

my hands and my feet, that it is I myself; handle me and see: for a spirit has not flesh and bones as you see me to have."

It is high time to bring this long discussion to a conclusion. In concluding it, I entreat the adversaries of the real presence and of the change of the substance, candidly and conscientiously to say, whether it be the text of scripture that induces them to deny either of these dogmas; whether, on the contrary, putting aside every other consideration, the text does not of itself naturally conduct them to it: whether they do not stand in need of exertion or violence to turn it from the proper to the figurative sense: whether they have not, with a view to sanction their supposed metaphor, been obliged to bring all the Bible into requisition, for the purpose of extracting a few examples, which, after all, do not agree with the case in question, and can neither warrant them to take the figurative sense nor save them from the natural energy of the words. They must allow, I am intimately persuaded, they must acknowledge that their repugnance to receive the text in its simplicity proceeds solely from the philosophical consequences it brings after it, which frighten reason: a body existing in many places at the same time! the body which suffered, which is in heaven, reduced to so small a space in the Eucharistic bread and wine, according to all appearance, and no such thing in reality! who can persuade himself of this? who can believe it? This is the ground of their infidelity, this is the scandal that determines them against each of these mysteries; it is better they think, to resist the Scriptures, better to turn aside the sense of the words of Jesus Christ, than to admit the sense, which they present with all its consequences.

For my part, to act with the candour and good faith I wish to see in them, I frankly admit these consequences. I allow that they are impenetrable, and not less alarming to human comprehension: they are so, it is true. But is it less true that Jesus Christ promised that he would give us his flesh to eat, the same flesh that he would deliver for the life of the world, and that this flesh would be meat indeed? Is it less true that in executing his promise, and presenting the object he held in his hand, he said: *Take, eat, this is my body?* Is it less true that he had the power to operate what he asserted, and much beyond what we can understand? Is it less true that he could not wish to mislead us by fallacious expressions, being essentially truth itself; that with a word he could have made us understand the figure, if he had not wished us to understand the reality; that his goodness and his justice obliged him to do it, since he knew the disputes, the animosities, and the horrible schism, which the cause of this reality would one day occasion in the Church? Is it less true that it is much more sure and reasonable to mistrust ourselves than him: to believe in simplicity what he has said to us in so simple a manner than to heap up difficulties, for which, after all, we are no ways responsible? Is it not wiser to turn away our eyes from them and to fix them upon him who has spoken? We are guilty if we do not hear and believe him, but we cannot be guilty if we do not understand the whole extent of his discourse: for he is as infinite in his intelligence as we are circumscribed in ours. He has made known to us his intention and his will by all that language possesses the most simple, most consistent, and intelligible, so that we cannot be mistaken as to the natural and proper sense which the words present; all the parts agree together, is within the reach of all men to judge of them. What is not within their reach, and what never can be so here below, is the following up of the consequences that result from it, explaining the manner in which this reality of the presence is effected, and comprehending by what invisible cause and secret this change of substance is operated.

But where has it been learned that we have a right to reject what is easily conceived, because in its train follow obscurities which we cannot penetrate? Wherefore do we obstinately resist what surpasses our comprehension, and close our eyes to what strikes us? Why do we wish to give an account to ourselves of that which we know to be impenetrable to our ideas? Let us not foolishly seek to overleap the boundaries by which we are circumscribed. Let us hold fast to our Saviour: let us rest firmly on his word; and he assured that the appearances of contradiction and impossibilities which confound us now that we see through the veil and the cloud, will vanish from our eyes, the instant we shall contemplate the objects by the light of celestial splendour. Let us wait: we shall, each of us, soon be there: the longest life is very short.

To be continued.

A beautiful specimen of Baptist holiness, taken from the Catholic Press.

"The people of Mulhausen," writes the Rev. Mr. Bell, "respected Muncer as a prophet, divinely commissioned to free them from oppression. They expelled their magistrates, declared all property to be common stock, and proclaimed Muncer judge of Israel. This new Samuel wrote to the sovereigns and various states of Europe, to notify to them that the time was now come when a final period should be put to the oppression of the people and the tyranny of kings: and that God had commanded him to exterminate the whole race of tyrants, and to establish over the people men of virtue and real merit. The flame of sedition quickly spread over the greatest part of Germany; and Muncer soon found himself at the head of a formidable army; whole districts suddenly rising in rebellion and flying to his standard. The disorders committed by this religious banditti, alarmed the princes of the neighboring states, and forced them to take the field. At their head was the Landgrave of Hesse, who fell upon Muncer before he could be joined by the several bodies of insurgents on their march to reinforce him. Muncer was discomfited; and more than seven thousand Anabaptists perished on this occasion. Their fanatic leader was himself taken, and a short time after executed. (See Catrou, Hist. des Anab. Sleidan, l. 10, Seckendorf Comment. Hist. &c.) The defeat and death of Muncer did not extinguish Anabaptism in Germany: the party, indeed, was no longer formidable; although it seemed even to increase in numbers. Its sectaries, odious alike to Catholics, to Protestants, and Sacramentarians, were persecuted and defamed throughout the German territories. In Switzerland, the Low countries, and in Holland, they were treated with still greater rigor; numbers were put to death, and the prisons were crowded with these poor deluded people. Their enthusiasm, however, could not be subdued by terror: and they still continued to increase. From time to time, there appeared among them impostors who promised them more happy times. Matthewson, a baker at Haerlem, sent ten apostles into Friesland, to Munster and other places. At Munster there were already some Anabaptist proselytes, who received the new apostles as emissaries from heaven. They all assembled

together in a body at night; and Matthewson's vice-deputy conferred upon them the apostolic spirit which they were eagerly waiting to receive. They appeared not much in public, till their numbers were greatly augmented; when they suddenly ran up and down the country exclaiming: *Repent ye, and do penance and be baptized, that the wrath of God may not fall upon you.* The spirit of fanaticism was quickly diffused; and when the magistrates set forth an ordinance against them, the Anabaptists flew to arms, and seized upon the market place: the townsmen took their post in another quarter of the city. Thus they guarded each other during three days; till they at length agreed to lay down their arms, and that both parties should mutually tolerate each other, notwithstanding their difference of sentiments in matters of religion.

"Meanwhile the Anabaptists dispatched secret messages to different parts, informing by letter their adherents, that a prophet inspired by the holy spirit was come to Munster; that he predicted marvellous events, and instructed men in the true method of saving their souls. In consequence of this intelligence, a prodigious number of Anabaptists repaired to Munster; upon which several of the party ran up and down the streets, crying out with all their might: *Retire all ye wicked from this place, if you wish to escape entire destruction: all those who refuse to be rebaptized will be knocked on the head.* The clergy and the natives then abandoned the town; and the Anabaptists pillaged the churches and forsaken houses; and committed to the flames all books indiscriminately, except the bible. Soon after the town was besieged; and Matthewson, sallying out upon the assailants, was himself numbered among the slain. His death was a thunderbolt to the party: till John Becold revived their drooping spirits by running naked through the streets, and crying out: *the king of Sion is at hand.* After this extraordinary frolic, he retired to his lodgings, and dressed himself as ordinary; but stirred not out of doors. The next morning the people attended in crowds to learn the cause of so mysterious a proceeding. John Becold answered not a word; but signified in writing, that God had enjoined him silence for three days. The term of his mutism was expected with impatience; and then with a prophetic tone he declared to the people, that God had commanded him to establish twelve judges over Israel. He named them, and introduced in the government of Munster whatever alterations he thought fit. When the impostor deemed himself sufficiently secure of the good opinion of the multitude, a certain goldsmith presented himself before the judges, and said to them: 'Hear what the Lord God eternal saith. As heretofore I established Saul king of Israel, and after him David, although he was but a simple shepherd; so I this day establish my prophet Becold, king of Sion.' Another prophet stepped forth and presented him with a sword, saying: 'God establish thee king, not of Sion only, but of all the earth.' The credulous people, in transports of joy, proclaimed the new king of Sion, and caused a crown of gold to be made for the