

he says, in keeping The Word in Her heart, by loving Him, than by bearing Him in her womb, when He "was made Flesh and dwelt amongst us."¹ Is not this another misunderstanding that might well be cleared away, if possible? This, and the reason why, with Saint Elizabeth, we call Her "Mother of Our Lord", of Emmanuel, God with us; with the Church "Mother of God", in witness to the reality of His Incarnation.

But it is in relation to the supreme and ineffable pledge and memory of His Love, the Blessed Sacrament, that the most fatal of all our misunderstandings with our separated brethren has arisen. Here, again, we cannot doubt that the misunderstanding was, in the beginning, deliberately fostered by those who, having lost faith themselves in the Divine Mystery, were determined to draw the "unlearned and ignorant" into their net of error, on the plea of teaching them a "purer faith". Such wilful perversion of truth was, of course, wholly without excuse in its originators, who, trained in the terminology of Catholic theology and philosophy, maliciously misused and misinterpreted definitions, the real meaning and import of which they understood perfectly. The error, however, once propounded, found ready acceptance among populations accustomed to take the priests' word, on matters of doctrine, as final and not to be questioned, obedience to constituted authority, spiritual and secular, being a marked characteristic of the Feudalism which was so soon to disappear. The same zeal for God's honour which had been misdirected against a false conception of Catholic devotion to the Saints, was now misdirected against belief in the simple and literal truth of Our Lord's own words. It was only too easy, that is to say, to misinterpret such terms as "real" and "natural", in relation to the mode of Our Lord's Presence in the Blessed Sacrament, in such a manner as to give an impression of Catholic doctrine as wide of the truth as the difference

¹ Lib. IV. Cap. 49 in Luc. 11.