

ON TRANSUBSTANTIATION.

It is the remark of the Prince of modern controvertists, Bishop Bossuet, that whereas in most other subjects of dispute between Catholics and Protestants the difference is less than it seems to be, in this of the Holy Eucharist, or Lord's Supper, it is greater than it appears. (Vide, Exposition of the Doctrine of the Catholic Church.) The cause of this is, that our opponents misrepresent our doctrine concerning the veneration of Saints, pious Images, Indulgences, Purgatory, and other articles, in order to strengthen their arguments against us: whereas their language approaches nearer to our doctrine than their sentiments do on the subject of the Eucharist, because our doctrine is so strictly conformable to the words of Holy Scripture. This is a disingenuous artifice; but I have to describe two others of a still more fatal tendency; first, with respect to the present welfare of the Catholics, who are the subjects of them, and secondly, with respect to the future welfare of the Protestants, who deliberately make use of them.

The first of these disingenuous practices consists in misrepresenting Catholics as worshippers of bread and wine in the Sacrament, and therefore as idolaters, at the same time that our adversaries are perfectly aware that we firmly believe, as an article of faith, that there is no bread nor wine, but Christ alone, true God, as well as man, present in it. Supposing, for a moment, that we are mistaken in this belief, the worst we could be charged with is an error, in supposing Christ to be where he is not; and nothing but uncharitable calumny, or gross inattention, could accuse us of the heinous crime of Idolatry. To illustrate this argument, let me suppose, that being charged with a loyal address to the Sovereign, you presented it, by mistake, to one of her courtiers, or even to an inanimate figure of her, which, for some reason or other, had been dressed up in royal robes, and placed on the throne; would your heart reproach you, or would any sensible person reproach you, with the guilt of treason in this case? Were the people who thought in their hearts that John the Baptist was the Christ, St. Luke III. 15 and who probably worshipped him as such. Idolaters, in consequence of this error? The falsehood, as well as the uncharitableness, of this calumny is too gross to escape the observation of any informed and reflecting man; yet in order to keep alive their prejudices against us, it is upheld and vociferated to the ignorant crowd, by such men as Bishop Porteus, (he charges Catholics with 'senseless idolatry, and with worshipping the creature instead of the Creator.' Confut. P. II. C. I) and the Protestant preachers and writers in general; while it is perpetuated by the Legislature, for the purpose of defeating our civil claims! Note.—The Declaration against Popery, by which Catholics were excluded from the Houses of Parliament, was voted by them during that time of national frenzy and disgrace, when they equally voted the reality of the pretended Popish plot, which cost the Catholics a torrent of innocent blood, and which was hatched by the unprincipled Shaftsbury, with the help of Dr. Tongue and the infamous Oates, to prevent the succession of James II. to the crown. (See Echard's Hist. and North's Exam., both sound Protestants.)

It is not, however, true, that all Protestant divines have laid this heavy charge at the door of Catholics for worshipping Christ in the Sacrament; as all those eminent prelates in the reigns of Charles I. and II. must be excepted, who generally acquitted us of the charge of idolatry, and more especially the learned Gunning, Bishop of Ely, who reprobated the above signified declaration when it was brought into the House of Lords, protesting that his conscience would not permit him to make it. (Vide Burnet's Hist. Our Times.) The candid Thomdyke, Prebendary, of Westminster, argues thus on the present subject: "Will any Papist acknowledge that he honors the elements of the Eucharist for God? Will common sense charge him with honoring that in the Sacrament which he does not believe to be there?" (Vide Just Weights and measures, 19.) The celebrated Bishop of Down, Dr. Jeremy Taylor, reasons with equal fairness, where he says: "The object of their (the Catholics) adoration in the Sacrament is the only true and eternal God, hypostatally united with his holy humanity, which humanity they believe

actually present under the veil of the Sacrament. And if they thought him not present, they are so far from worshipping the bread, that they profess it idolatry to do so. This is demonstration that the soul has nothing in it that is idolatrical: the will has nothing in it, but what is a great enemy to idolatry." (Vide Liberty of Propheysing, Sect. 20).

The other instance of disingenuity and injustice on the part of Protestant divines and statesmen, consists in their overlooking the main subject in debate, namely, whether Christ is or is not really personally present in the Sacrament; and in the meantime directing all the severity of the law to a point of inferior, or at least, secondary consideration, namely, to the mode in which it is considered by one particular party as being present. It is well known that Catholics believe that when Christ took the bread and gave it to his apostles, saying "This is My Body," he changed the bread into His body, which change is called Transubstantiation. On the other hand, the Lutherans, after their master, hold that the bread and the real body of Christ are united, and both truly present in the Sacrament, as iron and fire are united in a red-hot bar. (See De Capt. Babyl.) Osiander, whose sister Cranmer married, taught Impanation, or a hypostatical and personal union of the bread with Christ's Body, in consequence of which a person might truly say: This bread is Christ's Body).

This sort of presence, which would be not less miraculous and incomprehensible than Transubstantiation, is called Consubstantiation; while the Calvinists and Church of England men in general (though many of the highest luminaries of the latter have approached to the Catholic doctrine) maintain that Christ is barely present in figure, and received only by faith. Now all the alleged absurdities, in a manner, and all the pretended impiety and idolatry, which are attributed to transubstantiation, equally attach to consubstantiation and to the real presence proposed by those eminent divines of the established Church. Nevertheless, what controversial preacher or writer ever attacks the latter opinions? What law ever excluded Lutherans from Parliament or even from the English Throne? So far from it, a Chapel Royal has been founded and is maintained in the Palace itself, for the propagation of their consubstantiation and the participation of the real presence! In short, you may say with Luther, the bread is the body of Christ, or with Pisiander, the bread is one and the same person with Christ, or with Bishop Cosin, that "Christ is present really and substantially in an incomprehensible mystery."—(See Hist. of Transub. p. 44), or with Dr. Balguy, that there is no mystery at all, but a mere federal rite, barely signifying the receiver's acceptance of the benefit of redemption. (See Charge VII). In short you may say any thing you please concerning the Eucharist, without obsequy or inconvenience to yourself, except what the words of Christ, this is my body, so clearly imply, namely, that he changes the bread into his body. In fact, as the Bishop of Meaux observes, "the declarations of Christ operate what they express; when he speaks, nature obeys, and he does what he says; thus he cured the ruler's son, by saying to him, Thy son liveth; and the wicked woman, by saying, Thou art loosed from thy infirmity. (See Var. T. II. p. 34). The Prelate adds, for our further observation, that Christ did not say, My body is here; this contains my body, but, this is my body; this is my blood. Hence Zuinglius, Calvin, Beza, and the defenders of the figurative sense in general, all except the Church of England Protestants, have expressly confessed, that admitting the real presence, the Catholic doctrine is far more conformable to scripture than the Lutheran. I shall finish this letter with remarking, that as transubstantiation, according to Bishop Cosin, was the first of Christ's miracles, in changing water into wine; so it may be said to have been his last, during his mortal course, by changing bread and wine into his sacred body and blood.—COX.

RHEUMATISM IN THE KNEES.

SIR,—About two years ago I took rheumatism in the knees, which became so bad that I could hardly go up or down stairs without help. All medicines failed until I was induced to try B.B.B. By the time I had taken the second bottle I was greatly relieved, and the third bottle completely removed the pain and stiffness. AMOS BECKETT, Morrisburg, Ont.

He who nothing pleases, pleases no one.

REQUIEM.

Mr. Joseph Viau, a young man of sterling qualities, and much loved by all who knew him, died in St. Laurent, on Monday, the 31st ult. On Thursday his remains were borne in solemn procession, accompanied by the court of Catholic Foresters of which he was a member, preceded by a band of music, to the parish church, where a high mass of requiem was sung in the presence of a large gathering of sympathizers.

Ring, sad bells!  
Your requiem voices telling  
Some dear hearts,  
Their loved one now is dwelling  
In bright parts,  
With sweet spalls  
Immortal chorist swelling.

Hush, sad bells!  
The angels now are singing  
Their glad songs;  
And heaven's vaults are ringing,  
While great throngs  
Where love dwells,  
The ransomed soul are bringing.

Ring, glad bells!  
With heavenly music blending;  
That dear soul—  
The angel guards attending—  
At its goal  
Now safe dwells:  
All earthly trials ending.

J. E. M. S.

OUR SCHOOL EXHIBIT.

The Boston Pilot's Correspondent speaks Eulogistically of Our Schools and Teachers.

Taking so prominent a part in the educational exhibit, it may be proper to refer here to the character and labors of that glorious order which has done so much for the enlightenment and moral education of youth. At Rheims, in France, 1651 was born Jean Baptiste de la Salle. In infancy he exhibited wonderful virtue and talent. He was educated at St. Sulpice and at sixteen became a canon of Rheims. In 1678 he was ordained priest. He had long meditated on the state of education in France, particularly amongst the poor. He saw the evils to which ignorance led. He comprehended the results which false knowledge, imparted by false teaching, produced. In his own mind he sketched out a plan to counteract the great source of the prevailing depravity amongst the humbler classes. He consecrated himself to the education of the poor, and founded the Order of the Brothers of the Christian school as it exists to-day. He traversed France for the propagation of his noble work. In some places he met opposition, but he had faith and he lived to see the dawning of the glory that, like an everlasting coronal, now encircles the brow of his order. He established a novitiate near Rouen and there died full of work and hope, in 1719. The order spread with much rapidity. The system of education was so perfect, the moral training which they combined with the best secular education, gave them at once that great but not undeserved prominence which places the Brothers of the Christian Schools in the first rank as teachers and moulders of youth. Wherever Catholicity prevails the order is invited, welcomed and established. Their pupils receive an excellent secular, but an equally excellent moral, education. The heart is cultivated as well as the mind. This is the Catholic system.

Naturally to the Brothers of De La Salle a large portion of the space is allotted. Their schools in the various States of the Union are represented. It is needless to specify the character of the work. It speaks for itself. Particularly of merit is their exhibit in the Canadian section which, by the way, is not included in the Catholic exhibit. It is from the La Salle Commercial Academy of Quebec. No better work is shown in any section of the whole educational department. The entire system is shown in work from the elementary, intermediate, superior and special courses. English and French are taught in the school and excellent specimens of drawing—linear, architectural, mechanical, projection and relief work—are shown. The penmanship, both ordinary style and ornamental, and engrossing, is deserving of particular praise. In this section, too, are exhibits from the Brothers of Christian Instruction, the Marist Brothers, Frthers of the Sacred Heart; and from the girls' school, represented by the

Sisters of the Assumption, Sisters of Jesus and Mary, Sisters of Charity, Quebec; Ursulines of Stanstead, Sisters of Bon Pasteur and from the celebrated Congregation of Notre Dame de Ville Marie. It would be a grateful tribute to note in detail the work of each of these, but you have limits to space. The written exercises, drawing, painting and the more practical needlework, knitting, etc., are excellent and tell better than could words the skill and devotedness of the teachers and the diligence and capability of the scholars. Saint Laurent College, Congregation of the Holy Cross, shows a first-class exhibit in written exercises, book-keeping, etc., from its commercial department, and the Cercle de la Salle, a magnificent specimen of writing ornamental and engrossing.

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