AUGUST 26, 1911

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the and the form of the second ge with a man of t the nuns teach put off; and the lows and finds her e dance. somewhat discur-testimony to the s. whon the Es-her platform ap-own England. It at of an infamy id be permitted; t the Englishman, isters, just a little sacred than those the world, a little

the world, a little ould remain silent convents are dis ed by foulness

Christ emparadised,"

oulest dirt of the England ; and it interfere. interfere, woman's testimony by and to its ben-there were more id be less of the ns of the natural of our literature, on courts. The con-nuicide or madness ouvents before all a high schooly, I training and the training and the ildren.

HARIST IN RELAND

E COLEMAN AN NICAN READS ON BLESSED EARLY CHRIS-T EUCHARISTIC

r on "The Blessed in early Christian Dominican, Father was read at the is in Madrid. We l as printed by the

h the preposterous e Irish Protestant Church of St. Pat-Church of St. Pat-e true faith that he the proud possessor apostolic succes-clergy, is their de-Christians believed of Our Lord in the f the altar or in the m Mass In their f the altar or in the re Mass. In their they labor to prove the Church in Ireland ent of Rome; that p purgatory, no in-no devotion to the iod, and coming to Catholic faith and ced Eucharist, that hristians regarded memoration of Our the Cross as do the present day. This present day. T l and doctrinal c i who have noth ir ancestors in the an argument of re-since the Disestab-cotestant Church in ard more of it than farmagh (1624-56,) show of erudition,

°e for Food

first formulated this absurdity in his treatise on the "Religion Anciently Professed by the Irish and Britons." With great want of candor he extracts isolated passages from the works of the poet Sedulliun and the Commentator Cladius to prove that they understood the presence of Our Lord figuratively only in perfect accord with the modern Chains to presence of Our Lord figuratively only in perfect accord with the modern Protestant ideas, while he ignores other passages from the same Irish authors in which they expressly affirm their belief in the Real Presence. DELIBERATE MISREPRESENTATION OF

THE FACTS

THE FACTS This bad faith, this deliberate misrepresentation of the facts of history, is characteristic of all Irish Protestant writers and speak-ers who attempt to defend on his-torical grounds the position of their so-called "National Church," a church which by the Providence of God, has never yet received the allegiance of the Irish nation. The historian King, a bit-ter anti-Catholic writer, struck by the plain character of the expressions de-noting belief in the Real Presence tries to explain them away by saying that noting benefin then away by saying that they are quite compatible with the Pro-testant view and refers his readers to the Communion service and the cate-chism of the Church of England and

the communastic for the second and treland. But this is a very futile argu-ment. Again and again in the Com-munion service it is impressed upon the people that they are to eat the Body of the Lord spiritually; that the service is in commemoration only of His sacri-fice on the Cross; that they are receiv-ing theselthy creatures of Bresd and Wine according to thy God our Saviour Jesus Christ's holy institution." And that there might be no manner of doubt as to what was intended, it is expressly stated in the rubric immediately follow-ing, that the "sacramental bread and wine remain in their very natural sub-stance and therefore may not be adored stance and therefore may not be adored (for that were idolatry to be abhorred all faithful Christians) and the naby all faithful Christians) and the na-tural Body and Blood of Our Saviour Jesus Christ are in heaven, and not here; it being against the truth of Christ's natural body to be at one time in more places than one." In the whole range, of early Irish ecclesiastical lit-erature, and it is very abundant, can anything similar to this be found ?

BELIEF IN THE REAL PRESENCE IN THE INTH CENTURY

THE BANGOR ANTIPHONARY The Bangor Antiphonary contains many more passages pointing clearly to belief in the Real Presence. We limit ourselves to quoting the following : "Corpus Domini accipimus et sanguine ejus potati sumus; ab omni malo non timebunusiquia Dominus nobiscum est." "We have received the Body of the Lord and we have drunk His Blood; we shall not fear any evil, for the Lord is with us." According to King, belief in the Real Presence was a novel doctrine intro-duced into the Church in the ninth cenduced into the Church in the ninth cen-tury by the monk Paschasius Radbert, against whom John Scotus Erigena, is alleged to have written a work, now lost in which he denied the Real Presence. The fact is that no question at all was raised at that time of Christ's Real Presence in the Blessed Sacrament, but only of the mode in which He is present. No donth was ever raised in the Church

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THE CATHOLIC RECORD

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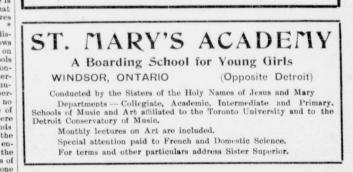
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N.B .- Studies resumed Sept. 6th, 1911.



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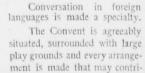
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