

fection of one or two more of the Irish Bishops be proved, we shall be the first to acknowledge our error. We attach little importance to the matter; but it is not fair to dishonour the memory of these good and pious men, who stood so nobly by the Church of God in her days of trial.

Dean Murray's sweeping assertion cannot lead astray any one who has the slightest pretention to the knowledge of the history of those times: it carries with it its own refutation. We beg leave to refer our cotemporary to No. 20 of our Catholic, page 165: he will there find a short abstract of some of the means employed by the Government (but in Ireland scarcely with any success,) for enforcing a compliance with the new mode of worship.

#### NOVELTIES OF ROMANISM.

CONTINUED.

With regard to the Protestant objection, that *Christ's Humanity cannot be present in so many places at once; nor, indeed, at all on earth, as Man, since his ascension into Heaven*; St. Chrysostom continues:—

"We always offer the same holy Victim; not as in the old Law, sometimes one, and sometimes another: but here it is always the same: for which reason there is but one sacrifice. For if the diversity of places in which the Sacrifice is offered, multiplied the Sacrifice; we should have to allow that there were many Christs. But there is but one Christ, who is *entire here and entire there*; possessing still but one body; for which reason there is but one Sacrifice." (Hom. in Epist. ad Hebr.)

"You not only see the same body that was seen by the Magi," says the same holy Father; "but you are acquainted with its virtue," &c.,

St. Gaudentius of Brescia, in the year 306, spoke in the same strain to the newly Baptised. "In the shadows and figures of the ancient Pasch, not one Lamb, but many were slain; for each house had its Sacrifice; because one Victim could not suffice for all the people; and also because this Mystery was a mere Figure, and not the Reality, but only the Imago and Representation of the thing Signified. But now that the Figure has ceased, the One that died for all, immolated in the Mystery of Bread and Wine, gives Life through all the Churches; and being Consecrated, Sanctifies those who Consecrate. *This is the flesh of the Lamb; this is the Blood.* For the living Bread that came down from Heaven, said; *the Bread that I will give you, is my flesh for the life of the World.* His Blood is rightly expressed by the species of Wine; because, when he says in the Gospel: *I am the true Vine*; he sufficiently declares that the Wine, which is offered in the figure of his passion is his Blood. . . . He, who is the Creator and Lord of all things; and who produces Bread from the Earth; *of the Bread makes his own proper Body*: (for he is able, and he has promised to do it.) And he, who changed Water into wine, *now changes Wine into his Blood.*" (Treatise on the Nature of the Sacraments.)

"What you receive is the *Body* of him who is the living and heavenly Bread; and the *Blood* of him, who is the Sacred Vine. And we know that when he presented to his Disciples the consecrated Bread and Wine, he said: *This is my Body; This*

*is my Blood.* Let us therefore believe him, whose faith we profess: *for truth cannot lie.*" *ibid.*

"This inestimable Gift is the true inheritance of this New Testament, which he left us on the very night of his passion, as the pledge of his presence. It is the Viaticum, with which we are fed and fortified in the pilgrimage of this life, until we arrive at Heaven, and the full and unveiled enjoyment of him, who, when on Earth proclaimed to us: *Unless you eat my Flesh and drink my Blood, you shall not have life in you.*"—*ibid.*

St. Augustine, instructing his Neophytes, says: "The Bread that you behold on the Altar, being consecrated by the Word of God, is the *Body of Jesus Christ.* This Chalice, or rather that which is in the Chalice, being sanctified by the Word of God, is the *Blood of Christ.*"—(Serm. 83.)

Receive," says the same Father, "in the Bread what was fastened to the cross; receive in the Chalice, what issued from the side of Jesus Christ; for he will receive Death and not life who shall believe that Truth is capable of a falsehood."—(Serm. Cit. ab. Alger.)

St. Gregory of Nyssa declares "that the Bread is but Bread at first, but that no sooner is it consecrated by the Mystical Prayer, than it is called and actually is, the *Body of Jesus Christ.*" (Serm. de Bapt. Chr.)

"By virtue of the Benediction the Nature of *visible things is changed into his Body.* . . . and so I now Believe that the Bread Sanctified by the Word of God, is transformed and Changed into the *Body of Christ.*" (Idem. Orat. Catech. c. 37.) Is not this the Doctrine of Transubstantiation?

Hesychius;—"The Sanctification of the Mystic Sacrifice, *the change and transformation of Sensible into Spiritual things, must be attributed to him, who is the true Priest.*" [Comment. on Levit.]

In the Sixth Century, St. Cæsarius, of Arles; "It is the invisible Priest, who by the secret virtue of his Divine word, *changes visible creatures into the Substances of his Body and Blood.*" Now, is not the change of one substance into another properly called *Transubstantiation*?

"As then," continues the same Father, "by a simple word God in an instant formed out of nothing the height of the Heavens; the Depth of the Sea; and the wide extension of the Earth: so likewise in the Spiritual Sacraments, by a power equally great, the Virtue of his Word is instantly followed by the effect."

St. Eusebius of Emessa: "the invisible Sacrifice *converts* by a word pregnant with a Secret power, visible Creatures into the *Substance of his Body and Blood.*—And what is there wonderful in his being able to *change* by his word the things, which he was able to create by his word? On the contrary, one would imagine it to be less wonderful for him to change into something more excellent that which he had created out of nothing." [Serm. ad Cat.] Is not this the Doctrine of Transubstantiation?

St. Ephrem: "That which the Son of God Jesus Christ, our Saviour, has done for us, baffles language, and surpasses imagination; since, notwithstanding our fleshy composition, he feeds us with Spirit and with fire; giving us *his Body to eat and his Blood to Drink.*"

St. Hilary: "Let us hold to what is written. Jesus Christ leaves no room to doubt of the Reality of his flesh and Blood since the Declaration of our Lord and our faith asserts it to be his flesh indeed, and his Blood indeed." [Lib. 8. de Trin.]

St. Ephrem: "Participate in the immaculate Body and Blood of the Lord with a firm faith; resting assured that you receive the Lamb whole and entire." [Against Curiosity in Searching into the Divine Nature.]

"We must consider," says St. Gregory of Nyssa, "how it can be that this Single Body, being distributed to thousands of the Faithful, should be found whole and entire in each person who receives it; and still remain whole and entire in itself. The power of the Word, who, as Man, was nourished with Bread, rendered the Bread that he eat, his holy Body. In like manner the Bread is Sanctified by the word of God and prayer; not passing into the Body of the Word by eating and drinking; but being instantly changed into the Body of the Word, according to what he said: *this is my Body.*" (Cat. Serm. ch. 37.)

St. Augustine, explaining the Psalm 33d, in which it is said, according to the Septuagint that *David was carried in his own hands*; expresses himself as follows: "Who can comprehend, my brethren, how such a thing can be performed by a Man? Who is it that holds himself in his hands? A man may indeed be held in the hands of another; but never in his own. We cannot therefore discover how this can be understood of David in a literal sense; but can easily see how it can be understood of Christ according to the Letter; for *Christ bore himself in his own hands, when giving himself to us, he said; this is my Body*; for he then bore that Body in his own hands." (Hom. 83. on St. Matt.)

"Jesus Christ," says St. Chrysostom, "himself drank from his Chalice, lest his Apostles hearing his words, should say within themselves: do we then drink his blood and eat his flesh? and be troubled at the thought. For, when he spoke of these Mysteries, many were scandalized." This shews that the Bishop of Strasbourg was not the first to understand the Saviour's Discourse at Caphernaum as spoken concerning the Eucharist.—"To prevent this trouble," continues the Saint, "and to remove all uneasiness from the minds in their participation of the Mysteries, he set the first example; and this was the reason why *he drank his own Blood.*"—(Epist. ad Hedib.)

St. Jerom in the same sense declares: "Moses gave us not the true Bread; but our Lord Jesus did. He invites us to the feast, and in himself our meat. He eats with us, and we receive and eat him."

"Approach the Chalice," says St. Cyril of Jerusalem; "not stretching out your hands, but bending towards the earth in a posture of Adoration, to pay your homage." (Const. Ap. 1. 2.)

St. Ambrose; "We must say, that his footstool is the Earth; and by the Earth we must understand the flesh of Christ, which to this day *we adore in the holy*

*Mysteries*; and which the Apostles *adored* formerly in his person." (Catech. 4. Myst.)

It is sickening to read in some of our Protestant Journals the spiteful effusions, the foul abuse, the most remorselessly invested calumnies and misrepresentations, a thousand times unanswerably refuted, and as often unblushingly renewed; the forged fictions of a Father Clement, or of such female prostitutes as a Maria Monk, and a Miss Partridge; the studiously concocted falsehoods by avowed infidels, such as the pretended *Secreta Moni-ta*: the abusive nicknames; the sneers and jeers of sectarian prejudice; the face of scorn turned up, and the mocking miscreant's lolling tongue for ever protruded against the Catholic Religion: the Religion, notwithstanding, of the far greatest body of Christians all over the world: to the preachings of whose pastors it owes its conversion from paganism to christianity: as undeniably the first, it was the only religion established by the God incarnate; and the only one, to which he made all his promises. It was the House of wisdom, built by him "upon the Rock, against which he said the gates of Hell shall not prevail;" with whose pastors he promised himself to abide to the end of the world together, "with his spirit, the spirit of truth, who should teach them all truth, and bring all things to their minds, whatsoever he had said unto them." These he commands us "to hear as we would himself." Luke, x. 16., and concludes by assuring us "that Heaven and Earth should never pass away, but that his words should never pass away." Now, though Luther, the Father of the pretended reformation, gave him the lie, by declaring that the gates of Hell had prevailed against his Church; and that but for him, Christ would have no true Church at all on earth: though Calvin maintained that he was the only one to save Christ's Church from ruin; though John Wesley affirmed that he had hit upon the only method of preserving entire the Saviour's Church: though every one of the present contradictory sectaries pretends that he is the one, to whom the Redeemer is indebted for the upholding of his establishment against the powers of darkness; yet, in the idea of every rational and serious Christian, none of these pretensions can weaken the claim of the Catholic Church to the fulfilment in herself alone, to whom they were made, of all the Saviour's promises in her favour.

Is it a wonder then, that Catholics, who know their Religion; and know the falsehood of all that is said or written against it, by her enemies; should cling the closer to it, the more it is vilified and caricatured by its ignorant or malignant adversaries?

We observe that at present a league is formed of all the heterogeneous sects of Protestants to oppose the progress of what they call Popery, (*the dread and envy of them all*;) and that the *Mentreat Herald* has started forth their trumpeter. Poor man! we do not wish to hinder him from the pleasure of, for this time, blowing his horn to his heart's content. But in future, we shall endeavour to convince him that the time of rallying his scattered combatants is past the hour of battle; and that Catholics are free to muster their forces, choose their commanders, and put, if they please, at least in this country, what leaders they choose, *we would even the terrific Jesuits, at the head of their Battalions.*