

"overthrow the notion of theological orthodoxy," proper to his pupils, he will find himself without scholars. This might be an obstacle to some people, but the man who has performed the part of a bishop without a flock, will find himself quite at home as a schoolmaster without scholars.

All letters and remittances are to be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDonald, Hamilton.

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, DECEMBER 14.

THE CHIEF APPARENT DIFFICULTY IN THE DOCTRINE OF TRANSUBSTANTIATION EXPLAINED FROM REASON.

No rational being will deny to God, who created all things out of nothing, the power of changing one substance into another; nor that of rendering his immediate presence sensible in whatever form, and wherever he pleases; as the Holy Ghost did in the form of a dove, and again in the form of fiery tongues. In this last visible form the divine spirit descended on every one of the many present; as he might have done on millions more. And though he was thus communicated to every one individually, he was still but one among all.

But, say the unbelievers in the doctrine of transubstantiation, the Holy Ghost is the divine spirit; who is omnipresent:—and, though Jesus Christ, as God, is omnipresent; yet he cannot be so, as man. Certainly not; for omnipresence is an attribute appertaining exclusively to the deity. But God's omnipresence shows that a spirit can be in any number of places at once. Now the body of Jesus Christ, having, in its immortal state, put on the qualities of a spirit; in virtue of which he suddenly vanished from the sight of the two disciples at Emmaus; and suddenly stood in the midst of his disciples, though the doors were kept shut by them, for fear of the Jews; there is nothing absurd in supposing it possible for such a spiritual body to be present at once in as many millions of places as God pleases; and though it were present at the same moment in all places within the creation; it would not, like the divine omnipresence, exceed the bounds of finitude. At the same time we can more easily conceive how a real body can take a visible form; than how a pure spirit, can; as the Holy Ghost did, and the angels are recorded in scripture to have frequently done.

Saint Eutyches, Patriarch of Constantinople, who lived in the sixth century; in shewing how one, receiving but a part of the consecrated species, receives whole and entire the most holy body and adorable blood of the Lord: uses a similitude, which goes a far way to explain the possibility of the simultaneous presence in many places of the Saviour's humanity. "As the voice," says he, "which proceeds from one man; and to which the

air responds; is whole and entire in his mouth; and penetrates whole and entire into the ears of them, who hear it; so that one receives neither more nor less than another; because, although the voice is a body, being nothing else but agitated air; it is in such manner one and indivisible, as that all equally hear it, although there should be an audience of ten thousand persons. So," continues the same holy father, "no one ought to doubt that, after the mysterious consecration, and the holy fraction; the incorruptible, holy, immortal, and life giving blood of the Lord, being formed by virtue of the sacrifice in the consecrated species; impresses all its virtue in each of those who receive it; and is found whole and entire in them all; as in the case in the example which we have adduced." See Annals, b. iii, p. 333, Paris Ed. We should recollect at the same time that Jesus Christ, though man, is the eternal and omnipotent word of the father.

REVEREND F. PHELAN.

It is our duty to notice with something more than a passing remark, the departure, from this city, of the Rev. P. Phelan, one of the most eloquent, zealous, and successful promoters of the Temperance Reformation on the continent of America. Shortly after the efforts of the Rev. T. Mathew, in Ireland, had begun to attract the admiration of the world, and before, we believe, any other Roman Catholic clergyman on this side of the Atlantic, Mr. Phelan formed a Temperance Society in his church, which soon extended far and wide over the country, and found several imitators not only among the priests of this Province, but in the neighbouring States. This Society was organized at first on the partial pledge, although it was never disgraced by the three glass a-day regulation; but the tee-total pledge was soon introduced, and the rev. gentleman's influence exerted in its favour, so that many adopted it who had at first enrolled their names on the moderation pledge, and all the accessions, with very trifling exceptions for a long time past, have been to the tee-total ranks.

The consequence of this benevolent and philanthropic movement on the part of Mr. Phelan, are conspicuous in the extraordinary improvement of his people, which cannot fail to strike the most casual observer. Drunkenness, we lament to say, still abounds in Montreal, but not, we believe, among the Roman Catholic Irish. We must look chiefly among the adherents of other churches whose ministers regard the Temperance Reformation with cold indifference, or dignified contempt for the crowds who are maintaining our distilleries and grogeries with their life blood and the bread of their wives and children. What the defence of these shepherds will be when inquisition is made for the blood of their flocks we know not, and as the matter seems to give them little or no concern, we need not speculate upon it. But the conduct of the Rev. P. Phelan, with respect to Temperance, stands out in as delightful contrast to theirs, as that of the good Samaritan, to the conduct of the Priest and Levite.—*Canada Temperance Advocate.*

From the True Tablet.

An Apology for Lollard Doctrines, attributed to Wicliffe. Now first printed from a Manuscript in the Library of Trinity College, Dublin. With an Introduction and Notes, by James Henthorn Todd, D.D. London: Printed for the Camden Society, 1842.

Dr. Todd, the editor of this the latest publication of the Camden Society, was discreditably known to the world a few years since as the author of the forgery which MacGhee palmed upon Exeter Hall as a genuine Papal Bull. Whether Dr. Todd only meant thereby to practise a harmless joke (as he did at the time assert in his own justification), we know not; but we do know that since that time he, having become a Puseyite, has more than once shown some disposition to make common cause with us against Low Church and Dissent, to the same Robert MacGhee's great mortification. We consider him to have fully atoned for his first fault—if fault it were—by these later efforts at reparation. And the circumstances of his position are a far better assurance than even his own word would be, that he will not so offend again.

In editing the curious work before us he has really rendered us good service. The work may not be Wicliffe's: we think not; and the doctor himself expresses great doubts on that point. But he has shown that, whatsoever was the pen which wrote it, the Lollard doctrines of the work are one and all to be found in Wicliffe's acknowledged writings, and were actually preached and maintained by him from first to last. This point Dr. Todd has most satisfactorily established against Wicliffe. Quotations of parallel passages are brought together in such abundance as really to amount to what French critics would call luxuriousness; and of course the result is, that no sane man who reads the book (we do not speak of Anglicans merely, but of Dissenting Protestants, of Mussulmans, and of all kinds of religionists besides) would covet overmuch an affiliation of his own peculiar opinions to those of Wicliffe. Therefore we say that, in the book before us, we hail another overt consequence of the repentant Dr. Todd's good intentions towards a church as much slandered and vilified by his fellows of the Irish Establishment now, as in days when she was the Establishment, and their predecessors were Lollards.

Into an examination of the several foulnesses of this most edifying treatise we certainly shall not enter. There is something disgusting in following out vagaries, compared with which the worst things uttered now-a-days by the lowest and most ignorant of rabid Dissenters are models of good taste. We shall merely select a few of the less offensive propositions, and conclude by inviting our Low Church brethren of the Anglican sect to say whether even they can agree with their "glorious forerunners" after that?

"It semeth bi sindre resouns it mai be said that Crist was cursid; first bi this, that he was made man withoutun synne that was cursid of God, and iustli put out of lordship and comyn for a tyme! (p. 27.) Ilk prest may use the key into ilk

man; . . . and fro that may no man lette him. (A heavy blow to all prelates!) Ilk prest is holdun to preche; even in opposition to the Bishop's injunction, and whether with or without cure of souls. (pp. 28-37.)

"Nullus est Dominus civitatis, nullus est praelatus, nullus est episcopus, dum est in peccato mortali! (p. xxvj. and p. 38.) Ther is no pope ne Cristis vicar, but an holy man! (p. 58.)

"A juge geving a sentens agen an innocent man sinneth deadly. Nor this excusith not to say that he demith after the lawe, and doth nothing afur his oun arbitracoun, but obeyschith to the lawe, as Seynt Ambrose seyth, and so he doth to his knowing as far as man may knowe; he may not know as God. This excusith not. (pp. 60-3)

"Law canoun is contrary to Goddis lawe, and decretists as to that part of wysdom that thei have of the worlde's wysdom are Egipcians. Bi sciens of canoun Holy Writ is blasfemid; yhe God himsilf, that is the lawe gefar. And it were nede this sciens as kaf for grete part to be clensid out of the chirche. (p. 78. Alas, for Doctors'-commons.!)"

In many respects (far too many to please our modern Gospellers) these Lollards held to Catholic doctrine. Confession, penance, and absolution, for example, are maintained in this strange treatise; and the Real Presence is not denied. It is even maintained that there is no priest without ordination, and that ordination is a sacrament. That there are seven sacraments seems also a received doctrine. Altogether, we wish the Protestants much joy of these Lollards and this Wicliffe!

Of the learning and industry of the editor we have every reason to speak highly, even where we decline to assent to his conclusions. The preface is very ample and explanatory—occupying 63 pages of the entire work. The notes, which are exceedingly learned, occupy 74 pages more. There are also 18 pages of glossary. We think that he should have added an index to the entire work. The want of it is indeed partially supplied by the preface; but only partially.

TITHES.—If there is any one thing upon which public opinion has set the seal of reprobation in Ireland, it is upon that portion of the "system" known by the name of Tithes. Notwithstanding the clever device of re-baptising the foul thing, under the title of "Rent Charge," the hatred of the public still continued without change. This hatred is not confined to the bosom of the farmer, it has extended to the Tory landlord; he finds a difficulty in getting his rents, and he finds little pleasure in screwing out a parson tax, where he can hardly get his own; and still less does he desire to pay out of his private pocket the obnoxious impost. Mr. Blackburne, whilst Attorney General, commenced a very considerable number of prosecutions against the recalcitrant landlords, and others, for the recovery of Tithes, and arrears of Tithes, and we find those gentlemen sturdily resisting, and defeating the parson and the