

pists, 13,856. A note is appended stating the number of these under the age of sixteen, "making the total number of Papists throughout all England fit to bear arms, to be 4,940."—(Dalrymple: III Appx. 2,12.) Thus, then, we have the exact number of teeth in the jaws of the terrible Popish mouse, that but for the timely aid of the aristocracy and their Dutch friend would inevitably have devoured the slumbering British lion, who probably would never have wakened again in this treacherous world.

TRANSUBSTANTIATION.

A reflecting and logical mind must be struck with the harmony and consistency manifest in the doctrines taught by the Catholic Church. However sublime and incomprehensible the mysteries may be, and however above the reason of man, the testimony is always consistent in its parts, and always irrefutable. However various the points embraced in the vast system of doctrines, no two are ever found in contradiction, and all are admirably chained together with a wisdom and skill which sufficiently display their divine origin, binding fast to heaven the anchor of christian hope, and defying the puny efforts of infidel malice. The test of scrutiny, of talents, and of time has now proved conclusively that christianity is a heavenly boon, bestowed on man for his happiness here and hereafter. The Catholic church was from the beginning made its legitimate guardian, and nobly has she fulfilled her responsible trust: for centuries standing a tower of strength before "the ark of the covenant," she has resisted "the gates of hell," the assaults of the pride of human reason and human passions; she has foiled the cunning malice and exhaustless ingenuity of every spirit of darkness which hell has sent upon the earth for the ruin of souls.

How often has the studious historian, as he was turning over the musty pages of the manuscripts and tomes of ancient learning which fill the shelves of the large European libraries, been forced to pause in wondering meditation upon the eventful history of the Catholic church! How often, regarding her as the work of man, a mere human institution, when he contemplated her progress through eighteen centuries of change and revolution, has he exclaimed with involuntary praise, "assuredly this is the grandest, most stupendous fabric ever designed or executed by human genius!" How often do the enemies of the church, leagued as they are for her destruction, pause confounded & overwhelmed before the mighty fortress which surrounds her, and wonder by what skill her defences were made, and whence she obtained that colossal strength and solidity which defy alike the lightnings of the storm, and the heavings of the earthquake?

Oh blindness of human error and obscurity of human pride! Why cannot these men perceive in this wondrous fabric, the mighty Architect whose wisdom devised and whose power erected it? The most illiterate Catholic knows why the church has stood the storms of eighteen centuries of changes. When the clouds of persecution gather darkest over it, when war assails it with its blindest fury, when the smoke of

conflagration bursts from every battlement, and the blood of carnage streams from the inmost sanctuary, he has no more fear of its ruin and fall than he has when the skies are calmest and the sun shines down most brightly upon its peaceful and untroubled security. He would as soon expect to see the waters of the vast ocean all exhaled, and sent on the wings of mist and vapour to the farthest limits of space, or to see the earth itself crumbled into ruin; to see any thing most incredible, as the fall of the glorious church within whose hallowed pale he loves to rank himself with the redeemed of Christ, with them to wait for the fulfilment of the splendid promises which at present elevate his hopes, his aims and energies above the fleeting and perishable things of time. This confidence in the duration of his church, which from the beginning, was "built upon a rock," is the result of his divinely infused faith, and it is moreover confirmed by the experience of so many centuries, that when others do not feel the same, he forthwith numbers them with those "who have eyes and see not, ears and hear not." For the finger of God is not more distinctly manifest in the bright heavens and the beautiful earth, in the curious & countless objects which excite our daily wonder, than it is in the numberless events which constitute the history of the foundation and progress of the Catholic church. When we look upon nature with an intelligent eye, we see at every glance, new evidences of the divine power, and exclaim, "*hic est digitus Dei*," so also, both in the constituent elements of the church, and in the extraordinary events of her history, we perceive full as clearly, and conclude with the same certainty, "*hic est digitus Dei*."—"The finger of God is here." "This is the work of the right hand of the Most High."

But, we are allowing our thoughts to sport excursive over a vast and beautiful field, where they would soon leave our plodding pen completely at fault. Could we get a plume of the eagle, and dip it in the heavenly light of inspired eloquence, could we even feel the glow of genius like that which fired the mind of a Bossuet or a Chrysostom, we might then be bold enough to essay a theme, so vast and sublime in itself; so consoling and delightful to the christian, as "the truth and divine origin of the Catholic church, exhibited by her wonderful triumphs, amid her numerous and extraordinary trials."

But at present we have no intention to attempt it, and our admiration of this standing miracle, of this perpetual realization of the promises and predictions of Christ, has betrayed us into temporary oblivion of the particular subject upon which we intended to entertain our readers. We designed a few remarks upon the mode of Christ's presence in the Eucharist, by what is termed *transubstantiation*, and we doubt not that the philosophy of our digression to peak of the church itself, may be explained by the thought which occurred to us of the admirable consistency and harmony existing between all the points of belief which combine to form the Catholic doctrine of the Eucharist. Our admiration awakened by a perception of the harmonious con-

sistency in all the details of one dogma, naturally extended to the consistency and harmony so beautifully evidenced in all our dogmas of faith, and in the whole system of truths revealed by God to be taught by the church to mankind.

The church teaches that in the Eucharist are present the body, blood, soul and divinity of Jesus Christ, under the forms and appearances of bread and wine. She teaches that this presence is *real and substantial*, not a mere presence by figure, imagination, or by effect. She grounds this doctrine upon the express declaration of Jesus Christ, *this is my body... this is my blood*. Now, observe the admirable consistency preserved in regard to this incomprehensible mystery. With the doctrine of the *real presence* of Christ in the sacrament, she also tells us that he is present by *transubstantiation*, that is, the substance of the bread and wine, has been converted by the will and power of God, into the substance of the body, and blood of Christ, while the appearance of the bread and wine are, by the same power of God, allaved to remain as before.

The doctrine as to the mode of Christ's presence by transubstantiation, must necessarily attend the doctrines of the *real presence* of Christ indicated by the words, *this is my body... this is my blood*, otherwise there would be a palpable inconsistency, such as that objected to Luther's doctrine of consubstantiation. Luther admitted the *real presence*, and rejected transubstantiation: but his adversaries naturally objected, if once you admit the *real presence* of Christ in the sacrament, you must as a matter of course receive the Catholic doctrine of transubstantiation.

The belief of a *real presence* of Christ, is grounded upon the literal meaning of his declaration, "*this is my body*" &c, and the admission of the fact from this declaration that Christ is substantially present must necessarily exclude the idea that anything else is present but Christ.

The substance of the bread and wine cannot be present, for then it would not be true to say, "*this is the body, this is the blood of Christ*." The verb is, indicates substantial existence, and identifies that which is represented by the demonstrative *this* with *body* or with *blood*. So that if any other substance than the flesh and blood of the living Christ were present, it would not be true to exhibit it simply as his flesh and blood. Then if you take the words of Christ literally, and believe in his *real presence*, consistency and right reason require you to receive the doctrine of transubstantiation.

The doctrine of transubstantiation belongs to the substance of the mystery. Without it the words of Christ, taken literally, would not be true. There must then take place a substantial conversion of the substance of the body and blood of Christ, for otherwise Christ would have said *here is my body*, or *with this is my body*, and not as he did say, *this is my body*.

The objection that the word transubstantiation is nowhere found in scripture, is puerile, and will scarcely give a moment's trouble to any one who has mind enough to combine or compare two ideas.

It is a doctrine taught by the Catholic Church as a point of faith, and deduced legitimately, even necessarily deduced from an express declaration of Christ, taken in its plainest and most literal signification.

Just as is the case with regard to the mystery of Christ's incarnation. We are bound to believe that the union of the two natures is *real* not metaphorical, *substantial* and not accidental, *personal* but not essential; and theologians have been accustomed to express this union of natures by the term *hypostatical*, although the word be not found in scripture, nor have any of the above points been expressly defined in scripture, yet no one can reject them without doing an injury to the faith; so with the doctrine of transubstantiation, if the term be not found in scripture, the doctrine is immediately deduced from scripture, and proposed by the church as a point of faith.—*Catholic Advocate*.

Religion and Arms—The Paris correspondent of the National Intelligencer gives this somewhat remarkable intelligence respecting the movements of the Roman Catholic Church towards confirming the French conquest in Algeria.

The Catholic Bishop of Algiers has been engaged, personally, in the solemn translation of the remains (said to be, simply an arm) of St Augustine, so justly renowned among the fathers of the Christian church, from Padua to Africa, where a new cathedral is erected on the site of that in which the author of the Confessions preached with apostolic zeal and success. The archbishop of Bordeaux and a part of his chapter have set out intending to sail from Toulon to Bona, in order to cooperate in the consecration of the church of Hippo when the bishop arrives with his treasure. Considering the number of centuries since the era (from 354 to 402, A. D.) of the Saint, and the fate of his African establishments, the consecration is a remarkable event, particularly if coupled with the present hopes and labors of the Catholic clergy.

Marshal Soult is blamed and ridiculed for having acquiesced as Minister of War, in a large grant of land in Algeria to the Trappists. These monks, wherever they have been settled, have cultivated the soil with superior skill and industry. As missionaries they may accomplish with the Arabs what battle and devastation will never effect. The journals which defend the Marshal and the Government remind the public of the victorious agency of religious orders in extending and improving the old colonial possessions of France. La Presse, in particular, states that the Minister of War was determined by the result of inquiries which he had instituted into the religious colonization of California. That of Paraguay, more generally known in the details, was not more curious than admirable.

Benefits of Emancipation.—When we hear so much daily said about the advantages of emancipation, it may be well to bear in mind some of the disadvantages or penalties attendant upon that measure. Without saying any thing here on the great and grievous destruction of so many hundred thousand 40s. freeholders, whose best rights were sacrificed, it should be remembered that Catholics, by this very act, are deprived from being guardians and justices, or regent of the United Kingdom—or lord chancellor—or lord lieutenant—or lord deputy—or high commissioner of the High Court of the General Assembly of Scotland. Any person assuming the title of archbishop (which the act declares belongs to those of the church established by law) is liable to a fine of 100*l.*; and any person holding a judicial or civil office, attending, in his robes of office, in a Catholic church, is liable to a similar fine. Then a Catholic clergyman is under a penalty for officiating in a Protestant churchyard, unless he ask permission of the parson so to act. And, whilst female religious are allowed to remain in their convents, Jesuits and other male religious are liable to be transported if they follow the call of heaven and morality by living a life of piety and devotion according to an institute which Protestants have praised as the greatest effort of piety and wisdom.