

no wonder, as long as "Evangelicals" fail to comprehend that system of teaching with which they so complacently contrast their own and view it so distortedly, that "bitterness, wrath, anger, clamor and evil-speaking," should drown the gentle voice of charity within the Church.

HOOKE, LIB. V. CH. LXVII, 9.

(Continued.)

NOW whereas all three opinions do thus far accord in one, that strong conceit which two of the three have embraced as touching a literal, corporal and oral manducation of the very substance of his flesh and blood is surely an opinion nowhere delivered in Holy Scripture, whereby they should think themselves bound to believe it, and (to speak with the softest terms we can use) greatly prejudiced in that when some others did so conceive of eating his flesh, our Saviour, to abate that error in them, gave them directly to understand how his flesh so eaten could profit them nothing, because the words which he spake were spirit, that is to say, they had a reference to a mystical participation, which mystical participation giveth life. Wherein there is small appearance of likelihood that his meaning should be only to make them Marcionites by inversion, and to teach them that as Marcion did think Christ seemed to be a man but was not, so they contrariwise should believe that Christ, in truth, would so give them, as they thought, his flesh to eat, but yet, lest the horror thereof should offend them, he would not seem to do that he did.

[10] When they which have this opinion of Christ in that blessed Sacrament go about to explain themselves, and to open after what manner things are brought to pass, the one sort lay the union of Christ's deity with His manhood as their first foundation and ground; from thence they infer a power which the body of Christ hath thereby to present itself in all places; out of which ubiquity of his body they gather the presence thereof with that sanctified bread and wine of our Lord's table, the conjunction of his body and blood with those elements they use as an argument to show how the bread may as well, in that respect, be termed His body because His body is therewith joined, as the Son of God may be named man by reason that God and man in the person of Christ are united; to this they add how the words of Christ commanding us to eat, must needs import that as he hath coupled the substance of His flesh and the substance of bread together, so we together should receive both; which labyrinth as the other doth justly shun, so the way which they take to the same inn is somewhat more short but no whit more certain. For through God's omnipotent power they imagine that transubstantiation followeth upon the words of consecration, and upon transubstantiation the participation of Christ's both body and blood in the only shape of sacramental elements.

So that they all three do plead God's omnipotency: sacramentaries to that alteration which the rest confess he accomplisheth; the patrons of transubstantiation over

and besides that to the change of one substance into another; the followers of consubstantiation to the kneading up of both substances as it were into one lump.

[11] Touching the sentence of antiquity in this cause, first forasmuch as they knew that the force of this sacrament doth necessarily presuppose the verity of Christ's both body and blood, they used oftentimes the same as an argument to prove that Christ hath as truly the substance of man as of God, because here we receive Christ and those graces that flow from Him in that He is man. So that if he have no such being, neither can the sacrament have any such meaning as we all confess it hath. Thus Tertullian, thus Ireney, thus Theodoret disputeth.

Again, as evident it is how they teach that Christ is personally there present, yea, present whole, albeit a part of Christ be corporally absent from thence; that Christ assisting this heavenly banquet with his personal and true presence doth by his own Divine power add to the natural substance thereof supernatural efficacy, which addition to the nature of those consecrated elements changeth them and maketh them that unto us which otherwise they could not be; that to us they are thereby made such instruments as mystically yet truly, invisibly yet really work our communion or fellowship with the person of Jesus Christ as well in that he is man as God, our participation also in the fruit, grace and efficacy of his body and blood, whereupon there ensueth a kind of transubstantiation in us, a true change both of soul and body, an alteration from death to life. In a word, it appeareth not that of all the ancient Fathers of the Church any one did ever conceive or imagine other than only a mystical participation of Christ's both body and soul in the sacrament, neither are their speeches concerning the change of the elements themselves into the body and blood of Christ such, that a man can thereby in conscience assure himself it was their meaning to persuade the world, either of a corporal consubstantiation of Christ with those sanctified and blessed elements before we receive them, or of the like transubstantiation of them into the body and blood of Christ. Which both to our mystical communion with Christ are so unnecessary, that the Fathers who plainly hold but this mystical communion cannot easily be thought to have meant any other change of sacramental elements than that which the same spiritual communion did require them to hold.

HIGHER ROMAN CATHOLIC EDUCATION.

[COMMUNICATED.]

No. 2.

Having in my first paper shown the material out of which the average "professors" and the other members of the educational staff of a Roman Catholic College are manufactured, I would now advert to the method in which that material is utilized, in so doing point out what is the inevitable outcome of employing an article moulded out of such course clay to start with and so roughly polished off in the process of finishing. Imagine such a rude lump of a lad, some seventeen or eighteen years old, to-day mingling as one of themselves with the other boys in the college, his strongly marked accent provincial, Cockney,

Irish, or Scotch, pointing as do his manners and habits—all of the roughest—to his low origin. His knowledge is of the crudest: his teaching powers are *nil*. Up to the present he has been a boy amongst boys, and to-day knows nothing of what is in store for him: to-morrow, a line comes from his bishop who sent him in whole or in part virtually as a charity boy to the college; and without a moment's warning, without any previous training for the work, he is pitchforked from the secular to the ecclesiastical side of the house, dons the cassock, becomes a member of the "Divine's Room," is called "Mr." instead of plain "Joe Smith," and set over a number of boys either as a "junior professor," or a sub-prefect, and, as such, charged with the education or discipline. Thus I have seen a youth taking a Greek class, who, by order of one of our mutual superiors or of the president of the college, was obliged to come to me before every lesson, in order that I might point out any difficulties in the passages of Lucian he was about to hear his pupils translate, and coach him up in aorists and contracted cases and tenses, lest he should come to grief and lose his influence over the boys, if his ignorance were exposed. In the same way, to show how little makes a scholar in the eyes of Roman Catholic boys, I may mention the case of one of the "divines," privileged in many ways by the superiors, on account of his "special aptitude for classics," and looked upon as a prodigy of learning by his class because he was able to hear them say by rote the whole of the Greek verbs in *mi* without once looking at the book! Yet this same gentleman came to me one day and told me that he had just met with two Latin words which he had never seen before, these being *colem* and *novacula*. He added, that had he not been very sharp and kept the boys back by various dodges, they would have reached the sentence containing them, and he must have been either floored or compelled to give a false translation. Yet he was teaching by no means one of the very junior classes, and was considerably above the average of his fellows as regarded general knowledge outside theology.

Such being the material it may be interesting to know how a Roman Catholic College is constituted, in what is its daily routine. If a monastic establishment, the Provincial of the order is the visitor, if administered by secular priests, the bishop of the diocese fills that office. The immediate head is the president or rector, a great gun, having all the priggishness of the Oxford don without his learning, unapproachable save with fear and trembling, most punctiliously exacting, of being "capped," and very much put out indeed if every possible recognition of his dignity is not paid to him in season and out of season. His shadow, often his spy, and the instrument of all his dirty work—of which no great portion turns up in the daily routine—is the vice-president, generally more disliked than the president, and looked upon as one to whom it is more or less unsafe to entrust any confidence.

Of the professors of theology it is needless to speak; their *roles* are to instruct the theological students, and in no way, except perhaps as confessors, do they come in contact with the boys, though of course their advice may be sought as to the character of this or that work, or the soundness or unsoundness of such and such a writer. The "prefect of discipline," in reality the trainer of the boys, is always one of the senior members of the community—a man who must combine in his own person the varied qualities of sharpness and firmness—in secular colleges he is invariably a priest, in monastic institutions one of the oldest or the most approved "religious." He is virtually irresponsible, and if appealed against—as is very occasionally the case—is carefully backed up by his superior; if, therefore, he is not a conscientious man, or if he is at all given to favouritism, the mischief he can work amongst the boys is incalculable. In his hands, as before said, rests exclusively the whole training and discipline of the boys, and as Roman Catholic notions of discipline are founded on incessant surveillance the best idea I can give of the prefect is that of a tanned detective. But of him more hereafter. Next in order comes the "prefect of studies," whose sole duty is to draw out a hard and fast table of the books and work of each class, to portion this out to each master with the times at which he is to

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THE "HIGH Y."

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