

What will you say again of the dogma of the general resurrection, the belief in which is common to us both? Can your imagination comprehend his mystery? Do you readily conceive the state in which our bodies will then be changed? Are you able to conceive that they can without ceasing to be the same, divest themselves of all their sensual and terrestrial qualities, and put on those that are spiritualized and angelical? For, there, there is neither eating nor drinking; there, they shall not marry or be married, says our Saviour, but shall be like angels. And according to the sublime theology of St. Paul, the body "is sown in corruption, it shall rise in incorruption: it is sown in dishonor, it shall rise in glory: it is sown in weakness, it shall rise in power: it is sown a natural body, it shall rise a spiritual body, if there be a natural body, there is also a spiritual body." After these incontestible truths, admitted & yet unintelligible, what mean the difficulties you object to us? To what purpose do you create imaginary impossibilities upon a state of things that far surpass our comprehension? If God, as you doubt not, destines our sensual and gross bodies for a state of spirituality which we do not understand, why should not our Lord be able to put his body in another spiritual state still more incomprehensible? You reason upon matter such as we see it, and upon bodies such as they strike our senses: but here we are treating of a matter that is imperceptible, of a body that eludes all our senses. You speak to us of an animal body, whereas you should speak of a spiritual body. But you will reply, what do you mean by a spiritual body; and how are we to join these two ideas together? In truth, Sir, I am sure that they are joined; for we are taught so by Saint Paul: but how and in what manner, I know not, any more than you do. And here it is that all our metaphysical reasonings upon the Eucharist come to a termination, in our ignorance.

I will add one general observation upon mysteries. Revelation speaks to us of a supernatural order, and talks to us of a life to come and of the kingdom of God. This revelation comes from heaven and invites us thither; it shews us the road and acquaints us with the means of arriving at it. Is it surprising that in all that it teaches about this unknown world there should be found some mysterious dogmas, whilst this world in which we are born, this world which has been created for us, every where offers us nothing but impenetrable objects, every where, nothing but mysteries? We see every thing that passes around us, and we understand nothing, absolutely nothing. Fix upon any object you please in this world, from the smallest grain to the majestic cedar, from the imperceptible insect that would be wearied with traversing over the head of a pin to the most monstrous animal, from the atom to the globes that roll over our heads in a space of immeasurable extent, and with a rapidity of movement that the imagination even cannot follow in its flight: every thing is mystery to us: every thing, both the drop of water that is shed from the cloud, and the sprig, of the herb, that we tread under our feet, and the grain of sand that is carried by the wind, every thing is inexplicable,

both that which we perceive and, that with which we come more or less in contact or connection: every thing confounds our inquiry, every thing is mystery, and without doubt the greatest mystery to man is man himself. Nevertheless we believe the existence of the objects which surround us, and we have good reason for believing it, because the proofs of it are most certain. It is then upon proofs that depends, and ought to depend our belief in every thing, whether in the natural or supernatural order: it is to proof that we must all adhere. What is proved, whether in itself conceivable or not, what is proved ought to be believed, and cannot be otherwise than believed. Whence it follows that our examination ought to refer, not to the nature of the dogmas, which exceed the limits of our minds, but to the proofs of their existence, which we are capable of seeing and judging about. It is therefore a very foolish way of setting about it to say with your teachers: "God cannot reveal that which is repugnant to reason; now the doctrine of the Eucharist is repugnant to reason, therefore, &c." For then they are forced to enter into the nature of things that we all hold to be incomprehensible, and of course to wander from unknown to unknown, and to reason in the dark. But the method that good sense points out, and that the consciousness of our weakness should suggest, is this: "God cannot reveal what is repugnant to reason; now, he has revealed or he has not revealed the dogmas of the Eucharist; therefore, &c." For here we can all understand one another; here the examination and decision are brought to a level with our minds. It becomes a question of fact: Has God or has he not revealed the mystery of the Eucharist? If it is not proved that God has revealed it, let us all with one accord throw aside the mystery: if on the contrary the proofs of it are certain, we are all of us absolutely bound to submit to it: you and your teachers must indispensably admit it, pay homage to it, and throw aside the vain objections of an impotent and conceited reason. Now I wish to enter upon an examination of this question of fact with you: I undertake to convince you that the mystery of the Eucharist has been revealed to us, such as we now receive it.

We have seen that revelation had been transmitted to us by word of mouth and by writing: that, to know it entirely, we must have recourse to the twofold deposit of scripture and tradition. I will proceed therefore to lay them before your eyes one after the other: and I hope, with the assistance of heaven, to produce in their favour proofs so decisive that you will be obliged to acknowledge that this mystery, inconceivable as it is, has certainly been revealed to the world by Jesus Christ, and that the decrees of the Church upon the Eucharist are manifestly conformable with both the deposits of revelation.

THE HOLY SCRIPTURE.—THE WORDS OF PROMISE.

Open, if you please, the 6th chapter of the Gospel of St. John, which is too long to be here transcribed entire: and have the goodness merely to follow, with the book in your hand, the argument with which this chapter will supply you. The

Evangelist relates in how miraculous a manner our Saviour fed in the desert the five thousand men who had followed him: how he withdrew himself by flight from the transports of their admiration and the honours they wished to pay him by proclaiming him King: how towards night he rejoined the vessel of the apostles in the middle of the sea of Tiberias, walking over the waters to them: how, in fine, he himself was rejoined the next day at Capernaum, by the multitude he had fed the day before. This conversation between Jesus and the Jewish multitude, which cannot be sufficiently meditated upon, commences at the 25th verse; After having blamed their eagerness for perishable food, and their indifference in seeking for meat that endureth to life everlasting, he tells them that the means of obtaining it is to believe in him whom God has sent them: he reproaches them for their incredulity in his regard, in spite of the miracles he had performed in their presence. He adds that the manna of which he had spoken, and which their fathers had eaten in the desert, was not the heavenly bread: that the bread of God is that which cometh down from heaven: that he himself is the true heavenly bread, that he is come down from heaven: that he had been sent by his Father to save them. At these words the Jews no longer contain themselves. "Is not this Jesus, the son of Joseph whose father and mother we know? How then saith he, I came down from heaven?" But Jesus without revealing to them the secret of his human birth, still leads them to his celestial origin and to his divine mission, and insists more strongly than ever upon the obligation of believing in his words and testimony. "Amen, amen I say to you: he that believeth in me hath everlasting life." What is the meaning of this exordium, and of this manner of opening himself by halves and by degrees? How comes it, that he reminds them at repeated intervals of the necessity of the faith due to his character, his miracles and divinity? What is the tendency of these preliminary recommendations? In what are they to end, or what is he thinking of proposing to them? Something very extraordinary no doubt, and very difficult to be received; otherwise he would have explained himself without making use of all these precautions.

The plan he always adopted was distantly to announce the great mysteries he was to accomplish. Thus he taught the necessity of baptism for entering the kingdom of heaven, before he instituted it: thus also his disciples own heard him discourse upon his passion, death, and resurrection, and on the descent of the Holy Ghost; thus he announced in this very chapter, his ascension and return into heaven. By admonishing them before hand, he kept their minds in expectation: he humoured also the weakness of man by sparing him the too lively impressions that unforeseen prodigies would have made upon his senses. Induced by these same motives, he gives them intimation of a miracle which he was intending to work, and which would still more astonish human reason. He selected for its announcement the circumstance, which had the most analogy and connection with the Eucharist,