

stantiation; for the language of the Liturgies, and the magical rites observed at the celebration of the Eucharist, were, at that period, perfectly incompatible with the modern Zuinglian theory adopted by Mr. Jenkins. Describing then the service of the Mass in the IV. century, Neander says:—

"In the consecration of the elements, it was considered to be essentially important that the words of the institution, according to the gospel, and according to the Apostle Paul, should be pronounced without alteration"—why, we cannot see, unless the Christians of that age believed that something was effected by these words, which would otherwise have been left undone; Neander adds—"for it was the general persuasion that when the priest uttered the words of Christ—'This is my body, my blood'—by virtue of the magical power of these words, the bread and wine were, in some miraculous way, united with the body and blood of Christ."

This, though a false exposition of the faith of the IV. century, represents the belief of the Christians of that era, respecting the Eucharistic mystery, as very different from that of Mr. Jenkins, and his co-religionists of the XIX. Neander then proceeds to describe the "magical" rites preceding, and subsequent to, the consecration. To understand them, it must be premised that, in the Eastern Church, it was the practice entirely to separate the sanctuary, or place especially set apart for the use of priests, from the body of the church which was open to the laity; this separation was effected by means of a screen perforated by three door-ways, over which, at the commencement of the Canon of the Mass, a curtain was let fall, thus completely concealing the consecrating priest from the eyes of the laity, until the dread moment had arrived when the "magical" rites being concluded, the curtains were raised, and the consecrated Host was exposed to the adoration of the faithful. We will quote presently the language of St. Chrysostom upon this imposing, and significant practice; at present, we will allow Neander to describe how—the officiating Bishop, or Priest having concluded the "magical" rites—the Elevation of the Host was made in the IV. century:—

"The curtain which hung before the altar was drawn up, and the consecrating minister now showed to the church the outward elements of the supper;—which till now had been concealed from their eyes, LIFTING THEM UP AS THE BODY AND BLOOD OF CHRIST"—Neander Church Hist., 2^d Per. Sec. 3.

Neander indeed immediately denies that it can be proved from any contemporary ecclesiastical historians "that the church fell on their knees, or prostrated themselves on the ground," before the consecrated Host, thus presented to their adoration; though he admits that "the custom, to say the least, fell in with the prevailing views and language of the Greek Church;" and he might have added, was the inevitable logical consequence of the Elevation which he describes; for, it may well be asked—for what purpose were the consecrated species "lifted up as the body and blood of Christ," except that, as that divine body and blood, they might be adored and worshipped? That it was in this light that the solemn Elevation of the Host was represented by the Church teachers, and looked upon by the people, is evident from the language of the Fathers, from whom it would be easy to cite hundreds of passages, all asserting that it was the universal practice of the Church to adore the Host, so Elevated. Our limits oblige us however to restrict ourselves in our quotations; we can therefore give but one or two of the most commonly known, beginning with St. Chrysostom, who, in sublime language, calls upon the faithful, at the moment of the Elevation, to adore Christ, the King of Kings, truly present on the altar under the species of bread and wine; but surrounded by thousands, and tens of thousands, of His holy angels, ministering and worshipping around, though invisible to mortal eyes. St. Chrysostom calls upon the faithful at that "awful moment," to fall down, and to adore Him before whose dread presence the Seraphim veil their faces with their wings, as unable to look upon His unutterable glory. It was not to a mere piece of bread from the baker's oven that St. Chrysostom called upon the people to pay these sensible marks of adoration:—

"Here when sacrifice is offered; when Christ is invoked, the victim of the Lord—as soon as you shall perceive that the veils that overhang the gates are drawn aside, then figure to yourselves that the heavens have descended from on high, and that the Angels have come down."—Hom. in Ep. ad Eph.

"Before that awful moment, be moved—nay tremble to the very soul, before you behold, as the veils are drawn aside, the angelic choir advancing."—Hom. in Ep. ad Cor.

The language of other Fathers is equally explicit. St. Cyril of Jerusalem warns the Communicant to approach:—

"Bowing down in the attitude of homage and adoration (*tropo prostuknoses kai sebasmatos*) and saying—Amen."—Catech. Myst. V.

Theodoret, in his controversy on the two natures in Christ, having occasion to allude to the Eucharistic mystery, appeals to the fact of the adoration of the consecrated Host, as being universally practised in his time. St. Ambrose, in his treatise on Ps. 98, asserts the same thing in language which no one can complain of as ambiguous:—

"Caro Christi, quam hodie quoque in mysteriis adoramus." The flesh of Christ which at this very day we adore in our mysteries.—De Spir. Sanc. Lib. 3, c. 12.

And St. Augustin, commenting on the same Psalm, is, if possible, still more explicit:—

"De carne Mariae, carnem accepit—et ipsam carnem nobis manducandam ad salutem dedit. Nemo autem carnem illam manducavit, nisi prius adoraverit: et non solum non peccatum adorandi, sed etiam peccatum non adorandi. From the flesh of Mary, He took flesh—and this same flesh He gave us to eat for our salvation. No one therefore eateth of this flesh unless first he has adored it, and not only do we not sin by adoring it, but we should sin by not adoring it."

It is unnecessary to multiply quotations. The man who, in the face of such evidence, can deny that the

consecrated Host was, from the earliest ages of Christianity, Elevated, or exposed to the adoration of the faithful, and was by them adored, is past reasoning with; we may pray for, but cannot argue with, him.

We will now notice Mr. Jenkins' assertion—that the Elevation of the Host, as at present practised in the Roman Catholic Church, is of modern origin, not dating beyond "the early part of the thirteenth century." That the Elevation which takes place immediately after consecration is a modern practice, we admit. It was not till after Berengarius, in the XI. century, had broached his heresies against the doctrine of Transubstantiation, that the Church, by way of showing her detestation of his errors, adopted it; for, till then, the Elevation had always been made towards the end of the Canon, or at what is now called the "minor," or second Elevation, as is still the custom in the Oriental Churches where, as we said before, the Elevation immediately precedes the Communion. This change in the time of making the Elevation, Mr. Jenkins, from his gross ignorance of ecclesiastical history, confounds with the introduction of a new practice; though, had he taken the trouble to enquire into the discipline of the Church, or to examine her Liturgies, he would have found that the custom of elevating the consecrated Host, and thus exposing it to the adoration of the faithful, was of immemorial antiquity, and universal adoption—a custom to which it is impossible to assign any origin subsequent to the first celebration of the Eucharist, or any author, save the author of Christianity itself.—For—would we argue—if such—comparatively speaking—an unimportant circumstance, as the mere changing of the time of the Elevation of the Host from one part of the service of the Mass to another, be so distinctly recorded in the pages of history, that even a Jenkins can detect it, how comes it that we can detect in history no trace of a first Elevation? that we can assign neither date, nor author, to such a complete revolution in the faith and worship of the whole Christian world as is implied by the exposing of the consecrated Host, for a first time, to the adoration of the faithful? If this adoration be not coeval with the establishment of Christianity, it must have originated subsequently; there must then have been some particular epoch when it was introduced for the first time—some one year, some particular day, some particular church, when, and where, Christians, for the first time, suddenly fell down, and adored that which they had never before adored—as looking upon it as bread, and nothing more. And, what is still more wonderful, all these myriads of adorers, must have been, by some magical process, brought to believe that they always had adored that which they well knew they never had adored. These, and a thousand other absurdities besides, we must be prepared to admit—if we attempt to deny that the practice of the adoration of the Host has not existed from the beginning. The doctrine of Transubstantiation, which that adoration implies, has its difficulties no doubt; but the denial of it has far greater.—The Protestant asks—How can that, which to the senses seems to be bread, be the body of Christ?—By the power of God, we answer—and can say no more, nor throw any more light upon that which is a mystery, and therefore inexplicable, though not therefore incredible. But what answer can the Protestant give to the following questions:—

How comes it that this doctrine of Transubstantiation, so unnatural according to you, so revolting to human reason, should nevertheless have been universally adopted, and by so many different religious communities—(many of them animated with the bitterest hostility to one another)—as testified by the universal adoption of the practice of the Elevation, and Adoration of the Host?

How happens it—if this practice did not exist from the beginning—that there is no trace of its origin? That no man can say when, where, or by whose authority, Christians for the first time adored, that which they had never before adored? How happens it that such a total revolution in the ideas, and practice of the whole Christian world, should have occurred, and yet have been left unrecorded; whilst the most trivial changes in the discipline and ceremonies of the Church, have been carefully noted down, together with the reasons that led to their adoption?

When Protestants shall have answered satisfactorily these questions, it will be time enough to reply seriously to their arguments against Catholicity.

On Saturday last a discharged soldier of the 71st Regiment, named James Alexander, was arrested on the charge of having murdered his wife, cut her up, and burned her in the stove. It was known that quarrels had long been of frequent occurrence between the couple; and as the wife had disappeared for three or four weeks, the worst was suspected; these suspicions were not allayed by the explanations proffered by the suspected party himself, who, upon one occasion, was detected by a lodger, burning some old clothes stained with blood. Informations were laid before the police, the man was arrested and his premises searched; when there were found, a saw, a bloody cap, and a large quantity of partially calcined bones beneath the stove; these were carefully collected—brought to the police office—and after due medical inspection pronounced to be the bones of a human being. The coroner was notified, and was about to summon a jury, when, to the surprise of the whole Court, in walked the supposed victim of the husband's brutality, who most positively declared that the bones were not her bones—that she never had been murdered, cut up with a saw, or roasted—and finally, that she was alive and in good health; though she did confess to some little passage of arms between herself and her husband, which had resulted in a trifling threshing to herself, and her subsequent

absconding from the conjugal roof. The Court felt perfectly satisfied with the woman's evidence, which, it must be admitted, was strongly in favor of the innocence of the prisoner, who therefore was ordered to be released.

A new weekly paper, to be called the *Citizen*, is to be started in New York, under the joint editorship of Messrs. Mitchell and Meagher. The principles it will advocate will be those of "Universal Democracy," or in other words "Red Republicanism," a pleasant Utopian form of government which will never be fully realised on this side of Hell, and which the devil alone can enjoy in perfection. We trust that, for his own sake, John Mitchell will not identify the cause of Ireland, of Catholic Ireland, with that of the Mazzinis, Gavazzis, and rascally cut-throats of European demagogism; and that, for their country's sakes, Catholic Irishmen will keep aloof from those who would fain enlist their sympathies in such an unhallowed cause. That Ireland may achieve her freedom, is the prayer of every true Catholic throughout the world; but, to achieve it, she must continue to merit it. Only as Catholic Ireland can she win freedom then, for only as faithful Catholic Ireland can she deserve it, or look for God's blessing upon the efforts of her patriot sons.

We are happy to learn from the *Toronto Mirror*, that the Society of St. Vincent de Paul in that city, is rapidly extending its sphere of usefulness; and that it includes amongst its ranks the *élite* of the Catholic society of Toronto, whose ample means are ever at the service of the poor, in whom they see the suffering members of Him Who for our sakes became poor. His Lordship the Bishop of Toronto takes an especial interest in the children of St. Vincent de Paul.

The immense publishing, and printing establishment of the Messrs. Harpers, at New York, has been totally destroyed by a fire, originating in the use of camphine, and the negligence of a workman employed on the premises. The loss is stated at \$1,205,000, of which not more than \$250,000 are covered by the insurance.

LIFE OF ST. ELIZABETH OF HUNGARY. Translated from the French of Count Montalembert by Mrs. J. Sadlier. Messrs. Sadlier, Montreal and New York.

The Catholic Church has never ceased to be the fruitful mother of Saints. In all ages, in every condition of life, have children been born unto her; from amongst the rich and noble, as well as from the poor and lowly: in the palace of princes, and in the lone cell of the recluse; in the city and in the desert. Her sons have been brought to her from afar, and her daughters from the ends of the earth.—*Isaiah*, 4 c. 6.

A wife, a mother, a widow, and a Queen, St. Elizabeth was, by the grace of God, enabled to sanctify herself, from her youth upwards, and under the most various circumstances. In the short space of twenty-four years, she experienced the extreme vicissitudes of fortune, and was found faithful in all. On the throne, and in the cloister, as the blooming bride, and as the exiled widow, she was still the Saint—that "dear St. Elizabeth"—whose memory is held in fondest veneration to the present day, by many a humble German peasant, though her shrine has been desecrated, and her ashes scattered to the winds, by the sacrilegious hands of one of her descendants—a true-hearted Protestant, and worthy disciple of the lecherous father of the Reformation of the XVI. century.

From the study of the life of St. Elizabeth, the Catholic may learn that, no matter what his calling, or situation in life, if he be but faithful to that calling—and diligent to improve the graces which through His Son, God freely offers to all, he too may become a saint. We are not all commanded, to withdraw from the world, but to keep ourselves unspotted from the world; and the wife and mother who faithfully does her duty in that state of life to which it has pleased God to call her, may, like St. Elizabeth, lay up an abundant store of merit on earth, and like her, have her name enrolled amongst God's chosen servants in the kingdom of heaven.

Independently of its merits as a purely Catholic work, this "Life of St. Elizabeth" possesses many attractions for the historical student, in its delineations of the manners and customs of the thirteenth century, that great age of great men, compared with whom our best and wisest seem but as intellectual pigmies. Owl-like, unable to bear its intense light, blockheads of the XIX. century have called the age of St. Bernard, of St. Francis, of St. Dominic, of St. Louis of France, of Pope Innocent III., of Philip Augustus, "a dark age," an age of error and ignorance; would to God that its errors, and its ignorance, could again be revived amongst us; and that all who read this book would strive in some degree to imitate the errors, the ignorance, and superstitions of St. Elizabeth of Hungary.

THE CROSS AND THE SHAMROCK. By a Missionary Priest. P. Donahoe, Boston. Messrs. Sadlier, Montreal.

A simple, but touching record of the trials and temptations to which, too often, the Irish Catholic is exposed on arriving in the great American Republic. But the Faith which has supported him in so many trials at home, which has been a lamp unto his feet, and as a staff in his hands, fails him not here. The Cross and the Shamrock "triumph" over the assaults of man and devil, of Protestant poorness, and evangelical philanthropist—the latter the worse devil of the two. Of the former we have a fair specimen in Mr. Van Stiny—a Yankee Mr. Bumble—and quite a gem in his way; but our limited space forbids us to make extracts. We have much pleasure in recommending this little work to our friends.

We see by an advertisement in the *Daily Leader*, that a new weekly, to be called the *Catholic Citizen*, is to make its debut at Toronto on the 5th prox.: As its name implies, the *Citizen* will stand up for the rights of Catholics.

FLYNN'S CIRCULATING LIBRARY.

We have before us the Catalogue of this valuable Library, by which we find that it contains upwards of eight hundred volumes, among which are some of the most valuable standard works—*Historical, Theological, Poetical and Romance*.

We are well aware that, with the increasing thirst for knowledge which is happily to be found in all classes at the present day, it would be impossible for the mechanical, or laboring class, to buy for themselves one quarter of the books that they would wish to read. It is therefore with great pleasure we find that there is such a circulating library in Montreal, so as to bring the most valuable books within the reach of, we might say, the poorest amongst us; for, thank God, there are but few, who are able to earn their bread, that are not able to pay a small sum for the improvement of their minds. We therefore say to all fathers of families, who wish to spend an instructive and pleasant hour with their wives and children after the labor of the day—subscribe to the circulating library. To you young man, who wish to spend your evenings at home, avoiding company keeping, which leads to sin, and improve your mind, thereby becoming a wiser, and, we trust, a better man—subscribe to this circulating library. And to you, oh young woman,—you who would not be tempted to spend your evenings in idleness, frivolity and sin—take one hour for yourself for such wholesome recreation as will improve your mind, by reading some good and amusing book, to be obtained at Flynn's circulating library.—*Communicated*.

THE CHRISTIAN BROTHERS OF DIAMOND HARBOR, QUEBEC.

To the Editor of the True Witness.

Quebec, December 19, 1853.

DEAR SIR—As I know you are interested in whatever concerns the cause of religion, I take the liberty of sending you an account of a most interesting community which I had recently the pleasure of witnessing in this new establishment of the Christian Brothers. The 6th December, being the Feast of good St. Nicholas—the *Santa Claus* of our little ones—is always celebrated with great pomp and solemnity in the Christian schools. It is the pride and pleasure of that devoted brotherhood to inspire their pupils with a love and veneration for the Saints who reign with God; and St. Nicholas being the special patron of youth, is, of course, the tutelary Saint of the schools. His day is, then, the great day—the joyous day above all others, and it is looked forward to for many weeks before with gorgeous visions of rich *pain-bent*, mountains of candy, and piles of pretty pictures. On this particular occasion, Mass was said by the Rev. Mr. Drolet, the worthy and respected chaplain, (or rather spiritual director), of the school; and his benign presence added no little to the happiness of the numerous pupils who all regard him as a father. It was a goodly sight to see all those bright, cheerful young faces, animated with the joyful spirit of true religion, rejoicing in the friendship and protection of a glorified servant of God, and full of the sense of their high privilege in belonging to "the Communion of Saints." It is only on such occasions as this that we are fully impressed with the services of the invaluable brotherhood founded by De La Salle. More than two hundred years have past away since the establishment of their Institute; and yet we find it identically the same as when it came from the hands of their venerable founder.—Wherever we go we find some of this patient, unpretending brotherhood toiling on from day to day—from early morning till late evening—at their arduous task of training up the children of the poor—fashioning the rough, shapeless block, until it becomes a useful and, perhaps, an ornamental portion of the great framework of society—Christian society. Happy the community whose youth is in their hands.

It is always grateful and consoling to the Christian to see the unostentatious labors of these good brothers appreciated by those for whom they toil; and we were all happy to see the encouraging reception given them by the people of Cap Blanc, when they passed through there with their pupils. Many of the houses were gaily decorated with flags and other ornaments, and as the procession approached, a general discharge of fire-arms echoed far out over the river, testifying the joy of those simple-hearted, good Christians, on receiving such a visit. And what could be more touching than this little rustic triumph prepared, by the piety of the faithful, as a mark of respect for the unpaid, yet devoted instructors of their children! It is only in Catholic countries that such charming sights are seen; for there only do faith, hope, and charity walk visibly abroad with their bright handmaids—joy and peace.

Thank God, our own beloved Ireland is not destitute of this so great blessing; and that her children are, in many localities, growing up under the auspicious guidance of De La Salle. There is hope for Ireland, while the Christian Brothers have the training of her youth.

I am, Mr. Editor, yours, &c.,
AN IRISH CATHOLIC.

The *Toronto Mirror* contains an obituary notice of the late Wm. Casey, Esq., J.P., of Fingal, Southwold, and President of the St. Thomas Catholic Institute, by whom his decease is sincerely lamented. As a tribute of well merited respect to their late President, to whose zeal the success of the Catholic Institute at St. Thomas is mainly due, a special meeting of the members was held on the 4th instant, when the following "Resolutions" were unanimously adopted:—

Resolved—That in the death of William Casey, Esq., this Institute has reason to deplore the loss of an exemplary and distinguished officer, whose character gave dignity to the society, and whose name will be ever dear to us, and to all who love and admire the excellencies of an exalted character.

Resolved—That we tender to his bereaved widow, and afflicted friends and relatives, the sincere expression of our sympathy and condolence.

Resolved—That the foregoing Resolutions be published in the *Toronto Mirror*, *True Witness*, *American Celt*, and *Boston Pilot*.

PATRICK BURKE, Chairman,
JAMES CUNNINGHAM, Secretary.

Monies received in our next.