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We solicit and shall at all times be pleased to receive contributions on subjects of interest to our readers and Catholies generally, which will be inserted when not in conflict with our own views as to their conformity in this respect.

All communications should be addressed to the undersigned accompanied by the full name and address of the writer, not necessally for publication, but as a guarantee of good faith.

WALTER LOCKE,

PUBLISHER.

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The Catholic Record

LONDON, FRIDAY, JAN. 24, 1879.

TO SUBSCRIBERS.

We hope that all our subscribers who have him, thereby avoiding the trouble and risk of sending them by mail. Care should be taken when making payments to obtain a receipt, and subscribers are hereby cautioned against authorized agents. Our St. Thomas subscribers should pay money to no person except Mr. John Doyle, Merchant, or ourselves.

Mr. Boone, 186 St. Paul Street, St. Catharines, is our authorized agent for St. Catha rines and district.

Mr. Dan'l. Fisher is our appointed agent for Stratford

WE beg to caution our subscribers in the neighborhood of Granton against paying any infinite wisdom, mercy and love, has conmoney to one McBride. We have had some queer agents, but our subscribers must be very verdant to imagine that we should trust our Eucharist. The doctrine, therefore, so far business to a man of his reputation. We will from being against reason, is a most reasonnot acknowledge any receipts given either by able one. A mother's love for her children is McBride or by any person not having written proverbial. It is well described by one of

OUR PREMIUM PHOTOGRAPHS.

Some of our subscribers have neglected to avail themselves of the opportunity afforded them of procuring one of our grand Premium Photographs, by paying up their subscriptions in full on the 1st of January. Had they been aware of the excellence and real value of the pictures, they would not have hesitated about forwarding their subscriptions in due time. We know, however, that many may have been prevented by the force of circumstances, and therefore deem it a duty of ours to extend the time, in order that all those who were first to come forward and assist in establishing the Record, and to whom we owe such a deep debt of gratitude, may have an opportunity of obtaining one of these beautiful pictures. Lest any of our subscribers should be without one, we will extend the time to January 31st, 1879. Remember, then, that all subscribers who pay up their subscriptions in full, on or before the above date, will receive their choice of a Cabinet-Sized Photograph of His Grace Archbishop Lynch, or their Lordships the Bishops of London and Hamilton, mounted on fine cardboard, making a picture 8x10 inches, executed in the best style of the art by Edy Bros., London, and value for \$1.00. All those who have paid up their subscriptions will please notify us by postal card, or otherwise, which picture they prefer, and we will forward it without delay. We would request those who can conveniently call at the office, to do so

COMMENTING upon the death of the Princess Alice, I Univers, which always speaks in the name of Catholic France, said: "Although a Protestant, the Grand Duchess warmly interested herself in Catholic charities, and showed many marks of kindness to the religious communities so numerous prior to the Kulturkampf in the Grand Duchy of Hesse. The churches in Darmstadt, Mayence, Bingen, and other Catholic parishes were, therefore, full of the faithful, asking God to preserve their Sovereign. The mourning of her subjects will be sincere, for the Queen of England's second daughter has left only good memories in her new country." Among those who condole with the Queen and the Royal Family in their bereavement, none are more earnest in their sympathy than the spiritual subjects of the Holy See.

The House of the Good Shepherd, New York, has The House of the Good Shepherd, New York, has received an apportionment of \$1,820 from the New York Board of Charities for the year. The House in Boston, which is struggling under an enormous debt, and yet saves the State thousands of dollars annually, in reforming and providing for girls, re-

REASON AND THE REAL PRE-SENCE.

On our first page we publish a sermon delivered by Rev. Father Molphy, in his Church, at Strathroy, in answer to "certain objections against the doctrine of Transubstantiation." It will be remembered that in our issue of the 13th December last there appeared a sermor proving most ably and eloquently the Catholic doctrine, that "the bread and wine used in the Holy Sacrifice of the Mass are truly and substantially changed into the body and blood of our Lord and Saviour Jesus Christ." It appears that this sermon caused much alarm among the Protestant ministers of Strathroy, and several of them preached subsequently in their respective churches to refute the doctrine. Amongst these was a "Rev." Mr. Andrews, of the W. M. Church, whose sermon was published in the Strathroy Western Despatch. Though Father Molphy does not name the preacher whose arguments he ans wers, it is unnderstood that he had in view the sermon which so appeared in print. Father Molphy declines to enter into contro versy with the "associate of a Toronto felon." That our readers may understand this allusion we may state that it was only in the not yet paid their subscriptions will do so as M. E. Church of Strathroy that the same Tosoon as they conveniently can. Where we ronto convict who drew large audiences in have a local agent all monies can be paid to the M. E. Church in London ("Grace" church to wit) was received as a brother elergyman of the same rank as the incumbents themselves; and the W. M. clergyman associated himself with him on the occasion of his lecpaying money to any person except our duly tures. Father Molphy, however, while disdaining to tilt lances with such an adversary, meets boldly the arguments which were published against the doctrine, and his refutation is most complete and triumphant. We recommend our readers to peruse it carefully.

The argument that God's love for man, as exhibited in the Incarnation, affords a strong proof that God will do for man whatever is best for us, is an excellent one, and as His continued bodily presence must be of great benefit, we may well infer that God in His ferred this favor upon us. This benefit is found in His real presence in the Blessed authority from the publisher of the Record. our poets in relating the recollections of an orphan:

"They tell me of an angel form
That watched me while I slept,
And of a soft and gentle hand
That wheel the tears I wept;
And that same hand that held my own
When I began to walk;
The joy that sparkled in her eyes
When first I tried to talk.
They say the mother's heart is pleased
When infant charms expand;
I wonder if she thinks of me
In that bright happy land."

Almighty God declares (Is. xlix.; 15) that His love for man is as that of a mother for her child, but more intense: "Can a woman "forget her infant so as not to have pity on "the son of her womb? And if she should "forget, yet will not I forget thee." Indeed, as all the attributes of God are necessarily infinite, His love for us is infinitely greater than the most intense love that this earth can produce. It is this infinite love that gave us the Incarnation of the Second Person of the Adorable Trinity. "God so loved the world as to give His only begotten Son, that whosoever believeth in Him may not perish." (Jno iii., 16.) Therefore does the hymn which the Church makes use of on Good Friday declare the extent of God's love thus manifested:

When the full time decreed above Was come to show this work of love, The eternal Father sends His Son, The world's Creator from the throne; Who on this earth, this vale of tears, Clothed with a virgin's flesh appears, And then the Son of Man decreed For the lost sons of men to bleed, And on the cross a victim laid, The solemn expiation made.

God's "delight is to be with the children of able then to believe that as His love for mankind led him to "dwell amongst us" (St. Jno. i., 14) for thirty-three years in poverty and in the following extracts: suffering, it should likewise lead Him for our sake to continue His dwelling with us in a form in which His communication with our souls would be most intimate? Of course we do not assert that these considerations by themselves prove the particular manner in which our Lord might choose to dwell amongst us continually, but they prepare us to expect Him to do so in some way, and as Holy Scripture declares, and as the tradition and constant teaching of the Catholic Church and as all Christian writers from the earliest date attest that Christ established the Blessed Eucharist for this purpose, we readily believe a doctrine so consistent with God's unlimited love for man. Hence the great St. Thomas a Kempis, in the most admirable book written by man, for of course we do not compare it with Holy Scripture, which is the

word of God, says; word of God, Says;

"O God, the invisible Maker of the world, how
"wonderfully dost Thou deal with us! How sweet"ly and graciously dost Thou order all things in
"favor of Thy elect, to whom Thou offerst Thy-"self to be received in this Sacrament! For this
"exceeds all understanding of man; this in a par"ticular manner engages the hearts of the devout
"and enkindles their love. For thy true faithful,
"who dispose their whole life to amendment by self to be received in this Sacrament!

"this most worthy Sacrament, frequently receive a "great grace of devotion and love of virtue.
"O the wonderfu and hidden grace of this Sacrament, which only the faithful of Christ know; but unbelievers and such as are slaves to sin canmot experience! In this Sacrament is conferred "spiritual grace; lest virtue is repaired in the soul, "and beauty, distgured by sin, returns again."
(B. iv., C. 1.) (B. iv., C. 1.)

Protestants will scarcely gainsay the authority of this work in matters of pious af fection, for many sectaries have published it for the use of their brethren, but they have earefully mutilated it by leaving out of their editions the fourth book, which is full of such sentiments as these.

But a mother's love is not satisfied with the love she entertains for her children: she wishes that love to be returned. So also God is not satisfied with loving man: He wishes us to return His love. "The Lord preserveth them that love Him." [Ps. exliv., 20.] The great Apostle of the Gentiles says: "If any man loves not our Lord "Jesus Christ, let him be anathema." [1 Cor. xvi., 22.] Our Blessed Lord therefore absolutely commands: Thou shalt love thy Lord thy God with thy whole heart; and with thy whole soul, and with all thy strength, and with all thy mind. (S. Luke x., 27, &c.)

Man is to a wonderful extent guided and controlled by his feelings, and among those feelings none exercises so much influence as love. Hence the Hely Scripture says; Love s strong as death. (Canticle viii., 6.) Now as God made all things for himself, (Prov. xvi., 4) and as He is "the beginning and the end" of all things, (Apoc. i., 8) it is a necessary consequence that he should require us to make Him the first and principal object of this all controlling affection. Love differs es sentially from the other affections of the soul. A mother's love for her child is not mere pity. So God's love for us does not consist in merca pity. He desires the closest union between Himself and our souls; and to such a degree does He desire it that we may try to conceive the means which will effect the closest union possible between ourselves and God, and when we have conceived that means, we may expect that God will put it within our reach. It is not merely fear or awe that God desires from us, but love: love such as was exhibited by the early saints and martyrs, who were ready to sacrifice everything for His sake. It might be said that God's omnipotence and goodness are sufficient motives to excite this love, but the generality of men seek a more direct appeal to their hearts than, this. A personal presence is required in such a form that we can say: "This is God: At this pre "sent moment I am in His company. At this " moment His union with me is most intiby the Blessed Eucharist, and therefore we believe both. Precisely on the ground of we bow to Hallam. The Ingoldsby legends, "mate." This want of our soul is supplied believe that it is truly the body and blood, soul and divinity of our Lord really present there. The disciples on the road to Emtiation: there are also scoffers who take the maus in company with our Blessed Lord felt their "hearts burn within them," [S. Luke Incarnation, who ridicule the idea that an inxxiv., 32] on account of His corporal presence, finite God should appear as an infant in the though they did not know that He was their cave of Bethlehem, that he should be struck presence in the tabernacle of a Catholic Church excite piety in the hearts of those any one doubt this? Enter into any Catholic Church and witness the fervor which the consciousness of the divine presence excites in but he bears all for love of mankind. the hearts of the devout adorers. It is a sight which, even Protestants acknowledge, cannot be witnessed in any Protestant Church. Who will say after seeing this that the real presence does not excite love for God? Who will dare deny that it is a wonderful means of intercommunication between God and man? leave the consideration of these subjects for Witness the devotion with which Catholic a future issue. children approach their First Communion, after most careful preparation. It is because they know that they are about to receive their God; in a known place and at a certain time. men." (Prov. viii., 31.) Is it not reason- Could anything but this knowledge produce such sentiments of devotion as are found in some of the hymns sung on such occasions, as

My Jesus from His throne above A radiant look easts down on me; And seems to say with fondest love, "My child, prepare, I go to thee. Then, Saviour, come; do not delay, Descend with speed from Heaven above, And on this great and glorious day Consume my heart with thy pure love. Thy words, sweet Lord, ring in my ears,
As strains of sweetest melody;
They raise my hope, they calm my fears,
And make me long to approach to Thee.
Behold me, Lord, beneath this dome,
And at this great and solemn hour,
Imploring Thee to make Thy home
Within my young heart's nuptial bower.

My happy soul! my happy soul!
How shall I then my love control?
O sweet Communion, feast of bliss!
When the dear Host my longue doth kiss,
What happiness is like to this?
Oh! heaven, I think, must be alway
Quite like a first communion day,
With love so sweet and joy so strange—
Only that heaven will never change.

Witness the devotion and care with which Communion, and say is not the thought of Christ's presence therein the greatest of inand serve Him? And are not these the means by which we are to fulfil our end on sidering God's intense love for us, is induce- into worse vermin. Even from a Protestant influence. Virtues, from meaning manliness

ment enough for Him to make it true. They who deny it on supposed grounds of reason forget that the works of the Lord are wondrous [Ps. 25, 7] and that all His ways are against the monastic orders (and that is mercy and truth. [xxiv., 10.] Again, on granting much) this expression "vermin" as this point, may we quote the admirable St. Thomas a Kempis [B. iv., 4]:

"For in this Sacrament thou hast given many graces, and Thou continuest to grant many more to Thy well beloved ones, who communicate with devotion, O my God, the protector of my soul, the strengthener of human weakness, and the giver of all interior consolations! In fine, Thou does grant to them abundant consolations in their dost grant to them abundant consolations in their various labors. Thou dost raise them from the deepest depression, to hope in Thy protection,
and Thou dost gladden and enlighten them interiorly by a new grace, so that they who at first and before Communion were troubled and wanting in devotion, find themselves changed for the better after being nourished by this heavenly flesh and drink

"Thus Thou dost deal with Thy elect in dispen-Inus Inou dost deal with Iny elect in dispen-sing thy graces, that they may know truly and by 'sensible experience how weak they are of them-'selves, and how great are the virtues and graces 'they receive from Thee: because being of themcold, tepid and indevout, they are made by "selves cold, tepid and indevout, they are made by
"Thee full of fervor, zeal and devotion. In fine,
"who can approach humbly the fountain of
heavenly sweetness without receiving some drops
"therefrom? or who can go near a great fire without
"feeling some of the heat? Thou art this fountain,
"always full and super-abundant, Thou this fire
"always burning and never being extinguished."

The Mystery of Transubstantiation is in every respect similar to the Mystery of the Incarnation, and is equally consistent with reason. The Incarnation is a wonder of God's mercy and love, therefore the Holy Scripture says: "God so loved the world as to give His only begotten Son, that whosoever believ-'eth in Him may not perish." [St. Jno. iii., 16.] So is the Blessed Eucharist whereby his only begotten Son continues daily the benefits of the Incarnation, by His dwelling still amongst us. As "for us men and for our salvation he came down from heaven," died and was buried, so "for us men and for 'our salvation" he continues to remain with us in the Blessed Eucharist, and to renew the memory of his death as often as this admirable Sacrament is consecrated. "Do this for a commemoration of me, for as often as you " shall do this you shall show forth the death " of the Lord until he come." [St. Luke xxii., 19-1 Cor. xi.] The Incarnation is a wonderful manifestation of God's infinite holiness and wisdom; and so is the Blessed Eucharist: for human boldness would never such a crime, we suppose, as for a modern have dared to expect so great a condescension on the part of God as both these mysteries reveal. So St. Augustine compares together these two mysteries; declaring the dignity of mendicant friars are "a swarm of worse verpriests to be most venerable, because in their "min!" We fear we have here a most de hands the Son of God, as it were, becomes Incarnate again, as often as the holy sacrifice of the Mass is offered up. But we have God's word for both of these mysteries, therefore we this humiliation of the Godhead, there are if they be any authority, attribute looseness scoffers who refuse to believe in Transubstan- of Latin to hurry and fright, in the case of a same stand as their excuse for rejecting the devil, companion: How much more then will His and spit upon in the house of Caiphas, that he should be treated as a culprit, and that finally he should be nailed as a criminal on who are conscious that He is there? Will an ignominious cross and be thereon scoffed at and ridiculed. Greater ignominy than this he does not endure in the Blessed Eucharist;

It was our intention to have answered other difficulties derived from reason against the real presence, such as those advanced against the presence of Christ in so many places at once, and the like; but as we have already made this article sufficiently long, we shall

LITERARY RUFFIANISM.

The relaxation of manners amongst the monastic orders . . . and a swarm of worse vermin, the mendicant friars, who filled Europe with stupid superstition are assigned by Meiners and Heeren as the leading causes of the return of ignorance. (Hallam

History of Literature I. 79.) This is literary ruffianism with a vengeance. Hallam, if he is anything is a critical writer collecting everything, examining everything and weighing everything in a calm and judicial spirit. And yet in this remarkable passage the critic forgets his cunning, and throwing aside all education, good breeding, refinement, literary taste, gentlemanly feeling and christianity, (if that is not too much to expect from Hallam) he descends at once and without previous warning to the unwholesome atmosphere of the slums and dens of vice and infamy of a large city. Whatever faults may be laid at the door of the mendicant friars, Catholics always prepare themselves for holy whatever relaxation of manners may have taken place in the monastic orders in the eleventh century, neither were the monastic centives to make us love God, and adore Him, orders "vermin," nor the mendicant friars "worse vermin." No amount of relxation of manners could convert men, who were pracearth and thus secure salvation? Certainly tising, teaching and preaching Christianity lime. Christianity had taught the world they are. Then the real presence is an in- to the world into vermin; no amount of an entirely new and most exalted class of

stand point; that is to say, granting all that Protestantism in its insane hate for the Cath. olic Church has ever urged or conceived applied to them is an outrage on facts as it is a throwing aside of common decency. The only excuse that can be offered for it is, that it must have been written in a moment of irreligious frenzy, or of mental aberration-Either implies a crime of the highest order in a literary man. It is no palliation of Hallam's crime to say that he only guides. Even if Meiners and Heeren ever used the expression (which we doubt and which the context appears to disprove) to quote such an expres ion without earnest reprobation is to endorse it. The excuse only leaves the case worse than before, since it gives us three literary ruffians

So far we have looked at the matter from an asthetic point of view, as a matter of good or bad taste on the part of a literary man writing of one of the most venerable institutions of Christendom. Let us now examine the logic of the affair. What is this ignorance whose return Meiners and Heeran and Hallam attribute to these vermin, the monastic orders, and those worse vermin, the mendicant friars. Hallam is writing of the debasement of the Latin language in the eleventh century, and accuses all the writers of that period, poets, historians and scholastic philosophers, of using "a hybrid jargon, intermixed with 'modern words." We fear Hallam is as unclassical in his English as he accuses the mendicant friars of having been in their Latin. To say the least of it, "a hybrid jargon, intermixed with modern words," is tautology of a very strong order; whilst if the use of modern words in the Latin of the 11th century is so gross a fault, is it not an equal fault to use Latin words in classical English. We fear there are more candidates for the honorary title vermin than the mendicant friars. Be this, however, as it may, the ignorance which, according to Hallam, those vermin and worse than vermin, the monks and friars of the 11th century, are guilty of causing is an ignorance of classical Latin. Well, for mendicant friars not to write Latin like Cicero is undoubtedly a grave crime, just Englishman not to write or speak in Johnsonian English or Edmund Burke's highly rhetorical style. And for this crime the cided case of strong conclusions from very weak premises. How far laxity of morals and looseness of Latin go together as cause and effect we know not, though Hallam does, and certain holy personage when he saw the

"The fact was the Saint was uncommonly flurried, And apt to be loose in his Latin when hurried.

But we have never yet, before reading Hallam, found any sane author attributing looseness of Latin to laxity of morals and superstition. But then we live and learn to the last of our lives.

We object in toto to this habit in literary men of laying down one standard of excellence and judging all ages and nations by it alone. There is a narrowness of view in this conduct worthy of the tanner, who thought there was "nothing like leather." We object to classical Latinity being the standard of admeasurement for any age or nation. This is mere snobishness, and we have too much literary snobishness in these our days to be enamonred of it in Hallam's. Now-a-days it is physical science which is the sole standard of admeasurement. There is nothing like physical science, says the modern tanner. But there is a just retribution in all this, since by this rule Hallam himself sinks as low in the scale of merit as he would place Albertus Magnus and St. Thomas Aquinas far their lack of classical latinity, for even Thomas Aquinas is discussed by men who would not have been fit to tie the latchet of his shoe, Flewry tells us of Albertus Magnus that there is nothing "great" about him but his volumes. Hallam, in a nete that may be either a quotation or the author's own assertion, tells us that "Abelard, Peter of Blois, and others. might pass for models in comparison with Albertus, Aquinas and the rest of the thirteenth century." After that the de-

luge. Certes: There is nothing like leather. We cannot understand this objection to the introduction of modern words in the Latin of the time. It was the necessary consequence of living men using a dead language Albertus Magnus and St. Thomas must have been as unprogressive and dead as the lane guage they used, if they avoided it. St. Thomas Aquinas was a scholastic philosopher and a theologian-he treats of a philosophy and a theology the most abstruse and sub-

centive to man to love God. It is, if true, a superstition could make men, who had given ideas. The commonest word of classical wonderful means of salvation; and this, con- up all, even to scrip and staff to follow Christ, latimty had changed their meaning under its