that falls not under your senses and consequently there can be no contradiction between the doctrine and the senses. There is no contradiction between the color and the sight, or the non-sight of the blind man.

10. Objector.—" The doctrine of the Real Presence involves the impossibility of being in two places at the same time—in as many places as there are consecrated particles on many altars at the same time. Therefore the doctrine cannot be true."

Your statement is mere assumption. It may or may not be true in the order of extended existences, but it does not follow that bilocation is impossible in the order of non-extended existences. As this order falls not under your senses, you have no ground to deny the possibility of bilocation, and consequently you cannot rest an objection on your assumption.

The use of the word " place" makes it necessary to investigate the meaning of the term. What is " place ?" In its last analysis place is a relation between extended things. It is not a real substantial thing. It is only the condition of thing in the order of extension. It is the " whereness " of an extended things in relation to other extended things and cannot be supplied to non-extended existences, beings of the spiritual, non-extended order. By extension I mean length, breadth and depth—things of three dimensions.

A spiritual, non-extended substance does not occupy " place," although it may be loosely associated with things of extension as the human soul is. The soul is said to be in place because associated or united with an extended body, but considered in itself it is not in place, and in this sense it may be in one of many places at the same time.

Of what size is " place ?" How large can it be without being two places ? It cannot be a mathematical point, for that has no dimension or extension, and is consequently no place. Place may be covered by a pinhead or it may include the whole world, which is a very small place considered as a part of the universe.

Place is like the value of X in an incomplete algebraic operation. It is an unknown quantity. As you cannot define what " place " is, what do you mean by saying that a thing is in two or more places at the same time !

But aside from all these considerations a familiar illustration from experience will show not only the possibility of a being existing in what you would call two or more places at the same time, but it shows the fact that a being does so exist. The human soul is a real substantial being, an individual and indivisible unit having no parts and no extension. When the soul acts, it acts with its whole self, not by a part here and a part there, for it has no parts.

You will admit that your foot is in one place and your head in another place. Now suppose a wound is made in your foot, the pain is felt by your soul, by all of it, since it has no parts. It is therefore there in that place in all its entirety. Suppose, further, that a wound is at the same time made in your forehead the soul feels the pain and is there in all its being. It is at the same time in your foot and in your head—in two places at the same time. This is a fact of which you are conscious and which you must admit, though your senses or imagination give you no hint as to the " how" of it. Your objection, therefore, must be dismissed as having no foundation in reality.

11. Objector—" The Real Presence is repugnant to reason."

The term " reason " is obscure, and like the term place, needs to be defined, that we may know what is meant by it. There is a vast amount of hidden sophistry in the use of words. Reason sometimes means the mind itself. Again, it may mean the motive that induced the mind to form a judgment.

Again, it may mean our rational power of thinking in general. Again, it may mean according to Kant and other metaphysicians the faculty or act of inference, or the mind passing from known premises to a conclusion. It is in this latter sense that metaphysicians use it. The meaning, therefore, of your objection is this: The Real Presence is repugnant to the mind's faculty or act of inference.

The mind in reasoning compares two judgments, true or false, and affirms their agreement or disagreement; hence, judgment, true or false, cannot be repugnant to reason.

Reason as an act of inference, being indifferent to the truth or fallacy of the premises, does not contradict any proposition, and consequently does not contradict the proposition affirming the Real Presence.

12. Objector—"If reason cannot determine what a thing is, what motive have we to believe the Real Presence ?"

Reason can determine what a thing is if it have true premises to work upon. The motive of belief in the Real Presence is divine veracity.

13. Objector—" I do not see or know how one substance can be changed into another without a corresponding change in the accidents or appearance, or how the accidents can remain after their substance is gone.

What you do not see and what you do not know is the same to you as that which is not. You have no right to raise an objection on what you do not see or know. It is an unreasonable act when based on acknowledged ignorance.

Your inability to know " how" a thing takes place is no evidence against the fact that the thing takes place. If you reject anything you do not know the " how" of, you will believe nothing, not even your own existence and consciousness, or even that you think.

14. Objector—" The words of our Lord, 'This is My body' are to be taken in a metaphorical or figurative sense, meaning this bread represents My body."

This is a gratuitous assumption, not justified by the text, or by the circumstances when the words were uttered. At the last supper our Lord gave to His disciples what He promised to give them, as recorded in the sixth chapter of St. John's gospel. He there promised to give them His real flesh and blood. In that chapter He said: " I am the living Bread which came down from heaven; if any man shall eat of this Bread he shall live forever. And the bread that I will give is My flesh, which I will give for the life of the world." The few strove therefore among themselves, saying, how can this Man give us His flesh to eat ? Then Jesus said to them, " Verily, verily, I say unto you, except you eat the flesh of the Son of man, and drink His blood, you have no life in you. Who so eateth My flesh, and drinketh My blood hath eternal life, and I will raise him up on the last day, for My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood dwelleth in Me and I in him." Many therefore of His disciples when they had heard this said, " this is a hard saying: who can hear it? From this time many of His disciples went back and walked no more with Him." (John, Chap. 6.) To those that still remained He said: "Will you also go away?" Then Simon Peter answered Him: "Lord to whom shall we go? Thou hast the words of eternal life."

Here we have an account of the awe-inspiring promise. What is promised in our Lord's real flesh and blood. The repeated asseverations of this fact exclude all figurative sense.

Now what was here promised was a reality; and it was realized at the last supper, when our Lord took bread and blessed and broke it and said to His apostles: "This is My body" and of the wine, "This is My blood."

Now, if these words are to be taken in a figurative sense it would follow that Christ did not fulfil His promise to give His real flesh and blood. A figure of a thing is not the thing. Those who believe in the Divinity of Christ cannot afford to believe He failed in His promise, and gave His apostles a figure for a reality. To fulfil the promise our Lord's words must be taken in their literal, plain sense, as those in His presence understood them.

15. Objector — " When Our Lord said: ' This is My Body ' he used the verb 'is' in place of the word ' represents ' because there is no word in Syro-Chaldaic, the language he spoke, that means to represent."

The first to make this statement was Dr. Adam Clarke, who had a reputation as an Orientalist. These are his words: " In the Hebrew, Chaldee-Syriac languages there is no term which expresses to mean, signify, or denote; though both the Greek and Latin abound with them. Hence the Hebrews use a figure and say 'It is ' for ' it signifies.' "

Yes, Dr. Adam Clarke, reputed an Orientalist, staked his reputation on the truth of the above statement. So did Dr. Hartwell Horne in his work on the scriptures. On the authority of these writers, the statement of Dr. Clarke is commonly believed by non-Catholics.

But the statement is not true. This Cardinal Wiseman demonstrated by quoting from authors who wrote in the Syro-Chaldaic language. In his book on the Real Presence, page 261, he shows that there are no less than forty-five words in the Syro-Chaldaic language that mean " to signify," " to represent."

If Our Lord, in the language he spoke had wished to say " this represents My Body " He could have used any one of these forty-five words to say it in. He used none of them. He said: " This is My Body."

16. Objector—" Did not Our Lord explain His words when He said: ' It is the spirit that quickeneth, the flesh profiteth nothing ?' May we not then take his words in a spiritual sense ?"

What do you mean by a spiritual sense ? A spiritual presence is a real presence, not as you seem to think a figurative or metaphorical presence. Those present when He spoke thought He meant that they were to eat His flesh cut from His Body or from His corpse. It was this erroneous idea that shocked and horrified them. To remove this error Our Lord said, " It is the spirit that quickeneth ; the flesh profiteth nothing." In other words, dead flesh, unanimated, unquickeded by His spirit would profit nothing; but His living body, animated by His spirit is the body He referred to when He said: " Verily, verily I say unto you, except you eat of the flesh of the Son of Man and drink His blood, thou shalt have no life in you. He that eateth My flesh and drinketh My Blood dwelleth in Me and I in him." The Flesh present in the sacrament is the Body of Christ, quickened by His Spirit. Of it He said: " This is My Body."

17. Objector—" If I were to admit the truth of the doctrine of the Real Presence it would not follow that the presence is by transubstantiation."

You are wrong; it follows necessarily because in no other manner could the words of Christ be true, except by transubstantiation—a change of substance. His words are: " This is My Body." He did not say, "I am with this bread or in this bread." Thus impanation and companation are excluded; they contradict Our Lord's words: " This is My Body." These words can be true only by transubstantiation. They are true.

ADDRESS TO CLERGY

CARDINAL VANNUTELLI TELLS PRIESTS THAT RESULTS OF CONGRESS WILL DEPEND ON THEIR EXAMPLE

His Eminence Cardinal Vannutelli, yesterday afternoon in an eloquent address in Latin to a great gathering of priests at the Sacred Heart Convent, St. Alexander street, dwelt on ideals of the priesthood and emphasized the fact that the results of the Eucharistic Congress in promoting the spiritual life of the Church would mainly depend on the work and example of the priests who have taken part in it. The Cardinal dwelt on the need for frequent Communion, and urged the clergy not to forget its importance in shielding more especially the young from life's temptations.

The pleasure we have derived from the Montreal Congress has been added to by the large numbers in which you have gathered, and has induced us to address you at this general meeting in this place that has been assigned to you.

We have been delighted with your emulous piety, which has been conspicuous in your faces; we have been refreshed by your remarkable devotion to the Apostolic See, which has led you to welcome us so courteously. Nor is your courtesy less pleasing to us because you were looking, not to our individual person, but to him whom we represent at this Congress. For what could be more pleasing to us than evidence of readiness to obey the Pontiff, especially as it tends to the honor of God our Preserver. What could we wish more fervently than to be able to carry back to the Vicar of Christ assurance of the affection you bear him, of the enthusiasm which you have manifested in this Eucharistic Congress, of the fruits you have derived from it, and of the bright hopes for the future which your zeal has aroused.

Had we not been thoroughly acquainted with your piety, we should probably have shown at some length that priests can maintain the Christian standard of humanity through the cult of the Eucharist by nothing more effectively than by having inscribed in their mind the greatness and sanctity of their office. Nevertheless, because beings of earthly dust, even where religious are but of small account, let us record it in our minds on this occasion that of all the gifts of which we are sharers and assisters the most august is that by which we make and distribute the mystery of the Body and Blood of Christ. And so, to use the words of Gregory the Great: " Let us weigh our undertaking; let us weigh the burden we have assumed. The issue is the life of the world, for which the Flesh of Christ was given, to be handled by our hands, the issue is the mystery, which is as it were the life of the Church, to which the fullness itself of the sacerdotal grace by various grades of orders is directed; the issue is the true and wonderful, though bloodless, institution of the sacrifice once offered by Christ, of which the infinite virtue, expiatory or impetrative, He has wished to be permanent in the Eucharist. With what faith, therefore, and reverence we should approach Him Whose person we wear in the celebration of the Holy Mysteries, that we may look forward to our salvation; how carefully and gravely should we perform those sacred rites, lest perchance we be a stumbling block rather than a help to the piety of our flock.

If the life of Jesus be manifested in us, drawn from that fire which Jesus came to send to earth, that is, from the Eucharist, by which, as John Chrysostom says, the mouth is freshened by spiritual fire, then strength will be so supplied to carry forward the devotion to the Blessed Sacrament in the manner so strongly commended by the supreme governor of the Church, Pius X.

That manner is twofold, and both especially connected with priestly action, the one depending on Eucharistic preaching and the other on frequent participation in the Heavenly Banquet. You are, of course, aware, venerable priests, of that great battle fought from the beginning in heaven, in consequence of the envy of the rebellious angels, against mankind. For the Word would assume our nature now to be renewed, while He Himself will remain on the earth, hidden in the mystic Bread. Against this sign " the hosts of hell bent their bow to wound secretly with arrows the Immaculate." Thence sprang up that ancient stain of polytheism, that is the kingdom of satan; and for Christ warring this down the Cross was made heavy. Then the madness of the nations was poured forth in bloodshed, and the bosom of the Church was rent by monstrous errors, and there were shameful apostasies, and insatiable hatred against the name of Christ, and unspeakable sacrileges were stirred up in murkey meeting places against the most Holy Host. Who of us in the midst of this power of darkness would not bring some light, mindful of the words of our Lord; " Ye are the light of the world." Therefore by pen and action, and in your meetings let it be your special purpose to explore thoroughly the designs of the impious, and to awake faith and piety to the glory of God by vindicating and bringing forward the cult of the Eucharist and by persuading men that the highest interests both of religion and humanity depend upon this centre of life.

Now Christ will remain among us if there be increased the number of those who freed from gross sin and with a right purpose of will, partake of Him; in other words, if there be frequency of communion. Wherefore, as each and every man is poor in counsel, weak in strength, exposed to perils, liable to failings, let there be exhortation to seek refuge in Him Who is the perennial fount of light, fortitude, constancy and holiness. Never let it be heard among you that these very fertile veins of salvation are intercepted for the faithful by your carelessness, and more especially not for those youths who, reaching the age of discretion amid the insidious temptations of that period lack that mystic aid to an innocent life. Let your charity be extended to tears of penitence, and to cure their wounds let aid not be lacking, lest you be fit subjects for the reproach of Jeremiah, as he gazed at the open scars of the daughters of Zion, "Is there no balm in Gilead, and is there no physician." In short, let all your earnestness be devoted to this aim, that both for young and mature, there be revived frequent resort to the Eucharist, and, as it were, a new field be laid out, the stronger for fighting the battles of the Lord, for being conjoined to Him.

To have attained this at some cost will be sufficient, lest perchance my address grow tedious and burdensome. Now, to one who will soon be saying farewell, you must grant the indulgence, venerable priests, of declaring what the Church expects from your ardent studies. Worthily sustaining the honor of the priesthood received from Him Who said: " My Flesh is for the life of the world," by your example, conversation and actions you must bring it about that the life of Jesus be manifested among us all, and the words of the Master Himself be approved. " He that eateth Me liveth because of Me." It will be by your endeavors that will come the brightest evidence of the benefits derived from the Eucharistic Congress in Montreal. Carrying about with you the fervor inspired by the congress, you will renew the face of the earth. Fostering and whetting the enthusiasm of the people for the admirable pledge of love, you will merit the praise of being called the apostles of the Eucharist. Through you these prosperous regions of America, flourishing to the great hope of the Church, will be a testimony to the remainder of the nations that the nation is safe that honors God, a nation which citizens and strangers will admire, saying " How beautiful are thy tabernacles, O Jacob, and thy tents, O Israel." The Lord had done it, and may He prosper you in your holy purpose, make you more eager day by day, and let His fullest blessing follow you.

EUCHARISTIC CONGRESS

INFLUENCE OF RELIGIOUS HOME TRAINING

Paper read by Dr. Thos. O'Hagan, Chicago, Ill.

The Church, the Home, and the School—these are the trinity that mould our lives, fashion our character and fit us for the Knighthood of heaven and the Knighthood of earth. Each of this trinity has its great work to do.

The Church pours upon the new-born the regenerating waters of Baptism and makes it a child of God and heir to the Kingdom of Heaven; the Home represented in the father and mother keeps watch over the seedlings of grace implanted at baptism in the garden of the infant heart and nourishes those seedlings, while the school trains will and heart and mind to follow the precepts of truth and hearken to the voice and admonitions of God.

Now, the nearest representative of God in regard to the child is the Church, but the Church during the first years of the child cannot exert her care directly over it so that the life of grace implanted through baptism must remain without nourishment unless the parents—unless father and mother watching over the seedlings of grace implanted by holy baptism in the heart of the child, foster by piety, precept and prayer the tender buds of faith and love that later will bear beauteous blossoms in the full summertide of the garden of life.

Father Becker, the well-known Jesuit author, in his admirable work " Christian Education " likens the soul of a child after baptism to the bud of a sunflower and he asks what is necessary that this bud be developed to the full splendor of blossom ? Nothing, Father Becker answers, except that parents, especially the mother, direct this bud again and again to the light and warmth of religion. If she does not understand this or if she fails to do this, then the tender bud, the soul, the heart of the child will waste away and die.

It is, as you all no doubt know, the opinion of some of the greatest adepts in pedagogies that as the child is in its sixth or seventh year so it will remain. Indeed we have proof of this set before us in the lives of the saints. From very tenderest childhood these holy men and women were directed by pious mothers who instilled in their hearts a love of prayer, a devotion to Jesus and Mary, a practice of the sweet duties of religion. Susanna and Tobias are examples in the Old Testament and in the Christian era we have a St. Louis of France, a St. Aloysius and a St. Stanislaus. Yes, assuredly, as the child is in its sixth and seventh years through the care of parents, so it will remain.

Is it not true that we hear to-day complaints on every side of the alarming increase of crime committed in early childhood and youth, crimes of every description down to dastardly suicide. We boast of our civilization, of our progress, of our intellectual advancement, but whence comes this frightful increase in the number of juvenile criminals? Has the influence of religious home training ceased? Are our mothers ceasing to be mothers? Are the altars of our homes adorned with naught but Dead Sea fruit?

Philanthropists who study and note this alarming increase of crime among the youth of our land attribute it to a lack of education during early childhood—they hold that greater pains should be taken with the education of children while they are small—that more attention should be given to the kindergarten training, holding—and in this they are right—that a more lasting impression can be on the character of every man before he has reached the sixth year of his life than in all subsequent years together.

The kindergarten is indeed very good, provided, as Father Becker says, it be pervaded with the light and warmth of the one true religion which the Divine Lover of children has instituted. But after all is not the parental home the best kindergarten and is not a pious mother in this garden the best gardener? Who will watch more carefully the budding flower of virtue in the heart of the child than the mother? Who will tend so assiduously this flower, breathing into its petals the warmth of piety and faith and nurturing it with the sunshine of prayer as the mother? Oh, my friends, let us not be mistaken. It is from the mother that radiates all or well nigh all the influence of religious home training. From the father the child indeed acquires wisdom and that strength of mind and discipline of the will which come from ready and cheerful obedience, but it is on the mother's lap—in the mother's arms that the child receives that moral impress which fashions its life for time and accompanies it even into eternity.

No matter what your priests may do, says the eloquent Bishop Cowgill, of Leeds, England, no matter how zealous the sisters and the teachers may be, parents have a duty to their little ones which no one else can discharge. They must always remain the first teachers and instructors of their offspring. This is the law of nature, the law of religion, the order of Divine Providence, the will of God. It is, continues the Bishop of Leeds, on the mother's lap that the little child should learn to lisp its first prayer to praise God its maker, to bless God its Saviour, to love Jesus of the Manger, Jesus of Calvary, Jesus of the Tabernacle.

It is from a father's lips it must learn its first lessons of wisdom. These lessons will never be forgotten. This primary duty of parents is such that unless it be observed, priests and nuns and teachers will labor in vain. Unless parents cooperate with them it is not possible to give children a proper training. What is built up in school or in Church, if not supported or strengthened by home teaching sooner or later must fall to ruin. Hence the duty of parents is to provide their children with a Christian home.

And now, let me ask what is a Christian home? It is a fortress built by the hand of God founded and instituted at His command sanctified by His Divine love. It is, as the good Bishop of Leeds says, a home in which religion holds the first place, in which the name of Our Lord is a familiar sound and where the parents govern themselves and rule their children by the principles of a Christian life. The Christian home is easily discovered. The very walls of the house will tell you at a glance who it is that holds the first place in the minds and hearts of its inmates. If on looking around the eye rests on emblems of our holy faith, if you find in every room the Crucifix, or the image of Our Lady, or a religion picture; if you see the holy water stoup well replenished, along with other tokens of faith, then the very appearance of the house will afford presumptive evidence that Our Divine Lord holds His rightful place in the bosom of the family dwelling there.

What is a Christian home? Is it not one modelled on the Holy Home at Nazareth, where dwelt Jesus and Mary and Joseph; where holiness reigned throughout and where flourished every domestic and social virtue. In this Holy Home at Nazareth, Christ, Our Divine Lord and Saviour, chose to live for thirty years. He spent His childhood, His boyhood and His youth subject to His Blessed Mother and His foster father Joseph. In His wisdom Our Divine Lord willed to appear among us as a little child. He began life as we begin it and passed through every stage of it. This Holy Home at Nazareth is our model—the model for you, parents, as a Christian home. If indeed your homes be modelled on the Home at Nazareth, little fear will there be that your children will lack religious home training, for your lives will, like that of Mary and Joseph, be a daily lesson in piety and prayer and your children, subject to you, will grow through fond obedience, as did Our Divine Lord, in every virtue and grace.

You remember that our late Holy Father Pope Leo XIII., of blessed memory, in his Encyclical on the Pious Association of the Holy Family, sets forth clearly how the Holy Family of Nazareth is a model for every Christian family of to-day. " In St. Joseph," says the late Holy Pontiff, " the father of a family has a wondrous example of parental solicitude and care; in the most Holy Virgin Mother of God, mothers find a perfect model of love, of modesty, of resignation and of perfect faith; and in Jesus, Who 'was subject to them,' children have a divine pattern of obedience for their admiration, their devotion, and their imitation. Those who are highly born will learn from this family of royal blood how to be modest in prosperity and dignified in adversity. The rich will be taught how virtue must be preferred to riches. Those who are engaged in labor, and all who, especially in our times, are so strongly tempted to dissatisfaction and impatience by straitened circumstances and the hardships which they and theirs had to suffer, need only cast their eyes upon these holy members of a holy household and they will find reasons rather for rejoicing than for murmuring at the lot which has fallen to them. Like the Holy Family they labor; like the Holy Family they have to provide for their daily bread; like Joseph they must live by what they earn; and if they work with their own hands, so also did Jesus before them.

But let me be clearly understood here. The very centre of the radiating influence of religious home training is the mother. She is the spiritual sun of the household, giving light and warmth to its every nook and corner, filling it with an atmosphere of love and joy and the eternal sunshine of heaven.

But you will ask who and what is a Christian mother ? Let me answer you in the words of Rev. Bertrand L. Conway, the Paulist Father: " A Christian mother is one who makes of maternity a priesthood and pours the faith of Christ into the very veins of her child as she nurses him at her breast. One who teaches his little hands to join in prayer and his little lips to lisp the sweet name of Jesus and Mary. She is the mother who knows how to caress and how to punish, how to be self-sacrificing and to resist her child's whims. She is the woman who later on will be glad to sacrifice the claims of vanity and the desire for pleasure to give her whole time and attention to her growing children; who will prefer the voluntary slavery of home duties to the capricious liberty of the world. Such a mother will be well able to instill into her daughter modesty and devotion and to teach her son the manly and virtues the noble passion of duty."

Such, my friends, is the portrait of the good Christian mother limned for us by Father Conway in his interesting work "The Christian Family." Both Father Conway and Father Becker, it will be observed, emphasize for us the work of the Christian mother. Why? Because, after all, it is to our mothers we owe our chief gift—indeed our whole happiness, intellectual and moral. It is they who create the moral atmosphere of the home, fix its decalogue, tend the flame upon its spirtual altar and lead us by the hand along the path which duty has marked for our footsteps. There is not one in this hall to-day that does not realize in his life the influence of a good mother. There is not one in this hall to-day whose memory does not reach back in childhood to a good mother perhaps now dwelling with the Saints of God. To me next to the sacraments of God's Church and the teaching of her divinely appointed pastors, I owe more to the memory of a good and pious mother in keeping my stumbling footsteps along the path of light and duty than to any other influence.

Through the mists of years I see now this good and pious mother gathering her little family around her in her humble abode in sweet converse with God in evening prayer. Hers was the simple faith of a child:

"Not learned save in gracious household ways.
Not perfect, nay but full of tender wants,
No angel, but a dearer being all dipt
In angel instincts breathing Paradise
Interpreter between the gods and men,
Who look'd all native to her place and yet
On tiptoe seem'd to touch upon a sphere
Too gross to tread and all male minds perforce
Sway'd to her from their orbits as they mov'd
And girdled her with music. Happy he
With such a mother! faith in woman kind
Beats with his blood and trust in all things high
Comes easy to him and tho' he trip and fall
He shall not blind his soul with clay."

I am sure, then, that it is evident to every one of us that in the home the mother is the very altar dispensing from tapers of purity, faith, devotion and truth, the light which illumines each Christian household. Nay, her sweet soul is the lily on the altar symbolizing the Lily Maid of Israel clad with blue mantle—the Mother of our Divine Lord.

If, then, we would have religious home influences safeguarding the lives of our children we must first of all have good mothers. You know full well that what children see makes a far deeper impression on them than what they hear. What will it avail parents, I ask if they enjoin upon their parents to attend Mass on Sundays and say their morning and evening prayers, if they fail in these duties themselves ? There can be no Christian home unless parents practice what they preach, for it is the careful observance of religious duties and the constant remembrance of God's presence that gives the home its Christian character. We are careful to guard them against the germs of disease. Are we as careful to guard them against the germs of sin ? Are diseases of the soul less dangerous, less fatal than diseases of the body ? We send our children to school that they may become learned in the wisdom of this world, but we oft forget to instruct them in the wisdom of God. They are rich in all languages but the language of the soul. They shine with all light save the light of God.

I feel certain that many of the losses to the Church may be traced to the lack of religious home training. We are not bereft of our faith in a moment. It is usually a process of many years. The parents who fail to discharge their duties to their children as practical Catholics, who do not safeguard their tender and innocent souls, who do not instruct them in our holy faith, who yield to human respect and bow down before the fashions and frivolities of life, are making possible and probable these losses to our holy faith.

Are we not, my good friends, living in an age most dangerous to the practice of Catholic faith, and if so, should we not in a special manner safeguard the little ones in our homes, instruct them in the truths of holy Church and, if possible, preserve unsullied their baptismal robes. But, let me repeat again, this is largely the divine work of the mother. The spiritual care of the child in the home is assuredly her task and blessed is that task if she fulfil it well. In a monthly publication there recently appeared those beautiful words: " The child that learns the Our Father on the lap of its mother; that learns from the lips of its mother the stories of the patriarchs and the lovable narrations about the little Christ-Child, possesses a living source of religious faith in its soul which cannot be wholly effaced, neither by the scorching sun nor by the storms of life. The profound and sweet impressions instilled by a mother remain still fresh and green when every other recollection withers and dries up; yea the death agony itself cannot destroy them."

Our convents are doing a great work to fashion Christian women to tend the altar of home, but our convents cannot do everything. The tyrannical exactions of society and the false ideals of home which so largely obtain to-day, well nigh nullify the counsels and precepts of the good religious in our convents and, as a consequence, the influence of religious home training is often a negligible quantity in many of the Catholic homes of our land. The fires of faith are allowed to burn down and young children whose hearts should be nourished with the glow and ardor of piety and devotion grow up indifferent, careless, and even wicked. Furthermore, my good friends, is not the habit or custom of family prayer going out ? How many Catholic families are there who never gather at eventide to recite the Rosary or thank God for His gifts and favors of the day. In the midst of our strenuous life, as we retire in the evening after the smoke of battle, do we not forget that in the words of Tennyson, more things are wrought by prayer than this world dreams of:

" For what are men better than sheep or goats
That nourish a blind life within the brain
If knowing God they lift not hands of prayer
Both for themselves and those who call them friend ?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

I fear, too, that oft our ideals are of clay and brass. Walled in by the material things of life, we forget the sublime life of the soul. We are no longer children of faith. We have lost the sweet visions of childhood. Trust in God has gone out from us. The world has touched our beauteous baptismal robe and virtue has gone out from it. Oh, could we but return and kneel again at the altar of our childhood ! Exchange our false ideals for the simple faith of childhood:

Hearts oft bow before strange idols
Strength of life and breath of fame,
And forgetful of life's morning
Dream of noontide's gilded name:
But the idol that I cherish
Knows no glory e'en in part,
'Tis the simple faith of childhood
Long grown strong within my heart.

In the darkest hour of sorrow
When each star has veiled its face,
Turn I fondly to my idol
Full of heavenly light and grace;
Then my step grows firm and steady
Down the mystic path of night;
For the simple faith of childhood
Guides me, leads me ever right.

This is the faith, my friends, that overcometh the world. It is the faith that has brought this magnificent Congress to our city. It is the faith which makes of each Christian home a treasury of grace. It is the faith which links heaven and earth in the Sacrament of the altar where Christ, our divine Lord, is tabernacled as our Guest, inviting, entreating the fathers and mothers and children of our homes to share in His Divine Banquet of Love.

WHY THE CARDINAL WAS ABSENT

To the Editor of the Globe,—Rev. Dr. Andrew Robertson of St. James' Presbyterian Church finds peculiar significance in the fact that Cardinal Sancha was absent from the Eucharistic Congress in Montreal. The reverend doctor as reported in The Globe of Monday, said: "You will remember that two years ago, when the Congress met in London, in addition to Vannutelli and Cardinal Logue, the fourteen Archbishops and the seventy Bishops, there was Cardinal Sancha of Hervas, in Spain. You remember how the imagination of the English people was stirred and the national memory quickened in the fact that this man held ecclesiastical primacy in the land whose touch upon the national life in the memorable days of old was a touch of cruel menace. To-day the Cardinal from Hervas is not in the ranks. He is yonder in the land which ten years ago was described as the strength of the Church, in stern struggle with the strength which used to be his. Two years ago—and Spain has changed. That is a greater sign of the times than flying banners, smoking incense and the hallelujahs of white-robed choirs in our sister city."

It is true that Cardinal Sancha was not present in Montreal on Sunday last, for he died on the 26th of February, 1909. That Dr. Robertson did not know of the death of Cardinal Sancha is not very surprising, though it was chronicled in most of our daily papers and it was considered of sufficient importance to be sent by wireless telegram to the bulletin of the Cunarder Mauretania, where the writer saw it first. But a public speaker should be sure of his facts. Hervas is not a place in Spain, as Dr. Robertson seems to think. It is the second name of the Cardinal, who was Archbishop of Toledo. But, Dr. Robertson might say, " though I was mistaken as to the cause of Cardinal Sancha's absence from Montreal, my main contention still holds good. A great change has taken place in Spain during the last two years with regard to the position and privilege of the Catholic Church." No, Dr. Robertson, you are still wrong. Persecution of the Catholic Church is no new thing in Spain. Revolutionists, communists and Anarchists of all ages and places have always attacked with peculiar venom the Catholic clergy. The very Cardinal of whom Rev. Dr. Robertson spoke suffered a long imprisonment, which began in 1868 upon the dethronement of Queen Isabella, Monsignor Sancha refused to give up the diocese of which he was the Vicar Capitular at the command of the revolutionary Government of Castelar and make way for a Bishop who had not been named by the Holy See. The imprisonment which resulted permanently injured the health of the heroic prelate. When the Bishop of Madrid was murdered in 1886 Monsignor Sancha accepted that see, after it had been refused by many who in the sad circumstances that were then current had not the heart to assume the responsibility of the office.

Persecution of the Catholic Church in Spain is not now beginning for the first time. I pass over the troubles of the Church under Napoleon's rule or that of his lieutenants, and come to more recent events. During the civil war of 1834, on one day the mob of Madrid murdered several scores of innocent monks.

By a law of June 25, 1835, nine hundred convents were suppressed, their property confiscated and sold to pay the public debt. A later decree of October 11, 1835, suppressed three thousand more monasteries, that is, nearly all that were in the kingdom. In 1837 the Cortes abolished tithes and declared the possession of the Church national property. On December 29, 1840, the Papal Nuncio, Ramirez de Arellano, was conducted across the frontier by order of Espartero, and in fact the hostility against the Church manifested by the Spanish Government grew so strong that Pope Gregory XVI. addressed an encyclical letter to the faithful of the whole world calling upon them to offer public prayers for the welfare of the Church in Spain. Having already taken too much space in The Globe, I will only mention one fact more. About thirteen years ago a Corpus Christi procession was held in Barcelona, like that of Montreal on Sunday last, but, of course, not so magnificent. Anarchists threw bombs just as the priest elevated the Sacred Host. Nearly twenty persons were killed, most of them young girls, and a still larger number were injured for life. The history of the Catholic Church in every land presents a series of persecutions followed by triumphs, and of triumphs succeeded by persecutions.

JOHN M. CRUISE,
St. Patrick's Church, Port Colborne, Sept. 13.

Have no use for Renegades

That rock of common sense, the late Bishop MacLaren, was wont to ask fallen priests who applied to him for reception into the Episcopalian fold: "How soon, sir, do you expect to be married?" And Father Williams, the well known leader of Advanced Episcopalianism in Omaha, once said: "There is no doubt but that Rome gets from us better men and women than we receive from her." Another Anglican clergyman in a western city refused to receive "Romans" to his communion. To one of these he said: "My good man, when did you make your last confession ?" His would-be convert replied: "Ten years ago." The clergyman suggested that, instead of leaving his church, the man should make a good general confession to Father M——, and behave himself.

Never forget the poor when you have a joyous day.