

honor, I have a secret very heavy at my heart, and I can never rest till I let it out." "Be quiet, my good fellow. I will hear your secret while I dress. You must, however, dispose of that bantling at once. You cannot act as my valet with a child in your arms, and you will expose me to the ridicule of the whole household, should it chance to cry."

"Whist, then, about Mrs. Regan I want to speak. Saying with I am in attendance on your honor I lead an awful lonesome life, and I—" "Well, out with it at once, Denis," said the Marshal, who began to entertain a glimmering idea as to why his man was beating about the bush, as soon as he spoke of the loneliness of his life.

"Will, thin, Marshal, if Mrs. Regan, the purty colleen thought convenient, entirely convenient, a dale of comfort would come to me if she would consent to let the priest make us two, one, in holy wedlock." "Are you crazed, Denis? Why, Mrs. Regan is not yet twenty-five years old and you are on the shady side of fifty."

"And a dale better fer her, Marshal, that I should be so old. The blessed St. Paul says that the husband is the head of the wife. This isn't it the nate and proper thing intirely for him to be older than the waker party; and arrah, Marshal dear, isn't it Denis that's the proper boy for a colleen. It's tall and well made that I am; barrin my age, what's amiss in me?" and he surveyed himself with evident complacency as he spoke.

"Has Mrs. Regan ever given you reason for supposing she will accept you, Denis?" "Oh no, thin, it wanted a power of thought before I could consent to put the question. So, wi' yer honor's lave, I'll go now and ask her to be Mrs. O'Sullivan, and as soon as she says, 'Yes, I will, Denis,' thin I shall tell her she must suckle this wee thing, for Denis is the boy that'll not be after asking a favor, whin he knows he has a rale right to command."

"You are a monster of conceit, Denis. However, get back as soon as possible, and try and remember while you are making love, that I am waiting for my valet; mind, if you are absent more than a quarter of an hour I shall send for you."

Denis hurried out of the room with his burthen, which sent up a pitiful cry before he reached the bottom of the staircase; and the Marshal remained in bed amusing himself at the fellow's ideas on the subject of marital authority, and wondered if the pretty widow of the late Sergeant would consent to take his man for better or for worse, or bide her time for a more eligible offer.

(To be Continued.)

THE REAL PRESENCE.

LECTURE ON TRANSUBSTANTIATION BY FATHER DAMEN.

DOCTRINE OF THE CATHOLIC CHURCH.

THE BODY AND BLOOD, SOUL AND DIVINITY, OF JESUS CHRIST ARE REALLY PRESENT IN THE BLESSED EUCHARIST.

THE TEACHINGS OF PROTESTANTISM.

LOOSE AND SHIFTING OPINIONS HELD BY THE SECTS.

All Nature is but a Mystery!

To Say that One Cannot Understand a Truth, is No Reason for Denying it.

The Positive Language of the Bible

HE WHO DENIES THE REAL PRESENCE, GIVES THE LIE TO JESUS CHRIST.

(From the Irish World.)

On Thursday evening, May 23rd, the Rev Father Damen, the eminent Jesuit and missionary, delivered the following impressive discourse at St. John's Church, South Brooklyn, N. Y. Father Damen read his text from Matthew, XXVI. ch., 26th, 27th, and 28th verses:—

26. "And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples; and said: Take ye and eat: This is my body."

27. "And taking the chalice, he gave thanks; and gave to them, saying: Drink ye all of this."

28. "For this is my blood of the new testament, which shall be shed for many for the remission of sins."

DEARLY BELOVED CHRISTIANS:

I announced to you on last Monday night that on this evening I would lecture on Transubstantiation, that is to say, the doctrine of the Real Presence of our Blessed Lord in the adorable Sacrament of the altar—and that I would prove this from the Bible, and from the Bible alone. For, our separated brethren believe nothing but the Bible, so we will give them the Bible to-night. And, in order that you may understand my reasoning the better, I will first state the doctrine of our holy religion, and then state the doctrine of some of our separated brethren. The Catholic Church teaches that, by the power of God and the words of Jesus Christ spoken by the priest during Mass, the bread and the wine are changed into the body and blood of our Lord and Saviour, Jesus Christ, and are truly received by the faithful in the Holy Communion. This is

THE DOCTRINE OF THE CATHOLIC CHURCH.

Now, the doctrine of most of our separated brethren is this, that in the communion there is, not the real body and blood of Christ, but only bread and wine, taken as a remembrance of Christ; or bread and wine as a figure of Christ. I have said most of our separated brethren, because it is very hard to say what Protestants do believe. What one believes, another denies; what one accepts another rejects; and, therefore, I say most of our separated brethren. The High Church Episcopalians and the Ritualists, admit the real body and blood of Christ. The old School Lutherans in like manner, admit that it is the real body and blood of Christ, but not Transubstantiation. The Methodist Christians and the Presbyterians, and the Congregationalists say: "It is bread and wine signifying the body and the blood of Jesus Christ." And so I say, my dearly beloved Christians,

THEY ALL DIFFER

from one another. Having understood what is the doctrine of the Catholic Church, and the doctrine of leading bodies of Protestants, I shall now prove the doctrine of our Church, and for this purpose I will

read to you from the 6th chapter of Gospel of St. John, commencing with the 45th verse of that chapter. "It is written in the prophets," says Christ: "And they shall be all taught of God. Every one that hath heard of the Father and hath learned, cometh to Me." Christ says that the prophets have foretold that a time would come when the people would be taught, not merely of men as the prophets were, but would be

TAUGHT BY GOD HIMSELF.

Christ being God, He teaches them, and thus this prophecy is fulfilled. "Every one that hath heard of the Father, and that hath learned, cometh to Me. Not that any man hath seen the Father, but he who is of God; he hath seen the Father. Amen, Amen, I say unto you: he that believeth in Me, hath everlasting life." You see our Divine Saviour prepares the minds and hearts of his hearers. Before he enters upon the doctrine He takes a solemn oath—for these words of Christ, "Amen, Amen, I say unto you," were equivalent to a solemn affirmation or oath. It is therefore the same as if Christ had said: "I swear by Almighty God, he that believeth in Me hath everlasting life." Why does our Divine Saviour commence his instruction on this important subject in this solemn manner? In order

TO TEACH THEM THE GRAVENESS,

the solemnity of the doctrine He is about teaching them; and He adds: "he that believeth in Me hath everlasting life." He promises them eternal life if they will believe what he is about to teach them, thus preparing their hearts to be inclined to receive and admit the doctrine which he is about teaching them. And immediately after that He commences the doctrine, and says: "I am the bread of life. Your fathers did eat manna in the desert; and they died. This is the bread which cometh down from heaven, that if any one eat of it, he may not die. I am the living bread." Not the dead bread, not the dead figure, not the dead remembrance—"I am," says Christ, "I am the bread that cometh from heaven."

I AM THE LIVING BREAD,

and if any man eat of this bread, (which he says is Himself), he shall live forever, he shall have eternal life. And the bread that I will give to you is my flesh, for the life of the world." My dearly beloved, separated brethren, first of all our Lord says that this bread of the New Testament is more than manna. Your fathers ate manna in the wilderness, says He, and they died, and he that eateth this bread shall live forever; therefore the bread our Divine Saviour intends to give them is more than manna. But the manna was a miraculous bread that fell down from heaven. If, therefore, the Holy Communion was merely ordinary bread, as the Baptist, the Universalist, the Presbyterian, and the Methodist say—that is mere ordinary bread,—well then it would be less than the manna, for the manna came from heaven. What they take in the Communion themselves they say is nothing but ordinary bread. That was not the teaching of Jesus Christ, for He said it was more than the manna. "I am," says He, "the living bread," therefore the manna with life and soul, "and the bread" He says "I will give to you, is my own flesh." Is not this queer language, that it is the flesh of God. Do you, my Protestant friend, believe in the Bible? "Why Yes, Sir," says my Protestant friend, "the Bible is my guide, the Bible is my teacher, I believe in the Bible." Do you believe that the Bible says, that it is the flesh of Jesus? "Why no," says my Protestant friend, "I do not." Well then you do not believe in the Bible. The Bible says it is

THE FLESH OF JESUS.

"Why," said my Protestant friend, "how in the world can I believe a thing I don't understand?" I cannot see that, but yet I believe in it. "That is all good enough," says my Protestant friend, "for you simple minded ignorant Catholics, who pin your faith at the sleeve of your priests, but we Protestants, we are an intelligent set of people and we don't believe a thing we can't understand. No, no," says he, "we don't believe a thing we can't understand; we go by reason, sir, and we don't believe things that are beyond our comprehension." Do you believe that you see? Why, what a question that is! (Laughter) Do I believe that I see? Why, sir, I know that I see. Will you be kind enough, my dear Protestant friend, explain me your sight? How do you understand when you address a congregation of two or three or four or five thousand people, that all of those people are present on the little ball of

YOUR EYE,

with their shape, with their form, with their members, with their colors, and so on—it is all upon the little ball of your eye, and this material picture bring to my soul, which is a spiritual thing, a thing that cannot be seen, a thing that cannot be touched or felt,—brings to my soul thoughts, ideas, conceptions of size, of members, of color and so on—can you explain to me how this material picture can make on my soul, which is a spiritual thing, these impressions, and give these thoughts and ideas? There is a mystery. Do you understand it? No, the greatest philosopher or occultist that has been in the world has not been able to explain the operation of the eye.

You don't believe things that you don't understand, my dear Protestant friend? "No I don't." Then do you believe that you hear? "Why, sir, I know I hear." And will you be kind enough to explain to me your hearing?—how do you understand that the little air that comes from the lungs, the vibration of that air brings to my ear a sound, and that sound brings to my ear thoughts, your conceptions? Here is

A MYSTERY.

You don't believe in mystery! Do you believe that here is a mystery—your hearing and your sight is a mystery—which you cannot explain? Do you believe that I move my hand? "Why," says my Protestant friend, "and don't every one see that?" How do you know I move my hand? "Why," you said by your will." And what is my will? My will is a spiritual thing, a thing that cannot be felt or touched or seen, and yet by that simple act of my will, I set into motion my hands, my feet, my eyes, my lips, my lungs, in a word, the whole of man is set into motion and into action by this simple act of the will, which is a thing that cannot be seen or felt or touched. Here is a mystery! No man has ever been able to explain: how matter can act upon spirit, and how spirit can act upon matter. That is a mystery. You don't believe in mysteries? And what is all

NATURE BUT A MYSTERY?

All nature is a combination of mystery upon mystery. How do you understand this simple fact: I throw a seed into the earth; that seed decays, and from it there springs up a mighty tree that towers into the very clouds of heaven. Upon that tree is rich foliage, beautiful flowers, beautiful color and shade. That flower decays, and from it there comes a fruit a delicious fruit; and from that fruit again, thousands of other seeds. Can you understand it—can you explain it? You know that it is so—can you understand how that seed extracts out of the earth all the material that forms the tree, that gives the rich foliage, that shapes and forms the glorious flower, and changes it into the delicious fruit, and that fruit again into thousands of seeds?

DO YOU UNDERSTAND?

You do not, you can't explain it, but you know that it is so. You don't believe in mystery; do you believe in light? "Why, of course, says my Protestant friend, I believe in light." Well, light is a mystery. Do you believe in darkness? Darkness is a mystery. Do you believe in air? Air is a mystery. Do you believe in wind? Wind is a

mystery. Where does it originate? Where does it go? All of these are mysteries—the whole world, my dear people, the whole universe, is full of mysteries upon mysteries. This very globe, the earth, on which we live, we all know, is suspended in the air; it does not rest on anything at all; it is constantly turning around, but what is it that moves it? You will say it is the centre of gravity and so on. What is the Centre of Gravity? A mystery! So is Electricity a mystery; and so is most everything in the world likewise. Say not then: I don't believe in mysteries; for surely you must be a very ignorant man if you dare to assert that. The wisest of men,

ST. AUGUSTINE AND ST. THOMAS AQUINAS.

and the greatest men that have ever lived, have freely acknowledged that there were thousands of things in nature which they could not understand. From the very fact that man's nature is limited, is circumscribed, and that God's mind or intellect is infinite, it follows that there must be mysteries to the mind of man. For, in the mind of God, there are thousands and thousands of truths, that limited, that narrow, that circumscribed mind of man cannot fathom, cannot understand. You can't put all of Brooklyn in a Church. Why not? Because either Brooklyn is too big of the Church is too small. So, in like manner, all truths that are in the mind of God cannot be comprehended by the little mind of man. Now, those truths which the little mind of man cannot fathom, cannot understand, these are truths above the comprehension of man, yet to the mind of God they are very clear and very plain. But, is it reasonable to believe in a thing which we do not understand, which we do not comprehend, which we cannot fathom? It is reasonable when we believe it on

THE AUTHORITY OF INFINITE WISDOM

and Infinite Veracity. Now, God is infinite wisdom, and cannot be deceived, and he is infinite veracity and cannot deceive. Therefore, to believe what God teaches is reasonable. Reason tells us that finite intellect should be submissive to infinite intellect and infinite veracity. In other words, it is reasonable to believe whatever God teaches. Where is the man that will call this principle into question? Where is the man—I care not whether he denies all religion, and believes in no God, or whether he is a Christian of any denomination—I am sure there is not a Protestant listening to me but will say, it is reasonable that man should believe what God teaches. Now, then when there is a question of belief, a truth which we don't understand, we must examine, and if God has said it, my reason tells me I must believe it, for God is infinite wisdom, and cannot be deceived, and is infinite veracity, and cannot deceive. Now, with regard to the doctrine on which I am speaking to-night, namely, that in the Communion we take the

REAL BODY AND BLOOD

of Jesus Christ—has God said it? He has, my dear people. Christ says: "and the bread that I will give to you is my flesh, for the life of the world. And the Jews murmured at this: 'You must eat His flesh and drink His blood.'" The Jews murmured among themselves and said, "How can this man give us his flesh to eat?" The Jews said precisely what a Protestant says—"How can that be the flesh of Jesus Christ?" How can this man," said the Jews "give to us his flesh to eat?" The Jews understood our divine Saviour in the literal sense of the word that they must really eat His flesh and drink His blood. Now, if Christ was not to be understood in this manner surely He could have said to the Jews: "You don't understand me, that is not my meaning, that you should really eat my flesh and drink my blood; for I only meant that you were to take a bit of bread and take a sup of wine in remembrance of me." "Ah," said the bold Jews, "that is an easy job, to take a bit of bread and take a drink of wine: we all comprehend that." But the blessed Saviour said: "Except ye eat the flesh of the Son of Man, and drink His blood, ye shall not have life in you. Christ threatens them with eternal damnation, to be deprived of eternal life, if they will not believe and do what He says. "Except ye eat

THE FLESH OF THE SON OF MAN

and drink his blood, ye shall not have life in you." And again to encourage them to believe what He wishes, and to receive what He offers to them, He says: "He that eateth my flesh and drinketh my blood, hath everlasting life." He promises them eternal life if they will believe, and if they will eat his flesh and drink his blood. "And I will raise him up upon the last day," says Jesus. "My flesh is meat indeed, and my blood is drink indeed." Christ foresaw this, that in 1600 years Protestantism would come into the world, would deny his doctrines, and would say it was only bread and wine taken in remembrance of Him, bread and wine taken as a figure of Him. Christ foresaw this, and therefore in anticipation, He refuted their error saying: "My flesh is meat indeed, (in truth and reality) and my blood is drink indeed, (in truth and reality); as if he had said: "After 1600 years

NEW RELIGIONS WILL COME INTO THE WORLD,

and they will tell you that my flesh is not meat indeed and that my blood is not drink indeed—only in figure. No," says Christ, "but my flesh is meat indeed, and my blood is drink indeed," in truth and reality. "He that eateth my flesh and drinketh my blood, abideth in me and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth, the same also shall live by me."—Now, then, my dear people, when we wish to derive Catholic doctrine from the Bible, what must we do? Read the Bible, and take it as it reads. Add nothing to it, take nothing away from it, and then you have the Catholic doctrine. Christ says: "It is my flesh, it is my blood." Catholic says: "My Lord and my God, I believe it." There is the simple faith of the Catholic—"I believe, my Lord and my God, upon thy word." To derive

PROTESTANT DOCTRINE

from the Bible, you must change that Bible; you must add to it or take away from it. Christ says:—"The bread that I will give to you is my flesh." In order to meet the Protestant doctrine, you must say "the bread that I will give to you is not my flesh," just the contrary of what Jesus Christ says. Again, Jesus Christ declares: "My flesh is meat indeed, and my blood is drink indeed; and the Protestant says: "My Lord, allow me to differ with you. You say that it is your flesh, indeed. No, Lord, you are mistaken; it is bread, indeed." "And my blood is drink, indeed," says Christ. "Not so," says the Protestant, "allow me to differ with you—not blood, only wine." You see, my dear Protestant friends, you are in possession of the Bible, but you don't believe the Bible, for if you did believe it you would believe in this doctrine of the Catholic Church.—Rejecting this doctrine, you reject the Bible. "Say no more: 'The Bible is my guide, the Bible is my teacher,' for you stand in direct opposition to God's holy book, the Bible. "This is the bread that came down from heaven, not as your fathers did eat manna and are dead; this bread shall live forever." These things he said, teaching in the synagogue. Many, therefore, of his disciples, hearing it, said: "This saying is hard; who can hear it?" Some of the disciples said: "This is a hard doctrine and who can believe it?" Now, my dear people, remember that the disciples were chosen by our Lord to be the teachers of all the world. They were afterwards to go and teach all nations. If, therefore, the disciples did not understand Him correctly, then Christ was bound to explain Himself to them. If He left them in error, then He has caused the whole world to fall into an error by the teaching of the disciples. Now, you see from the text that the disciples understood Him in the literal sense of the word, that they were really to eat His flesh and to drink His blood, and

therefore they said: This is a hard saying, this is a hard truth, and who can believe it? Now, if

THE DISCIPLES

had understood Him as our Protestant friends understand Him, that they were merely to take a piece of bread and a glass of wine, why, the disciples would never have said: This is a hard thing and who can do it? They would have said, on the contrary: Is not that a very nice and easy thing, that we are going to get a piece of bread after a long journey and after our fatigue, when we are hungry. See the kindness of Jesus, who has said he is going to give us a piece of bread and a glass of wine; is not that very good? Never would they have said: This is a hard saying, who can hear it, who can believe it? I say, therefore, that the disciples understood our Saviour in the literal sense of the word; they were really to eat His flesh and to drink His blood. When Jesus saw that His disciples understood Him in this way, did He recall it, did he contradict it, did he set them right? No, my dear people, but he insisted upon it more and more, that it is His flesh and that it is His blood; and He rebuked them, "for Jesus knowing in himself that His disciples murmured at this, said unto them: 'Doth this scandalize you?' As if He had said: Do you think this is beyond my power? You have seen me give sight to the blind, and hearing to the deaf, and speech to the dumb, causing the lame to walk, and raising the dead to life. You know that I can do all these things. Cannot I also give to you my flesh to eat and my blood to drink? If then, says Christ, you shall see the Son of God ascend up where he was before, what then, when you shall have seen me die upon the cross, and be buried in the bowels of the earth, when by my own power I shall raise myself again from the dead and shall ascend up where I was before? If I can do all these things, why can I not also give to you my flesh to eat and my blood to drink? And you see how reasonable all this is, my dear Protestant friends. You believe, as

EVERY CHRISTIAN BELIEVES,

that God has created Adam of the dust of the earth, and that God took a bone out of Adam's side and turned it into a woman. Now, if God can change the dust of the earth into a living man, why can he not also change bread and wine into His body and into His blood? Is not God all powerful; is not He Almighty? And what means that word "all powerful" or that word "almighty"? Is there anything which he cannot do? How will your circumscribed power of God. It is the spirit that quickeneth; the flesh profiteth nothing." The words that I have spoken unto you are spirit and life; they are realities. It is the spirit of the divine faith that quickeneth; the flesh profiteth nothing. Christ commended His disciples because they were carnal men, because they measured the power of God by the arm of the flesh. The words that I have spoken unto you, says Christ, are spirit and life; they are realities, not dead figures, and not dead remembrances. There are some among you, says Christ, "that do not believe; for Jesus knew from the beginning who they were that did not believe, and who he was that would betray Him. And He said: "Therefore do I say unto you that no man can come into me unless it were given unto him by the Father."

DIVINE FAITH,

my dear people, is a gift of God; you must beg earnestly of God for that divine faith. "After this, many of His disciples went back and walked no more with him. Then Jesus said unto the twelve: Will you also go away, will you also leave me, because I teach a doctrine you don't understand?" And Simon Peter, the head of the Apostles and the first Pope of the Church of God, answered him: "Lord, to whom shall we go? As if he had said: If we cannot take Thy words, whose word shall we take? Lord to whom shall we go? Thou hast the words of eternal life, said Peter, and we have believed them, for we have known that Thou art Christ, the Son of the Living God, and therefore Thou can't not deceive nor be deceived. And so says every Catholic: We believe it, O Lord, because Thou hast said it. Thou art the eternal Truth and eternal Wisdom. Thou can't not deceive nor be deceived. Therefore, says every Catholic: "I believe it because Jesus Christ, the Son of the Living God, has said it." And is not that reasonable, my dear Christian friends, that we should believe what God says? But did the apostles really believe that it was the body and blood of Jesus Christ that they received in the Holy Communion? They did; and the Bible is before everything else, the Bible is my authority. I will refer you now to the epistle of St. Paul to the Corinthians, the 10th chapter. There we see that St. Paul exhorts the Christians to lead holy lives because they were daily permitted to receive the body and blood of Jesus Christ. "Therefore, my dearly beloved," said St. Paul, "fly from the service of idols. I speak as unto wise men; judge you yourselves what I say." Now—says St. Paul—I leave it to your own judgment; you are wise men; you are reasonable men; I leave it to your own judgment; whether it is not right and reasonable that you should fly from the service of idols and from everything that is sinful, because

THE CHALICE OF BENEDICTION

which we bless—is not it the communion of the blood of Christ, and the bread which we break, is not it the partaking of the body of the Lord? You see, St. Paul takes it for granted that they all believe that it is the body and blood of Jesus Christ. Therefore they should lead good holy Christian lives. And in the 11th Chapter, St. Paul says: For I have received of the Lord, which I have also delivered unto you. The Lord Jesus, on the same night in which He was betrayed, took bread, and giving thanks, he broke and said: "Take ye and eat; for this is my body which shall be delivered for you. Do this in commemoration of me." "Ah!" says my Protestant friend, "that is the thing, sir, that settles all. That is the end of all now. Do this in remembrance of me; do this in commemoration of me. Do what? "Take and eat," says Jesus: "This is my body. Take and drink, this is my blood—and do this eating of my body and this drinking of my blood in remembrance of me. You see what sophists the reformers were; how they have blindfolded the people. Christ did not say: Eat bread and drink wine and remember me; but he said: Take and eat; and this is my body. Take and drink; this is my blood, and do this eating of my body and this drinking of my blood in remembrance of me. Really eating my flesh, really drinking my blood, remember me. Remember all that I have done for you, all that I have suffered for you, remember my life and my death upon the cross. And this is precisely the explanation St. Paul the Apostle gives you. Martin Luther, knew this to be the true meaning of the text, and hence he said: I wish, to spite the Pope, that I could deny the real presence of Jesus Christ in the Sacrament. I wish that I could deny it, to spite the Pope; but, says he, again, when denying it, the Bible stares me in the face, and I stand condemned.

MARTIN LUTHER.

acknowledged that the doctrine of the Catholic Church, that it is the real body and blood of Jesus Christ, is so plainly shown in the Scriptures that he dare not deny it; for he has said: Let us take the Bible for our guide. Now do that, my dear Protestant friends, do take the Bible for your guide; for your guide and teacher, you will be a Catholic. You can never be anything else but a Catholic; for all of the doctrines of the Catholic Church are so plainly, so explicitly, so clearly contained in God's Holy book, that you can't believe in the Bible without believing in the Catholic doctrines. But here is your misfortune. When you read the Bible, you don't understand it. Your intellect is clouded by prejudice and

by early education; and prejudice and early education, my dear people, have a very powerful influence over the mind, they blindfold the intellect of man, and he does not see even the clearest and plainest truths that he reads.

In my own country, Holland, for you all know I am a Dutchman, (laughter)—in my own country, the Catholics have been persecuted for some three hundred years and longer, for Holland is ruled by the family of Orange, and we all know what kind of things they are—the Orange men (laughter). For three hundred years the Catholic religion has suffered a fearful persecution; but as the good Irish have been persecuted in their country for three hundred years for their religion. In a country like Holland, the pastors and parents take great care to instruct their children well, for fear they might be led astray. On one occasion a little boy was coming home from church, and

THE DOMINE,

that is the name given to the Protestant preachers there—met him. "My dear little fellow," says the preacher, "where have you come from?" "I come from Church, sir." "And what have you been doing in church?" "I have received my first communion, Domine." "Your first communion and what is that, my child?" "That is receiving the body and blood of Jesus Christ," says the boy. "Why," says the Domine, "my child, that is a very solemn thing, to receive the body and blood of Jesus Christ. Yes, sir," says the boy, "that is what our pastor has been telling us for the last three months. We have been going to him every day to be prepared for the first communion, and on every day our pastor tells us we shall have to be very good boys and very good girls, indeed, because it is a very solemn thing to receive the body and blood of Jesus Christ." "And how many of you little boys were there?" says the preacher. "We were sixty boys and sixty girls," was the answer. "Why," says the Domine, "that is one hundred and twenty; and did all of you receive the body and blood of Jesus Christ?" "We did," replied the boy. "And how many Jesus Christs are there?" asked the preacher.

"One," says the boy.

"Well, then, my child," says he, "don't you see that this is impossible? How could all of you receive the body and blood of Jesus Christ?"

"Please, sir," says the boy, "What is Pentecost?"

"Pentecost," says the preacher, "is the great and solemn day when the Holy Ghost came down upon the apostles, and they were all filled with the Holy Ghost."

"And how many apostles were there?" asked the boy.

"There were," said the preacher, "eleven apostles. Judas had gone off to hell. There were eleven apostles and one hundred and nine disciples."

"Why," says the boy, "that is one hundred and twenty, ain't it?"

"Yes," answered the preacher.

"And did all of them receive the Holy Ghost?" says the boy.

"That's a fact," replied he. "The Bible tells us that they were all filled with the Holy Ghost."

"And how many Holy Ghosts are there?" asked the boy. (Great laughter.)

"Go," says the preacher, "Go, you impudent little fellow. Do you mean to teach me?"

"No," says the boy, "I was only asking you a question or two." (Renewed laughter.)

Here, you see, my dear people, that the preacher had no difficulty at all in believing that all of the one hundred and twenty apostles and disciples had received and were filled with the Holy Ghost; and yet there was but one Holy Ghost. But he could not believe, for the life of him, that all the communicants had received the body and blood of Jesus Christ. Yet to anyone that believes the Bible, the one instance is as clear as the other. It was prejudice, early education, that blindfolded the heart and the intellect of that preacher; and that is the case with men of the Protestant faith.

And again St. Paul says: "For as often as ye shall eat this bread and drink this chalice, ye shall show the death of the Lord until he cometh." Thus St. Paul explains these words: "Do this in remembrance of me," as a duty, whenever you receive the Holy Communion, that you shall remember the death and the sufferings of Jesus Christ. Therefore, whoever shall eat this bread and drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord. "If ye drink it or eat unworthily," says St. Paul, "you shall be guilty of a

PROFANATION

of the body and blood of Jesus Christ." But how can I profane the body and blood of Jesus Christ, if it is not there at all? Therefore the body and blood of Christ is there. "But," says St. Paul, "let a man prove himself, and so let him eat of this bread and drink of this chalice, for whoever eateth and drinketh unworthily, eateth and drinketh judgment that is damnation, to himself, not discerning the body of the Lord. Ye eat and drink (says St. Paul) judgment and damnation on yourselves, because you do not discern with the eyes of faith the body and blood of Jesus Christ. How can you see the body of Jesus Christ, even with the eyes of faith, if the body and blood be not there? Therefore the body and blood of Jesus Christ is there.

I will call your attention only to three more texts, namely, these recorded in St. Matthew, the 26th, 27th, and 28th verses:—

"And while they were at supper, (says the Bible) Jesus took bread, blessed, and broke it, and gave it to His disciples, and said: Take and eat this—what I have in my hand—take and eat it (says Christ); this is my body; take and drink it; this is my blood." Did Christ speak the truth at that time? Why, of course, Christ always spoke the truth. He never spoke anything else but

THE TRUTH.

Now, then, my dear Protestant friends, do you believe in Jesus? "Why," answers the Protestant, "Of course, I believe." Do you believe what He says—take and eat: this is my body—take and drink: this is my blood? Do you believe what Jesus says? "No," says the Protestant, "I don't." Well then, if you don't believe in Jesus Christ, then you are not a Christian, for a Christian believes in Jesus Christ and in the Bible. If you do not believe what He says, then you are no Christian. Would you give the lie to Jesus? Christ says: "Take and eat: this is my body." If you say it is not the body of Christ, then you make Jesus Christ a liar. What a blasphemy you are! What a horrible blasphemy it is to call the Son of God a liar! and that is, my Protestant friends, exactly what you do when you say it is not the body and blood of Jesus Christ. Christ asserts it so positively. He said it on the night before He died. He said it to His disciples for the last time in the supper chamber. "This is my body; take and eat. This is my blood; take and drink. It is that very same identical blood which shall be shed for many for the remission of sins."

HELPER IN THE BIBLE;

and if you do, you believe in the Catholic Church. Do, now, all of you, my dear Protestant friends, when you go home, to-night, or to-morrow or next Sunday, take your own Protestant Bible and kneel down and say some prayers, that God may enlighten you, and then read the texts that I have read to you to-night. Read the Gospel of St. John, the 6th chapter, commencing at the 45th verse. Read it attentively. Then, read St. Paul's Epistle to the Corinthians, the 10th and the 11th chapters. Then