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The Catholic.

Quod semper; quod ubique; quod ab omnibus.

VOL. I.

KINGSTON, FRIDAY, AUGUST 12, 1831.

NO. 43.

SELECTED.

AMICABLE DISCUSSION.

Continued.

LETTER VII.

THE WORDS OF INSTITUTION.

There is quite as little solidity and analogy in the example of the paschal lamb, become so celebrated by the manner in which Zuinglius affirms that it was revealed to him in a dream, after he had wasted full five years in vainly opposing the real presence. He could not say for certain, whether the spirit which had acquainted him with this example was black or white. Black in my opinion and most decidedly so: for the absurdity of his revelation could proceed from nothing else than a spirit of darkness. I expect you will soon be of my opinion on this point. You will see that the example adduced by the nocturnal phantom neither requires nor forms any figure: and that, should we even make a concession of this, no inference could thence be drawn against the natural and simple sense of the words, *this is my body*.

1^o The example is drawn from a chapter of Exodus, where, after having regulated the manner in which the paschal lamb was to be chosen and immolated, and in which the houses were to be sprinkled with its blood, the Lord adds: "And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste: for it is the Phase (that is the Passage) of the Lord. And I will pass through the land of Egypt that night and will kill every first born." There is nothing said here to make the lamb the sign of the passover: every thing points to the time when the Lord was to pass. Be ready to go out of Egypt, and equipped for your journey: make haste to eat the paschal lamb, and lose no time, for the Lord is going to pass. Such is the sense that these words naturally present: for it is the Phase (that is the passage) of the Lord. What immediately follows confirms this: "and I will pass through the land of Egypt that night," adds the Lord. It was then the moment of his approaching and immediate passage that was indicated by the word, for it is the passage of the Lord, which also is given to the Israelites as a motive and a reason for the command given to them that they must keep themselves in readiness to depart and eat in haste. And in fact, the passage of the Lord was to be their signal for departure. Moreover, when Moses speaks of the lamb, he calls it neither passage nor sign of the passage, but the victim of the passage. It is to ce-

lebrate this event that the lamb is to be immolated: it is to perpetuate the remembrance of this famous epoch of their deliverance, that they are commanded to sacrifice the paschal lamb every year, and to reply to their children when they should ask them the meaning of this sacrifice: "It is the victim of the passage of the Lord, when he passed over the houses of the children of Israel in Egypt, striking the Egyptians and saving our houses." After this explanation given us by the sacred text in the same chapter, on what ground would the ministers oblige us to receive a different explanation, and compel us to believe upon their interpretation, that the lamb is the sign of the passage, when the Holy Spirit assures us that it is the victim of the passage? The words objected to us do not refer to the lamb, but to the preparations commanded for their journey and to the quick dispatch of their repast. They were all to be equipped for their journey, and eat in haste: and why? because the Lord is going to pass. In all this there is no occasion for sign or figure: every thing is taken literally and is wonderfully clear. There can be conceived no subject for Zuinglius's extravagant triumph in this discovery: it would appear that his black spirit turned his brain, and cast him into a perpetual delirium and absurdity.

2^o And should we even be so indulgent to Zuinglius and his phantom, and also his numerous followers, as to grant that the text in question refers to the lamb, and that we must in consequence explain these words, *it is the passage of the Lord, by, it is the sign of the passage of the Lord, what could they thence infer? Let them keep in mind the general principle, that the name of the thing signified, may be given to the sign, when we see in the minds of others that they regard it as a sign, and are only at a loss to understand what it signifies: but that it is never lawful to do so, when there is no reason to suppose this disposition in those to whom we speak. This is the principle: now for the application. God commands them to take a lamb without blemish, a male, and one year old, to keep it four days, to immolate it at the end of the fourth day, to sprinkle with its blood the outsides of the doors, to eat it roasted, to consume it entirely without reserving any thing for the next day, to eat it with bitter herbs, in the dress of travellers, with their reins girt, their shoes on their feet, and staves in their hands. What is the meaning of this display of strange ceremonies, this detail of extraordinary circumstances? What mean all these preparations? and why is this lamb commanded to be eaten in so mysterious a manner? There was no Israelite but must have put similar questions, and*

must have found the reply in these words: it is the passage of the Lord. If these words were by them applied to the lamb, they must then have understood without difficulty that the lamb was the sign of this passage, because so great a number of strange and most unusual ceremonies had prepared them to regard it as a mysterious and significative object. But the bread had not been regarded as a sign, as an emblematical and mysterious object: no anterior circumstance, no actual explication, no word of our Saviour tended to make the bread which he held in his hand, be considered; as the matter of which he was going to make a sign. The apostles had clearly understood their master to speak of a particular bread upon some solemn occasion, and no doubt had taken care not to lose the remembrance of it: but this bread which he had promised them, had not been announced either as a sign, or as a figure: it was to be flesh, and flesh that would be meat indeed, flesh that must be eaten to obtain eternal life; in fine, that very flesh which would be also delivered up for the life of the world. It is not likely that with such ideas, and such instructions imprinted on their minds, the apostles, upon hearing these positive words solemnly articulated, *this is my body*, should have imagined that they signified, *this is the sign of my body*. In truth, it is offering too great an insult to the world and to oneself to advance such chimeras as these, and to give them admittance into one's mind and it is being too blind or too obstinate, not to see and not to acknowledge the essential difference that exists between the examples that they would vainly compare together, and not to be feelingly convinced that what renders the figure admissible in that of Exodus, renders it in that of the Gospel inadmissible and unreasonably.

Let us pass from the examples to the arguments that our adversaries draw from scripture for the support of their opinion. The most specious, the only one in fact that deserves to be seriously examined, is that which seems to be favoured by the words, that immediately follow the words of institution. We learn from St. Luke that our Saviour after having said: *Take and eat, this is my body* added; Do this for a commemoration of me. They will have these last words to be an explanation of those that precede; and because, according to our adversaries, the remembrance can only be of things absent, we cannot suppose Jesus Christ to be present in the Eucharist, because, if he were really there, he would not have ordained it as a memorial and in remembrance of his person. You, Sir, as well as myself, must have heard this argument a thousand times: it is in all the books of your re-

formed theologians, and in the mouth of the most ordinary laics. Whatever colour and whatever likelihood it may appear to borrow from scripture, you will soon, I trust, judge of it in a different manner, when you have read the following reasons.

1^o It is a fact that none of the fathers, none of the ecclesiastical writers have ever seen in these words the sense which the Calvinists have discovered in them. It is a fact again that none of those who first broached the doctrine of the figurative presence were led to do so by these words, *Do this for a commemoration of me*. Zuinglius, who must have had them a hundred times under his eyes, and who went every where in search of the figure, was unable to discover it there. He was taught to discover this precious pearl, as he himself calls it, only from the letter of a Dutchman, and to defend it in a way that seemed to him victorious, only by the revelation of a nocturnal phantom. But this figurative sense being once discovered and established, they thought it advisable, in order to give it consistency, to invent a necessary relation between the words of the institution and those immediately following, to regard these latter as the explication of the former, and, by favour of an induction from one to the other, to find the so much desired figure even in the words of Jesus Christ. But what will forever demonstrate that this combination of connection and dependance between these words derives its origin from prepossession and not from the text, is the fact of its remaining so long a time unknown in the world. Indeed it not only escaped the observation of all the christians during a long succession of ages, but even of the innovators themselves, who had the greatest interest in discovering it: they themselves only adopted it, as an afterthought; and it is not by this pretended necessary relation that they arrived at the figure, but from the figurative sense they passed to this new and arbitrary supposition.

2^o If the words, *do this for a commemoration of me*, are necessarily explanatory of the preceding ones, *this is my body*, and if from the reality they lead us to the figure, we must say that our Saviour wished to imitate the wanton jokes of certain persons who begin by announcing something very extraordinary, and conclude by giving it a most simple and natural turn. This way of acting may not be misplaced in company; for it may, in our conversations, have its point and agreeableness, by the surprise which it occasions at first, and by the pleasure that it afterwards produces by an unexpected explanation, which draws the minds of hearers from a perplexity that till then had held them in suspense. But to impute to our Saviour any thing of this kind approaches to blasphemy. This kind of conversation is totally opposite to the Gospel in general, and above all to that imposing gravity which should characterize the last supper, so near his passion, and so filled with thoughts of death: in fine it is totally inconsistent with the well-known character of the God-man, of whom it is not written that he ever was heard to indulge in a joke, or that he was ever even seen to laugh.

3^o If the words *this is my body* convey in their

insulated state and of themselves the sense of the reality, and if they are determined to that of the figure merely by the following words, *do this for a commemoration of me*, it follows that these latter are, of absolute necessity, the explanation of the former, and that they must not be separated from one another, for if the latter were suppressed, we should be necessarily obliged to admit the sense of the reality, which, in my present supposition, is that which Jesus Christ wished to exclude by adding: *Do this for a commemoration of me*. It is evident therefore, that, in this hypothesis, it cannot be right, without contradicting the end and design of our Saviour, to relate the first words without the second. And yet St. Matthew and St. Mark, the two first evangelists, and for many years the only ones, passed over the second in silence. They did not deem them necessary: they did not consider them as explanatory of the the preceding ones: and therefore they did not discover between them that connection, that essential dependence, which your friends have since invented.

4^o To come to the bottom of their argument, I observe that it goes upon the principle that a memorial supposes an absence, and that consequently if Jesus Christ were present in the Eucharist, he would not command that they should there bare him in remembrance. Now this principle, specious as it may appear, I hesitate not to pronounce absolutely false. I know that remembrance is generally applied to things absent: you will nevertheless agree with me that it is not opposed to absence, but to forgetfulness, and that it is very proper that we should be admonished to keep in mind what we might forget. Now there are many things present that we are liable to forget, because their presence is not sensible to us, and does not strike our eyes. Do we not forget God and the guardian angels? do we not forget our souls, &c.? The presence of these objects is most certain, but not being sensible, we are but too apt to forget them, and we have sufficient reasons to recall them to our remembrance. Well: the presence of Jesus Christ in the Eucharist is of this kind; real but not sensible. He might therefore very justly say to us, remember me when you take my body: because being invisible to our senses, his body is only present to our faith.

5^o As for the rest, Sir, I have gone into this detail for no other purpose than to convince you that there is no solidity in these, so often refuted arguments, and that they can be supported on no side, the principle falling together with its consequences. You know however that the figurists of all countries place all their reliance upon it, and that this memorial ordained by our Saviour is the ground of their doctrine, the entrenchment where they think they are in safety. Now that you see the weakness of all its parts, would you wish to know the true and just signification of these words, *do this for a commemoration of me*? it is not difficult to discover: you must begin by ridding yourself of this essential connection of which you have so often heard but with which neither St. Matthew, nor St. Mark nor any of the bishops or doctors of the

Church were acquainted: and which was only taken up as an after-thought by those who renewed the doctrine of the figurative sense. These two passages, *this is my body*, *do this for a commemoration of me*, are independent one of another, and have each of them a separate, a peculiar and distinct sense. The first gives the reality, the second supposes, rather than destroys it. The one is a proposition declaratory of what is presented—the body of Jesus Christ; the other, a precept as to the spirit and disposition in which we ought to receive it, that is, as we learn from St. Paul, by remembering that he was delivered up and that he suffered for us: “For as often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord.” Jesus Christ was desirous that our thoughts, and our hearts should be fixed upon his passion, at the time of our receiving his adorable body. Of all the benefits conferred upon us, that which he wishes us to reflect upon the most and to choose by preference, is his death, that is, the pledge of our redemption, the only hope of our salvation, the most heroic act of his love for us, as being the dart best calculated to inflame our souls at the moment of our approaching his sacred table.

Thus, Sir, although a memorial need not suppose absence, it is nevertheless true to say that the object of our remembrance in this great act of religion is not present in the Eucharist: for this object, which the memorial is to bring to our mind, is the death of our Saviour, merely represented to us by the separation of his body under the appearance of bread, and of his blood under that of wine. “It might seem that the Eucharist being a memorial of his death ought to be preceded by it. But no, it is for men, whose knowledge and foresight are uncertain, to permit things to happen, before they command others to keep them in remembrance.” The command to shew forth the death of the Lord, belonging to the very institution of the mystery, there is no doubt that at the first Lord's supper it was complied with by the apostles.—They shew forth by the anticipation of one day that passion which all christian ages have since shewn forth by commemoration: and it is most evident that a duty practised by the apostles, in the presence of Jesus Christ living and speaking before them, can never become for us a proof of his absence.

In general all the objection we have just seen, and those lesser ones, which we have suppressed, that we may not stretch out the dissertation into a volume, tend equally to convince us that the Eucharist presents not really the body, but merely the figure of the body. Observe that from all these objections it would result that Jesus Christ must be made to say precisely the contrary to what he did say: for if he has only left us the figure, it follows that what he said was his body, is not so, and what he said was his blood, is not so, since the sign is not the object itself, but only the representation of it. Therefore, instead of the positive words that came from his mouth, *this is my body*, *this is my blood*, he must be made to say, at least equivalently, *this is not my body*, *this is not my blood*; for it is only the figure of them,

Moreover, our Saviour knew that the apostles would not speak of figure either in their writings or in their discourses: that upon the faith of their word written and unwritten, the christians would enter into the sense of the reality: he knew also that in the course of ages a time would come when a great number would rise up against this hitherto universal doctrine: he saw the actual separation that this produced or at least strengthened; he heard the quarrels and disputes which so miserably divide us: he heard some bring forward reason and the senses against his words, maintain that the Eucharistic bread could be nothing but the figure of his body, others, establishing themselves upon these same words, maintain that it was his true and real body: and in spite of this foreknowledge, in spite of the different interpretations he hears given to his expressions, and of all the evils derived from them, he permits that all the sacred writers whom he inspires should always speak of *his body* and never of the figure of his body. Can any thing be so strange and incomprehensible as this conduct of our Saviour? Where could be his goodness, his justice, and his tenderness for his church? and would he not have led us himself astray, if these words, *flesh meat indeed, blood drink indeed, body, blood of Jesus Christ*, which we read in his Testament, were only to express error, while the words *sign and figure*, which are read no where, were alone to open to us the true sense of the revelation?

I remark another singularity quite as striking in your teachers. One of the principles they are for ever bringing forward, and the one on which the reformation has been erected, is that we cannot be obliged to believe or practise any thing but what is contained in the scriptures or clearly deduced therefrom. We have just seen that there does not exist a single passage in the holy scriptures, which even authorizes the figure, far from demonstrating it: it cannot therefore be deduced from it; much less can it be read there: for the word figure is no where read with the Eucharist. St. John, in the discourse of the promise, always announces a real manducation, flesh to be eaten that was meat indeed, blood to be drunk that was drink indeed, the flesh which was to be delivered, the blood which was to be shed: the three evangelists relating the fulfilment of the promise, speak of the body that is delivered, of the blood that is shed, St. Paul repeats the same words, according to the immediate revelation he had received from our Saviour. The word figure is no where heard: but every thing reechoes with the words, *body of Jesus Christ, blood of Jesus Christ*: it is Jesus Christ whom we receive, his body of which we participate: it is of his body and blood we render ourselves guilty by an unworthy participation. What therefore becomes now of the grand principle of your reformation? and by what forgetfulness or rather by what a contradiction do your reformers persist so obstinately in rejecting the body and the blood, of which the scripture is always speaking, to admit a sign, a figure; which is no where to be found therein?

Thanks to divine Providence, the doctrine of the reality has been preserved and always defended in the most considerable society of protestantism. Luther, which it acknowledges as its head, and from whom it boasts to derive its name, never shewed to greater advantage the strength of mind and vehemence of language which he joined to a turbulent and impetuous temper, than in the defence of the literal sense against the new sacramentarians. He could not help paying a tribute of honor to himself on this score, with a modesty of which you shall be the judge: "The papists themselves are obliged to give me the praise of having defended better than they the doctrine of the literal sense. And I am certain were they all melted up together, they would not be able to support it as forcibly as I do." Luther was mistaken, as we shall see in the following article: it is certain, however, that he remained constantly attached to the literal sense, and that the sacramentarians, unable to soften the inflexibility of his principles, have often been constrained to come nearer to them and to affect his language in the agreements they attempted to make with him at Wittenberg and at Smalkald.*

But I will now present you with a confession of faith that shall exceedingly surprise you: you are about to hear the Calvinists express themselves as forcibly as the Lutherans and the Catholics on the real presence: and one might take them to be zealous defenders of it, if we knew nothing of their variations. Beza and Farel, were charged by the reformed Churches of France to carry it to Worms, where the states of the confession of Augsburg were assembled. It is there said, "that

*These agreements, in which sincerity had less to do than policy, could not be of long duration, and Luther again commenced with increased fury his old abusive attacks upon them. He treated them in his *Short Confession of Faith* "as fools, blasphemers, a worthless tribe, damned wretches, for whom it was not lawful to pray." He there protested that "he would have no communication with them either by letter, by words, or by works, if they did not acknowledge that the Eucharistic bread was the true natural body of our Lord.—It is as indifferent to me (said he again), whether I am praised or blamed by the fanatic Zuinglians or other such people, as it is to be praised or blamed by the Turk, the Pope or by all the devils; for being near unto death, I am desirous of carrying this glory and this testimony to the tribunal of Jesus Christ, that I have with my whole heart condemned Carlostadius, Zuinglius, Ecolampadius, and other fanatical enemies of the sacrament, together with all their disciples who are at Zurich: and every day in our discourses do we condemn their heresy full of blasphemies and impostures." Upon this the Swiss warmly retorted. They issued out against him a manifesto, in which they told him in plain terms, "that he was nothing but an old fool: that men must be as mad as himself to endure his angry effusions; that he dishonoured his old age: that he rendered himself contemptible by his violent conduct: and that he ought to be ashamed to fill his books with so much abusive language and so many devils." Indeed Luther had taken care to put the devil within and without, above and below before and behind the Zuinglians, by inventing new phrases to penetrate them with demons, and repeating this odious word till men were filled with horror, as Bossuet observes on this passage.

in the Lord's Supper are received not only the benefits of Jesus Christ, but his substance even and his own flesh: that the body of the Son of God is not proposed to use in it in figure only and by signification symbolically as a memorial of Jesus Christ absent, but that he is truly and really made present; with the symbols, which are not simple signs. And if we add (said they,) that the manner in which this body is given to us is symbolical and sacramental, it is not that it is merely figurative, but because, under the species of visible things, God offers us, gives us, and makes present for us, together with the symbols, that which is there signified to us. This we say, in order that it may appear that we retain in the Lord's Supper the presence of the true body and blood of Jesus Christ, and that if there remain any dispute, it will no longer refer to any thing but the manner." Let people hold to this declaration and disputes would easily be terminated. But why should I thus accumulate foreign authorities, while I can shew the same doctrines to have been supported in your country, by the most distinguished members of your Church, particularly in the reigns of Elizabeth, James, and Charles I. ? "You and I," said Bishop Ridley, in the reign of Edward IV. to the catholics, "agree in this, that in the sacrament is the very true and natural body and blood of Jesus Christ, even that which was born of the Virgin Mary, which ascended into heaven, which sits on the right hand of God the Father, &c. we only differ in the way and manner of being there."

Hooker, in his *Ecclesiastical Polity*, says that they, who in his time, held different opinions respecting the sacrament were still found to accord in one: for "They grant (says he), that these holy mysteries received in due manner, do instrumentally both make us partakers of the grace of that body and blood, which were given for the life of the world: and besides also impart unto us, even in a true and real, though mystical manner, the very person of our Lord himself, whole perfect, & entire."

"We believe, no less than you, in a true and real presence," said James I. and Bishop Andrews. The same was said by Casaubon in his letter written by order of the Kings to the Cardinal du Peron.

We will now hear Bishop Montague on this subject. The contents of Chapter XXX. of his appeal are as follows. "A real presence maintained by us. The difference betwixt us, and the Popish writers is only about the *Modus*, the manner of Christ's presence in the Blessed Sacrament. A agreement likely to be made, but for the factious and unquiet spirits on both sides. Beati Pacifici." In the body of the chapter is the following passage. "Concerning this point I said, and say so still, that if men were disposed, as they ought, unto peace, there need be no difference. And I added a reason, which I repeat again here; the disagreement is only in *De modo presentia* (the manner of the presence.) The thing is yielded to on either side, that there is in the holy Eucharist a real presence.

Another of your Bishops exclaims: "God forbid we should deny, that the flesh and blood of Christ, are truly present, and truly received of the faithful at the Lord's table. It is the doctrine that we teach others, and comfort ourselves withall."

"In the explication of this question and the manner of the real presence it is much insisted upon, that it be inquired, whether, when we say that we believe Christ's body to be really in the sacrament, we mean that body, that flesh that was born of the Virgin Mary, that was crucified, dead and buried. I answer that I know none else that he hath or had: there is but one body of Christ natural & glorified: but he that says that body is glorified which was crucified, says it is the same body, but not after the same manner: and so it is in the Sacrament: we eat and drink the body and blood of Christ that was

broken and poured forth: for there is no other body no other blood of Christ: but though it is the same we eat and drink, yet it is in another manner. They that do not confess the Eucharist to be the flesh of our Saviour, which flesh suffered for us, let them be anathema: for sure it is, as sure as Christ is true."

"The doctrine of those Protestants seems most safe, and true, who are of opinion, nay most firmly believe, the body and blood of Christ to be truly and really, and substantially present in the Eucharist, and to be received by the faithful; but that the manner of his being there, is incomprehensible in respect to human reason and ineffable; is known to God, and not revealed in the scriptures."

"Of the real presence of the body and blood of Christ in the Eucharist none of the Protestant Churches entertain a doubt." In pages 10 and 11 he (Cosin) cites the passage adduced above of Andrews, Bishop of Winchester, and also asserts that Bishop Poinet one of his successors clearly shews in his *Dialection*; that the Eucharist is not merely the figure of our Lord's body, but also contains its true and real nature and substance, he then quotes these words of Antonius de Dominis: "I have no doubt that all, who believe the gospel will acknowledge that in the holy communion we receive the true real and substantial nature of Christ." Cosin adduces also the testimony of the Saxon confession and of the Synod of Sandomir, and even that of Bucer, who said that "the true body and true blood of Christ are exhibited and received together with the visible signs of bread and wine."

Read also again the little Catechism that your Church requires to be learnt by those whom she is preparing for confirmation: when asked; "What is the inward part or thing signified?" it is replied: "The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper."

Not to mention the learned Jeremy Collier, who put his situation for refusing to take the test oath and who published his reason for his refusal: nor Samuel Parker, bishop of Oxford, who would have procured the abrogation of the test act if the people of his time could have understood and tasted the truth that he developed, with as much strength as erudition; the two bishops whose learning and reputation procured for them the honor of being consulted by the Duchess of York before her conversion, gave her clearly enough to understand that they themselves recognised the presence of Jesus Christ in the Eucharist. In fine, Sir, after all the proofs I have just laid before you in this letter, what ought to surprise you is, not the reckoning amongst your able theologians, zealous defenders of the real presence, but the finding that there are afterwards to be discovered so many others who have rejected and combated a mystery, so positively and so certainly revealed in the scriptures, and against which, there cannot be reassnably brought, a single passage of the sacred books. You are now in a condition to judge of it, by our answers to their difficulties, and the proofs that will be eternally established in favour of the real presence, both by the words of the promise, and of the institution.

To be continued.

From the Catholic Press.

ON THE EXCELLENCE OF THE SACRIFICE OF THE MASS.

"We have an Altar, whereof they have no power to eat who serve the Tabernacle."—Heb. xiii. 10.

Leaving to the carnal Jew the pomp of ceremonial rites, and the dazzling spectacle of magnificent decorations; allowing him to display to the eyes of the Universe, a temple, which both by the majesty of its structure, and the immensity of its edifices, had been the wonder of ages; to whose

power it so long bade defiance; allowing him to astonish the neighbouring nations by the order of his sacrifices, the splendour of his ceremonies, the numerous train of Priests and Levites, and the gorgeous vestments of the sacrificers; permitting him to proclaim the greatness of the God he adores by the multitude of victims immolated to his Supreme Majesty, by the beauty of the loud toned canticles that are chanted to his glory, by the uniformity of worship observed in his honour; let us turn our attention to view with the inspired Apostle the hallowed offering of the new Law, the Paschal Lamb of that Altar, "whereof they have no power to eat who serve the Tabernacle."

Seated under the law of grace, we possess a religious worship, which though less magnificent and less imposing in its form than the Jewish rite, is nevertheless, confined to adore a hidden God, to immolate an invisible victim, to offer an unbloody sacrifice; and yet an offering so effective, an altar so holy, and a sacrifice so pure, that all the legal purifications of the Old Law could never confer a power on the ancient Levite to participate therein; in a word, a sacrifice of such vast interest, that, animated with that fervid zeal which alone tends to crown our earnest endeavours in a better world, we are led to enquire into the nature, properties, and effects of so great and valuable a blessing.

THE SACRIFICE OF THE MASS.

Jesus Christ, the great redeemer, who is equally our High Priest and victim, in order to perfect the happy work of our redemption, and reconcile man with his offended Creator, offered himself once a bleeding sacrifice upon the altar of the cross, and that he might communicate and apply the fruits of his death to our souls, continues to offer himself daily upon the altar in an unbloody manner by the ministry of his priests in the Mass. And here let it be observed that the sacrifice of the cross, and that of the Mass, are both one and the same sacrifice; the victim and the High Priest, or principal offerer, being the same, *Jesus Christ*. It was he, who offered himself upon the cross; it is he who offers himself upon the altar. The only difference that exists is, in the manner of offering; because on the cross he offered himself in a bloody manner, and actually died; in the Mass he offers himself in an unbloody manner, and only dies mystically; that is, his death is here represented by the separate consecration of the bread and wine, which denotes the separation, or shedding of his sacred blood from his body.

But should it be here observed, what need is there for the sacrifice of the altar, since we were fully redeemed by the sacrifice of the cross? This is the answer.—1st. That we might have, in the sacrifice of the altar, a standing memorial of the death of Christ. 2d. That the remembrance of our Saviour's passion being thus daily renewed, and presented to Almighty God, might be a continual means to draw down his blessing upon us, to return thanks for his daily favors, and to obtain pardon for the continual transgressions committed

against him. 3d. That the Christian family might have an efficacious means of approaching daily to God through our Saviour Jesus Christ, who is here the victim offered. 4th. That they might have to the end of the world, an external sacrifice, in which they might join together in offering supreme homage to God, as the faithful servants of God had always done from the beginning of the world. 5th. That all the figures and sacrifices of the old Law, and of Melchisadech, might be perfectly fulfilled according to that of our Saviour: "Amen, I say unto you, till heaven and earth pass, one jot or one tittle shall not pass from the Law, till all be fulfilled." Matt. v. 18. 6th. That by the sacrifice of the altar, the fruits of his death might be daily applied to our souls. For Jesus Christ died upon the cross for mankind in general; that is, he offered to his eternal Father a full and ample satisfaction for the injury done him by the sins of the whole world; but in the mass, by mystically renewing, and presenting to his Father the death he suffered on the cross, he obtains his acceptance of the same for the actual benefit of those in particular for whom the Mass is offered; and by this means, those graces which he merited for mankind in general by his death, are actually applied to, and bestowed upon our souls in such abundant manner, as our wants require, and as our dispositions are capable of receiving. Hence the SACRIFICE OF THE MASS properly speaking is, an offering made to God of the body and blood of Jesus Christ. Under the sensible appearances of bread and wine, by Jesus Christ himself, our invisible High Priest. 2d. Through the ministry of the Priests of his Church, lawfully consecrated and empowered by him for that office; in which offering the substance of bread and wine are, by the Almighty power of God really and substantially changed into the body and blood of Christ and by the separate consecration of the two different species of bread and wine, the death of Jesus Christ is mystically represented. How great and manifold then are the inestimable benefits of the holy sacrifice of the Mass! Well may we exclaim with the inspired Apostle, "We have an altar, whereof they have no power to eat who serve the tabernacle." Epist. Heb. xiii. 10.

This is truly a sacrifice offered in all places, and at all times: a sacrifice which has been continued since the origin of christianity, and shall be perpetuated to the consummation of ages; a sacrifice offered for all our necessities, destined to efface all our sins, and concentrating in itself every species of oblation: a sacrifice, in which not only the members of the church militant participate, but also the citizens of heaven, by the union of their homages, and the sorrowful inhabitants of the place of expiation, by the resources which they thence derive for their deliverance from their probation; a sacrifice in which every thing is holy, whether we consider the supreme object of the offering, the victim which is immolated, or the end for which it is offered; a sacrifice, in fine, which supplies every other oblation, supercedes every other sacrifice, abolishes every strange offering; and in some measure ab-

sorbs every other degree of merit, homage, and adoration, due to the supreme being; indeed; is he not the sacrifice by excellence, alone worthy of bearing that name, alone capable of comprising all its effects? And all this even, is but a small part of the properties which the Fathers and holy Doctors of the Church, have in all ages attributed to the sacrifice of the Mass; but let us take a summary view of these different prerogatives, in order to form some adequate idea of the dignity and importance of this oblation.

IT IS A SACRIFICE OFFERED IN EVERY PLACE.

It is offered in every place, according to the celebrated prophecy of Malachias. "In every place there is offered to my name a clean offering," Malach. 1, 10. Wherever the church of Jesus Christ extends, wherever his name is adored, or his religion and morality practised, an order of ministers, consecrated by the same unction, inheritors of the same power, and invested with the same character, address the same supplications to the Almighty and present the same offering, and pour forth the blood of the same atoning victim.

Nations, however disunited by diversity of climate, or distinguished by variety of laws and characters, are on this point united. They form here below that marvellous concordance which St. John beheld in spirit in the Isle of Patmos, when he saw a mighty multitude which no man could number, speaking the same language, chaunting the same canticle and exclaiming in united voices of loud and triumphant jubilation: holy, holy, holy, Lord God of Sabaoth! honor, glory and dominion be to him who reigns in the highest heavens, and to the Lamb who was immolated for the salvation of his people!

IT IS A SACRIFICE OFFERED AT ALL TIMES.

It may be said that this sacrifice is offered at each hour of the day, since the diversity of climates, and the varied revolutions of the luminary that enlightens our system, seem to have been determined for no other end than to perpetuate this august oblation; for when we cease in this quarter of the globe to offer the eucharistic victim, other Priests in other lands succeed us in this awful function. Our canticles suffer no interruption; there is no pause from prayer; and the church upon earth, like that triumphant in heaven repeats incessantly, and is forever magnifying the virtue, honor, and power, that belong to our God, and to the victim who sanctifies our altars.

IT IS A SACRIFICE THAT HAS BEEN OFFERED SINCE THE ORIGIN OF CHRISTIANITY.

It is a sacrifice that has been offered ever since the origin of Christianity, that is to say, from the moment that Jesus Christ delivered that consoling precept to his Apostles—"Do this in remembrance of me." St. Luke xxii. 19. We can produce the most unequivocal evidence to show, that since that memorable period, the apostles and their successors have evinced the most constant zeal and fi-

delity to perpetuate this salutary institution. Tradition, obscure, upon some points of ancient discipline, presents with regard to this oblation, a succession of documents, the most luminous, and the best substantiated. We have the testimony of St. Paul, who transmitted to the faithful of Corinth the instructions which he had received from the Lord himself; we have the united testimony of Apostles, Disciples, Pontiffs, and Martyrs; the Doctors of the church have, from age to age, spoken of this as a perpetual sacrifice, an universal oblation, a mystery, which the church shall incessantly renew and perpetuate here in time, till it shall be consummated in eternity.

IT IS A SACRIFICE THAT SHALL ENDURE TO THE END OF AGES.

The Church has power to vary her discipline, in order, to meet the exigencies of particular times and circumstances; she may abolish in one age what would have been piously observed in another, because the dispositions or the necessities of her children have undergone a change; but she is always uniform as to the essentials of the sacrifice; she can never suffer these to be altered; and when she has occasion to add any prayers to the liturgy, she is always careful to preserve most sacredly the dogma of the mystery in its original purity, in order that the faithful of every age may, [by such practices as correspond to its ineffable sanctity, unite themselves to an oblation which has their salvation for its object, and the glory of God for its essential end.

IT IS A SACRIFICE OFFERED FOR ALL OUR NECESSITIES.

It is not only a sacrifice offered for all our necessities, but is designed moreover by its very institution to obtain for us every kind of grace. Graces that are spiritual—which consist in contrition of heart, detestation of sin, and love of justice; it is from this source that the Christian derives vigilance, fidelity, and power, to accomplish all the commandments; it is here that he finds consolation under all his afflictions, repose amidst all the tumults of his soul, and counsel in all his perplexities; it is here that he acquires force against temptation, and vigilance against the seductions of flesh and blood. Graces that are temporal—for Jesus Christ disdains not, in this oblation, to present such petitions to his Father as have for their object the blessings of this life, provided they are accompanied by docility, and not the dictates of unthankful avarice. In fine, the universal necessities of the church and her children, the particular wants of our friends, our relations, and our neighbors; of our superiors, our dependants, our equals, and even of our enemies; the consolation, in particular, of those who have preceded us, and who are groaning for a season under the weight of divine justice, together with our own personal necessities, whatever they may be;—all are included in the merits of this oblation, which Jesus Christ makes of himself, and expressed in the prayers that accompany the sacrifice.

IT IS A SACRIFICE DESTINED TO EFFACE ALL OUR SINS.

We have no longer need of the blood of heifers, or of the emissary goat; we no longer ground our justification upon the sprinklings which were made by the high priest; we are not obliged to seek a separate victim to efface each particular stain; we possess in the only victim which is immolated upon our altars, a superabundance of merit, which extends to all the maladies of our souls. The wounds of our pride are healed by the wonderful humility of Jesus Christ; the affected delicacy of our feelings, by the life of seclusion and of penitence to which he condescended to subject himself; our attachment to the goods of this life by that state of deprivation and of universal self-denial which he was pleased to undergo; our sallies of intemperate rage, by the meekness of the Lamb which is led unresisting to our altars; our enmity, hatred, and desires of revenge, by the function which he here continually exercises, of mediator and conciliator; our irreverence and indecency in his temple, by the profound adoration which he here renders to his Father; that crowd of distractions which assails us in the house of prayer, by the supplication which this powerful intercessor never ceases to offer in our regard. It is from the recesses of his tabernacle, more effectually than from any other situation, that he addresses us in these accents of consolation: "Come to me all you that are heavily laden with the weight of your miseries, and I will relieve you."

IT IS A SACRIFICE IN WHICH THE MEMBERS OF THE CHURCH MILITANT PARTICIPATE.

It is a sacrifice in which all the members of the Church Militant participate, whatever be their condition in life, whatever be the nature of the duties they fulfil. It is from this inexhaustible source that the minister of the Gospel imbibes the spirit of the priesthood; the warrior, intrepidity in the field; the magistrate the true spirit of the laws; the merchant, uprightness and probity; the artisan, activity and perseverance; the spouse, gentleness and love; the father, vigilance; the child, docility; the virgin, purity and Christian modesty. In all the fierce conflicts which the church maintains against the enemies of her faith and her morality, it is here that she holds in reserve those arms that protect her under their most violent assaults; hence it is that her martyrs derive their fortitude under torments; her confessors, liberty in the profession of their faith; her doctors, light to instruct their flocks, and confound the presumptions of heresy; her penitents, humility and contrition; her faithful children, in every state of life, a spirit of fidelity to accomplish her precepts hence it is, that the heart and the mind are filled with vivifying grace; that the passions are subdued; the inclinations changed, and the desires of the heart rectified; here, in fine, it is, that Jesus Christ renders himself all to all, and, like the presiding soul, breathes spirit and animation through all the members of his mystical body.

IT IS A SACRIFICE IN WHICH THE CHURCH TRIUMPHANT IN HEAVEN BEARS A PART.

It is a sacrifice in which the church triumphant in heaven likewise bears a part; not indeed, in that sensible, exterior, and visible manner, which is suited only to creatures like ourselves, but in that real, efficacious, and ineffable participation, by which this oblation which sanctifies us, and has already purified them for bliss, confirms them immutably in their happy state of innocence and sanctity. This sacrament is also termed the bread of angels, the food of the elect, because they are filled in heaven with the bread that sustains us here below, and share, without interruption, in the immortal banquet which is our consolation in this vale of tears. Hence it is, that the church derives the most noble of her privileges, for every time she offers the sacrifice, and distributes the sacrament, the smoke of this oblation ascends up even to the throne of the Eternal; the canticles of earth resound through the regions of eternity, whence arises a concordance of supplication, a communion of prayer and adoration, which associates earth to heaven, the region of exile to the land of promise, these scenes of sorrow and combat to the realms of victory and of triumph; while the lamb that was immolated, from the foundation of the world, is, according to the expression of the well-beloved disciple, the light which at the same moment enlightens the terrestrial Jerusalem and the city of the living God—Thrice happy the Christian, who, penetrated with these sentiments, feels conscious that he is adoring in company of the angels, and praying while encircled by the elect; that he is seated here below at that banquet, which in heaven is the object of their everlasting felicity!

IT IS A SACRIFICE OF EXPIATION FOR THE MEMBERS OF THE CHURCH SUFFERING.

It is, moreover, a sacrifice of refreshment and expiation for the Church suffering in Purgatory; which though deprived of the consolation of offering it with us, yet enjoy the benefits of this salutary oblation. The Almighty prefigure in the Old Law his merciful designs towards these souls, when he ordained that the Priest should take two doves, and the blood of the one sprinkled on the head of the other should be the sign of its deliverance and liberty. Every day does the blood flow from our altars, even to the place of their penitence; every instant does some happy soul, purified by this expiatory effusion, wing its flight to the realms of everlasting repose. Meanwhile, those whom the hand of God still retains there, cease not to address us in tones of tender solicitation: "Have pity on us, have pity on us, at least you our friends;" now is the time to give us a real proof of your sensibility and compassion. Regard our sufferings, but not with that fruitless compassion which weeps over the unhappy, without affording them succour in their distress. Lo, your victim—your deliverer, and ours awaits you on the altar! It is there that you may open for us the fountains of the Saviour

whose purifying waters will extinguish the flames that consume us, allay our burning thirst, wash away our remaining stains, and render us objects of compassionate regard to a God, who, though he still regards us with an eye of justice, yet cannot forget that we are his children; and that you are our brethren.

We shall now proceed to show that every thing is holy in the oblation that is offered on our altars; holy, as to Him who is the subject of the sacrifice; holy as the motives that determine it.

IT IS AN OBLATION HOLY AS TO HIM WHO IS THE SUBJECT OF THE SACRIFICE.

God is the end of this sacrifice; it is to Him alone that the whole homage is referred, and all holy almighty, and all infinite; as he is by his nature, this is a homage worthy of his God-head; in these august mysteries he receives a homage of perfect dependence, a homage complete in every requisite qualification, a homage infinite in reparation and gratitude on the part of the creature.

It is an homage of perfect dependence—the holiest among the children of men, the chief of the elect consecrates himself in this sacrifice to the service of his Father, in the name of all those whom he has associated to himself in quality of members, of brethren, of co-heirs, in the same kingdom. Hence it is, that Jesus Christ, in the institution of this sacrifice, calls the blood which he there sheds, the blood of the new covenant, since by virtue of this blood, man renders to God all that is due. But why is it said all that is due? He renders him still more, for had man persevered in a state of innocence, God would have required no other homage and sacrifice at his hands, than what was suitable to a being, imperfect in his nature: he would have required of him the homage of a pure and faithful heart, for its more exalted feelings would have been confined in the narrow limits that circumscribe the virtues of a finite creature. Here the oblation is boundless in its scope, and the merit of the victim immeasurable in its efficacy. When Jesus Christ saluted his eternal Father with an "Ecce venio!" Behold I come! methinks he thus seemed to address him; "Behold in me the utmost homage that man is capable of rendering; a mind, whose whole thoughts are centered upon thee; a heart that exerts its affections to fix them on thee alone; a will whose whole prayers are devoted to thy obedience: a body which exerts its faculties only to immolate them to thy glory; what canst thou require of man, which may not be found in myself! It is to thee that man owes the first homage of his heart, and ere time yet began, I had said to thee, "Behold I come!" It is to thee that man owes the most perfect return of love; it is a feeling that should be extinguished only with his life; and the homage of my heart is perpetuated with unremitting ardor, from age to age, and shall have no other term than eternity. Will not the Almighty accept this in his justice, not only as an acknowledgment of our absolute dependence, but also as the most complete reparation of all our outrages against his Divine Majesty?

Yes; however vast the extent, and terrible the consequences that enlightened theologians have at-

tributed to sin; though it be an article of faith that our offences, however circumscribed by the will of the offender, become infinite with respect to the outraged; still we may place an entire and unbounded confidence in the victim that is immolated for us, because the merits of Jesus Christ are more than paramount to the utmost malice of sin. Man can offer no outrage, however heinous, to any one attribute of the Almighty, which Jesus Christ does not meet with a peculiar expiation, proportioned both to the magnitude of the offence, and the sanctity of the offended. I know that our sins are marked with a character of ingratitude of injustice, and infidelity which strikes immediately at the sanctity, the justice, and the mercy of God; I know that they immediately counteract the wisdom of his Providence; that every time our heart abandons itself to their controul, it renews the impious attempt of the rebel angels' and grasps with its feeble efforts at the throne of the eternal: but I also see with confidence, that in the sacrifice of Jesus Christ all these attributes are included in the inherent rights of the Redeemer. It is there that God exercises upon man, in the person of his Son, that sovereign dominion, that absolute empire, which belongs to him; while, at the same time that the rigor of his justice inflicts upon him the punishment due to sin, his mercy, boundless in its extent, provides his offending creature with a neverfailing means of returning into grace and favor.

It is here also, that the many instances of our hard and unthankful conduct are repaired by a homage of gratitude the most full and efficacious. It God condescends not to accept the victims of our choice or providing, it is because his infinite fullness cannot be contented with the offerings of our miserable insufficiency. What do we possess that we have not received from him? And what can we render to him which is not by a thousand titles already his? It is from the treasures of his own superabundance that he draws the ransom to satisfy whatever is due on our parts: it is from this fund that his inventive charity supplies us with the eucharist victim: that offering of reconciliation and favor, which alone is sufficient to correspond to those immense benefits, those inexhaustible graces, which have flowed upon us, and shall continue to flow in such lavish profusion. Yet, however inexhaustible the source may be whence these blessings flow, that from which we desire the means of acquitting this vast debt of gratitude, is not less copious nor less abundant. As often as we take the chalice of salvation, and unite our prayers with those of Jesus Christ, the perpetual intercessor, we are confident that our offerings and our homages fulfil the whole extent of our obligations; & on what is this confidence founded? on what, but the infinite sanctity of him who offers the sacrifice.

It is Eternal Wisdom that has made choice of the victim: it is Eternal Charity that has consummated the sacrifice; it must; therefore, be necessarily worthy of the God to whom it is offered. That state of astonishing humiliation, to which Jesus Christ has reduced himself on our altars, diminishes no part of his perfections, despoils him of no

portion of his attributes, deprives him of none of those rights which are inseparable from his divine nature. He is still the splendor of his Father; he still continues the object of his divine complacency, his well-beloved son, as he has been from all eternity. United to sinners yet separated from their iniquities; covered with all the wounds of our transgressions, yet exempt from all our weaknesses; resembling us in all things yet raised infinitely above us by his divine essence condescending to become our brother, without ceasing to be the Son of the Eternal, he presents every motive to animate our confidence, every attraction to win our hearts in this wonderful condescension of his son, the almighty beholds all that can claim his pity, or engage his love. How can the Supreme Being reject a victim, who, without any usurpation, can claim an equality with himself; a holocaust, which the angels are commanded to adore, a sacrifice, of which the ancient obligations were but so many types and figures! Oh! were it permitted us here below to penetrate with the eye of faith the veil that conceals this adorable Mediator, what a spectacle should we behold on the altar, at the moment the Priest pronounces the hallowed words that operate this ineffable mystery! The well-beloved disciple has described nothing, in the prophetic volume or revelations, comparable to the wonders that would here meet our view. The name of Jerusalem and of the city of the living God; the marvelous descriptions of this city, whose walls were transparent as crystal, and whose gates were resplendent with precious stones, were, I may venture to assert, but so many unsubstantial shadows, compared to the splendor of this ravishing spectacle. We should behold the Son of the Eternal environed by that innumerable host of happy spirits, who proclaim his triumphs, offering to the divine Majesty his obedience to expiate our rebellious ingratitude, his humility to confound our pride, his patience to quiet our murmurs, his tears to extinguish the flames of our unlawful passions, his sufferings to subdue our sensuality, and his blood to wash away our iniquities. But on a subject like this, silence would be most expressive: our faulting tongue betrays its incapacity to describe so stupendous a mystery; the heart may feel, but the lips cannot utter what it is for a God to be offered to a God, for a God to be delivered up for sinners, and to become the ransom for sin! He who wishes, in this imperfect state, to penetrate into the sanctity of the mystery, must judge of it by its effects. It is with this view that I proceed to show that it is a sacrifice, holy as to the motives that determine it.

IT IS AN OBLATION HOLY AS TO THE MOTIVES THAT DETERMINE IT.

The motives were known long before the accomplishment and consummation of this mystery. David had foretold that mercy and truth should meet each other, that justice and peace should form a mutual alliance; and Daniel beholding this sacrifice in a near and brighter vision, predicted that the abolition of sin, and the establishment of the reign

of justice should be the blessed effects of this mystery.

The abolition of sin is, therefore, the first advantage that we are to seek. When we present ourselves before the altar of Jesus Christ, we carry thither our personal infidelities, and those of the people. We offer them to God, through Jesus Christ as a victim of anathema. The groans of our heart, if sincere, and the spirit of penitence and contrition, if unfeigned, may, in some respects, be compared to the weapon by which the victim is slain, and the charity of Jesus Christ to the fire that consumes it.

It may be observed that sin is often mentioned in the prayers that compose the Liturgy; that God is every where solicited to turn away his eyes from our iniquities, and to fix them upon the faith of his church, and the sanctity of the victim; that he is entreated, not to regard the offences, the negligences, and the faults of the minister of the congregation, but to listen with mercy and compassion to their humble petitions. With whatever reverence and recollection we may approach the altar, our dispositions always will be insufficient, unless we bring to this sacrifice a mind filled with a lively sense of the heinousness of sin. The greatest insult that a sinner can offer to this mystery of love is to assist thereat with a heart that is hardened and that glories in its want of feeling. The outrage, is in some degree, continual, Jesus Christ never ceases to offer himself up for the destruction of those very iniquities which the sinner incessantly renews. The sinner by the correspondence which he keeps up with the enemy of all justice, opposes the establishment of its reign, while the important purpose for which Jesus Christ immolates himself upon the altar, is to substitute eternal justice, in the place of iniquities;—in other words, justice, which had heretofore been banished from the earth, has established for herself a perpetual asylum in the sacrament of the altar, that he who earnestly seeks after justice, may not seek her in vain. Let us not, therefore, hope to find her in any other place, not even in the society of men in appearance the most irreprehensible; you will find that there are some ties that still link them to the universal corruption; that however solicitous they may have been to purify themselves from the leaven of sin, this leaven, according to the apostle, has communicated to the whole mass an impression, which it is impossible for unassisted man to destroy. But we have a Holy of Holies, like that which sanctified the tabernacle of Israel; yet different from that of the Israelites; ours is not inaccessible to the people all may enter therein by faith, which is the veil that conceals it from our eyes: all may participate of this eternal sanctity, if not in a way that is perfect here below, at least in a manner proportioned to the degree of our fervor and of our necessities.

Let us, therefore, like Daniel, become the children of desire; and what he uttered in the spirit of prophecy, let us pronounce in a spirit of prayer: may eternal justice reign forever amongst us; may

it establish its empire in our hearts, by reducing our will to perfect obedience, by subjecting our flesh to its spirit and our passions to its laws; may it be established in the bosom of families, and be there productive of subordination, of charity, and of peace. The sacrifice of our altars would produce these happy effects, if all who assisted thereat were feelingly alive to its spirit, and animated with the dispositions that it requires. Is it possible that Christians, who have been united to Jesus Christ, the source of all justice, who have had before their eyes the pattern of all sanctity, who have sacrificed at the foot of this altar every irregular affection, should ever suffer themselves to yield to the corrupted desires of their hearts? Ah! let Christians beware of deceiving themselves, with the idea that the little fruit produced by this sacrifice, is the result of any insufficiency in the victim: no: it is the natural consequence of the imperfection of their faith.

These truths studied with great attention meditated on with great reverence, and, by the grace of God, practised with fidelity, will give us an exalted idea of the venerable character of our mysteries.—We would no longer enter the temple with a spirit of dissipation and irreverence; we would no longer assist thereat with indifference and disgust which dishonor the sanctuary we would no longer return from the altar with the same relish for the world and the same order after its pleasures and pursuits.

May it please thy goodness, O Lord! to form and to strengthen these desires in our hearts; it is from thee alone that we can learn the full extent of the honors paid thee in these mysteries, and it is thou alone that canst animate our hearts with that homage which alone is acceptable in thy sight. Vouchsafe to accept in union with the perfect sacrifice of Jesus Christ, the imperfect yet free oblation, which we make of our inclinations, and of our whole will to thee, in order that we may become with him a holocaust worthy of thy gracious regard in time; and of thy mercy in eternity.—Amen.

THE JESUIT, OR CATHOLIC SENTINEL.

The following extract is taken from the editorial of the "Jesuit" of the 9th inst.

Seven weeks more, and the *Jesuit, or Catholic Sentinel*, will have labored for two years in fighting the good fight of faith, in explaining and defending the principles, of the Roman Catholic church. * * * Now that the chief object we had in view when we first started the *Jesuit*, is indeed **REALIZED**, we shall introduce a greater variety of articles into the columns of our paper, in the ensuing editorial year. Such trans-atlantic intelligence as we deem important to the *Irish Patriot*, and the *Catholic* of every nation shall be noticed and faithfully recorded. We shall as usual continue to explain and defend the principles of the Catholic church. As a regular sketch of European politics is to occupy a certain portion of the *New Paper*, and as we consider the title "*Jesuit*," which is adapted to a paper *exclusively* religious.

