

THE CATHOLIC RECORD,

Published every Friday morning at 288 Richmond Street, opposite City Hall, London, Ont.

Annual subscription \$2.00 Semi-annual 1.00

RATES FOR ADVERTISEMENTS.

12 cents per line for first, and five cents per line for each subsequent insertion. Advertisements measured in nonpareil type 12 lines to an inch.

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

WALTER LOCKE, PUBLISHER, 288 Richmond Street, London, Ont.

The Catholic Record

LONDON, FRIDAY, JAN. 24, 1879.

TO SUBSCRIBERS.

We hope that all our subscribers who have not yet paid their subscriptions will do so as soon as they conveniently can.

Mr. Boone, 186 St. Paul Street, St. Catharines, is our authorized agent for St. Catharines 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 money to one McBride.

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.

COMMENTING upon the death of the Princess Alice, of Unicers, 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 House of the Good Shepherd, New York, has received an appropriation of \$1,820 from the New York Board of Charities for the year.

REASON AND THE REAL PRESENCE.

On our first page we publish a sermon delivered by Rev. Father Molphy, in his Church, at Stratroy, 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 sermon, 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."

That our readers may understand this allusion we may state that it was only in the M. E. Church of Stratroy that the same Toronto convict who drew large audiences in the M. E. Church in London ("Grace" church to wit) was received as a brother clergyman of the same rank as the incumbents themselves; and the W. M. clergyman associated himself with him on the occasion of his lectures.

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 infinite wisdom, mercy and love, has conferred this favor upon us.

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."

God's "delight is to be with the children of men" (Prov. viii, 31.) Is it not reasonable 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 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?

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;

God's "delight is to be with the children of men" (Prov. viii, 31.) Is it not reasonable 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 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?

Witness the devotion and care with which Catholics always prepare themselves for holy Communion, and say is not the thought of Christ's presence therein the greatest of incentives to make us love God, and above Him, and serve Him? And are not these the means by which we are to fulfil our end on earth and thus secure salvation? Certainly they are. Then the real presence is an incentive to man to love God. It is, if true, a wonderful means of salvation; and this, considering God's intense love for us, is induc-

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 wonderful (Ps. 25, 7) and that all His ways are mercy and truth. [xxiv., 10.] Again, on this point, may we quote the admirable St. Thomas a Kempis [B. iv., 4]:

"this most worthy sacrament, frequently receive a great grace of devotion and love of virtue. O the wonderful and hidden grace of this Sacrament, which only the faithful of Christ know; but unbelievers and such as are slaves to sin cannot experience! In this Sacrament is conferred spiritual grace; let virtue be repaired in the soul, and beauty, disfigured by sin, returns again." (B. iv., C. 1.)

Protestants will scarcely gainsay the authority of this work in matters of pious affection, for many sectaries have published it for the use of their brethren, but they have carefully 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. cxliv., 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 Holy Scripture says; Love is 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.

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 Holy Scripture says; Love is 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.

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 Holy Scripture says; Love is 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.

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 Holy Scripture says; Love is 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.

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 Holy Scripture says; Love is 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.

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 Holy Scripture says; Love is 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.

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 Holy Scripture says; Love is 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.

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 Holy Scripture says; Love is 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.

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 Holy Scripture says; Love is 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.

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 Holy Scripture says; Love is 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.

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 wonderful (Ps. 25, 7) and that all His ways are mercy and truth. [xxiv., 10.] Again, on 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 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 in certainty 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."

"Thou dost deal with Thy elect in dispensing Thy graces, that they may know truly and by sensible experience how weak they are of themselves, and how great are the virtues and graces they receive from Thee: because being of themselves cold, tepid and indevoted, 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 thereof on his face? Thou art this fountain, feeding 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 believeth 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," 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 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 priests to be most venerable, because in their 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 believe both. Precisely on the ground of this humiliation of the Godhead, there are scoffers who refuse to believe in Transubstantiation: there are also scoffers who take the same stand as their excuse for rejecting the Incarnation, who ridicule the idea that an infinite God should appear as an infant in the cave of Bethlehem, that he should be struck and spit upon in the house of Caiaphas, that he should be treated as a culprit, and that finally he should be nailed as a criminal on an ignominious cross and be thereon scoffed at and ridiculed. Greater ignominy than this he does not endure in the Blessed Eucharist; but he bears all for love of mankind.

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 leave the consideration of these subjects for a future issue.

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, whatever relaxation of manners may have taken place in the monastic orders in the eleventh century, neither were the monastic orders "vermin," nor the mendicant friars "worse vermin." No amount of relaxation of manners could convert men, who were practising, teaching and preaching Christianity to the world into vermin; no amount of superstition could make men, who had given up all, even to scrip and staff to follow Christ, into worse vermin. Even from a Protestant

stand point; that is to say, granting all that Protestantism in its insane hate for the Catholic Church has ever urged or conceived against the monastic orders (and that is granting much) this expression "vermin" as 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 expression without earnest reprobation is to endorse it. The excuse only leaves the case worse than before, since it gives us three literary ruffians or one.

So far we have looked at the matter from an aesthetic 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 Heeren 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 such a crime, we suppose, as for a modern Englishman not to write or speak in Johnsonian English or Edmund Burke's highly rhetorical style. And for this crime the mendicant friars are "a swarm of worse vermin!" We fear we have here a most decided 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 we bow to Hallam. The Ingoldsby legends, if they be any authority, attribute looseness of Latin to hurry and fright, in the case of a certain holy personage when he saw the devil.

"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 enamoured 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, Fleury tells us of Albertus Magnus that there is nothing "great" about him but his volumes. Hallam, in a note 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 deluge. 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 language 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 sublime. Christianity had taught the world an entirely new and most exalted class of ideas. The commonest word of classical latinity had changed their meaning under its influence. Virtues, from meaning manliness