THE TRUE WITNESS AND CATHOLIC CHRONICLE.

"A PROTESTANT'S APPEAL TO THE DOUAY BIBLE."

that they taught a real change in the Eucharistic elements, in virtue of the words of consecration-a change analogous to the change wrought at Cana of Galilee, when our Lord, by Elis will, transubstantiated water into wine ; we have shewn too, from the history of the primitive Church, as recorded by Protestants. that it was the custom to elevate the consecrated species, and thus expose them to the adoration of the faithful ; and we have adduced the most positive testimony, from the early teachers of the Church, that it was the universal custom to adore the Eucharistic species so elevated; and that no one presumed to eat of that heavenly food until he had first adored Christians of the first four centuries as to the Euchaat the present day, in which the same customs are reall these customs as idolatrous, has no right to the title of the " OLD RELIGION."

And here we might rest our case; but as there is another custom of the Catholic Church, against which corroborative of the antiquity of the doctrine of Transubstantiation, we cannot pass it over unnoticed. We allude to the custom of administering the Communion under one kind only, or " half communion," as our author calls it.

The custom of Communion under one kind only, and the doctrine of Transubstantiation; are so intimately connected, that the first could only have originated where the other was firmly established. It is based upon the hypothesis, that Christ is given whole and entire under either of the Sacramental species; so that he who receives under one species only, receives as much, as if he had received onder both. If then, from history, we can show that at any period, Communion under one kind was believed to be sufficient, and to constitute a valid reception of the Lord's Supper, we may logically conclude that then also the present faith of the Catholic Church obtained, viz., That Christ is received whole and entire under either of the Sacramental species :---

-" Manet Christus totus Sub utraque specie."

Now, fortunately for our argument, we have the most positive testimony-from the conduct of the Manicheans, a Protestant sect of the early ages, and from the discipline of the Church-that it was the ancient custom for the faithful to receive under one kind; and that therefore it was the belief of the Christian world that, under either species, Christ was unly given, whole and entire, to the Communicant.

The Manicheans were a set of heretics who taught the existence of two principles-the one the author of all good-the other, of all evil; but who still endeavored to pass for good Catholics in the eyes of the world; for which purpose they would assist at the sacred mysteries, and partake of the Communion with every appearance of devotion. Their motto was :---

"Jura, perjura, secretum prodere noli."

But, as believing that wine was the product of the evil principle, as well as because they denied that our Lord had true blood, the Manicheans used to abstain from partaking of the Eucharistic cup, receiving the Eucharist under the species of bread until St. Leo, for the first time, rendered it imperative upon all, without distinction, to receive under both kinds. From this we may conclude that, before the time of St. Leo, A.D. 440-it was the custom for the laity to receive under one kind only; for how otherwise could the Manicheans have escaped detec- | can upset our reasoning ; and that is by showing that tion ! Their refusal to partake of the Chalice would | Christ Himself appointed some other medium, besides at once have betrayed them; and their artifice, by which they so long contrived to remain concealed knowledge of Christianity, amongst all nations, and amongst, and undistinguished from, the rest of the to the end of time. worshippers, would have been of no use, except to make them more generally known as pernicious heremiddle of the V. century, it was generally believed that as much was received under one species, as under both; or in other words, that under either species, Christ, whole and entire, was given to the communicant. From the practice of reserving the Eucharist. which could only have been done with the species of bread-a practice which was enjoined by the First Conneil of Nice-as well as from the ancient custom in the African Church of giving the Communion to children of tender years under the form of wine onlywe might draw additional arguments in proof of the antiquity of the faith and practice of the Catholic Church of the XIX century; but the length to which our notice of Mr. Jenkins' objections has extended warns us to he brief. We need only remark that the antiquity of the practice of "half communion," or communion under one kind only, is admitied by all Protestant ecclesiastical historians; and as that practice necessarily implies the belief that under either species Christ is received whole and entire-which again implies the belief in the doctrine of Transubstantiation-we may confidently assert, that the faith of the Anti-Nicene Church was identical with that of the Post-Tridentine. It remains for us now only to notice two other arsuments of Mr. Jenkins in support of the Protestant disclaimer. The first of these is, that Roman Catholies themselves differ respecting the doctrine of Transubstantiation. To this assertion it is needless

a give any reply further than this .- That it is ab-

to the initacle, that is the fact of Transubstantiation We have shown, from the writings of the Fathers, itself, there never was, and never can be amongst Catholics, but one opinion, i. c .- that it is true, because the Church teaches it.

Lastly, Mr. Jenkins protests against the Catholic doctrine "because it is opposed to both reason and sense.". 'To this we reply that it is not contrary to our reason, whatever it may be to Mr. Jenkins; and that, so far from being opposed to our senses, theyin so far as they can take cognisance-fully confirm

The Catholic doctrine is-that, in the consecration of the Eucharistic elements-the substance of the bread is changed into the substance of Christ's body; the species, accidents, appearances, or pheit. Thus, from their language, and their acts, we nomena-of which alone the senses can take any coghave the right to conclude, that the faith of the nisance-remaining entirely unchanged; so that the most minute inspection-the most delicate chemical rist, was identical with that of the Catholic Church analysis-can detect no change therein. From this exposition of the Catholie doctrine, it is clear, that, tained; and that Protestantism, which has renounced if the slightest change could be detected by our or phenomena were in the least affected-the doctrine would be false; and yet strange to say, Protestants call upon us to prove the truth of the doctrine, Mr. Jenkins protests, and as that custom is strongly by proving it to be false. In so far as our senses can take cognisance-and our senses can take cognisauce of phenomena only, the region of nonmena hethe accidents, or phenomena, can be by them detected, which is precisely what the Church teaches: and the reason why she calls the miraculous change, their foundress, Madam Youville, written by the same effected in the Eucharistic elements, Transubstantiation only, thus denying any Transaccidentation, or change of accidents or appearances. So far then (judging from what tradition relates of that remarkable from our senses being opposed to the Catholic doc- personage) but not having yet seen the book, I can trine, they confirm it in every particular of which they give no opinion on the subject. The Connetent indexes The Church teaches that the I will return to the Life of Sister Bourgeoys at some are competent judges. The Church teaches that the accidents, or phenomena, are not in the slightest affected by the consecration ; and, after the most careful investigation, our senses assure us, that they are not, and, that, in this respect, the teaching of the Church is true.

As to whether the substance of the bread remains, after consecration, unchanged, is a question of which our senses can take no cognisance ; because substance the sensible only. That it may be changed into logether with the accompanying letter :some other substance, we cannot deny without limiting the power of God, the Creator of all things; that it is changed, we have the authority of the Church for believing; and as it is upon her authority alone that we believe any of the other mysteries of the Christian dispensation-the doctrines of the Vicarious Atonement-the Divinity of Christ-or the Tri-unity of the God-head-as we take her word as a sufficient guarantee for the truth of these mysterious, and, to human reason, utterly incomprehensible dogmas, it is not strange that her authority is sufficient to make us accept the dogma of Transubstantiation. The question then, as must all questions betwixt Catholic and Protestant, resolves itself into the question of Church authority; and the competency of the Church to decide upon matters of faith. If called upon to establish the truth of Transubstantiation we should do so, not by chopping texts from Scripture, or quoting garbled extracts from the writings of the Fathersbat simply by an appeal to Church authority. We should argue-1. Christ appointed the Church as the solc medium for the transmission of the knowledge of Thus did these heretics long escape detection ; His Revelation, unto all nations and until the end of time; therefore all that the Church teaches must be true-2. But the Church teaches the doctrine of Transubstantiation; and therefore we should conclude in the third place, that that doctrine must be true. There is but one way by which the Protestant the Church, for promulgating, and perpetuating the

of these vessels of election, who were none of them what could be called rich, as far as this world's wealth is concerned. But they were all rich in faith and hope, and full of charity; so, in the name of our Lord Jesus, his holy Mother and St. Joseph, this fair city of Monttreal was planted by the great water, as a place of refuge for religion-a settlement and a stronghold for the European, and, above all, as a monument of man's glory. M. Olier, the illustrious founder of the Semi-nary of St. Sulpice in Paris, was one of the first associates for the foundation of Montreal, and he soon after succeeded in establishing here a branch of his Order in honor of our Divine Redeemer, for the maintenance and propagation of the sacred ministry. Sister Bourgeoys about the same time (1643) founded her invaluable Order of the Congregation of our Lady, for the instruction of female youth; and the Order of the Hospital Nuus was almost simultaneously established here by Mlle. Mance (1614) in bonor of the blessed St. Joseph. These three religious and charitable foundations-destined to wield so vast an influence in Montreal throughout all time-were the nuclei around which the infant city gathered, and for more than two hundred years they have worked hand in hand in the senses in the Sacramental species-or if the accidents sacred cause of religion and charity, pouring out the richest streams of spiritual wealth to fertilize the entire province. The Life of Sister Bourgeoys is to be had at the Convent of the Congregation, and of the principal French booksellers; and I am sure that all who can rend French will find it a rich treat. The present edition has been carefully revised and, indeed, re-compiled by a reverend French gentleman fully ing altogether beyond their reach-they fully confirm competent to the task, and the good Sisters have spared the doctrine of the Church; no change whatever, in no expense in "getting up" the work. Altogether, it will be found an interesting, 1 may say, an indispen-sable addition to every Canadian library.

reverend gentleman, and imported at the same time. I presume it will be found a most interesting work

other opportunity, and translate some passages from time to time, for the benefit of your readers, who cannot enjoy it in the original .- I am, Mr. Editor, &c., A CONSTANT READER.

SAINT PATRICK'S HOSPITAL.

We have been authorised by His Lordship the Bishop of Montreal, to publish the following Report is supersensible, and our senses can take cognisance of from the Medical Staff of the St. Patrick's Hospital, Ir

Montreal, Dec. 28th, 1853.

GENTLEMEN-His Lordship the Bishop of Montreal, before whom I have laid your Annual Report of the St. Patrick's Hospital, has instructed me to convey to you the expression of his satisfaction, for your kind services towards this infant Institution ; His Lordship has full confidence, that under your management, the St. Patrick's Hospital will continue to grow in importance, and that it will maintain its proper position amongst the many establishments of a similar nature, which it has pleased Divine Providence to confer upon his city.

With this object, His Lorship has authorised me to transmit your Report to the TRUE WITNESS for publication; so that the public may learn the great benefits which the St. Patrick's Hospital has already conferred,-I have the honor to be, gentlemen,

Your obedient servant, J. O. PARE, Can. Secretary.

REPORT OF THE NUMBER OF PATIENTS-THEIR DISEASES, THEIR RELIGIONS, AND THEIR COUNTRY,-ADMITTED INTO ST. PATRICK'S HOSPITAL, MONTREAL,

FROM THE OPENING OF THE PRESENT ESTABLISHMENT ON THE 16TH AUGUST, 1852, TO THE 9TH DECEM BER, 1853.

Total number admitted-Males,					477
**	"		emali		453 - 930
Died-Mal	es, .		· .		30
" —Fem					24 - 51
In the General Wards-admitted, .			689		
" Ophthalr	nic W	ards.	66	•	241 - 930

OF THE 689 ADMITTED

5
Scabies, 3 Mammary Abscess, . 4
Heipes, 1 Lumbar Abscess, . 2
Psoriasis, 1 Abscess of Abdomen, .1.
Tinea Capitis, 13 " "Thigh, . '-1
Lepra, 1 " " Tibia, · . 1.
Eczema, 2 " " Scalp, 2
Rupia, 2 Spinal Disease, 3
Purpura Hiemorrhagica 3 Hip 16
Sycosis Menti, 2 Frost Bite, 6
Hypertrophy, 1 Injury of Shoulder, 1 Enlarged Tonsils, 1 " " Arm, 4
Enlarged Tonsils, 1 " Arm, 4 Hydrorele, 9 " Hand, 3
Utarina Diagona 2 Turner of the
Varicose Veins, 2 Wound of Leg, 3
Paronvchia, 10 Fibrons Tumor of Leg, 1
Furunenlas, 4 Gun shot wound of head. 1
(conormaa, I mury from Gunnowder 1
Disease of Prostrate Confusions, 5.
Gland, 1 Concussion of Brain, 4
innuenza, . 5 Burns, 3
Emphysema, 1 Contraction of Elbow
Syphilis, 4 Joint, 2
Secondary Syphilis, 2 Sprain of Aukle Joint 5 Periostitis, 4 Fracture of Clavicle 4
Synophitis 6 ((()))
Ulcers,
Cancer of Breast, . 3 " " Radius, . 3
" " Lips, 1 " " Radins and
" " Tongue, I Ulna, 4
Caries of Bones of Nose 1 " " Femur. 3
" Metacarpal Bones 4 " " Patella, 1
Foot,
Deformity of Face, 1 Fibula, 4
" " Lip, . 1 Ununited Fractures, . , 2
P. L. MACDONNELL, M.D.,
Surgeon, St. Patrick's Hospital.
A. H. DAVID, M.D., Physician,
St. Patrick's Hospital.
REPORT OF THE OPHTHALMIC AND AURAL
WARDS.
Received,
Cured, 172 Sclerotitis, 6
Relieved, 40 Iritis, 11
Incurable, 12 Choroiditis,
In Hospital, . 17 Retinitis, 17
Tetal Ophthalmitis, 22
Total, . 241 Synchesis,
Irish,
English

covarar.	Outaraet,
Irish	Simple Tumor of Eye-
English 27	ball,
	Malignant Tumor of 1
French Canadians, 40	intelligence i unior or 1
Americans, 29	
Polander, 1	DISEASE OF EAR.
1 blander, 1	Deaf from Inflamma-
Total, 241	tion & Supparation
	of middle Ear, 8
RELIGION.	Thickening of mem-
Catholic, 163	brana Tympani, 2
English Church, . 25	1
Methodist, 23	• 224
Presbyterian, . 29	Remaining in Hospital 17
Latter Day Saint, . 1	
	Total, 241
Total, . 241	
DISEASES OF THE EVE LIDS	OPERATIONS PERFORMED.
Granular Lids, 40	Cataract, 46
	Artificial Pupil, 8
Trichiasis, 6	Staphyloma
Ophthalmia Tarsi, 3	
Cancer, 1	Excision of Eye-ball, 2
DISEASES OF THE EXCRET-	
	Eye,
ING LACHRYMAL ORGANS.	Removal of Cancer, 1
Fistula Lachrymalis, 6	Fistula Lachrymalis 6
DISEASE OF THE CONJUNC-	Trichiasis, 6
TIVA.	Symblepharon, . 9
Simple Ophthalmin, 5	Foreign body removed
promient Ophinalmia, 16	. from iris,
Phlyclenular (or Stru-	Paracenthesis Oculi, 6
mous) Ophthalmia, 6	Cutting down on mas-
DISEASE OF THE EVE-BALL	toid process, . 4
Cornea-Inflammation	Cutting into mastoid
of 12	
Ulcers of . 17	cells, I
Wounds of . 3	Total
Nebula of 4	Total, . 88
	•
Staphyloma of 3	

With this we conclude our reply to Mr. Jenkins' make them more generally known as pernicious here- objection against the Doctrines of the Catholic tics. It is therefore certain, that long before the Church-"The Mass a Sacrifice." In our next we will notice his attack upon Purgatory and the Catholic doctrine of Justification.

To the Editor of the True Winess.

Montreal, Dec. 27, 1853.

DEAR SIR-As many of your readers are perhaps but little acquainted with the earlier history of the colony of Montreal, I think it will not be altogether superfluous to direct their attention to the subject. I have just been reading the Life of Sister Marguerite Bourgeoys, the Foundress of the Congregation Nuns, and I have found it so fall of interest that I could not refrain from giving others a share in the pleasure 1 enjoyed. No one can open these volumes-recently published in France—and give even a cursory glance through their contents without wishing to follow up the subject, and to become better acquainted with the history in which the venerable figure of Marguerite Bourgeoys bears so prominent a part. The foundation of Montreal—cafled in the first place Ville Marie was, in every respect, a religions foundation, the ef- I fect of the chivalrous devotion of the French people (to the Blessed Mother of God, and their ardent desire 1 to promote her glory. Canada, or New France, was then in its primeval state—inhabited only by the sons C of the lorest-the ferocious Huron, the ruthless iroquois and the fierce Algonquin, who kept up an inces-sant warfare amongst themselves, and pursued each other with unrelenting bate. The little colony of Quebec was dwindling away day by day, and the picus missionaries who devoted themselves to the evangelization of the Canadian savages could make surd, and therefore false. No Catholic can deny, or but little progress for want of some permanent centre ^{tren} doubt, the doctrine of Transubstantiation; be-cause, *ipso facto*, he would cease to be a Catholic. Catholic writers have often indulged in curious specu-huions—perhaps more curious than useful—as to the butons-perhaps more curious than useful as to the cated to the chosen few, and as miraculously carried thanner in which the miracle is brought about; but as out. Sister Bourgeoys, it is needless to say, was one Cholera,

OF THE 689 ADMITTED INTO THE GENERAL WARDS, THERE WERE-	Leuc Stapl
Construction of the second sec) baily
From Ireland,	
	Op
"Scotland,	
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" Germany,	
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• Ganada (Arenen L'anadians) (5	
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"United States, 18 "Newfoundland, 1 "Prince Edward's Island, 1-689 Of the Church of Roma 664	of the Dioc
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Intermittent Fever, 2 Urinary Disease, 2 Acute Rheumatism, 18 Retention of Urine, 2 Chronic ". 23 Constipation, . 6	tions, their
Acute Rheumatism, . 18 Retention of Urine, . 2 Chronic " 23 Constipation, 6	tions, then
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Chronic Bronchinis. 14 Morthus Cordis. 2	i
Chronic Bronchitis, 14 Morbus Cordis, 2 Pluthisis, 34 Morbus Coxe, 3 Diarrbæa, 14 Facial Paralysis, 1 Dysentery, 8 Hæmoptysis, 10 Dusymour 12 Hæmoptysis, 10	RE RE
Plthisis, .	
Dusantery 8 Ummenturia 10	12s 6d ; Dur
Dysemery, O nachopysis,	O'Neill, £1
Pneumonia, 13 Hæmatemesis, 4	Downer 10.
Pieurisy,	Power, 12s
Unronic, Hysteria, 2	D. M'Donel.
Peuro-preumonia. 2 Measles 4	L. A. Bourre
Acute Hepatitis, . 2 Small Pox, 6	Gauvreau, V
Chronic " . 1 Chicken Pox, 4	Gauvreau, V D. Malone,
Jaundice, 7 Diabetes, 2	Andrews, pe
Preurisy, 13 Hanatemests,	6d; Mrs. A.
	tain Nugent.
Pnerperal Fever, . 1 Chlorosis, 4	Per M. E Temple, 7s
Dropsy, 8 Erysipelas, 9 Anasarca, 5 Hypochondriasis, . 1 Prolapsus Ani, . 2 Hysterical Mania, . 1.	Temple, 7s
Anasarca, 5 Hypochondriasis, . 1	M. O'Conne
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"Uteri, . 5 Cynanche Tonsillaris 14	T. O'Brien.
"Uteri, 5 Cynanche Tonsillaris 14 Sympathetic Bubo, 1 Chronic Laryngitis, 4	M. O'Conne 15s; W. & J T. O'Brien, Kinifick, 7s Valcartier, 6d; Alexan
Nasal Polypus, 1 Lumbago, 8	Valoartier.
Nasal Polypus, . 1 Lumbago, 8 Neuralgia, 5 Pleurodynia, 2	6d · Aleran
Neuralgia, 5 Pleurodynia, 2 Paralysis, 4 Whooping Cough, . 2	Gill, Esq., 1
Sarafula 6 Balirium Transus 6	somption, F
Scrofula, 6 Delirium Tremens, . 6 Cholera, 3 Encephaloid, . 1	Merriman,
Cholera, 3 Encephaloid, . 1	mennan,

HENRY HOWARD; M.R.C.S.L.; phthalmic and Aural Surgeon, St. Patrick's Hospital.

e learned that, in consequence of the want nodation in the little cottage in which since ous fire of 1852, the Bishop and Chapter cese of Montreal have been compelled to eir residence. His Lordship feels himself to deny himself the pleasure of receiving of his friends on New Year's Day.

ild remind our readers that, if they desire , vote at the approaching Municipal electaxes must be paid up this week; after it will be too late.

EMITTANCES RECEIVED.

et, L. H. Masson, £1; St. Jerome, J. Carey, andee, A. Moore, 63 3d; Toronto, Rev. J. 1; Wm. Halley, 15s; Norton Creek, W. 6d; M. Diuigan; 12s 6d; Dalhousic Mills, 11, 10s; St. Anne de la Pocatiere, per Rev. ret, Rev. Mr. Tetu, 125 6d; Very Rev. C. V.G., 123 6d; St. Anne's College, 125 6d; , 128 6d; Peterboro, T. M'Cabe, 155; St. her Rev. G. A. Hay, Capt. J. M'Intosh, 123 A. M'Donald, 125 6d; Sandusky, Ohio, Cap-t. fl 155 tain Nugent, £1 15s.
Per M. Enright, Quebec—J. Maguire, 3s 9d; K.
Temple, 7s 6d; Dr. Fitzpatrick, 10s; B. Olone, 7s 6;
M. O'Connell, 7s 6d; T. D. Tims, 15s; B. Bennet,
15s; W. & J. McKay 15s; Mrs. Daniel M'Glroy, 15s;
T. O'Brien, 15s; J. Keane, 15s; J. Giblin, 15s; W.
Kinifick, 7s 6d; P. Kenedy, 7s 6d; Rev. Mr. Clarke,
Valcartier, £1 10s; Somerstown, A. M'Donald, 12s
6d; Alexandria, Col. Chisholm, 10s; Prineville, J.
Gill, Esq., 10s; Plympton, T. Enright, 6s'3d; L'Assomption, P. Fauteux, 12s 6d; Vankleek Hill, P.
Merriman, 10s; St. Johns, F. Kent, 10s. t, £1 15s.