

"Carnal manducation (*i.e.* chewing) is *per se* incredible and impossible. Christ's body is now spiritual, impassible, and no longer subject to the condition of its earthly state, and the mode in which it is eaten and becomes our spiritual food is inconceivable—beyond words or thought. We only know—and the knowledge is all-sufficient—that He feeds us in a manner ineffable with the same flesh and blood that He received from His virgin mother, and that thus partaking of His very nature we become one with Him, and He with us."—*Rev. J. H. Blunt.*

"Many writers deny that the Roman worship of the Host is idolatry, because the worshipper believes it to be Christ. Such a persuasion, however, does not alter the fact of misdirected worship, and therefore cannot make that word inappropriate to the action. Creature-worship is correctly called idolatry, under whatever delusion it is practised. 'He who worships the creature,' says St. Gregory of Nyssa, 'even though he does this in the name of Christ, is an idolater, giving the name of Christ to the idol.' Even if the bread assumed on consecration a human form, and were then worshipped, the act would be idolatrous. It must be observed, too, that if the visible Host is adored a creature is worshipped, even if the substance of the bread is gone; for, on the Roman theory, the accidents of the bread, which alone are seen, remain. Those, therefore, who worship what they see are worshipping a creature, viz., the accidents of the bread."—*Scudamore Notitia Eucharistica.*

"Transubstantiation has always been a favourite doctrine of the Church of Rome, as it impressed the common people with higher notions of the power of the clergy, and therefore served to increase their influence. * * * We find that the Papists lift up the Host with the most pompous solemnities, and 'add (as Archbishop Secker expresses it) idolatrous practice to erroneous belief, worshipping on their knees a bit of bread for the Son of God.'"—*Tomline's Elements of Theology.*

"Transubstantiation is an unscriptural, uncatholic innovation, therefore the worship of the elements is idolatry."—*Dr. R. W. Jelf.*

"Romanists attribute the transubstantiation to miracles perpetually repeated at the celebration of every mass through all ages. Of all this they are so firmly convinced that they pay to these elements of bread and wine the same adoration which they would pay to the real person of Jesus Christ, if He were visibly present; and for this purpose the priest elevates them above his head, when the congregation are required to bow, kneel, or prostrate themselves before them. This we consider barefaced idolatry. And since, according to another doctrine of theirs, the true consecration, and therefore the true transubstantiation, depends upon the intention of the priest, but the adoration takes place at every celebration of the mass; it is evident that they must themselves confess that this doctrine must have frequently caused acts of idolatry in the worshippers."—*Rev. O. Adolphus.*

"Out of the theory of transubstantiation there gradually arose in western Christendom a most shocking and impious abuse, the withholding of the chalice from all but the celebrant himself. This half-communion, or communion under one kind, is nothing less than the robbing of Christ's people of the blood of Christ, and a sacrilegious mutilation of the blessed Sacrament."—*Rev. A. W. Little.*

"The doctrine of transubstantiation is blasphemous and impious in itself, and tends to promote blasphemy, impiety and superstition."—*Dr. Charles Elliott (Wesleyan).*

"Romanists pay adoration to the host, upon the presumption that the elements are no longer bread and wine, but are transubstantiated into the real body and blood of Christ. The wickedness of this practice is very apparent. Christ was once offered to bear away the sins of the world. The 31st article of religion in the Church of England is directed against this monstrous error. This idolatrous practice was introduced into the Church of Rome in the 12th or 13th century."—*Rev. John Farrar (Wesleyan).*

Neither time nor space permits of further expressions regarding the "extravagant absurdity" of transubstantiation, as Dr. Paley phrases it. Much less can we bring forward their proofs. In the list of authorities appended the earnest thinker will find where to look for more on this question. In the foregoing we have the judgments of the greatest intellects of the theological world passed upon the Romish doctrine of transubstantiation, now an article of faith. It is pronounced to be absurd, illogical, unscriptural, contradictory to the senses, contrary to reason, involving absolute impossibilities, blasphemous and impious, and tending to promote blasphemy, impiety, and superstition, and lastly sacrilegious. These are the opinions held by all Protestants, or by three-fifths of the population of Canada, on this and other doctrines of the Roman Catholic Church. The educated, studious and travelled adherents of this church are also of this way of thinking, they cannot and do not subscribe to the creed of Pope Pius 4th, which is binding on all its priests and teachers. Hence the opposition and animosity shown by the governments of France, Italy, and other nominally Roman Catholic countries to the preaching

and practice of these priests and teachers.

The hierarchy of Rome make temporal power their first aim. Quantity and not quality is their maxim. If they can boast of 150,000,000 of adherents, they reck little of the fact that the intelligence, wisdom and culture of the world, either outside or inside their fold, is opposed to them. Rome's object is accordingly to frame dogmas and adopt a ritual that will render the common people meekly submissive. But the minds and hearts that crave for more substantial spiritual food are left to starve. The clergy are everywhere so influenced by the management of the Popes that they enter into combinations to subject the temporality to the spirituality; and therefore every opinion that tends to render the persons of the clergy sacred, and to raise their character high, is sure to receive the best entertainment and the greatest encouragement possible. Nothing can carry this so far as the opinion that represents the priest as having a power by which, with a few words, he can make a god. The opinion of transubstantiation is such an engine that it meets with a favourable reception from those who are seeking all possible devices to give credit to their authority and to advance it. Rome having lost the true power and beauty of religion, is willing by outward appearances to balance or compensate for its great defects.

The work of the reformers, says Dr. Paley, exonerated christianity of a weight which sunk it. Had it not been for their exertions, infidelity would at this day have been universal.

People, as they become intelligent and enlightened, begin to think for themselves, and they begin to enquire how He whose revelation is treated with contempt and His laws disobeyed with impunity by the priests, can and ought to be the object of universal reverence, how He can be the Almighty. We will not speak of the moral corruption which is sure to follow from the decay of religion in a people. Religion is the only guardian and guide that can preserve the citizens of this Dominion from being swept along by blind delusions, and the cravings of unsatisfied appetites and passions. If they do not fear God, they will not fear Queen, or Parliament, or laws. Whatever does not rest on a heavenly foundation will be overthrown.

To close this already over-lengthy article, we would kindly and respectfully advise the thoughtful, the educated, and the learned, among our Roman Catholic fellow-subjects to demand a reform in church doctrine and practice.

[AUTHORITIES—The Catholic Dictionary, Addis & Arnold; Elliott, Roman Catholicism; Scudamore, Notitia Eucharistica; Farrar, Ecclesiastical Dictionary; Trevor, Holy Eucharist; Goulburn, Holy Catholic Church; Sadler, Church Doctrine Bible Truth; Bennett, Book of Common Prayer; Blunt, Dictionary of Theology; Paley, Natural Theology; Sadler's, Church Teacher's Manual; Evan Daniel on the Prayer Book; Adolphus, Compendium Theologicum; Dr. Forbes on 39 Articles; Tomline's Elements of Theology; Jelf on 39 Articles; Barry, Teacher's Prayer Book; Burnett, on 39 Articles; S. P. C. K. Prayer Book; Blunt, Church Catechism; Little's Reasons for being a Churchman; Keeble's, Eucharistic Adoration.]

Lord Lansdowne's Return to Bowood.

The Marquis and Marchioness of Lansdowne on June 13th returned to Bowood, their seat in Wiltshire. Lord Lansdowne on arriving at Chippenham proceeded at once to the Town Hall, where he was presented with a congratulatory address. In reply, he said that, after five years' intimate association with the people of Canada, and participation in the affairs of the Dominion, he came back with the deepest feeling of respect and regard for its people; with a feeling of the greatest admiration for the liberal institutions which had been conceded to that great dependency of the Empire—Canada—and with a profound belief in the importance of the part which it was destined to play in the history of the British race; and last, but not least, with a feeling of deep pride in the great Empire which was the heritage of the people of Wiltshire as well as of the people of Canada. On his arrival at Bowood he was presented with an address, and in reply said he would recall to their minds an incident which took place twelve months ago, when he was about to be made the subject of an attack in reference to his conduct as a landlord in another part of the United Kingdom. What he wished to recall was the fact that, when his tenants in Wiltshire found that he was to be assailed they came forward and expressed publicly their conviction that, as far as they and he was concerned, they had no occasion to complain of the nature of their relations. That testimonial in regard to this incident from his Wiltshire tenants found its way into the North American press, and attracted a good deal of notice as well as favourable comment, and he was much touched by their kind recollections of him.—*The Colonies and India.*