

sence of creation; there is a mighty chasm of thought between religion—faith—and a reverence for “physical and moral beauty.” It is that gulf that Tyndall never leaped and that his admirer and defender does not seem to recognize. Mr. Hibben says: “We would of course be better satisfied if Professor Tyndall did not insist that religion has only an emotional side, *we believing* that all enduring sentiment must have an intellectual basis.” So Tyndall can see nothing better than an emotional phase in religion; nothing higher, nothing diviner, mere emotion and matter; poor, old materialist! And Mr. Hibben believes that “enduring sentiment must have an intellectual basis,” nothing celestial, nothing divine, no inspiration, no God; simply the emotional, like Tyndall, an intellectual basis and material superstructure; poor! young materialist!

#### CATHOLIC TRUTH SOCIETY.

The good that is being done by the Catholic Truth Society is incalculable. The Montreal branch has performed wonders in the short space of two years and the Ottawa branch has been making giant strides ever since its foundation. In England and elsewhere similar organizations have been established, and great will be the blessings that they will scatter on all sides. Amongst other methods of propagating the Truth is that of circulating pamphlets. We are just in receipt of a most important and very able paper on the subject of “Anglican Claims in the Light of History,” by Mr. Joseph Pope, of the Ottawa Catholic Truth Society. The paper was read before the association in December last, and is a reply to a lecture entitled “Roman Methods of Controversy,” delivered by Rev. W. J. Muckleston, M.A., in May, 1893. It is the fifth pamphlet of the series, and, needless to say, a rich addition to our current Catholic literature.

Perhaps many of our readers are unacquainted with Mr. Pope, and it might prove of great interest to the friends of Catholic Truth to know who this able exponent of solid principles is. During the eight or nine years prior to the death of Sir John A. Macdonald, Mr. Pope was his private secretary, and he is now, in obedience to the request of the dead statesman, actively engaged in writing a biography of his former chief. Mr. Pope is the eldest son of the late Judge Pope, of Prince Edward Island, a man who made his mark not only as a lawyer, but also as a journalist. His family are all strong Protestants, and on his mother's side he comes of Huguenot stock, she being a DeBrisay. His sister—the only other Catholic in the family—is Mrs. F. X. Berlinguet, of Three Rivers, better known as Miss A. M. Pope. She wrote extensively for Catholic publications in the days of her girlhood. Mr. Pope's father has two cousins in England, both converts, and both once associated with Cardinal Newman at the Brompton Oratory. Mr. Pope spent the whole of last winter and summer in Paris, attached to the British case before the Behring Sea arbitration. He is yet a young man, full of energy and talent, and one from whom very much may be expected. He not only possesses the ability and the advantages, but he also has the spirit and the desire to utilize them for the good of his fellow-men and for the glory of God's Church.

We understand that the non-Catholics in Ottawa are importing a lecturer from New York to reply to Mr. Pope's pamphlet. This speaks well for the Truth Society and the importance attached to the utterances of its members. In his preface to the pamphlet Mr. Pope states that it is more from an historical than a

theological standpoint that he takes up the question. He says: “I undertake to prove out of the writings of eminent English historians, and distinguished Anglican divines—all of them Protestants—some of them among what I suppose the reverend gentleman calls his ‘authorities,’ 1st. That the Church of England, as it existed from the beginning down to the days of Henry VIII., acknowledged the supremacy of the Holy See; 2nd. That the Anglican Church, as it exists to-day, sprang from compromise between two sets of Reformers who vied with one another in uprooting and endeavoring to destroy the ancient faith, and who, so far from claiming continuity with the past, openly proclaimed their disbelief in the necessity for any Episcopal ordination whatever. To this end I cordially join with our reverend critic in his invitation to the ‘uninstructed laity’ to ‘read history.’”

We can safely say that in the thirty-five pages of the small pamphlet Mr. Pope most fully and satisfactorily performs the task that he set before himself. As the whole pamphlet is a synopsis of a gigantic subject, to give a synopsis of the pamphlet would be almost impossible—it would require nearly as much space as the original paper occupies. We would like to see this work in the hands of every thoughtful Catholic; it is one of the wholesome fruits of that admirable society, and is a credit to the organization and to the author.

#### THE MASS.

We have now come to the sixth and last part of the Mass. This part is the thanksgiving. It comprises the anthem called Communion, the post communion, the *Ite Missa est*, the benediction and the Gospel of St. John. The Communion is a prayer which the priest recites and which at high mass the choir sings, immediately after the communion. As singing is used at the festivals of the great ones of earth, the church wishes that it also should be used at the feast where man is seated at the table of God himself. The post communion is a prayer recited in thanksgiving after communion, and therefore is called the *post communion*.

*Ite Missa est* means “Go, the congregation is dismissed.” In high masses the deacon sings it in the name of the priest. When other prayers follow the mass, the people are invited to continue the praises of God, and then instead of the *Ite Missa est*, the *Benedicamus Domino*, “Let us bless the Lord,” is said. For this reason the *Benedicamus* is said during *Advent* and *Lent*.

The priest gives the blessing to obtain for the people that they may preserve the fruits of the holy sacrifice, to testify his affection for them and the desire he has for their salvation. Then comes the last Gospel, or the Gospel of St. John. The priest recites this on account of the profound respect which has ever been entertained for the holy words it contains. The pagans themselves admired them so much that they wished to have them engraved in letters of gold in their places of assembly, that every person might read them. At the end of the last Gospel, the faithful say *Deo gratias*, “thanks to God,” thanks to the most Holy Trinity, for all their benefits, of which the sacrifice of the altar is an abridgment. We should retire with great recollection, and live during the day as if we had witnessed the death of the Saviour on Mount Calvary.

The above is from the Catechism of Perseverance. In this article we desire to speak of that last portion of the Mass, the Gospel of St. John. Although at the end of the Mass, still the portion of this

Gospel used is its introduction. What a majestic exordium! St. John is about to write the history of Christ, from its very commencement unto the end. And yet at what point is he to commence. Christ, as God, being eternal; Christ, as man, having a beginning. “In the beginning was the Word.” But in the beginning of what? Away beyond the ken of created intelligences, in the dizzy, wondrous cycles of the great Eternal span—“the Word was with God.” Christ was with the Father from the very principal, the very starting point of all existence. There was no beginning to God; but our finite minds cannot conceive the infinite or eternal, consequently we must express ourselves so as to be understood. “And God was the Word.” Not only was Christ with God but He was God: “And this was in the beginning with God.”

How powerfully, yet how tersely does St. John unfold to us that wonderful mystery—the Eternal existence of Christ and the mystical union of the Trinity! Seldom do we reflect upon the depth of meaning contained in those few lines. There is subject-matter for thousands of pages of dogmatic writing. Yet, in two short sentences the inspired writer explains the real nature of Christ. How vain all the flowers of rhetoric and all the syllogisms of the schools; they add nothing to this powerful exposition of two immutable truths. They may develop the ideas but they cannot improve them.

“Everything was made by Him: and without Him there was nothing made that has been made.” He was was the Creator. As God He created all: as the Son He is about to save mankind. Of all the perfections and wonders that we behold in the universe, not one atom was made without Him. From the last planet in the realms of space, to the smallest grain of sand on the sea shore, each inanimate object came from Him. From the microscopic atoms that live in a drop of water up to the master-piece of creation—man—all living beings come from Him. He not only created the matter, but from Himself came the life that was infused into that matter. “In Him was life: and life was the light of men.” The writer passes with easy and delicate transition from the contemplation of God the Creator to Christ the Redeemer. He goes from the Trinity to one person thereof; from coeval existence of the Three Persons to the commencement of the mission of the Second Person.

“And the light shone in the darkness; and the darkness did not understand it.”

The clouds of paganism obscured the world; the shadows of barbarism hung upon the intelligence of the universe, when the “Star of Salvation twinkled at Bethlehem and the gorgeous Sun of Redemption flashed upon Calvary.” It was this light that St. John spoke of and that he pointed out as coming to shine in the midst of shadows and to be unrecognized by them. Having thus given the subject of his writing and placed before the readers the situation of mankind and the new help that is about to come to humanity, he retraces his steps, so to speak, and begins with the precursor to Christ. He tells of the glorious mission of St. John the Baptist and tells it in a language richly eloquent.

“There was a man sent by God, whose name was John.” He pictures this man as coming to give testimony of that light about to shine in the darkness. This man was not the light: he merely preceded it as the flush of dawn comes before the sun that appears in the east. But the true light was that which illumined all men that came into this world. We are then told of John's

mission and of the ray from the Sun of Divinity that was about to shed upon humanity. “He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own and His own received Him not.”

Behold here the story of Christ's birth and early life condensed into a few lines; Master and Creator of the world, He came into it and it ignored Him. Because He did not come as a hero, in triumph and surrounded by the armies of men, the world could not see in Him a King. He said He was King of the Jews. Had it been His intention to proclaim Himself an earthly king, He would have said, “I am Caesar—I am Emperor of the Universe,” for Caesar was then the mightiest being on earth and an Emperor was greater than a King. But His Kingdom was not of this world.

But a few did receive Him and to them He gave the power that would make of them children of God, “even to them that believed in His name. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

“And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.”

Seldom does St. John repeat a word: but there is power in the repetition of that word *glory*. Even more so is it in Latin. *Et vidimus gloriam ejus, gloriam quas unigeniti a Patre.*

Behold then the glowing introduction to that powerful history of Christ—a history reaching from the very precursor until the consummation. At the close of the Mass, as a rule, this portion of the Gospel of St. John is read and when the priest has finished it, the faithful answer *Deo Gratias*, “Thanks be to God.” They thank God for the benefits conferred upon humanity by the Redemption and the great sacrifice upon Calvary: they thank Him for the perpetuation, in an unbloody manner, of that richest gift of God to man; they thank Him for the works He performed and the story of which St. John has told in his incomparable style.

We have now gone over the Mass. Of course we have not entered into all the details, nor have we given even a faint idea of the grandeur of the sacrifice. In the next issue we will strive to present some new thoughts and fresh subject-matter for contemplation. Although there are thousands of points that we have not touched upon: yet we hope that the reader, who has followed these articles upon the Mass attentively, will be able to glean some slight knowledge upon this subject. It is difficult to explain all the parts of the Mass; still if the reader can once grasp the idea, the general plan (such as we have tried to place in these columns) he can by himself study and comprehend the details which we have omitted. To know what the Mass is: what its parts are: what the ceremonies mean: what the prayers signify: what the actions denote: what the object is and how that object is gained, should be the study of every Catholic.

#### IMPORTANT NOTICE.

Please address all correspondence, business and otherwise, intended for the TRUE WITNESS, to the Editor, Mr. J. K. Foran.

Little Dick: Papa, didn't you tell mamma we must economise? Papa: I did, my son. Little Dick: Well, I was thinkin' that mebbe if you'd get me a pony I wouldn't wear out so many shoes.