

walls of a college strictly Catholic. Profiting by the advice of those authorized to speak in England, for instance, where the experiment has been made, and attending to our few years' experience at home, we are forced to the conclusion that all our weight must be thrown in favour of the latter. A college boasting of its advanced secularity, ignoring all religious training, filled with opinions of every shade, propagating the diffusions of literature, atheistical, blasphemous, immoral, despising discipline and the interference of authority, surely can never send forth young men inspired with the instincts which should inspire and regulate Catholic society. But it must be understood that no blame whatever can be laid on either professors or students in the secular college of Ontario. It is doubtful if in any place within English speaking dominions a Catholic minority is received with more perfect liberality, and treated with such impartiality. For here, his conscience and his feelings are thoroughly respected by all.

But, nevertheless, it must in no way be supposed that the protection and safety of a Catholic College is afforded him there. It would be to deny that a difference exists between his own religion and what are opposed, that a 'Reformation' had ever taken place; it would be to deny that the instruction of three hundred years in doctrines we believe to be false, the omission for three hundred years of practises we believe essential; the accumulation of tenets, associations, and prejudices, during all that time, had done nothing to alter the sentiments, impulse, and purposes, by which those who have seceded from us, are actuated. If many colleges insist upon the principle that none but Catholics should be admitted, can a wholesome spirit pervade that place where ninety-five per cent are non-Catholic?

It must also be remembered that, outside the Catholic Church, there is little or no discrimination in the choice of reading matter. In a Protestant society, a Catholic is in danger, not merely because he is more likely to meet with treatises, denouncing Catholic practises, and aiming to refute Catholic dogmas, but works intended to subvert what all denominations hold dear, are highly appreciated and recommended as "extremely interesting and suggestive, though we do not altogether agree with them." Interesting and suggestive, indeed, these works are, concealing false logic and inconsistency, and perversion of facts, by a style striking and brilliant, the cleverest design to proselytize the susceptible and unconscious student.

They are recommended to wade through works indexed on account of their obscurity, advised, of course 'to pick out what is precious and leave the rest.' "One should not forfeit the refining influence of good poetry," it is said, "because it happens to contain immorality." Again, is the Protestant student restrained from reading all manner of sceptical or materialistic writings? "No," it is contended, "he should have all opinions and choose the best for himself." Is it to an institution where such opinion is fostered that we are to entrust the bringing up of our Catholic young men? The books a person hears most spoken of and most highly recommended will be naturally the ones he has an impulse to read. How often will his attention be called to the works of a Catholic author, when he lives in a Protestant society or attends a Protestant college.

And here it might be asked, that when we are said to oppose public schools, namely because children having attended them, refuse to be any longer "priest-ridden" or tyrannized over by "papist superstitions," does it ever occur to our non-Catholic friends that our greatest objection is because of dangers which they profess equally to abhor—the ruin of moral character?

But it would be an unending task to enter upon an account of the evil influences attending a system of secular education, such as prominent educators seem to be busy preparing for us in this province. Suffice it is to say that the circumstances which determined the most eminent Catholic thinkers to oppose such a plan in England, must, and have actually been found to exist here. What we farther wish to insist on is that it is worth while attending to this question now. What we

want is a Catholic college or colleges, capable of imparting instruction in all branches, and, up to the highest pitch that the country demands; and secondly, that these institutions should, as far as possible, follow the same line of studies as the State Institution. Like all others, Catholic students are naturally anxious to have a degree from the Provincial University, this is their *right*, for only by such will they be recognized. It is our *duty* to furnish them with the facilities for receiving the training requisite for such, at the same time not allowing them to be exposed to the evils attending a secular education. If a Catholic college has any distinctive purpose, surely it is such as the above. Work of this kind is being done at Stonyhurst and Ushaw in England, colleges affiliated with London University. Let us hope before long we shall be imitating them here. A. H.

#### THE PRECIOUS BLOOD OF OUR LORD AT BRUGES, IN FLANDERS.

"The dearest, the most august, the most holy, the most divine relic of which the world can glorify itself," says M. Abbe Van Haecke, "is, without doubt, that of the Precious Blood of our Lord Jesus Christ." That relic belongs not only to the history of our Saviour, but also to His Sacred Person.

A question arose: Has there been really preserved, in this world, any remains of the Precious Blood of our Lord? And the opinion of the Church, solemnly professed by a Pope, in a particular council, after that question had been contradictorily exposed in his presence, is favourable to the authenticity of the relics of the Precious Blood.

It had been denied that even one drop of the true Blood of our Lord had been left in this world, and it was sustained that the Incarnate Verb (Word) had not left any parts of His humanity, to which he had been at one time substantially united, and from that the conclusion was drawn, that one could not uphold, without heresy, the doctrine that there was in this world remains of the Precious Blood, since such was separating the Verb from His humanity, and was tearing asunder the admirable union of the Incarnation.

His Holiness, Pope Pius II., rendered decision at the Council of Mantou, in 1459. The Cardinal of Turcremata upheld at that time the opinion of the Scolastics, which was bitterly attacked by a Franciscan, Father Francis della Rovere, who afterwards ruled over the Church under the name of Sixtus IV., and who published a work on the Precious Blood, entitled, "Tractatus de Sanguine Christi," which appeared in 1471. Pius II declared that, without incurring the danger of heresy, we can sustain the opinion of Christ having left us a portion of His Adorable Blood.

The Pope's opinion rested upon the universal tradition of the Church and upon its history. It is true that the canonical gospels do not teach us anything concerning that relic, but the Apocryphes, the composition of which can be traced back to the first centuries, contain details to which we cannot but give great historical value. The analysis of those documents we find in a discourse by the Bishop of Lincoln, delivered at the National Council in England, in 1247.

"After the death of Jesus," says the Bishop, "Joseph of Arimathea demanded, without hesitating, the body of our Saviour. He obtained it, as we believe he was a powerful man. Notwithstanding the murmurs of the Jews, he took down from the cross the body of Jesus covered with blood and wounds. That he might not touch unworthily that venerable body, he had girded himself with a white cloth. He then devoutly wiped the wounds yet fresh and bloody, and also the extremities of the cross, where the nails had caused to flow the precious blood of Jesus. Having borne Him to the Holy Sepulchre, he washed the whole body and preserved in a precious vase the water which he had used. Moreover, he kept more religiously the blood which flowed from the sacred feet and hands of Jesus,