

ed the array. Then came the full band of the regiment—then a great flaring Union Jack—then a host of red-coated gentlemen decorated with flaunting streamers—all, even to the little drum, looking the picture of contented happiness! The whole picture was what Sir James Graham would call ‘touching,’ sufficient under ordinary circumstances to melt the most obdurate heart, or rather influence it with a warrior’s ardour. But, alas! the times are not what they were; and, in spite of colour, streamers, naked swords, and ‘heavenly strains,’ the gudgeons did not bite. We believe these fishers of men hooked one human fluke, who looked fearfully bashful at the end of the seductive string, and quite out of his natural element. What can be the cause of all this insensibility?—this un-Irish shrinking from the shock of arms?—this strong infusion of caution into the once-impulsive nature of the Irishman?—this national and individual adoption of Falstaff’s celebrated axiom, that discretion is the better part of valour? To whisper the truth, the fact is, that education and railroads, intelligence and steam, are driving old notions out of the world’s head; and Paddy has a taste for learning. But that, people may say, is the case with France and Belgium, and other countries, and yet *their* armies are unthinned. Well then, we add, is the *lash* used on the Frenchman’s back for the slightest infraction of discipline?—are soldiers condemned to privy-cleansing?—are warriors compelled to scour barrack-rooms on Sunday?—is there not, moreover, an opportunity for humble merit to rise to distinction?—is the Plebian doomed to remain a Plebian—never to rise above his order?

TESTIMONIES IN FAVOUR OF CATHOLICITY  
FROM  
MARTIN LUTHER.

THE WORDS OF LUTHER REFERRED TO IN THESE TESTIMONIES.—Volume I. Edition of Donat Richzenhain. A.D. 1560

GOD IS TO BE ADORED IN THE MOST HOLY  
SACRAMENT OF THE ALTAR

Whoever does not believe that the Body and Blood of Jesus Christ are really present in the holy sacrifice is right not to adore it in the Christian or carnal sense: but, whoever believes it, (and, convincing proofs oblige us to believe it,) cannot certainly, without sin, refuse to adore the body and blood of Jesus Christ. If the body and blood of Jesus Christ are present we must admit that Jesus Christ himself is present: for His words do not lie, and He is not separated from His body and His blood. When He lay in the tomb, He was not the less Jesus Christ, and, worthy of veneration, although He had no longer blood in His body. Moreover, we ought, as Saint Paul teaches us, chapter xii. to

the Romans, ‘mutually to esteem and respect one another, for the love of Jesus Christ, who dwells spiritually in the midst of us by faith.’ It is true that there is this difference: Jesus Christ is seated in heaven and He is present in the holy sacrament, and, in the hearts of the faithful. For he has ascended to heaven, there to be adored, and that we may acknowledge in him the Lord and Master of all things. Philem. 2.

On the contrary in the holy sacrament, and in the hearts of the faithful, He is not properly present to be adored there, but to operate with, and to assist us. In like manner He did not become incarnate upon earth to be adored there, but to serve us, as He Himself has said:—‘I am not come to be served, but to serve, and to give my life for many among men.’ From all this it does not follow that we should fail to adore Him, for many men adored Him upon earth, and He was not opposed to it. He received the adoration of the magi, of the blind, and of many others.

Luther, vol. I, p. 127, b. Jena.

In the most august sacrament of the Eucharist, which we must also adore, we receive truly and really the body and blood of Jesus Christ, whether we be worthy or unworthy of it.

Luther, vol. viii. p. 331. In the year 1546.

THE COMMUNION OF SAINTS.

Eighteenthly. No Christian, at the hour of death, supposes himself to be alone, but, feels certain that, when the blessed sacrament is presented to him, many eyes are turned towards him. First, God Himself and Jesus Christ are present to him, and why? because he has believed in their word, and because he has participated with faith and love in the blessed sacrament; and then the angels, the saints, and all christians are present to his mind. For, there is no doubt, and we have evidence in the blessed sacrament that they are all members of one body, that they will assist him in overcoming sin, death, and hell, and that they will all comfort him. It is thus the work of charity comes into operation, and that the communion of saints appears in all its reality and efficacy, Jesus Christ commands the angels, the saints, and all creatures, to turn towards him their regards and their attention, in order to receive him in the eternal tabernacles.

Luther, vol. i. p. 162, a. p. 163, a. Jena.

Thus it is said, in relation to the blessed sacrament of the altar:

When the priest has given me the most sacred body of Jesus Christ, it was a sign of the communion of saints, of the angels, and of Jesus Christ; a pledge of their love, of their care, of their prayers, of their compassion and assistance in my combats against sin and hell.

Luther, vol. i. p. 381, b. Jena.