

that of the multiplication of the loaves, of which the very people whom he was addressing had just been witnesses.

After having convinced them of all the claims he had to their entire confidence, he proceeds at last to declare the object he is about, and expresses it concisely in these words, "I am the living bread which came down from heaven. If any man eat of this bread he shall live for ever: and the bread that I will give is my flesh, for the life of the world." The secret hitherto concealed is now divulged; the great mystery is declared: it has been heard: it has been understood to signify a real presence; but will this real presence be believed? No: the Jews instead of trusting to Jesus Christ as to the manner in which he would give them his flesh to eat, think only of that in which they eat common flesh: they moreover break out into murmurs, look at one another with marks of disapprobation and repugnance, and quickly exclaim: "How can this man give us his flesh to eat?" They had therefore clearly understood him to speak of a real manducation.

We will proceed no farther for the present. I have here two observations to make to you. When we propose to your teachers and those of their communion the august mystery of the Eucharist, do they not immediately begin to contest it? do they not shew towards our belief signs of disapprobation, contempt, and aversion? do they not disdainfully reply to us in the manner of the Jews of this gospel: "How can he give us his flesh to eat?" In vain do we endeavour to represent to them that the bread of God is that which cometh down from heaven; that "this bread that he has given us is his flesh, that flesh which he has given for the life of the world: and that what God demands of us, is to believe in him whom he has sent;" and that according to the solemn declaration of our Saviour upon this same subject, "he who believes in him has everlasting life." In vain do we represent to them again that how high or incomprehensible soever this real manducation may be, the promise has quite as certainly proceeded from the mouth of Jesus Christ, and that if it is above reason to conceive it, it evidently is against reason to doubt of his word, where we cannot doubt that he has given it, and when we acknowledge his divinity. They cease not replying to us with the incredulous Jews; "How can he give us his flesh to eat?"

Let us for a moment change the scene of action, and suppose that one of your missionaries, explaining to infidels this point of christian doctrine, should produce, without intending it, the idea of a real manducation in the minds of his audience, and that they, being shocked at the proposition cried out: "What is it you mean to say? or how shall your God be able to give us his flesh to eat?" What would your missioner reply? Should he not say that they had mistaken the meaning of his words: that he never intended to propose to them the belief of a real manducation: that the flesh of Jesus Christ is not true, but figurative meat: that his blood is not real but ideal drink; that they have only to eat his flesh, and drink his blood by faith: that the

Eucharistic bread is the symbol of his body, the wine the symbol of his blood: that both one and the other are signs which his love has condescended to consecrate, and leave us after him, to console us for his absence. In this way, or at least something like it, would your missionary explain himself in order to remove every idea of a real manducation. But does Jesus Christ set himself in this manner about removing the same idea, at which the Jews showed themselves so shocked? What reply does he make to the mad insult they offer him, by saying before his face; "How can this man give us his flesh to eat?" Let us hear what he says in reply.

"Amen, Amen, I say unto you (an affirmation which from the mouth of the Man-God is equivalent to an oath); except you eat the flesh of the Son of Man and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood, hath everlasting life: and I will raise him up in the last day. For my flesh is meat indeed and, my blood is drink indeed: He that eateth my flesh and drinketh my blood, abideth in me and I in him. As the living Father hath sent me, and I live by the Father, so also he that eateth me, the same also shall live by me. This is the bread that came down from heaven. He that eateth of this bread shall live for ever." Are you not struck with what you have just heard? Is there any thing wanting to these words to determine their meaning? Confess that this language is very different from that which we have heard from the mouth of your missionary. Jesus Christ, far from removing the idea of a real manducation confirms it anew in the mind of the Jews, shocked as they had already been at it: far from softening down the sense he had already given to his first words, he confirms it by an oath, and continues to present it perpetually in still more energetic terms: far from saying, like your teacher, that his flesh is but figurative meat, his blood an ideal drink, he affirms that his flesh is meat indeed, his blood drink indeed. In the discourse of the missionary, we hear of nothing, but of figure, of symbol, of spiritual manducation, of a memorial and of absence: in that of Jesus Christ there is nothing of all this, not a word of symbolical or figurative language: in it every thing expresses, every thing confirms the reality of his flesh and meat, & his blood as drink, the reality of the manducation: every thing declares & supposes his presence in the sacrament. He there communicates himself to him who eats it, as common meat is communicated to him who takes it and derives life from it: "he that eateth me, abideth in me & I in him." And again, he that shall eat him shall live by him, as he lives by his Father: therefore he shall live by him in reality, and in substance, as he lives by his Father. In fine, the truth of the manducation is compared to that of the mission he has received, and what is there more real and better attested than his heavenly missions? Thus you find on the part of Jesus Christ, his presence, communion, and intimacy, by the fact of his body, and blood being really given as meat and drink; on the part of man, the reality of the man-

education, the certain pledge of life, of resurrection and salvation; and all these prodigies attested by the reiterated affirmations and even by the oath of the Son of God. What more do you want to determine with certainty the meaning he attached to his words? What is wanting in them to convince you and force your belief? After having exposed, repeated, and confirmed so many times the sense of his real presence, shall not Jesus Christ succeed at last in persuading you to believe it; and will you always say with these blind and obstinate Jews: "How can this man give us his flesh to eat?"

To be continued.

ORIGINAL.

THE CATHOLIC RITES AND CEREMONIES EXPLAINED.

CONFIRMATION.

Of this Sacrament a Bishop, is the only ordinary Minister; whose Consecration imparts to him the plenitude of the priesthood; that is, all the pastoral powers given by Jesus Christ to his Apostles; without any other reserve than that necessary for the good Government of the Church; that of local, or respectively subordinate jurisdiction.

We see in the Acts of the Apostles, how though Philip had converted and baptized the Samaritans, it was deemed necessary to send Peter and John from Jerusalem to confirm them.—Now when the Apostles, who were in Jerusalem, had heard that Samaria had received the word of God; they sent unto them Peter and John: who, when they were come prayed for them, that they might receive the Holy Ghost; for he was not yet come upon any of them, but they were only baptized in the name of the Lord Jesus, (that is in the Saviour's Baptism.) Then they laid their hands upon them, and they received the Holy Ghost Acts. 8. 14. &c.

Prayer then or the invocation of the Holy Ghost, and the laying on of hands by the Bishop, on those to be confirmed, are the ceremonies mentioned in this text to have been used by the Apostles in the administration of this Sacrament: and these are the ceremonies still observed in administering it by the Bishops in the Catholic Church.—The laying on of hands, denotes that the Individuals to be confirmed are specially chosen and accepted by Almighty God to be sanctified, and fortified by his Divine Spirit; whom the Saviour promised to send from his Holy Heaven, to comfort and confirm them, and guide them into all truth, to the end of the world.

The Bishop then, vested in his pontificals to show that he acts in the character of Christ's apostolic minister; after washing his hands, thereby indicating how pure these hands ought to be, which are consecrated, and destined to consecrate whatever or whomsoever they touch or bless: turns round towards those, whom he is going to confirm, and who are kneeling before him, and begins his invocation of the Holy Ghost in these words.

"May the Holy Ghost come upon you. And the virtue of the most high, guard you from all sins.—ans. Amen."