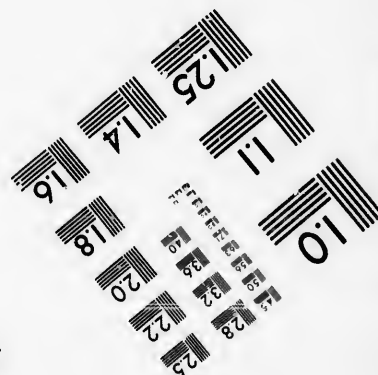
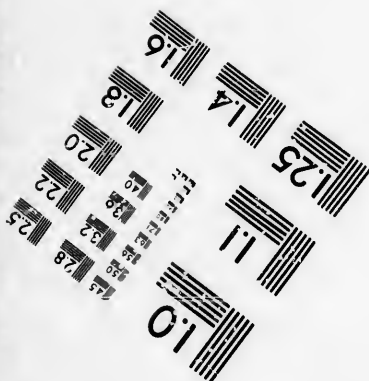
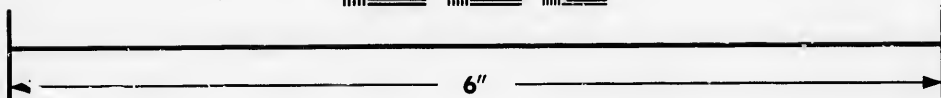
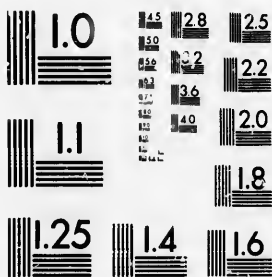


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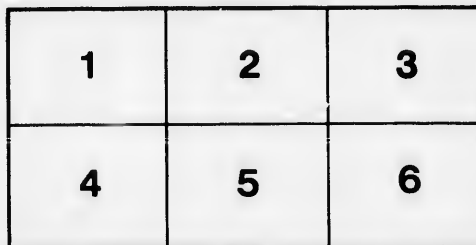
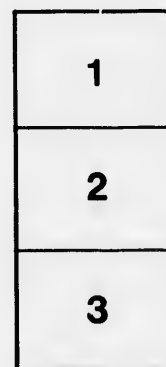
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SUSTAINED:

AN ANSWER TO THE REVEREND DR. BURNS'  
STRICTURES ON DR. CAHILL'S LECTURE  
ON TRANSUBSTANTIATION.

BY ARCHDEACON O'KEEFFE,  
ST. MICHAEL'S CATHEDRAL, TORONTO.

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TORONTO:

PRINTED AT THE "CANADIAN FREEMAN" OFFICE, 74 CHURCH STREET.

1883.

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## THE DOCTRINE OF TRANSUBSTANTIATION SUSTAINED.

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Last Thursday a pamphlet was handed me, entitled, "Reply to the Rev. Dr. Cahill, on the Eucharist." It was written by Rev. Robert Burns, D. D., Professor of Church History, Knox College, Toronto, C. W. In style, the pamphlet is good; in tone, more courteous than the generality of Protestant publications on Catholic subjects; from misrepresentations, some of a grave character, it is far from being free; whilst in sheer logic, the author, if judged by his recent production, is entitled but to little praise. The Rev. Professor's design is to disprove the real presence of the Redeemer in the Blessed Sacrament; and to show how far he has *not* succeeded is the object of this brief rejoinder.—We do not complain, indeed we expect, that ignorance of Catholic doctrine should prevail among uneducated Protestants; but we do not antecedently expect, and consequently we complain, and have a right to complain, that a writer who is a fellow-citizen of ours, who holds a responsible position, and is looked upon as a "doctor in Israel," we have a right to complain that such a writer, having every opportunity to know Catholic principles, should, from ignorance, vincibile or invincible, labor with some ability, and more zeal, to travesty Catholic doctrine, and then fold his arms in triumphant self-complacency, confident that to state is to refute. Indeed, to state is sometimes to refute, but ascribe to Catholicity the teachings of the Koran, and then refute them, do you, by thus acting, refute Catholicity? Now, misrepresentation is not disproof. This proposition seems clear, and yet the Catholic Church ever had to complain, from the days of the Capharnaïtes to John Knox, and from John Knox to the Rev. Dr. Burns, that her adversaries wrote and acted as if convinced that to calumniate and to refute are one and the same thing. In dealing with the pamphlet before us, we shall pursue the following order:—First, we shall dispose of some of its misrepresentations; secondly, we shall answer its objections

against the real presence; lastly, we shall state the Catholic doctrine on the subject of the Blessed Eucharist, and then give the motives of credibility which bow down the intelligences of more than two hundred millions of persons in single-minded adoration of that revealed mystery.—Let us commence with the misrepresentations. In page 6, Dr. Burns says:—"If, on the other hand, there be a real and literal transformation of the elements into the 'body and soul,' together with the divinity." The Catholic Church teaches there is no transformation whatever of the elements, and in this teaching the testimony of the senses fully concurs. Would it not be well not to condemn the essential difference between two terms so very important, especially in the Eucharistic connection, as are the terms transformation and transubstantiation? Confound terms and you confuse ideas. Still less does the Catholic Church teach that there is "a transformation of the elements into the soul together with the divinity." The Catholic Church teaches that neither into the soul nor into the divinity is there transformation or transubstantiation of any kind effected. Such a transformation or transubstantiation may have advocates among heterodox opinionists, but could never receive a place in a Catholic symbol. It is passing strange that the gentleman did not give himself the trouble of studying the Catholic Catechism before he labored so zealously to explode Catholic doctrine: but perhaps his actual course was more prudent, as it would seem that he intended to use misrepresentation as the chief means by which to effect his object. It is, indeed, a graceless task to undertake to refute any doctrine, true or false, so long as we do not precisely know in what that doctrine consists.

In page 13, Dr. Burns says:—"The notion of Dr. Cahill (works p. 8, 10) that the bread and wine brought forth by Melchisedech on occasion of Abraham's return from the toils of war, was the type or symbol of which the bread and wine used by the Redeemer at the first Sacramental Supper was the reality, is at variance with the ordinary ideas held by his church, that the elements in Melchisedech's case were sacrificial, and that this venerable priest of the Most High God presented the first Mass." This sentence contains at least two most palpable misstatements. Pray, did Dr. Cahill ever harbor the silly thought that one bread and wine can be type or symbol, whilst another mere bread and

wine can be the typified or symbolized reality? Isaac carrying wood for the sacrifice was strikingly and beautifully typical of the Redeemer bearing the cross; but that bread could be the type or symbol of mere bread, and wine the type or symbol of mere wine, is a thing which never entered neither into the writings nor into the mind of the illustrious Dr. Cahill. In the portion of his works to which reference is made, that world-renowned scholar says:—

“If bread and wine then were the type, surely bread and wine cannot be the fulfilment; if so, the typical thing and the thing typified would be the same.” How different from what he is made to say when read through Presbyterian spectacles! Did Dr. Burns ever read that portion of Dr. Cahill’s works from which he affected to quote? If not, why did he attempt to quote? If he did read that portion of Dr. Cahill’s works, why did he so unconscionably misquote and corrupt into a meaning quite opposite to that intended by their author?—The next misstatement, more wholesale, seems to violate, at least materially, that amiable commandment which says:—“Thou shalt not bear false witness against thy neighbor,” and consists in advancing that an ordinary idea held by the Catholic Church, is that Melchisedech, Priest of the Most High God, presented “the first Mass.” This, instead of being an ordinary idea of the Catholic Church, is so extraordinary, and withal so heterodox, that we never met it expressed in any other work than in the pamphlet lying before us. As no one could ascend into heaven until He who had come down should ascend, so no one could offer the first Mass before Him who, “by one oblation perfected forever them that are sanctified.”

In page 14 of his pamphlet, Dr. Burns says:—“It was not until the ninth century of the Christian era that the doctrine of the ‘real presence’ was promulgated.” The doctor has the unwitting kindness to refute this assertion in page 22, where he tells us:—“Indeed, the very claim to such a charter, advanced as it has been by the adherents of Popery and kindred institutions, has in all ages proved the most tremendous instrument of priestly domination.” Now transubstantiation, according to our rev. friend of Knox College, must have been rather curiously circumstanced during the first nine centuries of the Christian era. On the one hand, never until the ninth century had that doctrine been promulgated, and on the other, “the very claim to such a charter” (the

charter empowering to transubstantiate, of course) "has in all ages" (and consequently in the first nine ages) "proved the most tremendous instrument of priestly domination." Who can reconcile all this? Whether is it above or below reason, a revealed mystery or a sublime absurdity? How far the assertion that transubstantiation was first promulgated in the ninth century is consonant with "church history" will be shown by the patristic proofs of the real presence of our Saviour in his ever blessed and adorable sacrament of the altar. In page 21 the reverend doctor says:—"We do not say, as Roman Catholics aver, that the priest creates God." Ah! sir, you should have known, before you penned that charge, that no Roman Catholic ever averred that "the priest creates God." The Roman Catholics aver no such thing, and for two reasons—first, because God cannot be created; and next, because the power to create has not been communicated to creatures any more than the power to be omnipotent, omniscient, eternal or divine.—Having thus glanced at some of the misrepresentations contained in the pamphlet, it may naturally be asked, why are there so many creed-makers for the Catholic Church without her pale, and with whom she could, on account of their peculiar opinions, hold no communion whatever? She is not satisfied with their success in manufacturing a creed for themselves—do they imagine she would be better pleased with their success in elaborating a system for her? As to the moral honesty of misrepresentation, it might be observed that when perjury is established against a witness in a court of justice, his testimony is justly considered null and void; so, in the arena of discussion, when misrepresentation is proved against a polemical opponent, who will hardly plead ignorance in his defence, it must be inferred that he has but little confidence in his cause, indeed; that he looks upon it as, in the circumstances, absolutely indefensible. Would a Catholic clergyman be considered a man of honor, who, from malice or ignorance, should frequently misrepresent, in the course of a few short pages, the creed of his Protestant brethren? If we have confidence in our cause let us refrain from misrepresentation, whether of persons or of things, and remember "truth is great and will prevail." *Magna est veritas et prevalebit.*

Dismissing for the present the subject of the doctor's misrepresentations of Catholic doctrine, we pass to his objections against

the real presence, as held in the Catholic Church. A fugitive objection pamphletted by Dr. Burns consists in this: "The Scriptures speak of one sacrifice, and of one only." "Therefore, the Mass cannot be a sacrifice." The Scriptures speak of only one bloody sacrifice; but they speak of another unbloody sacrifice—of a clean oblation, which was to be offered "from the rising of the sun to the going down of the same."—*Malach. i.* Distinctions must be recognized, even in Scripture, by Presbyterianism as well as by Catholicity, else how reply to the Arian who objects, "the Father is greater than I," and levels his objection against the divinity of the Son of God? Now, it is just as easy to distinguish between a bloody and an unbloody sacrifice, or between the same sacrifice offered up once in a bloody manner and offered up from the rising of the sun to the going down of the same in an unbloody manner, as it is to distinguish between our Saviour as God and our Saviour as man. As Christians recurred to the distinction between our Saviour as God and our Saviour as man, in order to reply to the Arian heresy, so also Catholics recur to the distinction between the bloody and unbloody manner of offering the sacrifice of the cross, in order to reply to the Presbyterian objection.

Again in page 6, he says: "Now, it is surely unnecessary to inform Protestants of ordinary education, that to hold the doctrine of the Mass, and, at the same time, that of the one spotless and all-sufficient sacrifice of the Redeemer on the cross, is absolutely impossible. The one is incompatible with the other." This objection is well and ingeniously put; and though worn out by frequent usage and unable to breast a solid reply, yet has in it great weight, according to the Protestant view of the subject. But in reality is the doctrine of the Mass incompatible with that of the cross? If so, we hold to the doctrine of the cross, and reject that of the Mass. But cannot the two doctrines be reconciled? Let us see. The Catholic Church sharply distinguishes between an absolute and a relative sacrifice, and teaches that the Mass is not an absolute, but a relative sacrifice; a sacrifice dependent on, and deriving all its efficacy from, another sacrifice. The sacrifice on which the Mass is dependent and from which it derives all its efficacy, the sacrifice without which the Mass is no sacrifice, is no other than Calvary's victim—"the Lamb which was slain from the beginning of the world." The Catholic Church holds that not only the Mass, but



every Christian ordinance, such as Baptism—every supernatural privilege since the fall of Adam, the Immaculate Conception of the Blessed Virgin not excepted—in a word, that every grace given to redeemed nature, is the happy fruit of that one all-summating sacrifice. Without this sacrifice, not one of Adam's descendants according to the flesh ever could have a single good thought; and, furthermore, the Catholic Church holds, that not only is every grace already received and to be received on earth subsequently to the primal transgression, but also that every ray of glory crowning or to crown human nature in Heaven—is ascribable to the sacrifice of the cross, and to the sacrifice of the cross alone, in the sense that there is no merit independent of, and which does not flow from, that infinite fountain of merit. Though the sacrifice of the Mass derives all its efficacy from the sacrifice of the cross, yet the two sacrifices are substantially the same—the High Priest is the same, the adorable Victim is the same, the eternal Being to whom the offering is made is the same. The mode of offering the sacrifice is not the same in the Mass as in the sacrifice of the cross. On the cross God offered Himself in a bloody manner, concealing His divinity; in the Mass he offers Himself in an unbloody manner, veiling both His divinity and His humanity. Such, then, being the doctrine of the Catholic Church on the subject of the Mass, how can the Mass, more than any other ordinance admitted by Protestants—such as Baptism, or what is called the Lord's Supper, &c.—derogate from the immaculate sacrifice of Calvary, since the Mass, as well as these, derives all efficacy from that same sacrifice of Calvary? Another adversary might object—though this objection is not in the pamphlet to which we reply—that redemption might be ascribed to the sacrifice of the Mass as well as to the sacrifice of the cross, since the two are substantially identical. The Mass, indeed, might have accomplished the work of redemption, had God so willed it, just as the first breath He drew in the world might, if He had so willed it, have redeemed a thousand worlds, for the simple reason that His breath, being the breath of a God, was of infinite value. But not by His breath, nor His word, nor His miracles—though each of these would have more than sufficed—did He redeem fallen man, but by the bloody oblation of Himself. Hence, to this oblation, and not to His breath, word, miracles, or the Mass, must the redemp-

tion of the human family be ascribed. The Catholic Church ever loudly proclaimed, as she proclaims to-day, the infinite merits of the sacrifice of the cross, and always held, as she holds to-day, that to these merits exclusively is to be ascribed every grace subsequent to Adam's prevarication, and every ray of glory to be enjoyed by his descendants in Heaven. Nor can her adversaries, except by misrepresenting her doctrine in reference to the cross, ever show the slightest incompatibility between it and the doctrine of the holy sacrifice of the Mass. Is not the Redeemer as free to communicate the merits of Calvary through the Mass as through Baptism, or any other Christian ordinance? And if the sacraments and other Christian remedies do not derogate, as confessedly they do not derogate, from the precious Blood, how, again it may be asked, can the Mass derogate from it, since the Mass derives its virtue, as well as these derive their virtue, from that precious Blood. The objection, therefore, that the doctrine of the Mass is incompatible with the doctrine of the cross, falls by its own weight, and cannot stand before the simple statement of the unmisrepresented Catholic doctrine.—It must be observed that no attempt is here made to establish the Catholic doctrine on the subject of the Mass. This doctrine will be established when the real presence is proved—for, the real presence once admitted, all the difficulties of the Mass vanish. This the Rev. Dr. Burns himself at once acknowledges. All that was intended so far, was to demonstrate that the incompatibility said to exist between the doctrine of the Catholic Church on the Mass and on the sacrifice of the cross, is simply a creature of an illogical imagination, as whatever might be urged against the Mass in this respect, might, with crushing force, be urged against every Christian ordinance recognized by the Christian family throughout the world.

The rest of the rev. doctor's objections are intended to militate against the real presence. Though he has very successfully labored to exclude all order from his plan, as well as all logic from his arguments, if arguments they can be called, yet we shall venture to classify his objections under the following heads:—Scripture, the Senses, Human Reason, and "the direct and necessary consequences" of Transubstantiation. From these four sources, he endeavors to derive arguments to subvert the real presence. We shall follow him in his course, and commence



with Scripture. The Rev. Dr. Burns says, page 9: "They (the inspired relations) tell us that the blessed Saviour, whilst seated at the Paschal table, and conversing with His disciples, 'took bread'—just such bread as was before him—and brake it, and gave it to His brethren, and they did eat." One would be naturally very curious to know, where did the doctor find the "it" twice repeated, once after "brake" and once after "gave." Is it to be found in the vulgate or in any ancient Latin or Greek version? But perhaps it is contained in the Syriac, where are to be met "honaw pagre" and "honaw deme." If "it," as above used, be not authorized by any received version, would it not be well to reflect on St. John's Apoc. ch. 22, v. 18: "If any man shall add to these things, God shall add upon him the plagues written in this book." Not the Apostle holds the doctrine that the end justifies the means, and that it is lawful, even for the holy purpose of propping up a tottering cause, to corrupt the inspired record.—The pith of the other objections which the doctor intends to be scriptural is in the two following arguments: "The Saviour, at the last supper, said, I will not drink from henceforth of this fruit of the vine." "Therefore," concludes the doctor, very logically, no doubt, "the words of the Saviour, 'this is my blood,' mean, 'this is not my blood.'" The next argument would, if thrown into form—a thing which the doctor had too much sense to attempt—run thus: "The auxiliary *is* is sometimes used in the Bible for represents." "Therefore," again very logically concludes the doctor, "the words of the Redeemer, 'this is my body,' mean, 'this is *not* my body.'" Indeed, the doctor's argumentation seems hardly formal—Aristotle's rules seem not very highly respected in it.—But let us deal with the objections such as we find them, and first with, "I will not drink of this fruit of the vine." In what chapter and verse of holy writ can the deniers of Transubstantiation find that those words are applied not to consecrated but to unconsecrated wine, since of the latter there might have been some at the last supper, even after the act of consecration was performed? The identity of the consecrated chalice with "the fruit of the vine" spoken of by the Saviour is by no means inferable from holy writ. And even were it otherwise, were this identity inferable, what would follow against Transubstantiation? Was not Aaron's rod, even after it was changed into a serpent,

still called a rod?—Ex. 7 ch. 12 v. and was not the water after it became wine still called water?—John, 2 ch. 9 v. And why not, in the same way, the wine, though really changed into the blood, still be called wine? In fact, such is the usage; even at the present day, throughout the Catholic Church, and nothing is more customary than to say “consecrated chalice,” “consecrated host,” though it will hardly be denied; at least for a long time, that the Catholics of the nineteenth century unanimously believe the doctrine of Transubstantiation. In the case of the Blessed Eucharist, it was very natural that the species should inherit the name of the substance of which they were the species, as these remained, for aught that is known to the contrary, absolutely unchanged. If God (Deut. 4 ch. 24 v.) was called a “consuming fire,” because he had appeared under an igneous form—if Abraham termed the angels he had entertained, men, because they had the appearance of men—why not the Blood of the Redeemer in the Blessed Sacrament be called wine, because it has the appearance of wine? If a substance transubstantiated into another substance, and transformed into the form of that other substance, still continued to give its name to that other substance, all of which were the case with Aaron’s rod and the serpent—how much more natural is it that a substance merely transubstantiated should give its name to the substance into which it is merely transubstantiated, but into whose form it is not transformed—and these last are precisely the case with the wine and the precious Blood in the Blessed Sacrament. From the allegation, therefore, that the consecrated chalice is still called in Scripture “the fruit of the vine,” absolutely nothing can be concluded against the doctrine of Transubstantiation.

The next objection intended to be scriptural, might be thus stated: The auxiliary *is* is sometimes used for represents; therefore, the same must be the case in the asseveration, “this is my body.” The premises, it is evident, even to a sorry logician, do not contain the conclusion, but simply warrant and legitimate an inquiry into the circumstances of the case, to know whether the auxiliary retains its native meaning or is merely employed in a figurative sense. This question will be resolved by setting forth the scriptural proof in establishment of the real presence. It appears to us that to the above two objections is reducible every-

thing the rev. doctor has attempted to urge from Scripture, directly against Transubstantiation.

Next he tells us this doctrine "is opposed to four out of the five senses with which the Creator has gifted us." This assertion is followed by a magniloquent dissertation on the senses, into which enter in sublime confusion "water," "wine," and a "cured lame man leaping and walking." But does the doctor want to discover by the senses—does he want to see with the eye a thing which is an object of faith? If so, let him attentively hearken to St. Paul, who, in the 11th chapter of his Epistle to the Hebrews, says:—"Now, faith is the substance of things to be hoped for, the evidence of things that appear not." If the apostle of nations lived at the present day, whether would he pronounce in favor of one that contended that the invisibleness of God, both as to his divine and human nature, in the Blessed Sacrament, is no argument against his real presence therein, or in favor of one who should maintain that God is not in the Blessed Sacrament because invisible? If St. Paul wrote under divine inspiration that "faith is the evidence of things that appear," then should Catholics cordially renounce transubstantiation, and even assist their eyes with spectacles and telescopes, and then join their Presbyterian brethren in the *sense* quest of faith. But, unfortunately for the Presbyterian cause, St. Paul penned that peculiarly mischievous word "not," which certainly is calculated to unnerve the eye on its first start in quest of objects of faith. Before Presbyterians, therefore, appeal to four out of five of the senses to give evidence against an incarnate God, they should first uncanonize the word "not," as others, in another connection, inspired the word "only," "by faith only," and make St. Paul's text read, "Now, faith is the substance of things to be hoped for, the evidence of things that appear." The inspired definition of the divine virtue of faith, as given by the great Apostle, evidently deals a hard blow against those whose faith extends no farther than their sight. But is it true that transubstantiation stands opposed to four out of the five senses with which the Creator has gifted us? What do the senses say on the subject? They affirm that all the accidents of bread and wine remain after as well as before consecration, and in this affirmation their testimony is perfectly correct. But do the senses say the substances of bread and wine remain after as well as before, or is

it the province of the senses to pronounce upon substances at any time? Let the learned answer the question, nor will it do to appeal to the ignorance and the prejudice of the untaught. How many subjects are there on which it seems we have the testimony of the senses, especially of the eye, and on which we are, nevertheless, by the other senses as well as by the eye, totally misinformed! Does not the eye tell you that a straight stick immersed in water is bent? You take it out and find it straight as before. You are moving rapidly in one direction, things around appear moving in an opposite direction—but it will be objected the other senses correct those errors. Granted. Which senses corrected the hoary-headed error, some five thousand five hundred years old!—an error apparently taught us very assiduously by the eye—an error conceived at and sustained as far as they could be brought to bear on it by all the senses—I mean, the error that this big earth of ours does not move, has no motion whatsoever? If a college gentleman should tell millions of unsophisticated persons, even at the present day, that this earth on which we live has two very rapid motions, that it goes through several miles every hour, it would be interesting to see the gentleman attempting to extricate himself from the labyrinth of the objections furnished by the senses, and especially by the eye. Could not those millions of persons say that they see the earth and nearly everything on it quite immovable, and that all their senses, so far as they can be brought to bear on the subject, concur in the same verdict? Hence the delusion of the world, learned and unlearned, for the long space of five thousand five hundred years, on the subject of the earth's motion; and hence the delusion even at this day, of at least some Presbyterian scholars, who swallow from Presbyterian theology the antiquated and unscientific proposition that the earth does not move. They prefer to wage war on natural science rather than admit that the eye seems an arrant cheat; for if they admit this in natural science, logic would immediately assert its empire, and bow down the senses in profoundest adoration of the Blessed Sacrament. Might it not be said that God has his own designs in disclosing to the world a scientific fact which shows the unsafety of undue reliance on the eye, and especially since he disclosed that fact about the period when that organ was appealed to by the reformers to give testimony against himself?

But whatever may be thought of this observation, it is certain that the eye and all the senses, as far as they are available in the matter, inspire as strong conviction that the earth does not move as they do that the Divinity and Humanity of the Incarnate Word are not contained in the ever-adorable Sacrament of the Altar.— Who were the sworn enemies of Columbus, when he solicited means to discover a new world? The senses, judging in a court where they had no jurisdiction. Had their decisions been hearkened to, might not the naked, red Indian, be the sole inhabitant of the new world at the present day? —

But is it not highly injurious to the attributes of God to maintain that he cannot make one substance assume the accidents of another? Could he not transubstantiate water into wine and leave its color unchanged? And who will dare say that he could not do the same as far as the other accidents are concerned, thus leaving those entirely unchanged, and yet the water absolutely transubstantiated? If such be possible in the case of water and wine, two created substances, why not the same be done with bread and the body of the Lord, with wine and his blood, for all these are likewise created substances? Ah, in the nineteenth century, there is a tendency to lengthen the arm of man and shorten the arm of God! and to forget that "He breathes worlds, thinks creations, and speaks universes." Nor is there in the case of Transubstantiation any deception even on the senses, since God tells us that the Blessed Eucharist is his Body and his Blood, his Soul and his Divinity, under the appearance of bread and wine. If a consecrated host should fall under the eye of an unbeliever, the error, if any there were, could no more be chargeable upon God, than could the original sin in which both believers and unbelievers are born. We do and must labor under some disadvantages in consequence of the primal fall; but those disadvantages cannot be imputed to Him who willed them, neither in themselves nor in their cause. And is it not a happy thing, a blessed dispensation, that Providence deigns to mortify, by continually keeping in subjection, that organ which "saw that the tree was good to eat, and fair to the eyes, and delightful to behold?" But it is truly a melancholy spectacle to behold those who admit that God is a spirit, and must be adored in spirit and truth, appeal to the senses to give testimony against their Creator.

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Luckily, however, the very elements of natural science itself, of astronomy, invalidate their alleged testimony, and render it "null and void in the sight of God and of His Church." The charge, therefore, that Transubstantiation "is opposed to four out of the five senses with which the Creator has gifted us," is of very little avail towards proving that the Redeemer meant by "this is my body," "this is *not* my body," and by "this is my blood," "this is *not* my blood."

The next position which Dr. Burns assumes, is that of trying and nonsuited "Transubstantiation at the bar of common sense." At this very bar the Deist tries and nonsuits the Trinity—the Rationalist tries, nonsuits, and mythifies revelation—and the Atheist tries, nonsuits, mythifies, and annihilates God himself. We are very lion-hearted in this century of ours; but our courage is scarcely such as is inspired by Christian meditation of the words; "*Scrutator majestatis opprimetur a gloria.*"—"So he that is a searcher of mystery shall be overwhelmed by glory."—*Prov., 25th ch. and 27th v.* But what does human reason say on the subject of Transubstantiation? After disposing of the assertion, and proving, as might be thought, to his own full satisfaction, in his preceding paragraph, that the doctrine of Transubstantiation stands opposed to four out of five of the senses, the rev. professor's fourth sentence to prove that Transubstantiation is contrary to human reason is expressed in these words: "The doctrine of the Trinity does not run counter to the evidence of the sense in a single instance; the doctrine of Transubstantiation is opposed to four out of the five senses." Now, one would think he might have disposed of the senses under their proper head; but his evident dissatisfaction with the unsolid character of the defence he makes of his objections, leads him to repetitions which generate in the pages of his pamphlet about as much confusion as could be comfortably accommodated, even by the greatest economy, within the same narrow space. In fact, it is difficult to perceive whither he is drifting at all in this portion of his production. It is, beyond doubt, the most unfortunate page in his pamphlet. He speaks of a mathematical axiom—but is it not a metaphysical axiom, also?—that it is impossible for the same thing to be and not to be at the same time; and thence concludes, and in the conclusion, as a fact, every right mind must concur,



that "the same thing cannot be simple bread and real flesh at the same time." The doctor was unwittingly writing Catholic doctrine, whilst in his heated zeal against it he innocently imagined he was successfully refuting it. The Eucharist is not real flesh and simple bread at the same time, and if human reason shews it to be simple bread, we will heartily renounce the idea that it is real flesh. But the learned doctor, whilst trying and non-suiting Transubstantiation at the bar of human reason, has not given himself the trouble of attempting to prove by human reason that the Eucharist is simple bread, as every one who reads a portion of his pamphlet (pages 16 and 17) can readily perceive. He indeed summons the senses to depose anew against what he very politely terms the "monstrous dogma;" but human reason, during the trial, seemed to be ermined on the tribunal, and maintained throughout, and even at the end, a most dignified and unbroken silence. Writers who propose to themselves the instruction and edification of the public, should, if possible, understand the topic they write about, and then try and infuse a dash of order into the treatment of their subject. Presuming that Transubstantiation will be again summoned to the bar of human reason, when more witnesses may be available, let us in the mean time get a glimpse at the doctor as he tries it "by the test of its direct and necessary consequences." In this trial, no doubt, the doctor will display all his logic. His first charge is, "Transubstantiation destroys the sacramental character of the Lord's Supper;" but the professor did not tell us whether he intends this charge to be ranked among the direct or among the necessary consequences. Indeed, the distinction between both seems to have been not very indelibly impressed on his mind, for no indication of it is afterwards to be found in his pamphlet. But expletives have their own utility, especially when intended to pass for solid argument; and professors have an undisputed right to use them when necessity requires. It may be permitted, however, to inquire by what genus or species of testimony is established the charge that Transubstantiation annihilates the sacramental character of the Lord's Supper. Where is the proof? None even attempted. The doctor continues:—"There is no longer a deed of sacred remembrance." Is not God, under the appearance of bread and wine, a very good remembrancer of God visible in the flesh? Ah! there is longer a

deed of sacred and of most sacred remembrance, not indeed in the Presbyterian system, but in the Catholic faith. Could there, in fact, be conceived a more sacred remembrance of God visible in the flesh, than God invisib'le in the Blessed Sacrament? The doctor says:—"There is an act of direct creation." Again, perhaps so in the Presbyterian opinion, but not so in the Catholic faith. Indeed, the doctor seems to employ the terms direct and indirect very loosely—a custom rather awkward in philosophical or theological disquisitions. The doctor next complains—"There are no longer symbols—there are actual realities." This complaint would have been intelligible on the lips of a wandering Jew; but made by a Christian professor, is not easily explained. Had not the world symbols long enough, and are not actual realities far better than symbols? Thank God that the synagogue was buried with honor, and that there are no longer symbols but actual realities. But where, again, is the attempt to prove that the Mass, because a dread reality, can have no value as a remembrance of Christ? We have looked for it but have not found it.

The reverend doctor's next and last charge is that Transubstantiation "inflicts a fatal wound on the evidences of the glorious Gospel, and more particularly on the evidence of miracles." Now, it must be observed, that Catholics do not contend that the testimony of the senses can never produce certainty; nor does the doctrine of Transubstantiation render their testimony in all cases valueless or doubtful. Does the fact that virginity and motherhood were united in the same singularly privileged female, destroy the certainty we have that Nature's law will be observed in relation to all other females? Ah! sir, logic, have mercy on logic, and run not over its grave to conclusions which that science would resist unto annihilation. But it may be said the virginity and maternity of her whom Heaven's Archangel styled "full of grace," was prophesied—but what of that? If a prophet said, "A virgin shall conceive," did not He who is more than a prophet say, "The bread which I will give is my flesh for the life of the world." If it is said, "The Most High shall overshadow thee," it is said, "This is my body, this is my blood." Hence, by submitting the senses in one particular case, and that under the special direction of Providence, we by no means pass against them sentence of incapacity for judging of the truth of miracles. When, then, it is



asked, "Can that doctrine be from God which is at war with the evidences of his glorious Gospel?" the reply is simply this:—No doctrine can be from God which is at war with the evidences of his glorious Gospel; but it is emphatically denied, and the truth of the denial is proved, that Transubstantiation is at such "war." It must be moreover evident to the reader of ordinary intelligence and ordinary candor, that no serious attempt has been made to prove the grave charge so flippantly and sweepingly made upon it. The assertion, therefore, that Transubstantiation inflicts a fatal wound on the evidences of the glorious Gospel, and more particularly on the evidences of miracles, because unproved and unprovable, establishes neither that this doctrine is a "mental hallucination" nor a "speculative error." Logic, being the tutelar genius of Catholic truth, must needs be the destroying angel of new-fangled error.

Dr. Burns, page 20, says:—"In the third place, the doctrine of Transubstantiation tends directly to atheism. 'The Heavens declare the glory of God, and the firmament sheweth forth his handiwork. The invisible things of God, &c., are clearly seen.'" As this objection differs not in principle from its predecessor, the reply already given would suffice. Catholics adoringly acknowledge that the Heavens declare the glory of God, and that the firmament sheweth forth the works of his hands (preferable to handiwork.) Nor is there, as has been already shewn, anything in the doctrine of Transubstantiation to prevent Catholics from giving the fullest credence to the testimony of the senses, when those are properly exercised, and within their own proper sphere. Not true philosophy, therefore, but Presbyterian sophistry, struck out a direct path from "Transubstantiation to Atheism."

The doctor, page 21, continues: "In the fourth and last place, the doctrine of Transubstantiation, with its necessary concomitants, the sacrifice of the Mass and Extreme Unction"—(it would be hard to count the number of syllogisms, unless they were Presbyterian, 't' at should be made to deduce Extreme Unction from the Mass)—"necessarily invests fallible and erring man with a power that is unnatural and altogether unreasonable." The Priests of the Church of God, "fallible and erring men," as they individually are, can never be grateful enough for the superangelic power they receive in ordination; and the consideration of the sublime

dignity with which they are, through God's bounty, invested, should inspire them constantly with sentiments of most profound humility. But that power, however extraordinary, that dignity, however heavenly, can neither be termed unnatural nor unreasonable, if by these terms be meant what is opposed to nature and what is opposed to reason. If God, for his own inscrutable purposes, gave to man the power of scourging his body and of shedding his blood—the power of putting him to death—"and there they crucified him"—is it not more natural and reasonable that in his boundless love the Incarnate Word should confer on man the unutterably sublime power of changing bread into that same adorable Body, and wine into that same adorable Blood? Let cultivated Paganism be asked which power is the more natural and reasonable, which power is the less difficult to be believed, and the answer will invariably be, "the power of Transubstantiation." Has not Infidelity as much to say against a God in the manger, a God on the cross, as Presbyterianism has to advance against a God really present in the adorable sacrament of the Eucharist? In reply to the charge that God has made the salvation of some dependent on the good or bad will of the priest, it might be asked: Is not the savage dependent for salvation on the missionary, and the child on him who administers baptism? Why things are so, why one man can affect the salvation of another man, is what may not be well known; but that matters are so, and that one man can affect in some way the salvation of his fellow man, is what Presbyterianism itself admits, else for what are Presbyterian ministers good? A thought on the glass-house proverb would not always prove unuseful. On the score of persecution, it ill becomes a rev. friend to him who maintained in his sermons and writings that Catholics should not be tolerated, even under Pagan government, to advance any charge on this head. And that the disciple is not less friendly to persecution than the master, appears from page 5, where, to our surprise, we find Dr. Burns writing, apparently with heartfelt approbation and a certain delight: "And need we remind the reader, that till within these very few years, a declaration *against* the doctrine formed the *test* by which a senator, who might be suspected of Popery or of Popish leanings, was permitted to take his seat in the parliament of Great Britain?" Now, there is no

liberal Protestant who will not abominate such a test, though it is to be supposed that, if every member of the British Government had the *animus* of the Rev. Professor of Church History in Knox College, the test would be in vigor at the present day, and that its continuance would be an injunction bequeathed to the remotest posterity. Indeed, the professor would not be disinclined, if judged by his pamphlet, to hold with the Dutch reformed brethren to whom he is, if we understand well, nearly allied, that the office of the civil magistrate is, "that they protect the sacred ministry" (Presbyterian, of course) "and they may remove all idolatry and false worships. Wherefore," continue the Dutch reformed brethren, "we detest the Anabaptists and other seditious people," &c. Remove "false prophets," by burning false worshippers, as Calvin did, or caused to be done, to poor Michael Servetus, at Geneva, in 1553. But the question of persecution, one might imagine, was disposed of satisfactorily to Presbyterians and Catholics, in the discussion which took place at Philadelphia, in 1836, between the Rev. John Hughes, on the Catholic side, and the Rev. John Breckenridge, on the Presbyterian. The Catholics of the new world, and of the old too, were and are well satisfied with the result of that discussion, and the same may be said of the Rev. John Hughes, who was then quite young, and since became, what he now is, and what may he long continue to be, the illustrious Archbishop of New York. If Presbyterians are not satisfied with the result of that discussion, they have only the unsoundness of their own doctrine, not the acknowledged ability of their afterwards undistinguished champion to blame. The discussion alluded to is for sale in this city, and would amply repay perusal.

As to the other minor objections, fluctuating and repeated in most unamiable disorder through the pages of the pamphlet, they are not intended to prove fatal to the doctrine of Transubstantiation. Among them is, "How can the same body of Christ be in different places at the same time?" How can, it may be asked, the same God, simple in essence, be whole and entire in every particle of creation at the same time? Does human reason herself comprehend what she affirms of him, that "his centre is everywhere, and his circumference nowhere?" How can the human soul, which is but one in the individual, be whole and entire in every particle of the human body? It must be borne in mind, too, that

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the body of Christ is in its glorified state in the Blessed Sacrament. "Christ rising from the dead dieth now no more, death shall have no more dominion over him." And we have no exhaustive knowledge of the qualities of a glorified body. The apostle, indeed, says, "We shall all rise again, but we shall not all be changed." Some shall be changed, but to what extent changed? "For this corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. 15 ch. As we do not and cannot know in this life, the qualities of an immortal and a glorified body, much less of the immortal and glorified Body of "the Word made Flesh;" Dr. Burns himself furnishes us with the answer to the objection with which we deal. He says, page 17: "We are not entitled to affirm of a proposition, that it involves a clear and manifest contradiction, unless all the terms of the proposition are intelligible to us, and the whole subject one that is level to our apprehensions." Now, the whole subject of the glorified body of the "Word made Flesh" is not level to our apprehension; and, therefore, according to the doctor himself, it is unreasonable to assert that the glorified body of the "Word made Flesh" cannot be in different places at the same time.

Having thus classified, as far as they were reducible to distinct heads, the doctor's objections, and having responded to them *seriatim*, it now becomes our pleasing task to state the Catholic doctrine on the subject of the Eucharist, and to mention in its defence some of those arguments which we are taught by "the pillar and the ground of truth." The question between Catholics and non-Catholics, is not whether the species which are seen be God, all admit they are not—but whether what is invisibly contained under the species be the Body and Blood, Soul and Divinity of Jesus Christ. The Catholic Church answers this question in the affirmative, and teaches that the Blessed Eucharist is the Body and Blood, Soul and Divinity of Jesus Christ, *under* the appearance of bread and wine. This doctrine the learned doctor might have found in Butler's English Catechism, a little work intended for those who do not know, but who are sincerely anxious to learn the principal mysteries proposed for our belief by the Catholic Church. Had he taken this short and simple way to learn those mysteries, instead of wading through French publications, which gave him but very confused and erroneous ideas on the subject of the

Catholic doctrine, he would not have given the printers a chance to rob some of the French words of their necessary accents, and possibly the English catechism might have been to him quite as intelligible. It appears our printers are not very accurate in French non-essentials, as the word *abrégé*, and the preposition *à* before "la sainte messe," are both robbed of their necessary accents in their milling course through the English press. Another word on the real nature of the doctrine of the Catholic Church on the Eucharist. By the power of God, when the Priest pronounces the words of consecration, the bread is transubstantiated into the glorified Body of our Lord, *i. e.*, the whole substance of the bread is changed into the glorified Body, but the form and other accidents of the bread remain as they were before. The same is to be said of the wine and the glorified Blood. By the power of God, when the Priest pronounces over the chalice the words of consecration, the whole substance of the wine is changed into the glorified Blood of our Lord, but the form and other accidents remain the same as they were before. The words of consecration, therefore, pronounced over the bread render the Body of the Lord present, and the Blood, the Soul and the Divinity are present, not in virtue of the words of consecration precisely, though these are the *conditio sine qua non*, but by concomitance, *i. e.*, in virtue of their inseparableness from the living, glorified Body. From this it will be observed that the bread is changed into the Body only, not into the Blood, Soul or Divinity. The same is to be affirmed of the wine, which is changed into the Blood only, but not into the Body, Soul or Divinity, though all these are present in the chalice, on account of their inseparableness from the glorified Blood into which the wine is transubstantiated. From what has been said, it is evident that he who receives under one species receives just as much as the celebrant, who receives under both; because under one species, as well as under both, there is really present, the "Word made Flesh," true God and adorable glorified Man.

Between, then, the doctrine of the Catholic Church and that of her adversaries, in relation to the Blessed Sacrament, there is just as much difference as there is between God and bread. This is clear. The Presbyterians say the Eucharist is bread, Catholics cry out from their inmost soul that the Eucharist is God. When,

therefore, Dr. Burns says :--“ A man who denies Transubstantiation virtually renounces Popery,” he states a naked fact, and for telling the truth on this occasion we gladly give him credit. Having thus briefly, and perhaps clearly stated the doctrine of the Catholic Church on the subject of Transubstantiation, it might not be amiss to observe that this doctrine, apart from its intrinsic truth or falsehood, deserves the most serious attention of the thinking portion of mankind. At the present day, more than two hundred millions of Christians believe this doctrine to be revealed; and of these two hundred millions, many are learned laymen, some occupying most prominent positions in civil and military life, some whose brows are adorned with the crown, others again learned bishops and prelates, whose scientific attainments not unfrequently conciliate to them the esteem of every honorable adversary.

Besides, the doctrine was defined, even according to Dr. Burns, as early as 1215. Where were the learned professors of the doctrine now taught in Knox's College at that time? What were they doing, and why did they not prevent the definition of what one of them delicately calls “the monstrous dogma?” It is also admitted that Transubstantiation was taught as early as the ninth century. These facts alone, besides many others that might be adduced, prove, to a demonstration, that, even waiving the intrinsic moment of the doctrine of Transubstantiation, it would be the greatest presumption to reject it without giving it most serious consideration. In commencing this consideration, which must needs be brief, let us open the pages of the inspired record, and see whether this doctrine be taught therein. In the 6th chapter of St. John's Gospel we are told the Redeemer said: “If any man eat of this bread, he shall live forever, and the bread which I will give is my flesh for the life of the world.” Presbyterianism says He did not give his flesh to be eaten by any man, but mere bread, “such bread as was before him.” The fifty-third verse of the sixth chapter has: “The Jews therefore debated among themselves, saying, How can this man give us his flesh to eat?” Now did not the Jews understand they were to get the flesh to eat though they did not understand how? “Then Jesus said to them, Amen, amen, I say to you, unless 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 at 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." Could any sentences be more in earnest and better calculated to express the most solemn realities, than those uttered on that occasion by the lips of an Incarnate God ? Does he not speak of real flesh and of real blood ? His flesh is meat indeed, and his blood is drink indeed. He that eateth his flesh and drinketh his blood shall live forever. If the word *is* in "This is my body," could not have been avoided, surely the expression to eat flesh, and to drink blood could have been avoided. The Redeemer continues : "As the living Father hath sent me, and I live by the Father, so he that eateth me, the same also shall live by me. This is the bread which came down from Heaven. Not as your fathers eat manna in the desert and are dead. He that eateth this bread shall live forever." Many, therefore, of his disciples hearing it, said "this saying is hard and who can hear it." He then tells them "the flesh profiteth nothing ;" their carnal sense of things is of no avail. "After this many of his disciples walked no more with him. Then Jesus said to the twelve will you also go away ? Then Simon Peter answered him saying, Lord to whom shall we go ? Thou hast the words of eternal life ?" Then Simon Peter in his own name and in the name of the other Apostles, yields to the doctrine of the Saviour, makes an act of faith on the spot, and submits his intellect to Him who "has the words of eternal life." Would that our figurists of the present day, would imitate in this respect, the Prince of the Apostles, and bow down their intelligences before Him who not only has "the words of eternal life," but whose thoughts are above our thoughts, and whose ways are above our ways, as the Heavens are exalted above the earth.

We will now dwell a little on one sentence contained in the quotation made from the sixth chapter of St. John. The sentence is, "As the living Father hath sent me, and I live by the Father ; so he that eateth me, the same also shall live by me." We will here premise an observation on the peculiar strength of "*so*," "*as*," when employed as comparatives or assimilatives. Look at their use even in the exact sciences. "As two are to four, so are four to eight." The relation of two to four is exactly identical

with the relation of four to eight; and this identity of relation Arithmetic expresses by "so," "as,"—the strongest terms when used as comparatives or assimilatives that can be found in the language. The Greek terms, "*καθώς*," "*καί*," have equal force with "so"—"as;" and are by them excellently translated, as appears from the fact that "so"—"as" are the very terms employed both by the Protestant and Catholic version to render the Greek terms, "*καθώς*," "*καί*." Requesting that these remarks may be borne in mind, we hold that the concluding portion of the sentence "so he that eateth me, the same shall live by me," furnishes another unanswerable proof of the revealed character of the doctrine of Transubstantiation. Is it not true that we live really, not figuratively, by the Redeemer? How then could our living by our Saviour, which is real and not figurative, be compared with our eating him, if our eating him be figurative but not real? How in such a case could it be said: "So he that eateth me, the same shall live by me?" Again, in the first part of this sentence is contained the idea of two dread and incomprehensible realities,—the idea of the mission of the eternal Son from the living Father, "as the living Father hath sent me," and the idea of the eternal Son's life by the "living Father"—"And I live by the Father." Are there in the whole sacred record two more incomprehensible and sublime realities linked together than the eternal Son's mission from the living Father, and the eternal Son's life by the living Father? And yet incomprehensible and sublime though be those realities, are they not put by the Saviour on a level, in point of reality, with the eating of himself, and with the life by himself consequent upon that eating? Not Catholics, but the Scriptures, say that the Redeemer pronounced this sentence: "As the living Father hath sent me, and I live by the Father; so he that eateth me, the same shall live by me." How could the first part of this sentence express two dread, mysterious, profoundly incomprehensible realities, and the last part two mere shadowy, figurative unrealities, and yet the realities and unrealities be likened to each other by the most assimilating terms of comparison to be found in the language—the terms "so" and "as"? What say the figurists? This sentence, therefore, "As the living Father hath sent me and I live by the Father, so he that eateth me, the same shall live by me," proves the reality of the "eating" as held in the Catholic



Church, and consequently the divine origin of the doctrine of Transubstantiation, just as validly as the "I am" of Exodus establishes the existence of God.

The promise made in the sixth chapter of St. John we find fulfilled at the last supper, when Jesus took bread and blessed and broke and gave to his disciples, and said "take ye and eat. This is my body. And taking the chalice, he gave thanks, and gave to them saying, drink ye all of this. For this is my blood of the New Testament which shall be shed for many unto the remission of sin."—St. Mathew, 26th chap. The words of the institution could not be plainer, and taken in connection with the promise, can have no conceivable meaning other than that always put on them by the Catholic Church. The Blood which he gave is the blood which was shed for many unto the remission of sins. But the Blood which was shed for many unto the remission of sins is his Blood in very deed, not his blood in figure. Therefore, the Blood which he gave is his blood in very deed, not his blood in figure. This, it may be observed *en passant* is the Catholic plan of constructing a syllogism.

Besides, to hold that the word *is* is figuratively used, is to go directly against all the rules of figurative language, as is abundantly shown in every Catholic work treating of the subject. To say that in the asseveration "This is my Body," the predicate *is* is employed through necessity, is to pay a nice tribute to the omniscience of God, who could have invented and explained a term precisely expressive of his meaning. This doctrine of necessity, for man and man's Creator, however fondly cherished by Presbyterianism, is at war, in the present instance, with the facts of the case, as appears from the fact that Cardinal Wiseman establishes, beyond contradiction, the proposition that the Syriac language had several terms, perhaps more terms than any other language to signify "represents." See his "*horæ Syriacæ*," his "Syriac hours." When therefore the Redeemer said "This is my Body," "This is my Blood," he said so not from necessity but from choice, and he sincerely and exactly meant what he said.

Does not St. Paul's threat—"he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord"—lead one to think that not only real eating, but real eating which might be unworthy, as well as worthy, and, con-

sequently, that Transubstantiation was thought of as early as the days of the great Apostle, and that he himself did not escape from being infected with the "monstrous dogma?" as Dr. Burns calls it. The promise, the institution, and the use, of the Blessed Sacrament, as recorded in holy writ, are therefore abundantly and superabundantly demonstrative of the real presence of our Saviour in the adorable Sacrament of the Altar. Indeed, that the Apostles had, and that their successors in the priesthood were to have, the power of transubstantiating, is a fact which every Catholic child instructed in the Christian doctrine can easily prove. The inspired writers say that at the last supper Jesus took bread. It was then bread, otherwise the Scriptures would not call it that name. But the same inspired record says that the Redeemer afterwards called what had the appearance of bread "His Body." "This is my Body." Therefore, it was his body; otherwise, he could not, in the circumstances, have called it so. But a substance at one time bread could not have become his body, without undergoing exactly the change implied by the term transubstantiation, which means precisely the change of the whole of the substance of the bread into the body, and the whole of the substance of the wine into the blood, of the Redeemer; so that, after consecration, there is neither bread, under the appearance of bread, nor wine, under the appearance of wine, but the real body and blood, soul and divinity, of Jesus Christ, under the appearance of bread, and the same under the appearance of wine. Hence, our Saviour, at the last supper, transubstantiated bread into his body, and the same argument shews that he transubstantiated wine into his blood. And after performing this act, he says to his disciples, "do this in commemoration of me." Do what? Transubstantiate bread into his body and wine into his blood, as he had done, and he thereby, that is, by the command, conferred on them the power to do so, for he did not, and could not, give a command impossible of fulfilment. And as often as you do this, said the Redeemer, addressing his disciples, in remembrance of me, so often you show forth my death until my coming.

The scriptural arguments, as is evident, might have been dwelt on more at length; but the space to which we confine ourselves does not permit. We hope that enough has been said to convince the candid mind that the doctrine of the Catholic Church on the

subject of the Blessed Eucharist is scriptural, and that Transubstantiation is written as with a sunbeam on the inspired pages of the New Testament.

We will now give a few, and indeed they will be few, patristic proofs in favor of the real presence, and these will show what faith is to be put in the reverend Professor of "Church History" in Knox College, Toronto, C. W., when in the broad daylight of the nineteenth century he unblushingly hazards the assertion that it was not until the ninth century that the doctrine of the real presence was first promulgated. Let us, on this subject, hear Saint Ignatius, who lived in the first century. He was a disciple of St. Peter, first Bishop of Antioch, and a martyr. In his letter to the Smyrneans, speaking of some who were wandering away from the truth, St. Ignatius, in a condemnatory spirit, says:—"They abstain from the Eucharist and from prayer, because they do not acknowledge the Eucharist to be the flesh of our Saviour Jesus Christ, who suffered for our sins." It appears there were sacramentarians in those days too. Neither do the Presbyterians acknowledge the Eucharist to be the "flesh of our Saviour Jesus Christ;" and if St. Ignatius, taught by St. Peter, condemned in the first century the non-acknowledgment, would he approve it in the nineteenth? In his apology to the Emperor Antonius, written in the second century, St. Justin, martyr, says:—"Nor do we receive those things" (the consecrated host and the consecrated chalice) "as common bread and common drink; but as Jesus Christ our Saviour became flesh by the word of God, and the cause of our salvation had flesh and blood: so also we are taught that this nourishment is the flesh and blood of the incarnate God." "As the cause of salvation had flesh and blood," "so is this nourishment the flesh and blood of that incarnate Jesus." How had "the cause of our salvation flesh and blood?" Figuratively or substantially? And yet this martyred apologist states the teaching of the Church at that time, "we are taught"—*Edocti sumus*. And yet Transubstantiation was first promulgated in the ninth century! In the third century, Tertullian writes that our Saviour, "by saying 'this is my body,' made the bread which he took into his hands become his body, and then distributed it to his disciples." What did Tertullian think of the real presence, six centuries, as our adversaries say, before the doctrine of Transubstantiation was promulgated? In the

fourth century, deacons are forbidden by the Council of Nice "to give to priests the body of Christ." And yet Transubstantiation was first promulgated in the ninth century!!! St. Cyril of Jerusalem said:—"Since Christ himself affirmed and asseverated, 'this is my blood,' who shall ever doubt saying it is not his blood?" The same holy writer afterwards continues:—"For under the appearance of bread the body is given to you, and under the appearance of wine the blood." St. Chrysostom, his cotemporary, says:—"Since Christ affirmed this is my body, let us obey, let us believe." St. Cæsarius, in the sixth century, writes:—"When the elements are placed on the altar to be blessed by heavenly words, there is, before the consecration, by the invocation of the holy name, only the substance of bread and wine; but after the words are pronounced, there are present the body and blood of Christ. What wonder that, by a word, he could convert those things which, by a word, he created?" And yet Transubstantiation was first promulgated in the ninth century! St. John Damascene, who departed about the year 760, writes:—"Nor are the bread and wine a figure of the body and blood of Christ, but the body of the Lord itself, clothed with the divinity, since the Lord himself said, 'this is not a figure of my body, but my body, nor a figure of my blood, but my blood.'" And a little after he says: "If some, as St. Basil, called the bread and wine types, images or figures of the body and blood of the Lord, they made use of this form of expression, not after consecration, but before the oblation itself was consecrated." Was St. John Damascene a Presbyterian in reference to Transubstantiation? How would his doctrine on this subject, as above quoted, sound in Presbyterian ears, from a Presbyterian pulpit, say from the pulpit of the Rev. Dr. Burns, D. D., Professor of "Church History," Knox College, Toronto, C. W.? Could a Catholic polemic of the present day write Catholic doctrine on the Blessed Eucharist more forcibly than St. John Damascene wrote it more than eleven hundred years ago? Nicephorus, Patriarch of Constantinople, wrote in the ninth century:—"We, Catholics, do not call these, *the body and blood*, an image nor a figure; but the deified body of Christ." The doctrine, therefore, contradictory to the doctrine of "image" or "figure," was already Catholic doctrine, since the patriarch of the Eastern Church said "we, Catholics." The confession, "we, Catholics," as above used,

suffices, as is evident, to disprove the rev. professor's assertion that Transubstantiation was not officially recognized by the Church until 1215. It was always officially recognized by the Church, though not formally defined, and it was not formally defined, because not heretically impugned. Will it be concluded that previously the divinity of Christ was not officially recognized by the Church, from the fact that his divinity was solemnly and formally defined by the Church in the Council of Nice, in 325? Ah! doctor, logic should not be beneath the notice of a learned professor of "Church History;" nor should he disdain to pore over the good Latin and Greek volumes, written on Church doctrine, by the wise and holy Latin and Greek Fathers. To the quotations already made from them, innumerable others might be added, but this were unnecessary, as our adversary admits that the main difficulty regards the period anterior to the ninth century. From the quotations already made from the Christian Saints and Doctors of the first nine centuries, and for the fidelity of which quotations we vouch, it is evident that the rev. professor of "Church History" must have largely calculated on the amount of knowledge of the dead languages, of which his Toronto congregation, for whose benefit and instruction he wrote, are *not* possessed. Catholic clergymen are reproached, though caluminously, with the design to keep their people in ignorance, but Catholic clergymen would soon suffer shipwreck in their reputation for veracity, if they offered as a holocaust to their own private ends, and sacrificed by the hecatomb both "Church History" and sacred truth, and without pretending to penetrate his motive in doing so, the learned doctor did sacrifice by the hecatomb both "Church History" and sacred truth, when he asserted Transubstantiation was first promulgated in the ninth century. Would a genuine Oxford scholar make an assertion so glaring, an assertion suited to the very meridian of ignorance of "Church History"—would a Faber, a Wilberforce, or a Newman, even before their conversion to Catholicity, entertain for a moment the dark thought to fling the cruel veil of misrepresentation over the beautiful face of the Christian Church, for the first nine centuries, during the first part of which she was in the zenith of her glory, because in the young bloom of her martyred sanctity? Besides, ought not Dr. Burns to know very well that in our Toronto Grammar Schools there are students of

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Latin and Greek, who could accompany him into the University Library, which is a very superior collection, and there put his finger on the many passages in the Latin and Greek Fathers which establish beyond doubt that he was simply penning what was not true when he penned, "Transubstantiation was first promulgated in the ninth century." Indeed, the innocent paper might have blushed for him, as he made it the tale-bearer of so palpable a misstatement. Nine centuries hence, and another professor, of views yet unthought of, might assert that Transubstantiation was first promulgated in the nineteenth century; nor could there, to disprove his assertion, be brought forward from the nine centuries immediately preceding the present, proofs more irrefragable than those which are now adduced from the first nine centuries, to explode the new-fangled theory that "Transubstantiation was first promulgated in the ninth century."

If some few of the Fathers spoke in a manner which to us now seems ambiguous, they should be explained by the general belief of the day; and it should also be borne in mind that, as St. Augustine well observes, "they spoke in security, because there was no enemy"—*Securi loquebantur quia nullus erat hostis*.

What else than Transubstantiation gave rise to what is well known in "Church History" as "the discipline of the Secret?" What but the doctrine of Transubstantiation gave rise to the groundless crime which, every reader of "Church History" knows, the Pagans charged upon the Christians—the crime of eating at their Christian assemblies the flesh and blood of an infant? A whole host of other facts might be adduced, to prove that ever in the Catholic Church was held, as is held to-day, the doctrine of Transubstantiation; nor need we hesitate to observe that ecclesiastical history establishes the universality and the perpetuity of this doctrine in the Church, just as solidly as profane history demonstrates any fact recorded in it, from the days of Herodotus to 1863.

It is, therefore, a lamentable fact, that men should employ so much zeal and natural ability in endeavoring to refine away to nonsense the four words of the Redeemer, "This is my body," instead of bowing down in grateful adoration of God for his "unspeakable gift." And a very remarkable fact it is, that the opposition to the words of God in this matter closely resembles the



conduct pursued towards the Creator in Paradise in connection with the fall. The Creator threatened Adam, "For what day soever thou shalt eat of it thou shalt die the death;" and in Genesis, 3rd chapter, we read: The serpent said to the woman, "No, you shall not die the death." Mark the serpent's "not," where God had left it out. The Eternal Son said, "this is my body." Presbyterianism holds he would have said the truth, had he said, "this is *not* my body." The Eternal Son threatened, "unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you"—or, which is the same thing, "you shall surely die." Presbyterianism says, "do not eat the flesh of the Son of man, and do not drink his blood, and you shall have life in you—you shall not surely die." Indeed, the serpent's "not," whether contradicting the Eternal Father in relation to the tree of life in Paradise, or contradicting the Eternal Son in relation to the Bread of Life in the Christian Church, must needs always have deplorable and fatal consequences. In connection with the Blessed Eucharist, this "not" robs God of much of his external glory, and the human heart of inexpressible consolation. "Come to me," says the Redeemer, "all ye that labor and are heavily burdened, and I will refresh you." How many an aching heart is soothed and consoled by Jesus, in the adorable sacrament of his love! He divests himself of glory, as far as he can, on our altars, as he formerly did in the crib of Bethlehem, and on the cross of Calvary. But, ah! as those who imagined they were led by human reason, by the senses, "by direct and necessary consequences," by the flesh "which profiteth nothing," cried out to him, when he hung bleeding on the rood between heaven and earth for our redemption—as those cried out to him, "If thou be the Son of God, come down and save thyself," so those who know no better cry out to him in the sacrament of his love, "If thou be really present, come and shew thyself to us." Man's ingratitude and incredulity are almost as incomprehensible as the generosity and infinite science of God. But he consoles himself, so to speak, for man's ingratitude, with the glory he is ever rendering his heavenly Father on the altar. Every moment an act of infinite worship ascends from earth to heaven, and this act keeps the earth in constant subjection—it is a continuous and a glorious protest against, and more than suffices to atone for, all the crimes

committed by men in this world. On the altar, too, the human soul of the "Word made Flesh" unceasingly adores his divinity; and the Eternal Son on earth renders, as was already said, infinite homage to the adorable Trinity in heaven. Is not this doctrine, in itself, beautiful! Poor Presbyterianism has not a victim as precious as a Jewish scapegoat, though it affects to extol highly its own superiority over the religion of the children of Jacob. When our redeeming and adorable victim came into the world and subdued it, when he for ever furl'd on Calvary's top the banner of man's rebellion, he did not, after the manner of military conquerors, content himself with leaving the human nation to be governed by a representative merely—his delight was to be with the sons of men; he remains with them in the Blessed Eucharist all days, even to the consummation of the world. Catholics, therefore, should unceasingly and adoringly thank their "hidden God" present in the holy sacrament of the altar, and at the same time pray unceasingly with truly Christian charity, that "all may come to the knowledge of the truth and be saved."

