

Latin and Greek, who could accompany him into the University Library, which is a very superior collection, and there put his finger on the many passages in the Latin and Greek Fathers which establish beyond doubt that he was simply penning what was not true when he penned, "Transubstantiation was first promulgated in the ninth century." Indeed, the innocent paper might have blushed for him, as he made it the tale-bearer of so palpable a misstatement. Nine centuries hence, and another professor, of views yet unthought of, might assert that Transubstantiation was first promulgated in the nineteenth century; nor could there, to disprove his assertion, be brought forward from the nine centuries immediately preceding the present, proofs more irrefragable than those which are now adduced from the first nine centuries, to explode the new-fangled theory that "Transubstantiation was first promulgated in the ninth century."

If some few of the Fathers spoke in a manner which to us now seems ambiguous, they should be explained by the general belief of the day; and it should also be borne in mind that, as St. Augustine well observes, "they spoke in security, because there was no enemy"—*Securi loquebantur quia nullus erat hostis*.

What else than Transubstantiation gave rise to what is well known in "Church History" as "the discipline of the Secret?" What but the doctrine of Transubstantiation gave rise to the groundless crime which, every reader of "Church History" knows, the Pagans charged upon the Christians—the crime of eating at their Christian assemblies the flesh and blood of an infant? A whole host of other facts might be adduced, to prove that ever in Catholic Church was held, as is held to-day, the doctrine of Transubstantiation; nor need we hesitate to observe that ecclesiastical history establishes the universality and the perpetuity of this doctrine in the Church, just as solidly as profane history demonstrates any fact recorded in it, from the days of Herodotus to 1863.

It is, therefore, a lamentable fact, that men should employ so much zeal and natural ability in endeavoring to refine away to nonsense the four words of the Redeemer, "This is my body," instead of bowing down in grateful adoration of God for his "unspeakable gift." And a very remarkable fact it is, that the opposition to the words of God in this matter closely resembles the