? If none for the journalist, why should there be any for the journalist, why should him. His actual words were :

Thus it is seen that His Eminence. instead of assuming, as the reporter asserted, that the papers might be con ducted with a minimum of Sunday work, refutes the supposition of the Sunday paper advocates that such would be the case, and bases his opinion on the subject on his conviction that there would be necessarily a large amount of Sunday labor done if the papers were once started.

It is most probable that the Sunday papers will not be allowed to be pub ished, at present, at all events, as the English people arel inclined to the conservation of ancient customs and traditions.

THE SAMOAN EMBROGLIO.

On the 12th inst. an intense sensaion was created in official and Government circles in London, Washington and Berlin, on receipt of a telegram from Apia, Samoa, to the effect that the British and American forces on the island had been routed by the natives in strong force.

Further details of the occurrence showed that the occasion gave an opportunity to make advances towards bringing about the long-talked-of 'Anglo-Saxon alliance' between Great Britain and the United States, and it is not saying too much to state that though the matter may result in bringing about complications with Germany, there is a feeling afloat that it was worth while risking the danger of a quarrel with that country for the ake of doing something which might bring England and the United States into closer friendship than they have ever had for each other.

What matters it that the two great nations which were allied on the occasion have been carrying on an unjust war against a small savage tribe which is just beginning to be civilized under the benign influence of Christian teaching? The practical morality of the civilized nations is not that of the Gospel, to do to others as they would wish others to do to them. The only right they recognize is the right of might impelled by greed, and it is by being carried on against the deeply wronged Samoans is called a just war-

The latest news from this seat of a small war is that 214 British and American sailors with 150 friendly natives fell into an ambush where they were attacked by an overwhelming force of natives who support king Mataafa. Of course, with the modern weapons of the British and Americans, they killed many more of their assailants than they lost, nevertheless the allies were overpowered by numbers and driven back to their ships to seek safety. Thus they lost prestige. The British and American loss in killed was three officers and four sailors, while the Mataafans lost about forty killed.

The Mataafans are called by the British and American press "rebels." And why rebels? Simply because they obey a king whom they have chosen themselves by actual election, whereas the British and Americans wish to impose on them a ruler whom they do not want. Germany, however, has been in favor of King Mataafa, the choice of the Samoans, and on the 16th of March, 1899, the United States war ships Philadelphia and two British war ships were ordered to bombard the Samoan villages, composed of unfortified and unarmed huts, killing without mercy the old men, the women and the children of the Samoans who refused to dismiss the king and provisional government of their own

It was in self-defence that these socalled rebels attacked the allied forces, with the object of maintaining their own independence, an independence which was formally recognized before, not only by Germany but even by Great Britain and the United States.

advanced age of the Pontiff, what is who seek her intercession, and her pur- same time the Archbishop of the chief In 1889 Mataafa was king, and his It is well known that the Catholic which the Holy Father condemns is

city of the world, and that needed in a | rule was maintained by the Americans, | Church teaches everywhere the same but opposed by the Germans. On March 16 of the same year there was a fearful storm by which a German and an American war ship were destroyed. Then Matasfa endeared himself to clings to the same errors which she both these nations by saving the lives | held three, four, or ten centuries ago," of a number of sailors of both ships, by or that her "unchangeableness makes strenuous efforts. Nevertheless, in her blind and deaf to the demands of 1893, through the influence of the Lon- modern progress." It is, therefore, don Missionary Society, the British troops, under Captain Lugard, aided she teaches one set of doctrines in Malietoa Laupepa to defeat Mataafa, and Malietoa Laupepa was made king. The reason for which Malietoa Laupepa was supported by the Missionary Society was that he was a Protestant, olic in Canada and the United States whereas Mataafa was a Catholic.

Matters rested thus until last August,

when Malietoa died of typhoid fever, whereupon the three powers agreed to accept the choice of Samoans for the future king, whether he should be Mataafa or Malietoa Tanu, as representing the late king. Mataafa received three-fourths of the Samoan vote, and was placed upon the throne. Then again the influence of the London Missionary Society was employed in favor of Malietoa, and the American Chief Justice Chambers, who had already agreed to recognize Mataafa if elected, suddenly and unexpectedly awarded the throne to Malietoa Tanu, on the plea that Mataafa was ineligible. The Americans and British attempted to put into execution Chief Justice Chambers' decree, and for this purpose bombarded the native villages on the tenth anniversary of the very day when Mataafa had saved the American and German | Paine or Colonel Ingersoll, while in the

sailors from a dreadful death. It is very convenient now for the American press to abuse Mataafa as a savage rebel, as an excuse for sending out more war-ships to subdue the natives: but he is the same Mataafa who saved his drowning friends and foes alike a decade ago, and who has been described by Robert Louis Stevenson as "an admirable figure in the eyes of Europeans," a man of undoubted courage and patriotic love for his native land, and a man of conscience.

The three powers will probably come to some arrangement which will ignore the rights of the Samoans to selfgovernment, for they care but as little for the rights of the Samoans as for those of the Filipinos. Nevertheless we deem it right to make this statement of the case to show where the rights and the wrongs of the matter really lie.

On the 17th inst. the Rt. Hon. Wm St. John Broderick, the Foreign Secre tary, stated in the British House of Commons that the German on whose plantation the Samoans had made the attack on the allies had been arrested dogmatic a book as the Following of because he had been seen directing the natives to make the attack. He was afterward given over to the custody of the commander of the German war- tary doctrine. After such vagaries, it ship Falke, under promise that he may indeed yet occur that Cardinal be made into his complicity in the auspices of some of the forms of the the affair. In the agitation which at present excites the British and Americans, it would seem that the only distant hope that the Samoans will be justly dealt with in the matter arises out of the fact that the Germans are concerned in it as a fourth party. It has been agreed that theithree great powers must be unanimous injorder to take any action in the case.

AMERICANISM AND EVANGEL. ICALISM.

An article in the Canadian Churchman of the 13th inst. makes it clear to the thoughtful reader that the editorial brain has been confused by the events which have recently been occurring in England in its own Church, making it impossible for any Anglican to know just now whether he is standing on his head or feet, from a doctrinal point of view.

The article in question is entitled Americanism," and has reference to the recent letter of Pope Leo XIII. to Cardinal Gibbons on the same subject. It starts out with the remarkable assertion that

"Students of contemporary ecclesiastical affairs have for some time been aware that Roman Catholicism in the United States is something very different from the religior in many European countries and in some American countries."

In proof of this it states that the book of Cardinal Gibbons, Archbishop of tone that the reader is tempted to; look back at the title page to assure himself would be objectionable to an ordinary Protestant reader."

truths, and Protestants even make this a constant objection to Catholic faith, sometimes putting it in the form that "Rome does not change," and "she rather a ludicrous charge to say that Europe and South America, and another in the United States. In fact, a Catholic book of devotion or on doctrine is as devoutly read by any Cathas in the country where it was originally published, whether it may have first seen the light in Italy, Spain, Portugal, France or Germany. We may instance the Spiritual Exercises of St. Ignatius, The Following of Christ, by St. Thomas of Kempis, and the writings of St. Alphonsus.

But how is it with the Church of England, in which our contemporary professes to believe?

Why! between High and Low and Broad Churchism, besides other varieties of faith, there is as broad a gulf as that which separated the pillars of Hercules from the ancient kingdom of Atlantis.

We all know that in adjacent parishes in England and Canada, nay even in the same parish, and the same AnglicanChurch, it is not an infrequent thing for a doctrine to be preached which might easily be printed as a supplement to the writings of Tom evening there is another teaching which might pass as orthodox in the pulpit of St. Patrick's cathedral of New York, or St. Michael's of Toronto. And it is a paper of this same Church which has the hardihood to accuse Catholics of the crime of teaching differently in different countries. Surely the dweller in the glass house in which the Churchman lives should not throw such stones as might shatter his own home when hurled back.

And how then are we to account for it that the Churchman endorses so heartily Cardinal Gibbons' book? This task is not a difficult one by any means. Protestantism in general, and the Churchman's so called Evangelicalism in particular, is a non descript faith which has neither a fixed dogma nor a fixed code of morals, and it can adapt itself to any creed. Its creed and ethics have been stolen bodily, so far as they exist at all, from the teachings of the Catholic Church, and it can easily adapt itself to a Catholic teaching, especially when the Catholic book containing it is not professedly controversial. In this way even so Catholic and Christ has been published by Church of England and even by some Methodist clergymen, as containing most salu-Gibbon's book may be published under many-headed and many-bodied monster which the Churchman calls "Evangelicalism." But the vagaries of Protestantism, or at least of Evangelicalism, do not make the writings of the eminent Prince of the Catholic Church any the less orthodox.

The Churchman continues:

"It would appear that this adaptation of the faith (by Cardinal Gibbons) to modern the faith (by Cardinal Gibbons) to modern acquirements does not give entire satisfaction to the Vatican, and a pronouncement has for some time been expected from his Holiness on the subject. It has now appeared, etc."

We have scarcely seen a more gross deception than this attempted by the most unscrupulous polemists. It was not at all the work of Cardinal Gibbons which gave occasion to the Pope's letter on Americanism. It was a "socalled Americanism" which the Holy Father condemned, and which would conceal dogmas of the Catholic faith under a form of words which would minimize doctrines to make them acceptable to Protestants. This mode of treating Christian doctrine is very common among the Protestants of this country and elsewhere in their efforts to bring about a sham of "Christian unity;" but it is almost unknown among Catholics, and the whole Catholic body of America thanks the Pope for having condemned its application to Catholic doctrine.

There are, indeed, a few persons who would in this way minimize Cath-Baltimore, is of so "Evangelical" a olic teaching, but they are persons who have never had weight in the Catholic body, and their methods have been that it is really the work of a "Roman justly condemned. But here we must Prelate "and not of "an Evangelical add that the Holy Father did not say Divine," and that "the removal of that such doctrines prevail in America, about a page of the whole volume would but he refers chiefly to [discussions leave nothing, or hardly anything, that which arose in Europe out of a translation of and a commentary on Father Hecker's life, from which the doctrine deduced, and the Holy Father does not | the a call that doctrine Americanism, but and i "go-called Americanism." This is even conceded, further down, by the point Churchman itself.

We may remark, however, that the divin authors of the recently issued Evangelical Protestant Catechism have employed the methods of "so-called Am- in im ericanism," and they claim to represent sixty million Protestants. This here, minimizing of the faith is, therefore, quite a congenial Protestant practice, which cannot be truthfully alleged as being at all common among Catholics. He In proof of this we may quote two cann opinions expressed by organs of differ-

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The Evangelical Messenger, of the Evangelical Association, Dayton, Ohio, pres

"In the failure to recognize the truth lies the vital, not to say fatal defect of this new union movement. "The blood of JesusChrist, God's son, cleanseth us from all sin' ought to be the central plank in this universal plat-The Toronto Presbyterian Review

said of it :

"The present age seems incapable of com-piling creeds or Catechisms, being too much an age of transition and unrest. Vital creeds are the outcome of faith—not the progeny of doubt." These quotations, together with our previous remarks, settle the question whether it is the Catholic Church or the Protestant Churches which have differ-

ent faiths for different atmospheres.

OBJECTIONS TO THE BLESSED EUCHARIST.

Lecture Delivered by the Rev. L. Minehan before the St. Mary's Cath olic Truth Society, Toronto.

A very appreciative audience gathered in the C. T. S. Hall, presided over by Mr. E. J. Hearn, at the last meeting of this Branch. The Rev. whose eloquent effort was listened to with great attention, spoke Mr. Chairman, Ladies and Gentle-

men -The subject on which I am to address you this evening is one so sacred that before entering upon it I feel the words of Isaiah springing to my lips: "Woe is me because I am a man of unclean lips," and fervently wish that the Seraph who purified his lips would render mine less unworthy of my theme. It has been beautifully said that to appreciate Catholic truth properly it must be like those gorgeous stained glass windows of Gothic cathedrals, viewed from within. From the outside these windows appear dull, with the outlines of the figures blurred But when seen from within, with heaven's light bringing out each varied tint, and lighting up each sainted face, then indeed the beauty of the window and its harmony with its surroundings can be grasped. If this is true of any Catholic doctrine it is especially true of the Catholic doctrine the Blessed Eucharist. One must understand the position this doctrine occupies in the Catholic heart; how it is entwined with the most sacred recolections of childhood; how it brightens the death bed-how it is the centre of Catholic worship, and has inspired the masterpieces of Catholic art; how it has woven itself into the names of our most joyful festival's, such as Christmas -in order to enter into

THEIR DEVOTION TO THE BLESSED EUCH-

ARIST and their pain when it is misrepresented or vilified. And these last terms bring me to the particular point am to handle on this occasion, namely, the difficulties or objections raised against the Catholic doctrine of the Blessed Eucharist. I am not, then, sup posed to give the proofs on which this doctrine is based: that would be travelling beyond my limits and invading the field of another lecture. My duty is to briefly state what the Catholic Church teaches on this subject, and to show that the difficulties raised against this teaching are no greater than those surrounding the fundamental truths of Christianity, or even than those presented by many phenomena of the natural order. My remarks presup-pose, therefore, a belief in the great mysteries of the Trinity and the Incarnation, otherwise I would have to

wander over the whole field of theo-First of all, I am not going to deal with the vilifiers of this doctrine. famous French controversial writer, the Abbe Martinez, said of this class: refuse to kill vermin in public. I have too much regard for my readers, Cath olic and non-Catholic, to treat them to

such an exhibition. Thoroughly acquiescing in these remarks I pass the vilifiers by, and will devote my attention exclusively to those who reverently believing in the divinity of Christ see unsurmountable difficulties in the teaching of the Catholic Church concerning His Real Pres ence in the Blessed Eucharist. The nature of these

DIFFICULTIES CAN BE BETTER APPRE-CIATED. and all imaginary difficulties arising from misconception removed by a brief preliminary statement of the precise doctrine of the Cath-olic Church on this subject. That doctrine is: When Christ at His Last Supper took bread, and after a few ments of prayer to His Father, broke, and gave to His disciples saying, "This is My Body." He did what He said, namely, gave them really and truly His Body. Therefore, that which was before bread, by virtue of these words of the Eternal Son of God, ceased to be

bread in reality, though retaining al