

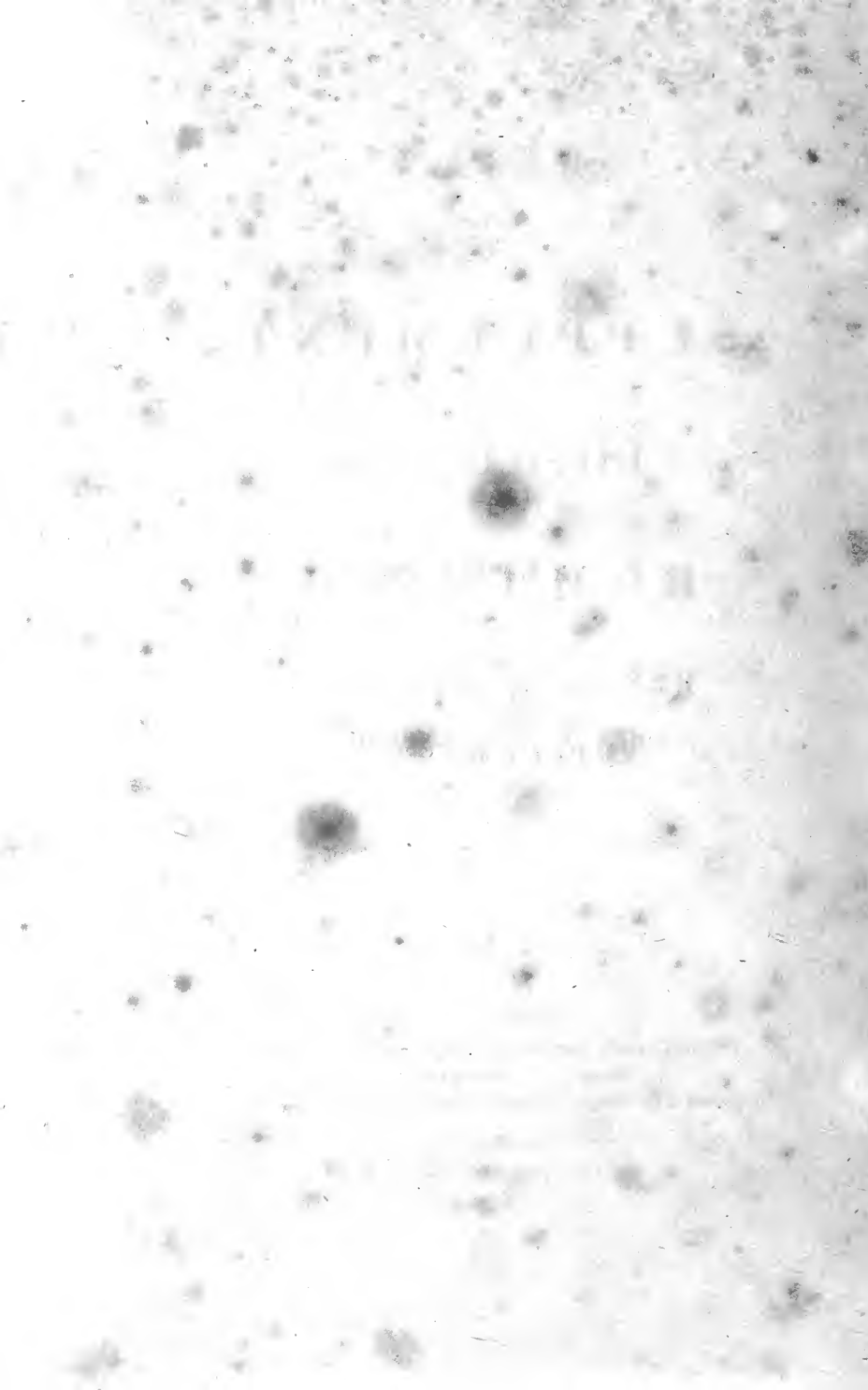


Elizabeth Fontaine

From the Author



R E P L Y
TO THE
REV. G. S. FABER'S
S U P P L E M E N T .



A
R E P L Y
TO THE
REV. G. S. FABER'S
S U P P L E M E N T
TO HIS
D I F F I C U L T I E S
O F
R O M A N I S M.

BY THE
REV. F. C. HUSENBETH.

"DILIGITE HOMINES: INTERFICITE ERRORES."

S. Aug. Hom. 6

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"VELINT ENIM NOLINTVE, IPSI QUOQUE HERETICI ET SCHISMATUM
ALUMNI, QUANDO NON CUM SUIS, SED CUM EXTRANEIS LOQUUNTUR,
CATHOLICAM (ECCLESIAM) NIHIL ALIUD QUAM CATHOLICAM VOCANT. NON
ENIM POSSUNT INTELLIGI NISI HOC EAM NOMINE DISCERNANT, QUO AB
UNIVERSO ORBE NUNCUPATUR."

TERTULLIAN. *De vera Religione.*

BACON AND KINNEBROOK,
PRINTERS, NORWICH.

TO
THE RIGHT HONOURABLE
George, Lord Stafford,
THIS WORK,
IN DEFENCE OF THAT FAITH,
FOR THEIR STEADY ADHERENCE TO WHICH
HIS ANCESTORS AND HIMSELF HAVE LONG
AND HEROICALLY ENDURED
SO MANY PRIVATIONS,
IS DEDICATED
AS AN IMPERFECT TRIBUTE OF RESPECT
FOR HIS MANY VIRTUES, AND GRATITUDE
FOR HIS MANY CONDESCENDING
FAVOURS,
BY
HIS LORDSHIP'S
MOST DEVOTED AND MOST HUMBLE SERVANT,
F. C. HUSENBETH.

COSSEY, March 3d, 1829.

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P R E F A C E .

To those who with this Reply begin their acquaintance with what may be well termed The Strasbourg Controversy, it may be necessary to state in few words the causes to which it owes its appearance. The Rev. G. S. Faber, B. D. Rector of Long Newton in Durham, published in 1826 a work entitled The Difficulties of Romanism, purporting to be an answer to a work by the Bishop of Strasbourg, first published in French, and called Discussion Amicale, and after the appearance of Mr. Faber's Difficulties, translated by the Rev. W. Richmond, and published

PREFACE.

under the title of An Amicable Discussion. The Bishop of Strasbourg wrote an Answer to Mr. Faber, which was translated and published by the writer of the present work. Mr. Faber in vindication published his Supplement to the Difficulties of Romanism. It is the object of the present work to reply to every part of that Supplement, and to vindicate the writings of the Bishop of Strasbourg.

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CHAPTER THE FIRST.

REAL STATE OF THE QUESTION BETWEEN THE BISHOP OF STRASBOURG AND THE RECTOR OF LONG NEWTON.

IT was desirable on every account that the venerable Bishop of Strasbourg should himself pursue the vindication of his *Discussion Amicale*. He had however expressed, in his *Answer to the Difficulties of Romanism*, so much disgust at the production of his antagonist, that it appeared very improbable that he would depart from his declared determination to notice him no farther. To this his lordship has signified to me his resolution to adhere; and the laborious charge of an immense diocese, left desolate by the ravages of the French revolution, would

indeed of itself forbid him to engage in further controversy.

The Bishop of Strasbourg and others to whose advice I ought to defer, have thought it desirable that I should follow up the controversy. I do not shrink from the task; for however I may tread after my venerable father *non passibus æquis*, the cause and the truths to be defended are too grand and too sacred to suffer by the individual feebleness of any humble instrument in the hand of Omnipotence. I may not have power to walk in the armour of Saul; but a few smooth stones from the limpid stream of truth may bring down the boastful champion, who has been a warrior from his early years.

It is not right indeed that the peculiar sophistry continued through Mr. Faber's *Supplement to the Difficulties of Romanism* should go unexposed, or the heavy charges of "invective and slander" which he brings against the Bishop of Strasbourg, be unrepelled. If Mr. Faber's object be the discovery of sacred truth, as he is fond of asserting, there is no need of his pursuing other means than open and manly argument. I shall examine in its proper place, how far Mr. Faber can substantiate a charge of impoliteness against the Bishop; and how far he him-

self would be entitled to complain, if such charge were established. He puts the subject foremost in his preface as of greatest importance : I shall attend first to the *matter* of our controversy, and reserve to the end what concerns the *manner*.

Mr. Faber expresses regret that Dr. Trevern "should have thought it necessary to enter upon "the politics of Ireland ;" and while he himself professes a determination to abstain from the subject, he pours out in half-a-dozen lines his own malignant view of the question, in terms false and absurd enough to provoke a lengthened refutation. He is "at a loss to perceive "how the case of Ireland bears upon the *real* "question at issue between his lordship and "himself." Surely Mr. Faber has not forgotten that from p. 278 of his *Difficulties of Romanism* he pursued a grave refutation of an opinion falsely fixed upon the Bishop, that his Lordship had borne his testimony against freedom of religious worship. In the *Answer* of the prelate, it is clearly shewn p. 445 that his Lordship had borne no such testimony. But as Mr. Faber so boldly asserted the tolerance of the Anglican Church, was it not natural, and did it not bear considerably upon the question between the controvertists, that his lordship should employ two or three pages in reminding Mr. Faber that

the toleration of the Church of England had been little better than a name towards Catholics even to the present day. The Bishop does not complain that *political power is refused to our Church*, as Mr. Faber with studied malignity insinuates; for our Church claims and desires no such power: but that we are made to “endure “so many privations” for having constantly preferred *unity* to schism and division. However much or little such a subject may bear upon the general question at issue between the writers, let Mr. Faber not forget that it was of his own introduction.

In his First Chapter, Mr. Faber after stating what led him to reply in the first instance to the *Discussion Amicale*, which he styles “an unprovoked attack” upon the Anglican Church, proceeds to give his readers the real question at issue between himself and the Bishop of Strasbourg. It is difficult to conceive how the Bishop’s work could be an unprovoked attack; for in truth, when our religion is maligned by every hireling of the press, misrepresented by every writer, from the pompous review to the blue-stitched pamphlet sold by the hundred,—calumniated by every declaimer at a Pitt-dinner or an election, and especially abused by every clerical disputant,—we are daily and hourly pro-

voked, not merely to defend, but to carry the war into their camp, and attack our enemies by every species of legitimate controversial warfare. But the Bishop's work was not an attack ; it was truly *an amicable discussion*, penned in the gentlest and most conciliatory language, and inviting our separated brethren to "return to judgment," to examine the foundations of the Anglican Church impartially, to weigh the causes alleged for her separation, and see if there really were sufficient grounds for separating from Catholic communion, or if there are such for continuing in this separation. The plan pursued by his lordship in this discussion was most obvious and methodical. He proved that *unity* was the essential object of the revelation of Jesus Christ ; that the immediate and necessary consequence of the precept of unity was the establishment of the only means of preserving unity, the authority of a supreme tribunal possessing the right to determine all questions of faith. He maintained that were it even true that the Catholic Church had become corrupt, the accusation, grave as it would be, would not authorize the dreadful evil of schism, and separation from *unity*. He shewed that at least, if it were imperative to reform corruptions, such reform was to be effected only by competent authority ; whereas Elizabeth and her parlia-

ment in England, and a turbulent host of self-constituted reformers in Germany, were radically defective in authority, and could only produce, in consequence, a reformation null and disreputable from the beginning. His lordship's object was to shew that the reformation, so called, was unnecessary as to all matters of faith; but that had it been necessary, it was effected by persons destitute not only of proper authority to reform the Church of Christ, but deficient in character, principle, and every qualification to be expected in persons whom the Almighty might raise up for so solemn a commission to mankind. His lordship was naturally led to exhibit proofs of what he advanced, by a powerful exposition of the characters of the reformers, and these he generally selected from their own descriptions of themselves or of each other; and therefore it is not, *if we may believe the Bishop*, as Mr. Faber says, but *if we may believe the reformers themselves*, that they are plainly shewn to have been "particularly bad persons."

I. But Mr. Faber chooses to contend that "the canonical authority of the Church of England has no direct concern with the question" between himself and the Bishop; nor does he "think it any wise necessary to resume a dis-

“cussion of that authority.” Very likely not; the course he chooses is clearly the most convenient for Mr. Faber; but no reasonable man will conclude, as he does, that “it is quite “obvious” that such a discussion “is altogether “discursive and irrelative.” It will be the object of these pages simply to follow Mr. Faber’s *Supplement to the Difficulties of Romanism*; and therefore I give now his first position. “The real question at issue,” says Mr. Faber, “is whether the peculiarities of the Roman Church were, or were not, taught, in the first instance by Christ and his Apostles.” Changing this as follows, I have nothing to object to its standing as the real question at issue between us. *Whether the doctrines of the Catholic Church in communion with Rome were or were not, taught, in the first instance by Christ and his Apostles.* To call those doctrines *peculiarities*, which the far greater portion of the Christian world have held for so many centuries, and which, as they are prepared to prove, have descended to them from the commencement of Christianity, is an absurd perversion of language. And to speak of that Church which is so easily proved to have been, and to be, *Catholic* or universal as to time and place and doctrine,—by the insidious term *Roman Church*, is insulting, as well as inconsistent. But Mr. Faber pertinaciously adheres to his favourite

terms *Romanism*, *Roman Church*, *Latins* and *Latin Church*. St. Gregory of Tours says that in his time, the sixth century, it was a favourite term of opprobrium with sectaries to call the Catholics, *Romans*: “Romanorum nomine vocitant nostræ religionis homines.”* It is somewhat wonderful that Mr. Faber did not quote this as some proof of the antiquity of his practice of calling opprobrious names; but it would not probably have suited him to become thus closely identified with the usages of ancient heretics. He knows how valuable is the distinguishing name of Catholic; he looks down the lapse of ages, and sees *one* only Church designated uniformly by that glorious name, and he has the presumption to imagine that his feeble voice proclaiming us *Latins* and *Romanists* will be regarded, or even heard, amid the overwhelming sound of the millions on every side who will continue to distinguish us by our appropriate name of *Catholics*. Let him take a lesson from the pages of history. The Montanists called us $\Psi\upsilon\chi\iota\kappa\acute{\omicron}\varsigma$; the Novatians styled us Capitolians; the Arians termed us Athanasians; the Donatists, the followers of Vigilantius, and others affected to call us by other epithets. What has been the fate of them and their insulting nick-

* Lib. I. cap. 25.

names? All have been forsaken, and almost forgotten; while the name of *Catholic* has ever remained our firm possession. Luther called us *Papists*, and now Mr. Faber affects to style us *Latins* and *Romanists*. It will as little depend on Mr. Faber to fix such names upon our Church, as it did on his precursors in error and opprobrium. A Catholic can exclaim now as truly as could St. Pacian in the fourth century, "Christianus mihi nomen est: Catholicus vero cognomen: illud me nuncupat: *istud ostendit.*" "Hoc probor, inde significor."*

Here I should follow Mr. Faber to his second point, in which he professes to shew the *true bearing* of the real question at issue between the Bishop and himself; but I must previously attend to a long note appended to the first point with little regard to order or judgment. I could wish to be clear and orderly in this Reply; but Mr. Faber's eccentricities will, I fear, often compel me to a course as irregular as his own.

To shew that Mr. Faber was not infallible in his exposition of the doctrine of the Church of England on the Eucharist, the Bishop of Strasbourg adduced the testimony of several eminent

* Epist. I. ad Sympron.

divines of her communion, whose sentiments were widely opposed to those of Mr. Faber. "Even in stating this alleged circumstance," says Mr. Faber, with enviable politeness and charity,— "Dr. Trevern cannot refrain from his familiar habit of interested misrepresentation." Before we arrive at the end of this Reply, I believe we shall have abundant evidence for deciding to which of the two controvertists belongs a familiar habit of misrepresentation. But what is the case before us, which the prelate has so grievously misrepresented? Bishop Andrews and Bishop Forbes both speak positively of Christ's real presence in the blessed Sacrament. The former says that with St. Ambrose, "*he adores the flesh of Christ in the mysteries.*" The latter tells us that "the most sensible Protestants do not doubt that Christ is to be adored *in the Eucharist,*" and disapproves of those who deny that Christ is to be adored in the Eucharist with any outward act of adoration. After citing these, Dr. Trevern reprobates the sacrilegious proscription of the adoration in the concluding rubric of the Communion Service in the Book of Common Prayer. Upon this Mr. Faber civilly comments as follows: "Can this officious censurer of his neighbours discover no difference, between *adoring Christ as spiritually present in the Eucharist,* and *adoring the Eucharist itself on the pro-*

“fessed ground that it is transubstantiated into “the corporeal flesh and blood of Christ?” The former he tells us, is the doctrine of the Church of England, that is, as Mr. Faber understands it: the latter, the doctrine propounded by the Council of Trent; whose decree he quotes, though in very gentlemanly terms he proclaims it “an impudent falsehood” for the Council to say, “*pro more in Catholicâ Ecclesiâ semper recepto.*” Well, the Rector of Long Newton might know more about the matter than all the venerable Prelates of Trent put together; but all this cannot establish a charge of misrepresentation against the Bishop of Strasbourg. The misrepresentation is clearly chargeable upon Mr. Faber. The Anglican Bishops cited are understood by Dr. Trevern in the plain and obvious sense of their words. They speak of *adoring the flesh of Christ in the Eucharist*, and the Bishop very naturally concludes them to mean that his flesh is really and naturally there to be adored. But Mr. Faber makes them say what they did not say, that Christ is only *spiritually* present. Here is evident misrepresentation.—He makes them utter an absurdity which they did not utter, and most probably never thought of. For it is perfect absurdity to say that a *body*, that *flesh* can be really present, and yet not *bodily, corporally* present. Moreover, when Mr.

Faber so hardily inserts the word *spiritually*, he is guilty of a glaring *petitio principii*, a logical delinquency which on other occasions he has been very hasty in charging on his opponents.* But besides being here clearly convicted of misrepresentation and illogical argumentation, Mr. Faber must farther be condemned as an "*officious censorer of his neighbours*;" and thus the whole of his weapons, in the note, are proved against himself: *firmaverunt sibi sermonem nequam*.† For he censures the Bishop for making the Anglican Church responsible for "every opinion advanced by any clergyman at any period. I would have him," he continues with the pomposity of a royal edict, "I would have him and all other gentlemen of the same stamp to know, that the Church of England pledges herself for nothing, save what is distinctly expressed in her Articles, Homilies, and Liturgy." *God save the King!* should have been put at the end, and the edict would have been complete. Here *he* becomes indeed an officious censorer "of his

* See Mr. Faber's first pamphlet against Rev. G. Corless, and that gentleman's Reply to it. If the reader will peruse these, and the two which followed them, he will soon have ample evidence for determining whether Mr. Faber be, or be not, familiar with "a habit of interested misrepresentation."

† Psalm 63, v. 4.

“neighbour;” for Dr. Trevern’s object in quoting the above Anglican Prelates, was not to exhibit them at variance with the Church of England, but at variance with Mr. Faber; and thence peradventure to conclude that Mr. Faber himself was at variance with the Church of England, and that she would not be accountable for every opinion of the Rector of Long Newton. But here is another *petitio principii* of Mr. Faber’s. He assumes that his doctrine is that of the Church of England. It may be, or not—the Bishop of Strasbourg will little heed;—but if the Anglican Church “pledges herself for nothing, “save what is distinctly expressed in her Articles,” &c. she pledges herself indeed for nothing, or for any thing, on the subject of the Eucharist; since the article is well known to have been vaguely and ambiguously worded, and not *distinctly expressed*, and this with a view to reconcile all parties.* Thus it may bear all kinds of interpretations; and Mr. Faber has much less right at this time to claim his own for the true interpretation, than the Prelates of much earlier date quoted by the Bishop of Strasbourg. “Even,” says Mr. Faber, “if he “could produce a transubstantialist among us,

* See Burnet’s Hist. Part III. b. 6, page 301. London, 1715.

what then?" Why then, his Lordship might argue that such a man had as much right as Mr. Faber, to put his own interpretation upon the ambiguous article of the Church of England. "Am *I* more answerable," he continues, "for the unwarranted speculations of such an individual, than *he* would willingly consider himself answerable for the rank and open, though (so far as I know) *uncensured* idolatry of James Naclantus, Bishop of Clugium in the sixteenth century? See the avowed statement of this shameless idolater in my *Difficulties of Romanism*, page 256-257. I gave it, as the natural and necessary conclusion from the dogmata of the second Nicene Council; and Dr. Trevern, very prudently, pretermits the whole in his answer." Dr. Trevern, it is true, did not take any special notice of the passage in question; because Mr. Faber's book had so disgusted him, that he shrunk from the odious task of exposing all its delinquencies, and therefore hurried through the latter part of his work, confining himself as he states p. 414 to "a few passing reflections, short and rapid." From a careful study of Mr. Faber's book, I think it was well for his credit, that Dr. Trevern so far spared him. But if Mr. Faber imagines that such a divine as the Bishop of Strasbourg, or even any ordinary student in a Catholic school of theology

would pretermite the imaginary *difficulty* he has here raised, from any want of ability to resolve it, indeed he grievously deceives himself.

And now let me supply the deficiency so much reprobated; that Mr. Faber may have not a shadow of cause to triumph. What was this *rank, open*, and (as far as Mr. Faber knows) *uncensured* idolatry of the Bishop of Clugium? The parenthesis speaks cautiously, but at p. 263 *Difficulties of Romanism*, Mr. Faber calls it at once "the approved comment of James Naclantus." I take Mr. Faber's own translation: "We must not only confess that the faithful in the church worship *before* an image; as some over-squeamish souls might peradventure express themselves: but we must furthermore confess, without the slightest scruple of conscience, that *they adore the very image* itself; for, in sooth, they venerate it with the identical worship wherewith they venerate its prototype. Hence, *if they adore the prototype with that divine worship which is rendered to God alone, and which technically bears the name of Latria or divine worship:*" (such is his lumbering translation of the eight simple words "*si illud habet adorare latria; et illa, latria*") "and if they adore the prototype with *Dulia* or *Hyperdulia*, they are bound also to adore the image

“ with the self-same species of inferior worship.” Let me assure Mr. Faber that if these words conveyed a meaning favourable to idolatry, they would not long have remained *uncensured* by the Catholic Church. Let me also assure him that the language here employed is by no means generally *approved* by our divines; because, though perfectly innocent in the sense of its author, it is very liable to be misunderstood. Hence it is never found, but among the subtile disquisitions of the scholastic theologians; and though it appears at first sight revolting enough, it is easy to shew that the divines who used such language would never have done so, could they have foreseen that they should incur thereby the grievous imputation of inculcating idolatry. The reasoning came originally from St. Thomas of Aquin; who argued that the respect shewn to the image did not stop at the image, but proceeded to the original; and hence he inferred that the cross of Christ was to be adored with the same kind of worship as Christ himself, in the same manner as the purple of the king is honoured with the same honour as the king himself.* On this, which is indeed a mere subtilty, a dispute of words, rather than of things, Bellar-

* See Summa si Thomæ, 2da. 2dæ. Quæst. 103, art. 3 and 4; also Quæst. 81, art. 3.

mine observes, that it is evident that St. Thomas, and the few who have followed him in this curious reasoning, speak not of a *proper* but an *improper* kind of Latria; and that they mean an imperfect worship which analogically may be reduced to the species of worship due to the original, and may be called of the same kind, as being referred to the same object.* But the illustrious Bossuet has thus removed every difficulty; and his explication is equally applicable to James Naclantus, as to St. Thomas Aquinas. "The holy doctor (St. Thomas) it is true, would "pay to the cross, the supreme worship of "Latria; but he explains himself by saying "that that Latria is *relative*, which is not "supreme worship *in itself*, but becomes so in- "asmuch as it is referred to Christ. The ground "of the holy doctor's opinion is this: that the "movement of the mind towards *the image*, in- "asmuch as it is an image, is one and the same "as towards *the thing* of which it is an image. "Now who would venture to condemn this sen- "timent? However if the word *Latria* is dis- "pleasing, remove it, as Petau did; for the "Church never adopted it. This may be called "*the scandal of the weak*, which a person takes "from words which are susceptible of a rational

* See *Dr. Lingard's Tracts*, p. 73 and 170.

“ explanation : but alas ! who can endure that
 “ for such disputes *the bond of union* should be
 “ broken ?” * Thus then the language of
 Naclantus is by no means *rank* and *open*
 idolatry ; nor yet is it entirely *uncensured*. It
 has not been condemned by the Church ; because
 it is innocent in the sense of the author, and with
 his explanation ; for the above quotation begins
 in the Latin with *ergo*, and is a deduction from
 the distinction which Naclantus, after St.
 Thomas, would naturally begin by laying down.
 On the other hand it is neither *approved* nor
uncensured, for the generality of our divines dis-
 approve of it ; because, as the learned Bellarmine
 observes, “ it cannot be defended but by very
 “ subtile distinctions, which the uninstructed
 “ cannot understand.” When therefore Mr.
 Faber attempted to exhibit Naclantus as a rank
 idolater, and as such claimed him as a faithful
 expositor of the second Council of Nice, he
 became one of those of whom the psalmist says ;
cogitaverunt consilia, quæ non potuerunt sta-
bilire. †

Mr. Faber next accuses the Bishop of Stras-
 bourg of “ impotent petulance” for turning

* Bossuet, *On the Adoration of the Cross*, Vol. 5 of his
 Works, in 4 to. Paris, 1748.

† Psalm XX. v. 12.

round "in a violent rage, and giving Bishop Burnet the lie to his teeth." I might with justice turn round and so deal with Mr. Faber: for the Bishop in reality did no such thing; nor do his remarks appear at all dictated by any violent rage. The reader will begin already to see to whom the "familiar habit of interested misrepresentation" belongs. The case is this: Mr. Faber, in his *Difficulties of Romanism*, had amused his readers with a string of passages translated from certain extracts given by Burnet from the Hours *ad usum Sarum*, printed at Paris in 1520. They consist of Hymns and Collects to the Saints; and Mr. Faber considers them to contain, of course, "the most revolting idolatry," "blasphemous absurdity," and so on; and because the book happened to be printed at Paris, he first concludes that it is abundantly evident that they were generally approved, and thence he takes another tremendous leap to assert that they had the *express stamp of papal approbation!* All this, observe, from their having been printed at Paris!—"No evasion here is practicable," says Mr. Faber, and so the Bishop of Strasbourg "in a violent rage turns round and gives Bishop Burnet the lie to his teeth." Will the reader believe that Dr. Trevern does no such thing? He merely says "that his antagonist quotes from this book of

“Hours,” and “draws his proofs from the comments upon them left us by the learned and truth-telling Burnet.” This is expressing no favourable opinion of Burnet’s veracity *in general*, or of his claim to credit in his comments on these extracts in *particular*: but the Bishop does not accuse him of falsely quoting or inventing these extracts, does not “turn round in a violent rage, nor give him the lie to his teeth.” He exhibits no rage, but calmly devotes three pages to a refutation of Mr. Faber’s imputations against these extracts. Had Dr. Trevern considered them as lying inventions or false quotations of Burnet, he certainly would not have proceeded regularly to discuss them. The reader will look in vain in the Bishop of Strasbourg’s *Answer* for the “impotent petulance,” and the “summary process of cutting the Gordian knot,” of which Mr. Faber so basely accuses his lordship. If the reader will consult the *Answer*, p. p. 408, 409, and 410, he will find that Dr. Trevern’s defence amounts to this; that whatever may be the value of the Hours *ad usum Sarum*, Mr. Faber need not have chuckled at the discovery of such an old record, for he might find hymns, prayers, &c. in our present Breviaries and Prayer-books, which “with the honest and charitable industry which he is so fond of exercising, he might have easily changed—into

“acts of detestable idolatry.” He then accuses Mr. Faber of various disingenuous artifices, and produces passages suppressed by him, which serve to explain those which he adduces as idolatrous. He shews that in hymns generally of very short lines, the metre would not admit of such long words as *intercession* to be repeated in every verse; but that the reader must suppose throughout the *intercession* which they now and then express, and always wish to be understood. Finally he convicts Mr. Faber of gravely attributing to the Church of Sarum one of the prayers which is taken word for word from so ancient an authority as the great St. Augustin! Now is this turning round “in a violent rage,”—and “cutting the Gordian knot?” The man who could assert thus of the Bishop’s defence, shews again in this instance, a strong claim to a “familiar habit of interested misrepresentation.”

I beg the reader to observe, that I find on referring to Burnet, that out of the nine extracts given by Mr. Faber, five are actually hymns in short lines; one addressed to St. George is what Mr. Faber calls “monkish jingling Latin,” in which the sense is often hampered for the sake of sound; and another is the celebrated prayer which St. Augustin, “the venerable Augustin,”

as Mr. Faber has in one place called him, did not hesitate to address to the holy Mother of God: *Sancta Maria, succurre miseris, &c.* Thus Dr. Trevern's remark in favour of a little poetical licence applies to five or six, St. Augustin will take care of a seventh, and the two remaining ones sufficiently carry their own meaning, for the first has "*Sancta Dei genitrix tuo pio interventu ablue, culpas nostras ablue,*" &c. and the other remaining prayer has a similar clause, "*solve nostra per Filium peccamina.*" So much for Mr. Faber's nine extracts from the "faithful and truth-telling Burnet."*

Those who have formed any favourable opinion of Mr. Faber's honour and candour in controversy will scarcely believe the fact that this very argument from the Sarum liturgy was brought by him against Dr. Lingard some twenty years ago; and then so solidly refuted by that powerful writer, that to put it forth again now with such unblushing effrontery exhibits Mr. Faber in no enviable point of view. Nothing is so dishonourable in a disputant as to recur to objections once answered; and particularly to bring them forward with an air of

* See *Burnet's Collection of Records*, in his *History of Reformation*, Part 2, Book 1, page 156 of folio edit. London, 1681.

triumph, as if they never had been even argued before. Mr. Faber may reply that Dr. Lingard did not solidly answer this mighty difficulty; but even so, it became Mr. Faber to put it forth with less assurance, and to give some shew of reason for not considering the learned Doctor's arguments conclusive. Did he hope that long lapse of time would have consigned the answer to oblivion? If he did, let him beware of imagining again that the writings of a Lingard will be swept down the stream of oblivion like those of a Faber. But the candid reader shall judge if Dr. Lingard's defence was incomplete. It is curious to observe that the Doctor accused Mr. Faber twenty years ago of the same disingenuous artifices of which the Bishop and the Rev. George Corless have so clearly convicted him since, though he has had so long a time granted to amend his "familiar habit of interested misrepresentation." "Here I may be allowed," says Dr. Lingard, "to admire the ingenuity of our Protestant adversaries, who when they extract from our books of devotion, what they deem objectionable passages, are careful to suppress every expression which might elucidate their true meaning. I acknowledge that the prayers transcribed by Mr. Faber, as they stand unconnected in his pages, appear to ascribe to the saints more than can with justice

“ be given to them : but I also maintain, that had
“ Mr. Whitaker (who originally collected these
“ extracts) transcribed other prayers, which he
“ must have found in the same book, they would
“ have explained the meaning of the former.”
The learned Doctor then quotes two prayers
where *intercession* is clearly expressed, and pro-
ceeds thus : “ The person who intercedes for a
“ benefit, is essentially different from him who
“ bestows it. The two ideas are so distinct, that
“ they cannot be confounded.” Hence he argues
that all the other prayers are to be explained
agreeably to the meaning of those he has quoted ;
for Catholics all well know that whatever may be
asked of the saints, their intercession is always
understood, if not expressed.

“ Still perhaps it may be asked,” continues
Dr. L. “ can such prayers as those quoted by
“ Mr. Faber, have the meaning which I contend
“ ought to be given to them ? This question
“ can only come from one who has been inatten-
“ tive to the ordinary use of language. By a
“ species of metonymy we frequently employ
“ the subordinate for the principal agent, and
“ attribute to the intercessor what we know is
“ the office of his superior. Let us suppose a
“ criminal under sentence of death, who solicits
“ the queen to obtain his pardon from the king.

“ Were he in his petition to beg of her majesty
“ *to save his life*, would Mr. Faber contend that
“ he had ascribed to the queen the power which
“ the constitution has intrusted to the sovereign
“ alone? Let him only apply the same rule to
“ the Catholic prayers which he has condemned
“ in his pamphlet, and he will readily acquit
“ them of the guilt of idolatry.”* Now will
any honest man say that the above is not a solid
and satisfactory answer to Mr. Faber’s boasted
objection? And will not every honourable
countenance blush for the man who has not
blushed to be so uncandid, unjust, and disho-
nourable, as to bring forth this sorry objection
again at the end of twenty years as if he had
never read its refutation?

I have wandered so far after the phantoms of
Mr. Faber’s long note, page 4, that the reader
may have given me up already as a “spiritus
“ *vadens et non rediens* ;” but it is the misfor-
tune of a respondent to be obliged to greater
length, in most cases, than his objector ; and I
am resolved that Mr. Faber shall not any more
affect to suppose that a Catholic controvertist
would shrink from fairly meeting *any* of his ideal

* *Reply to Rev. G. S. Faber* by Rev. J. Lingard.—See *Dr. Lingard’s Tracts*, in one vol. page 132.

difficulties. To return now to his text: Mr. Faber having laid down his *real question* at issue between us, which with a little amendment of my suggesting, will be, *whether the doctrines of the Catholic Church in communion with Rome, were or were not taught in the first instance by Christ and his Apostles;*—he proceeds to exhibit what he considers its *true bearing* upon the matter in debate.

II.—Mr. Faber contends that even if Dr. Trevern had totally demolished his arguments, his lordship would not be any nearer the establishment of the fact that “Transubstantiation, Purgatory, Prayers for the dead in Purgatory, Indulgences, Infallibility, Image-worship, Relic-worship, Saint-worship, and Cross-worship,” were inculcated by Christ and his Apostles. If a Catholic had drawn up this goodly catalogue, he would have said “Invocation of Saints,” and “Veneration of Relics, Crosses, and Images;” but Mr. Faber must do every thing perversely; and how true is the scripture that *perversi difficile corriguntur*, &c. (see Ecclesiastes I. verse 15.) When the Bishop contends that the Catholic Church from the days of the Apostles, has immutably maintained the above articles, Mr. Faber will have it that the burden of proof clearly rests with the Bishop.

Now I must deviate again in pursuit of another long, straggling note appended to the enumeration of the above doctrines. If my reply becomes thus miserably disjointed, the reader will remember that the fault is not mine. I will be as brief as possible. Mr. Faber had been enumerating articles of Catholic faith; and now, with the inconsistency of which so many of his predecessors had been guilty, he proceeds to say in his note, that among the various doctrines and practices which the Bishop would prove immutably maintained from the apostolic age, his Lordship does not venture to enumerate *the withholding the cup from the laity*. Has the Rector of Long Newton grown gray in the service of his Church, and written so many pages, and read so many folios, to no better purpose than to be ignorant that this is a mere point of *discipline*, and not *an article of faith*? And does he really not understand that *discipline* is essentially variable according to times, and places, and circumstances, while *faith* is fixed and immutable? He gravely quotes upwards of forty lines of a decree of the Council of Constance, sanctioning the discipline of Communion in one kind, for the purpose of invalidating as he says, the notable argument of Dr. Trevern, that "whatever doctrine or *practice* can be "shewn to have *at any time existed* in the

“Church, that doctrine or practice must be piously believed to have been inculcated by Christ and his Apostles.” No, gentle reader, the Bishop of Strasbourg never wrote or thought of any such absurdity. It has been compounded by the Rector of Long Newton, and according to his frequent usage, palmed upon the worthy Prelate. The Bishop would maintain indeed with such great men as St. Augustin that “what *the whole Church* observes, what was *not decreed by councils*, but always retained, is “justly believed to be *of apostolic origin.*”^{*} And his Lordship would freely declare with St. Vincent of Lerins who flourished in the same century as St. Augustin; “we must be particularly careful to hold fast *that doctrine*, which has been believed in all places, *at all times*, and by all people.”[†] We are ready to maintain that whatever *doctrines*, that is, articles of faith, have been held *at all times in every part of the Church* are primitive and apostolical; but not as Mr. Faber would make us say,—*practices* which have existed *at any time*. St. Augustin too in the words quoted overturns at once Mr. Faber’s grand

* Quod universa tenet Ecclesia, nec Conciliis institutum, sed semper retentum est, non nisi auctoritate Apostolicâ traditum rectissimè creditur.—*De Bapt.* l. 4, c. 24.

† Quod ubique, quod semper, quod ab omnibus creditum sit.—*Commonitorium* I. n. 2, p. 317. Paris, 1684.

argument from the decree of Constance: "*nec conciliis institutum,*" not what councils have of their own authority decreed, such as *communion in one kind* and other matters of *discipline*; "*sed quod semper retentum est,*" what has always been retained in every age and place in the Church. In leaving this laboured and disreputable note of Mr. Faber's, I must express surprise and pity to see a Bachelor of Divinity,—a grave and experienced controvertist, put forth so weak and incorrect a statement.

1.—But to return to the text. Mr. Faber asserts that the Bishop having undertaken to establish that the various doctrines and doctrinal practices he enumerates are of apostolic antiquity, the burthen of proof rests with his lordship. "Let it be conceded," says Mr. Faber, "that I have failed through want of existing materials to establish the *negative* of the question; does it quite logically follow, that the Bishop has *therefore* succeeded in establishing its *affirmative*? . . . Let it be supposed, that I had never written a single line; would the Bishop have thence been any nearer the establishment of the *affirmative* of our question?" I answer No; but since Mr. Faber has written, the Bishop's affirmative is happily much more triumphantly established. For it will be my

business to shew that Mr. Faber has totally failed in establishing his *negative* ; therefore Dr. Trevern has a double claim to the strong foundation of his *affirmative*. A double claim ; because his lordship has produced, both in his *Discussion Amicale*, and in his *Answer to the Difficulties of Romanism*, decisive proofs of the affirmative ; and because in a case like this, Mr. Faber's failure in the production of proof for the negative is indeed a strong confirmation of the Bishop's arguments. When a man has inherited paternal estates from a long succession of ancestry through a duration of some centuries, such a possession secures him, even if he can produce no original title-deeds : and should some daring disputant arise to claim these estates, the *onus probandi* would assuredly lie upon such a claimant, and he would be required to produce proofs amounting to a strong negation of the possessor's right and title. This may illustrate the case before us. The Bishop is a pastor of a Church which has every title of prescription in favour of its doctrines ; and besides such prescription, he produces positive proofs of their apostolicity.— Does not then the *onus probandi* more naturally fall on the man who disputes at the distance of eighteen centuries our title to apostolic possession ? “ *Mea est possessio,*” exclaims Tertullian, “ *olim possideo ; prior possideo.*” But Mr. Faber

will not admit that the Bishop has proved the positive antiquity of our doctrines. This we are to examine; I maintain that he has: but were it otherwise, if Mr. Faber has not proved the contrary, I contend that even by prescription alone, ours is the apostolic possession.

Mr. Faber proceeds to assert that what he terms our peculiarities come dropping in, some earlier, and some later, but all invariably too late to be proved apostolical. He will have no witness produced later than the first Council of Nice in 325. Protestants generally admit testimony from the first five centuries; but there is deep design in this peremptory refusal to descend lower than the third in search of evidence. Mr. Faber would have us understand that he has “doggedly read, from beginning to end, by far the greatest part of the “*antenicene Fathers,*” and hence he claims to know their works “reasonably well,” and to know that from them our doctrines cannot be proved apostolical. Now these things do not follow; for Jansenius read the writings of St. Augustin on Grace thirty times, and I dare say read them “doggedly,” and thought he understood them “reasonably well;” and yet he totally mistook them after all. And the Bishop of Strasbourg has shewn that Mr. Faber has

alike mistaken several of these primitive Fathers. "I mean not to say, that *no* vestiges of Latin peculiarities can be discovered anterior to the first Nicene Council which sat in the year 325 : but *this* I will say, that, by no machinery hitherto invented, can the Bishop make those peculiarities touch the age of Christ and his Apostles."* I said there was deep design in this new scheme of Mr. Faber's. He knows that from various causes the writings of the first three centuries were comparatively few. That of those few, none professed to give a complete course of doctrinal instruction. That some whole treatises are irreparably lost ; and others have come down to us mere fragments. Under these well known circumstances, if all our doctrines are not to be found as fully and clearly defined for instance as by the Council of Trent, Mr. Faber will proclaim them at once not apostolical. "It must be owned," says Fleury, "that we have lost a great number of the writings of the ancients : (he is speaking of those immediately after the Apostles) without reckoning those of which express mention is made by Eusebius and others, it cannot be doubted that the Bishops of the great sees, and particularly the Popes often wrote epistles, on various points,

* *Supplement*, page 12.

“to those who consulted them. . . . But the
“loss of so many precious writings has not hap-
“pened but by the order of that Providence,
“without which not a sparrow falls to the
“ground. . . . We see a Church subsisting unin-
“terruptedly by a continued succession of faith-
“ful people, pastors, and ministers, ever visible
“in the face of all nations ; ever distinguished
“not only from infidels by the name of Chris-
“tian, but from the societies of heretics and
“schismatics by the name of Catholic or uni-
“versal. She ever professes to teach nothing
“but what she has received from the beginning,
“and to reject every new doctrine. . . . The
“rule of her faith is divine revelation, comprised
“not in the scripture alone, but in tradition, by
“which even she knows the scripture.”*

But while I deny the Rector's right to refuse testimony later than the first Council of Nice ; do I admit that our doctrines cannot be proved apostolical from the very witnesses which Mr. Faber has chosen ? Let him not imagine that I make any such concession. The Bishop of Strasbourg has met him fearlessly on the ground he has chosen. “If,” says the Bishop, “in my *Discussion Amicale* I have often quoted testi-

* *Preface a L'Hist. Eccles.* Art. IX. et X.

“ monies from the fifth, fourth, and third cen-
 “ turies, it was because I was reasoning at the
 “ time with able theologians of your Commu-
 “ nion, who comprise the first five centuries in
 “ the primitive Church. The Rector of Long
 “ Newton has chosen to mutilate and confine it
 “ by his own private authority to the second
 “ century. I now accommodate myself with as
 “ good grace as possible to this new fancy of the
 “ Rector’s, though I see what has led him to it
 “ very clearly. He was no doubt sharp-sighted
 “ enough to perceive,—and I confess such per-
 “ ception was just,—that he would be more vio-
 “ lently overthrown by the whelming force of
 “ the authorities which would crowd upon him
 “ from the centuries he had lopped of, in favour
 “ of the Catholic faith, and in opposition to his
 “ own opinions.”*

But Mr. Faber professes not to discover that the Bishop has established the grand fact of the apostolicity of our doctrines, and he goes on repeating the same thing through three or four tedious pages ; the amount of all which is, that the Rector has not found *any proof*, though he professes to have studied the Bishop’s testimony with close attention and eager curiosity. The

* *Answer to The Difficulties of Romanism*, page 73.

sequel of this Reply will shew whether Dr. Trevern did or did not produce satisfactory testimony, on such points as the Rector has been pleased to bring forward; but I confidently refer any candid reader to the *Discussion Amicale*,* and the *Answer to the Difficulties of Romanism*† of the learned Prelate, to enable him to judge if the Bishop has not triumphantly proved every one of the disputed doctrines to have been those of the apostolic times.

Not content with his assumed triumph over the Bishop, Mr. Faber insists that his case having failed in the first three centuries, must be doubly hopeless, if a witness from the fifth or sixth century can be produced against the doctrines in question. Yes, Mr. Faber, if “any such remarkable personage exist:” but this is your method of preparing the way for your favourite misrepresentation of the doctrine of Theodoret, which shall meet with due attention in its proper place. If I shall make it appear that Theodoret confirms *Transubstantiation*, instead of witnessing

* The English reader is referred to a translation by the Rev. Wm. Richmond, entitled *An Amicable Discussion*—2 vols. London, Booker, 61, Bond-street.

† *Answer to Rev. G. S. Faber's Difficulties of Romanism*, translated by Rev. F. C. Husenbeth, in one vol. London, Hurst and Co. St. Paul's Church-yard.

against it, then your boasted inference that the collective Church knew nothing of this doctrine in the fifth century, will be proved false.

2. It is ludicrous to observe how the Rector rises higher and higher in his imaginary victory over the prostrate Bishop of Strasbourg, and comes at last to the solemn effrontery of recommending his lordship to read, as if a Catholic Bishop could be supposed not to have read—Fleury's *Discourse on Ecclesiastical History*.—And for what, the reader will eagerly enquire, for what purpose must the Bishop be sent back to school to study Fleury? Because, says Mr. Faber, his lordship “is such a stickler for the “immutability of the Church both in doctrine “and *in practice* ;” and he might learn much from the historian's judicious remarks upon the innovations which rapidly sprung up through the papal adoption of the forged Decretals.—Here is an admirable specimen of the “singular “line of inconclusive argument which unhappily “pervades the whole of the” Rector's “com- “positions.” For the immutability of the Church *in doctrine*, the Bishop is unquestionably a “stickler” as Mr. Faber elegantly expresses it; but in that, Fleury never dreamt of exhibiting any innovation in his learned Discourse. As to immutability *in practice*, if by

this is understood matters of discipline, privileges, rights and exemptions, the Bishop does not contend for immutability on such questions, and the writer's insulting reference to Fleury is nothing to the purpose. Perhaps as Mr. Faber professes such esteem for Fleury, it may be well to let that "learned divine" speak for himself, as to what inference can be justly drawn from the abuses of the dark ages. In the concluding Number 25 of the first part of his Discourse on Eccl. Hist. from 600 to 1100, we read as follows: "I have concealed nothing in this discourse of
" the state of these dark ages, nor of the causes
" and effects of this ignorance; but *have you*
" *seen any thing there which affected the essential*
" *parts of religion?* Did they ever cease to read
" and study the sacred scriptures, and the
" doctors of antiquity? to believe and teach the
" Trinity, the Incarnation, the necessity of Grace,
" the immortality of the soul, the life to come?
" *Did they ever cease to offer the sacrifice of the*
" *Eucharist, and to administer every one of the*
" *sacraments?* Did they teach with impunity
" a morality contrary to that of the gospel?
" No inference can be drawn from the irregu-
" larities of individuals, and abuses always con-
" demned as abuses. . . . Thus far, then, you
" have seen how JESUS CHRIST accomplished
" his promise, *by preserving his Church*, in spite

“ of the weakness of human nature and the “ efforts of hell.” I presume that the historian whom Mr. Faber himself calls “ learned and “ singularly impartial,” may be allowed to draw his own conclusions, and though this occurs previous to his exposition of the *Changes in Discipline, Councils, Judgment of Bishops, Translations, Erections, Appeals, Extension of papal authority, and the like,*—the inference applies equally, inasmuch as it regards the same period from 600 to 1100, and as none of the Articles in the Fourth Discourse have any reference to points of *doctrine and faith.*

3. Now however we arrive at something tangible. Mr. Faber will favour us, as he says, with “ a specimen of the Bishop’s mode of establishing an alleged historical fact. The fact “ to be established is *the institution of Image-worship* by Christ and his Apostles*: the process adopted by the Bishop is the following.”

(1). “ In the year 814, Euthymius of Sardes, “ remarks his lordship, thus addressed Leo the “ Iconoclast. Know, Sire, that for 800 years “ and more since JESUS CHRIST came into the

* If by *worship* is here meant supreme adoration, I must insist on the necessary erratum—for *worship* read *veneration*. Why does the Rector thus maliciously use ambiguous terms?

“ world, he has been painted and adored in his
“ image. Who will be bold enough to abolish
“ so ancient a tradition ?”

Having quoted the above from the Bishop's *Answer*, the Rector indulges a puerile mirth at the reply of St. Euthymius : “ Our Lord,” therefore says he, “ if we may safely credit Euthymius of Sardes, must have instituted this “ species of image-worship *before* he had attained “ the age of fourteen years ;” and further on, at “ p. 26, he speaks of the Bishop's hopeful project of demonstrating that Christ instituted “ image-worship before he was fourteen years “ old.” Were I a member of the Church of England, I should grieve to see an aged divine indulge in unhallowed merriment like this, and with so little real foundation. What the metropolitan of Sardes meant, is plain enough; though possibly my translation of his words may have given them an amusing turn in the sight of the Rector. He meant that from the time of Christ's coming, which was then 800 years and more, he had been adored in his image; a way of speaking certainly not quite precise, but to be taken with the allowance granted to so many other forms of expression. Were I to say now, that ever since the coming of Christ, 1800 years and more, holy images had been held

in veneration, no fair and honourable opponent would take me to mean rigorously that such images had been made of our Saviour before he was 29 years of age; he would honestly understand me to assert that images had been in use from the beginning of Christianity, without reference to any precise date. But leaving this unworthy raillery to reflect any thing but credit upon Mr. Faber, I must observe that St. Euthymius cannot be supposed to have asserted the early use of images thus firmly before an emperor bent upon destroying them, without some foundation for his assertion. Mr. Faber has perhaps forgotten that Eusebius testifies his having seen images of JESUS CHRIST, and of Saints Peter and Paul, which were made in their life-time.*

(2). The Rector next finds fault with the splendid testimony which the Bishop adduces from the great St. Basil in the fourth century. But what wretched sophistry does he venture to display against it! St. Basil says, "I revere
"and honour their (the saints') images; especially since we are taught to do so by the
"tradition of the holy apostles; and so far from
"these being forbidden us, they appear in our

* *Hist. Eccles.* I. 7, ch. 8.

“churches.” Here is the strong evidence of an illustrious Father born in 329, and who died in 379, and certainly must have known in the fourth century what were the traditions of the holy apostles, much better than the Rector of Long Newton in the nineteenth. St. Basil affirms that the faithful were taught to revere and honour holy images *by the tradition of the holy apostles*. How does Mr. Faber meet this powerful testimony of the holy archbishop of Cæsarea? By another insipid attempt at railery. By saying that “the tradition like an “industrious snowball, seems to have . . . made “a very respectable progress from the time of “Basil,* whom it only taught to *revere* and “*honour* images, till the ninth century, when it

* I must here, once for all, express my extreme aversion to the cold and Quaker-like manner in which a clergyman of the Church of England affects to style the saints of the early ages of Christianity. Those truly venerable and holy men are dismissed with the bare names of Basil, Augustine, Jerom, Clement, &c. in a style if not contemptuous, at least highly disrespectful to their holy memory. Thus they remain undistinguished in Mr. Faber's nomenclature from the heretics and lapsed Fathers, such as Arius, Eutyches, Tertullian, and Origen. We do not often find this want of respect in an Anglican clergyman; it argues ill for his piety: the Book of Homilies of his own church might have been an example in this respect worthy of his imitation, for it uniformly gives the saints that honourable distinction, and even extends it so low as to St. Bernard in the 12th century.

“enabled Euthymius to testify that the painted image of Christ had been relatively *adored* ever since our Lord was twelve years old.” This is the substance, and almost the words of Mr. Faber’s contemptible evasion. Not a word against the evidence of the holy Father : so that the testimony of St. Basil stands uncontroverted and decisive. That is sufficient : the Rector clearly could say nothing to this brilliant testimony ; therefore he throws dust in the eyes of his readers by an attempt to ridicule the progress of tradition, which attempt is after all a failure ; for any Catholic child can reconcile the *reverence and honour of St. Basil* with the relative *adoration of Euthymius*.

(3). The Bishop of Strasbourg had adduced as a strong proof of the early use of images or pictures, the mention made by Tertullian of the custom among the first Christians of engraving the figure of our Saviour as the good shepherd, upon their cups or chalices. The words of Tertullian are, “*procedant ipsæ picturæ calicum vestrorum:*” and again, “*si forte patrocinabitur Pastor, quem in calice depingis.*” This has been universally understood to allude to the chalices used for the holy mysteries ; and accordingly Dr. Trevern makes the following judicious comment. “It was at the close of the

“second century that he spoke thus of this
“figure painted or engraved, as of a common
“ornament. Would it be an unwarrantable
“presumption to attribute its origin to the days
“of the Apostles? In the stormy centuries of
“reviving persecutions, the Church possessing
“neither temples nor oratories, had not been
“able to fix pictures or images on the walls or
“altars, in the same manner as she did later.—
“But she had portable ones on the chalices, such
“as alone were suitable to her uncertain and
“fluctuating situation.”*

Now what has Mr. Faber to object to this remarkable testimony of a Father of the second century? In reality nothing: for he says, “his lordship is most heartily welcome to it, if it will be of the least manner of service to him.”†

He only complains that it is evidence of no higher date than the close of the second century, and asks why the Bishop stopped there, and did “not prove his fact from the *combined testimony* of Clement of Alexandria, Irenæus, Athenagoras, Justin, Policarp, Clement of Rome, and Scripture?” Here is a complete specimen of

* *Answer to The Difficulties of Romanism*, page 28.

† *Supplement*, page 20.

Mr. Faber's want of candour and consistency.— He had laid down before, that it would suffice to adduce testimony previous to the Nicene Council in 325 ; but now a Father born about 160 is proclaimed too late a witness. Now, forsooth, Mr. Faber must have every doctrine proved, not from any one or two Fathers of the early ages, but from the *combined* testimony of half a dozen of his own choosing. He had admitted in his *Difficulties of Romanism** that Tertullian having been contemporary with St. Clement of Alexandria, a pupil of the immediate disciples of the Apostles, would, like the others whom he enumerates, proceed in his writings *according to the then universally known analogy of the apostolic faith*. Thus he plainly admits Tertullian's writings among "the yet existing "documents" of the primitive Church, to whose decision he declares that we must, on the principles of right reason, submit. And now the evidence of this same Tertullian is by this same Rector treated with the most unbecoming levity and contempt ! He ridicules the Bishop's considering this passage of Tertullian as a ray of light for our cause ; but he omits to tell his reader,—what the Bishop quoted, and I shall supply in this place,—that the greatest genius of which

* Pages 42, 43, 44.

Protestantism can boast, Leibnitz, was equally convinced of the importance of Tertullian's testimony: "Et quanquam sub initio Christianismi, aut nullas, aut perraras fuisse imagines, probabilius videatur, (unius enim imaginis Christi, sub habitu boni pastoris ovem errantem requiritis, sacris calicibus insculpti mentio reperitur apud Tertullianum) paulatim tamen fuisse receptas negari non potest."*

The Bishop had reminded Mr. Faber, when he reminded those who dispute the early veneration of images, that they were not likely to know more about those remote periods than the too celebrated and profoundly learned Photius, who gives an analysis of 480 ecclesiastical writers, who for the most part are not come down to our times.† Let me place before the Rector one of these, St. Pierius, a priest of Alexandria, in the third century, so learned that he was called the young Origen. Of this theologian, Photius informs us that in his book on the gospel of St. Luke, which he himself had read, St. Pierius speaks of the veneration of holy images, and explains it. These are the words of Photius.‡—

* *Systema Theologiæ*, p. 132. Edit. Paris, 1819.

† See *Amicable Discussion* (Richmond's Translation), vol. II. p. 317.

‡ Photius—*Codex*, 119.

“ Habet idem testimonium quoddam in eo libro
 “ qui inscribitur, In Evangelium Lucæ ; ex quo
 “ demonstrare licet, *imaginis honorem et irreve-*
 “ *rentiam, prototypi esse honorem sive irreveren-*
 “ *tiam.*”*

As Mr. Faber complains of a charge falsely brought against him by the Bishop, of having *dishonestly suppressed* the foregoing passage of Tertullian, I must apologize for his lordship, and beg Mr. Faber's pardon for the false accusation. I have the Bishop of Strasbourg's authority for saying that being impatient to finish the unpleasant task of the Third Part of his *Answer*, he passed over Mr. Faber's note, page 277, and actually did not observe its contents. He concluded thus too precipitately, that Mr. Faber had “ prudently withheld ” the passage from his readers ; but he did not use the words “ *dishonestly suppressed.*”

If I do not much mistake, the Bishop must rather regret that Mr. Faber's note did escape his observation. For that “ abundant comment ” of the Rector contains a feeble attempt to set aside the evidence of Tertullian ; and concludes with

* See that admirable work *Concordance des S. S. Peres*, T. 2, p. 643.

a glaring misrepresentation of the Bishop's statement in his *Discussion Amicale*. The feeble attempt is in the assertion that Tertullian's words are no proof that either he "or his contemporaries were addicted to image-worship." They prove that the faithful had representations of our Saviour, and that they venerated them, by placing them on their chalices: this is sufficient for our purpose. The glaring misrepresentation lies in his making the Bishop say that the early Christians *had not any images*, and yet paradoxically proving from Tertullian *that they were image-worshippers*. Now what the Bishop really said, was, that as long as the Church, on account of persecution, had neither temples, nor fixed places of assembly, *she could not put up images or pictures against the walls*, but she had portable ones on the sacred vessels.* Out of this, the Rector has made the Bishop say, that the early Christians *had not images*; and then the Rector becomes witty and facetious over a paradox which he himself has put together and passed off upon the Bishop. I am sure that had his lordship remarked this note, he would have said, and with some reason, that it exhibited *une tournure d'esprit bien Voltairienne*.

* See *Amicable Discussion* translated by Rev. W. Richmond, Vol. II. page 317.

4. I think then that the Bishop's testimonies stand confirmed, and that the case for the *affirmative* is powerfully established by his lordship. Mr. Faber now calls upon us to attend to his case for the *negative*. The Bishop never asserted that *the early Christians had no images*; but Mr. Faber asserts it; and this is the negative which he attempts to prove. His authorities are Celsus, Origen, and Minucius Felix: these, the Rector contends, distinctly testify to the historical fact, that *the Christians of the second and third centuries neither employed images, nor worshipped them*.

But allowing that Origen and Minucius Felix testify, as amply as the Rector could desire, that the early Christians had no public temples, and therefore no public images, in their uncertain and persecuted condition, Mr. Faber is yet far from having established his assumed historical fact that "the early Christians neither employed images, nor worshipped them."* We must not lose sight of the real state of the question.

* I must here again beg the reader distinctly to understand that in the sense of *supreme adoration*, neither the early Christians, nor those of any period of the Catholic Church, ever paid worship to images. Whenever therefore Mr. Faber ungenerously employs the word *worship*, I admit it only in the sense of inferior honour or veneration.

The faith of Catholics on the subject of images extends no farther than that the veneration of them is *lawful*. But what is *lawful* and even commendable in itself, is not *expedient at all times, and in all circumstances*. When in the infancy of the Christian Church, the idolatry of Paganism still prevailed around her, and there was manifest danger that the rude Gentiles, recently converted from the service of idols, might give *divine honour* to images proposed only to their veneration; the Church would wisely refrain for a period from any public and general exhibition of images; though she might still partially use them, in such manner, and in such circumstances, as she deemed safe and prudent. Keeping these principles in view, we shall readily solve Mr. Faber's objections, and deprive his *negative* proofs of any solidity. We have never contended that the use or veneration of images was held necessary in all circumstances; and therefore Mr. Faber proves nothing, when he brings testimony that the *early* Christians had no images in *public* or *general* use. But when Dr. Trevern adduces *positive* testimony that pious images or pictures were *occasionally* used with veneration by the first Christians, he establishes all that we wish to contend for,—that the use and veneration of

holy images was not unknown to the primitive Church, and may justly be deemed apostolical.

Here ends the Rector's First Chapter, though I must not omit to comment upon a long, dull, and irrelevant note which he has permitted to drag after it. This note speaks of Arnobius, of the movements of "well-dressed Madonnas" and "wooden Bambinos," and finally of what Mr. Faber chooses to style *cross-worship*.* The reader will wonder what a raw though very sincere convert to Christianity could have to say against Paganism which might be of any service to the Rector of Long Newton, and especially in a Discourse written before he was received into the Christian Church. But Mr. Faber diligently copies a long passage from Arnobius, to prove that the image-worship of the Pagans was of the self-same kind as the relative adoration set up by what he is pleased to call the idolatrous second Council of Nice. Now I shall dismiss the Rector's evidence with one short observation. Arnobius reproaches the Pagans with praying directly to their images, *rei alteræ supplicare*,—*nullius sensus ad effigiem deprecari*; and if Mr. Faber will borrow a little

* ERRATUM, as on all past and future occasions on this subject: For *worship* read *veneration*.

catechism from any Catholic child, he will find the following question and answer :

“ *Qu.* May we not pray to relics or images ?

“ *Ans.* No, by no means ; for they have no “ life or sense to help us.”

But we have yet another dozen lines from this “ mischievous Arnobius,” as the Rector most happily styles him. These are to shew that “ the very same speculation respecting the “ actual occupancy of a consecrated image by “ its supposed prototype, which was afterwards “ taken up by Christian Iconolaters, had already “ been adopted by their Pagan predecessors.” Let Mr. Faber rest assured that notwithstanding all the pretty stories he may rake together about miraculous Madonnas and Bambinos, (if any one knows what these are) and in spite of the speculations of the Spanish Jesuit Peter de Medrano, and the “ good Erasmus in a golden mean,” Catholics do not, and never did believe that the blessed Virgin or the saints are actually present in their images. Mr. Faber is so witty with his precious discoveries, that nothing will do but the images must be *gods* or *saints* : so that they may well exclaim like Priapus of old, without any need even of the *mutato nomine* :

— FABER incertus scamnum, faceretne Priapum,
Maluit esse *deum* : *deus inde ego* !

“That the Bishop of Strasbourg may save himself the trouble of demonstrating the institution of *cross-worship* by Christ and his “Apostles,” Mr. Faber briefly reminds him of the testimony of Minucius Felix in the year 220 :

“*Cruces nec colimus, nec optamus.*”

In the dialogue between the Christian Octavius, and the Pagan Cecilius, where these words occur, Minucius Felix represents the Pagan reproaching the Christians with adoring the cross, and declaring that their due punishment would be to be hanged upon it : “*ecce vobis jam non adorandæ, sed subeundæ cruces.*” Now I ask Mr. Faber, if this very accusation does not prove the fact in question ; for how should the Pagan Cecilius accuse the Christians of adoring the cross, if they were not accustomed to pay it some kind of religious veneration ? Octavius replies that the Christians neither adored nor desired crosses, in the sense of the Pagan’s reproach ; for Cecilius had accused them of adoring a man put to the death on the cross for his crimes, and of adoring his cross, upon which, says he, they deserve to suffer themselves ; “*ut id colant quod merentur.*” (Ch. IX.) Octavius replies to this effect ; that Christians neither adore nor desire crosses considered as gibbets ; but that if they are accused of paying any religious veneration to the cross, the Pagans were themselves guilty

when they adored crosses as parts of their gods :
“vos plane qui ligneos Deos consecratis, *cruces*
“*ligneas*, ut deorum vestrorum partes, *forsitan*
“*adoratis.*” (Ch. XXIX.) The result is in this
case, as before in the case of images, that the
early Christians, for the reasons before stated,
had not generally crosses exhibited to public
veneration. But they venerated the cross occa-
sionally in private ; and this their practice was
sufficiently well known to draw upon them the
reproach which Minucius puts in the mouth of
Cecilius.

To sum up this Chapter as clearly as my
necessary pursuit of Mr. Faber's rambles will
permit ; I have noticed his statement of the real
question in dispute ; refuted his charge against
the Bishop, of misrepresentation concerning the
Anglican doctrine in the Eucharist ; and against
Naclantus, of “rank, and open and uncensured
“idolatry ;” I have vindicated the Bishop on the
subject of Burnet's Extracts from the Hours
“ad usum Sarum,” and set Mr. Faber right as to
the distinction between articles of faith, and
articles of discipline ;—I have examined how far
the burthen of proof on the apostolicity of our
doctrines rested with the Bishop, and defended
his lordship's method of proof ;—I have shewn
that on the question of the Apostolicity of our

doctrines, the Bishop has solidly established the *affirmative*, and that the Rector has totally failed in establishing the *negative*. I proceed to reply to Mr. Faber's second Chapter.

CHAPTER THE SECOND.

MISREPRESENTATION, INFALLIBILITY, PRESCRIPTION.

In the opening of his Second Chapter, the Rev. G. S. Faber, while he expresses some intention of prosecuting the enquiry how far the Bishop of Strasbourg has nullified his proofs that our doctrines are not apostolical, declines, however, minutely following his lordship through his entire course. "If," says he, "it suits *him* to re-write the *Discussion Amicale*, it certainly does not suit *me* to indulge my readers, however exemplary may be their patience, with the *crambe recocta* of my *Difficulties of Romanism*." On this I have only to remark, that since Mr. Faber, though professing to take the Bishop's work as his *text-book*, did not by any means adhere to its plan, or follow its line of argument, but produced a work of quite ano-

ther arrangement, with only an occasional pursuit of the *Discussion Amicale*; the Bishop, finding that the leading features of his work had been scarcely noticed, judged it necessary to place his argumentation again before the candid reader, but in a far more compressed form. Mr. Faber takes little further notice of this able discussion by the Bishop, than to protest against its appearance as *crambe recocta*. Now the very repetition of such a dish argues its non-consumption on the preceding day; and really if Mr. Faber had demolished the Bishop's *crambe* in his *Difficulties*, his lordship would not have found in his *Answer* the materials to *recoct*. But Mr. Faber would now dispatch it with a breath: "By far the greater part of the Bishop's Answer *requires* no Reply. . . . Wherever a reply may *seem* necessary and may *be* useful, I shall give *it*."

I question if this sweeping denunciation against the powerful reasoning of his antagonist will satisfy even Mr. Faber's best friends. To me it is perfectly satisfactory: for to me it is very clear that an old and wily champion like the Rector of Long Newton, would not pass by any points which he felt equal to the task of refuting. But at all events, the Bishop's arguments stand uncontroverted; even to the Rector:

a reply to the great proportion of them *does not seem necessary*.

I. The Rector then, resolved not to stop at particular points, begins with a very comprehensive complaint "of the system of gross misrepresentation, which pervades the whole of the "Bishop's Answer." It was good policy, no doubt, for Mr. Faber to do his best to fix a charge upon his opponent, on account of which he himself has so much to answer. He makes the accusation in sooth heavily enough: "gross misrepresentation pervades *the whole* of the Bishop's "Answer." So grave a charge demands strong and substantial proofs; but Mr. Faber deems it "cruel and unreasonable to expect from him "more than a *specimen* of the Bishop's exploits "in this way." It must be considered far more cruel and unreasonable to accuse the Bishop of such a fault throughout his *whole* work, and then to adduce no more than *three scanty specimens*. Such however is Mr. Faber's attempt to support his charge; and it will soon be seen with what foundation.

1.—One such specimen, he tells us, has already been given. He alludes to the evidence of Tertullian to the fact, that the early Christians had a pious image or engraving of our Saviour on

their chalices. Dr. Trevern was, as already explained, so far guilty of misrepresentation in this case, as to charge Mr. Faber with prudently withholding what the Rector had not actually withheld. I have explained how the mistake occurred, and I hope satisfactorily apologized for the false accusation.

2.—The Rector's first *spicilegium* is no better than *crambe recocta*: so now pass we to the second. This charges Dr. Trevern with misrepresenting either Mr. Faber or Bishop Jewel, by "turning round upon Mr. Faber as differing *toto cælo* from Jewel, who, for the just *interpretation* of Scripture, very rationally appealed "to the testimony of the early Fathers: and," continues the Rector, "he actually reviles me, in "good set terms, as pleading *versus* Jewel, for "all the licentious absurdities of illegitimate or "insulated private judgment." Such is Mr. Faber's second specimen of the Bishop's "gross "misrepresentation."

The following is the real case. Mr. Faber in his *Difficulties*, from page 35, had gone through in substance the following train of argument.—We must reject every doctrine and practice which has clearly no foundation in Holy Scripture. When sundry innovations have been

thus removed, other certain tenets will yet remain, which, unlike the last, profess to be built upon the sure foundation of God's inspired word. Who is to determine whether they are so built, or not? I reject the authority of the Catholic Church; and I equally reject insulated private judgment. The most rational mode of determining, is an appeal to the primitive Church, which was nearest to the Apostles.

We may be sure that the early Fathers, in their exposition of Scripture, would proceed either on apostolic authority, or at least according to the then universally known analogy of apostolic faith.

Where the primitive Church is explicit, we must, so far as I can judge, on the principles of right reason, submit ourselves to his decision.

Thus far I have condensed Mr. Faber's argumentation from page 35 to page 45 of his *Difficulties of Romanism*: and if it means any thing, it certainly means that *on all litigated points of doctrine or practice said to be founded on Scripture, we must submit to the decision of the primitive Church.* A little farther, p. 51, the Rector allows that the canonicity of the Scripture itself is to be determined by the yet existing evidence

of the writers of the primitive Church.—Now after thus twice distinctly acknowledging that we may and must submit to the *tradition of the primitive Church*, the Rector still clings to the 6th of the 39 Articles, which declares that the Bible alone contains all things necessary to salvation; and thus the inconsistent Rector sweeps away at a stroke all his former fabric. For if Scripture alone be necessary and all-sufficient, then we are not, and cannot be, called upon “to submit ourselves to the decision of the primitive Church.” Will Mr. Faber say that he qualified his first assertion by limiting our appeal to the primitive writers, to litigated points said to be founded upon Scripture? I hope he will not resort to so contemptible a fallacy. For either the Bible is all-sufficient, or it is not. If it be all-sufficient, then no evidence of primitive interpreters can be requisite. But if it be not all-sufficient, why does Mr. Faber cling to the 6th Article, and Bible alone?—Besides who is to decide which are, or are not, litigated points? I might ask, what doctrine of the Scripture has not been a subject of unhappy litigation? Upon what ground does Mr. Faber assume to determine what is, or is not clearly built upon Scriptural foundation? Truly if he is to decide this in the first instance, the controversy is at once terminated; there is need of no

further appeal ; Mr. Faber's infallible decision has set the question at rest.

When therefore the Bishop found Mr. Faber thus veering about, and appearing after all to rest upon the 6th Article, *Bible alone*, as he certainly does appear to do, p. 48 of his *Difficulties*, and as I may add, he very positively does p. 27 of his *Supplement*, his lordship naturally proceeded to shew that in this, he stood opposed to the most eminent theologians of his own church, which he proved by strong quotations in favour of *tradition* from Hicks, Leslie, Reeve, Collier, Waterland, Grabe, Patrick, and lastly, from Jewel. All these Mr. Faber now passes by, except the last, and is strangely annoyed at being represented in opposition to Bishop Jewel. This is one of the artifices of the wily Rector. He has two strings to his bow ; he can employ either at his convenience. If any one had found fault with him for his arguments from p. 35 to 45 in favour of *tradition*, or submitting to the decision of the primitive Church ; I doubt not that the Rector would have "reviled him in good set terms" for "gross misrepresentation," because he, the said Rector, had at p. 48, maintained the very opposite, by adhering to the 6th Article, which declares the all-sufficiency of Scripture. But because the Bishop opposes him on the last

mentioned ground, and shews him in opposition to Jewel, then forsooth he complains that the prelate grossly misrepresents him !

The Bishop had demolished by anticipation in his *Discussion Amicale*, the doctrine of the all-sufficiency of Scripture, by proving on the very principle of our opponents, from scripture itself, the necessity of adhering likewise to oral tradition. His lordship produced the positive injunctions of St Paul, 2 *Thess. II. v. 14*, and *III. v. 6*. "Stand fast ; and *hold the traditions* "which you have learned, whether *by word* or "by our epistle." "Withdraw yourselves from "every brother walking . . . not according to "*the tradition* which they have received of us." To this, Mr. Faber replied in his *Difficulties*, p. 49, that it was no more than a temporary injunction, because at the time of the Apostle's writing to the Thessalonians, all the four gospels, and several of the epistles of the New Testament were not written ; and it is rational to suppose that the matters verbally delivered by St. Paul were afterwards written. The Bishop of Strasbourg denounced this reply as a mere subterfuge without any solid foundation ; and proceeded to refute it and confirm his own argument in a manner which demanded some notice from the Rector. He says not a syllable

against it : it was one of those insignificant matters I presume where an answer did not “*seem* either necessary or useful.”

I shall therefore conclude that the Rector felt the force of Dr. Trevern's vindication, and knew not how to demolish it : and I wish to impress upon the reader that in truth Dr. Trevern had defended his position on Mr. Faber's own professed principles. He had produced testimonies from the early Fathers on the litigated passage, to whose decision Mr. Faber ought to submit. The following are the Bishop's words, page 77.

“The holy Fathers had the New Testament in their hands as well as ourselves ; and yet they did not cease to insist on the necessity of admitting the apostolical traditions, and to establish the obligation of so doing upon this very passage of St. Paul to the Thessalonians. St. Chrysostom comments upon it thus : “ We see “ by this that the apostles did not write every “ thing ; but taught many things by word of “ mouth only. By whatever way they come to “ us from them, we are equally obliged to believe “ them. Let us believe the tradition of the “ Church ; it ought to be enough to move us to “ believe—to know that it is a tradition.”* “ I

* *S. Chrys. Serm. on 2 Thess. Ch. 2.*

“should consume the whole day,” says St. Basil, “were I to recount to you all the mysteries transmitted to the Church without the Scripture. . . . Among the dogmas of the Church, there are some contained in the Scriptures, and others come from tradition; and both *have equal force* with regard to our pious veneration. For it would be mortally wounding the gospel to regard traditions as things of little authority.”* Yet this Mr. Faber does;—according to St. Basil, he mortally wounds the gospel, by rejecting all that is not written. “We do not find all in the Scripture,” says St. Epiphanius, “because the apostles who have left us many things in writing, have also left us others by tradition.”†

Thus far the Bishop: but to all this Mr. Faber did not deem an answer necessary. Perhaps because St. Chrysostom in the 5th century, and St. Basil in the 4th are not witnesses sufficiently early. But if the fastidious Rector would not even admit St. Epiphanius, born about 310, it would have been perfectly easy for the Bishop to adduce numerous testimonies in favour of oral traditions from Fathers of the first three

* *On the Holy Spirit*, Ch. 27, on the same passage of the Apostle.

† *Heres.* 75.

centuries. I must beg Mr. Faber to sit down patiently and look again at the Fathers whom he boasts of having read *doggedly* from beginning to end. How came he to forget the memorable exhortation of St. Ignatius, as related in Eusebius, *to hold fast the tradition of the apostles?* *πρόυτρειπε τε ἀπριξ ἔχεσθαι της των ἀποστολων παραδοσεως ην υπερ ἀσφαλειας, και ἐγγραφως, ἡδη μαρτυρομενος, διατυπουσθαι ἀναγκαιον ἡγείτο.** Or how did he pass over the writings of St. Irenæus, who in his work against Heresies places scripture and tradition on an equality, and speaks of many nations who knew not the aid of letters, and had received the truths of salvation solely by oral tradition?† Did nothing strike him in the writings of Tertullian? That Father has said much, and emphatically on the subject of oral tradition in his treatises *De carne Christi*, cap. 11; *De corona Militis*, cap. 3 and 4; and *De Præscriptione*, cap. 19. I will only in this place extract that powerful writer's memorable interrogation and reply; *Ergo quæramus, an "et traditio, nisi scripta non debeat recipi."* He enumerates several practices not found in scripture; and subjoins, "*Harum et aliarum ejusmodi disciplinarum, si leges expostules scriptu-*

* *Euseb. Hist. Eccles. L. III. Ch. 36, p. 130.*

† *Adv. Hæres, L. III. c. 2 et 4.*

“*rarum, nullam invenies: Traditio tibi præten-*
 “*ditur auctrix, consuetudo confirmatrix, et fides*
 “*observatrix.*”* Now this single sentence of Tertullian demolishes at once Mr. Faber’s ill-founded structure, that every doctrine and practice not clearly built upon scripture must be rejected.† But I have more reading for the Rector. Will he be so obliging as to turn again to Origen *On St. Matthew*? This Father insists on the duty of preserving what has been handed down by tradition from the apostles; and declares that when heretics employ the sacred scripture to defend their peculiar errors, we are to judge of their faith, and even of the sense of the scriptures by the authority of tradition, “*nec aliter credere nisi quemadmodum per successionem Ecclesiæ Dei tradiderunt nobis.*”‡ Next I will request Mr. Faber to turn to St. Hippolytus, who, in the few fragments that remain to us of his writings, observes that we are to believe what has been taught by the tradition of the apostles, “*Atque hæc dicimus, quæ didicimus.—Credamus igitur fratres secundum traditionem Apostolorum, etc.*”§ St. Cyprian has a

* *De corona*, cap. 3 et 4, p. 289.

† See *Diff. of Romanism*, p. 35.

‡ *In Matt. Tract.* 29, T. III. p. 864.

§ *Contra Noet.* N. 1 et 17.

great deal to the same effect in his Epistles 63 and 74.

If then Mr. Faber perversely rejects the evidence of Saints Basil and Chrysostom, he cannot refuse that of so many earlier Fathers, and especially of Tertullian, whom he so often vainly endeavours to make his own. Thus then scripture itself proves tradition ; and the evidence of the earliest Fathers is in favour of its authority.

3.—I have explained how the Bishop of Strasbourg accidentally, and not designedly misrepresented Mr. Faber as to the passage from Tertullian ; I have shewn that his lordship did not misrepresent Mr. Faber by opposing him to Bishop Jewel ; and I come now to investigate the Rector's third charge of misrepresentation. It refers to garbling, suppression, and unfaithfulness in quoting and translating. Mr. Faber complains that he is charged with garbling and suppression, because he has occasionally only taken what was necessary to his purpose, in order to avoid enormously long citations.—The reader, if he patiently travels to the end of these pages, will have considerable means of judging whether the Bishop has misrepresented Mr. Faber on this head : with this I content myself for the present.—Mr. Faber further complains that he.

is accused of unfaithfulness, when he has merely sought to avoid the barbarisms of a *verbum de verbo* translation. The reader will see hereafter whether the Rector is not clearly convicted on this charge by the Bishop: but I cannot help referring him also for a whole series of illustrations of Mr. Faber's unfaithfulness, garbling, and false translation, strikingly adduced, to Rev. G. Corless' first pamphlet, entitled *The Catholic Doctrine of Transubstantiation proved from the early Fathers.*

One instance was glaring indeed; and I produce it here most willingly, as Mr. Faber seems to complain of it especially, and as I wish every honest man to judge if it was to his credit in the first instance to contrive it, and still more now to attempt its vindication,

On the subject of Transubstantiation, page 74, of the *Difficulties of Romanism*, Mr. Faber produced to all appearance a closely connected passage from St. Clement of Alexandria; the prospect of which was, to prove, if Mr. Faber could by any means make it prove, that the Father considered the consecrated elements as only allegorical images of the body and blood of Christ. The quotation was of twenty lines, and appeared in Mr. Faber's book to be one con-

nected paragraph. The reader will be surprised to find that instead of being such, it is made up of four separate passages ; between the first and second there are *ten lines* in the original, between the second and third, *fifty pages*, and between the third and fourth, *a page and a half*. It is true, he has given the references below the page, but not one reader in fifty would look to them, because he would not suspect that the quotation was unconnected in the author. Dr. Trevern in his *Answer* exposed this contemptible artifice in terms which it well merited : and Mr. Faber instead of hiding his head in eternal disgrace, actually attempts now in his *Supplement*, page 29, to exculpate himself by alleging that *with perfect innocence* he *happened* to arrange several citations in the same paragraph, and that the distinct references precluded the possibility of mistake. Now I contend that such "innocent arrangement," unknown as it is in honourable controversy, itself precluded the probability and almost the possibility of any person's supposing the quotation to consist of four separate and originally unconnected passages. Nor was the Rector content with presenting the four passages in one ; but he ingeniously connected them together, as the Bishop remarks, by the particles *for* and *then*, as if they were proof or consequence of the preceding phrase. Why thus

connect them, if he did not mean that they should appear as one consecutive paragraph? His *Supplement* shews how angry he was at being detected and exposed; and he affects to ask what benefit he could have expected from such an artifice. "I believe Lynceus himself would be unable to discover what benefit I could possibly derive from this management?" The benefit however is easily discovered, and soon explained. Mr. Faber would have acted more wisely if he had digested the Bishop's reproof in silence; for, by bringing the matter forward again so fiercely, he will oblige me to exhibit him not only guilty in this affair of fraudulent arrangement, but of gross infidelity in translation.

The Rector was to shew that St. Clement had asserted that the consecrated species of wine was only allegorically called blood. In the first extract of the four which he so comfortably placed together, the holy Father says literally "Whereas he (Christ) has said, 'and the bread which I will give you is my flesh;' and flesh is irrigated with blood, and the blood is allegorically called wine,—το δε αιμα, οινος αλληγορειται —we must know," &c. Mr. Faber abruptly breaks off in the midst of the sentence, falsely translates the words I have given in Greek, thus,

therefore the wine is allegorically called blood; and makes St. Clement appear to draw a conclusion and a false one too, where the Father had drawn none; by translating the word $\delta\epsilon$ by *therefore*. Thus Mr. Faber adroitly makes the words *blood* and *wine* change places, and his sentence ends harmoniously thus: *therefore the wine is allegorically called blood.*

So much for the first passage. In the second, St. Clement says, "but lest any one should think it strange that *we call the blood of the Lord allegorically milk*, is it not also allegorically called wine?" "Who washeth," it says, "his robe in *wine*, and his garment in the *blood* of the grape." The holy Father clearly adduces this text from Genesis to shew that wine was there a figure of Christ's blood; and what was a figure in the Old Testament we contend became reality in the New, which fulfilled all the ancient figures. Here Mr. Faber goes to the work of transposition again, and makes *blood* and *milk* change places to suit his purpose, thus: *milk is allegorically called the blood of the Lord.* But whereas St. Clement had quoted from Genesis to prove that wine was a figure of our Saviour's blood in the *old law*, and that therefore his blood might be allegorically called wine as well as milk; the Rector suppresses this quotation

entirely, turns over *fifty pages* of St. Clement, and from a discourse on *drunkenness* selects the words, "The Scripture *then* has named wine a "mystic symbol of the holy blood." This he subjoins immediately after the note of interrogation in St. Clement, and makes it appear as an inference from the preceding passage; whereas the word *then* has no reference to it, and appears to have no allusion to the Eucharist in the discourse!

Most candid critic! what if I
 By way of joke, pluck out your eye,
 And holding up the fragment, cry,
 "Ha, ha! that men such fools should be!
 Beholds this shapeless mass!—and he
 Who owned it, dreamt that he could see!"
 The joke were mighty analytic—
 But should you like it, candid critic?

COLERIDGE.

The above extract from St. Clement, was the third. He finds a fourth at the distance of a page and a half, and exercises his ingenuity again. St. Clement, still discoursing on *drunkenness*, proposes as a model, our blessed Lord's moderation in the use of wine: "For you well know that he also made use of wine, for he also was a man. He even blessed the wine saying, "take, drink, this is my blood, the blood of the

“vine. *He allegorically calls the word which was poured out for many to the remission of sins, a holy stream of exhilaration.*” The meaning of St. Clement is plain, that our Saviour calls his blood, wine. But the Rector exerting his ingenuity in no enviable degree, has inserted the word *therefore*, which is not in the text, and the word *consecrated* which is not there and with these helps he comes out with this splendidly mendacious translation: “the *consecrated* liquor of exhilaration, *therefore*, allegorically represents the Word, who poured himself out on behalf of many for the remission of sins.” The following are the original words of St. Clement; let the honest reader judge Mr. Faber accordingly: τον Λογον τον περι πολλων εκχεομενον εις αφεσιν αμαρτιων ευφροσυνης αγιον αλληγορει ναμα.

Thus by adding, altering, suppressing, and falsely translating, the Rector of Long Newton has contrived to make *four* separate passages fit together, and appear as one paragraph, and one connected train of argumentation. And after being clearly convicted by Dr. Trevern in his *Answer*, p. 267, and by the Rev. G. Corless in his masterly pamphlet,* p. 10,—he has the

* *The Catholic Doctrine of Transubstantiation proved from the early Fathers, &c.* by the Rev. G. Corless. 1827.

effrontery to say in the *Supplement* before us, that “with perfect innocence he happened to “arrange several citations;” and to plead that he could have hoped to derive no benefit from such management!—I have only to add, if this be “perfect innocence,” it will be difficult to say what is guilt: and that though the benefit which the Rector contemplated is plain, neither himself, nor his cause can be really benefited by artifices so dishonourable.

By this time I think the reader will have clearly ascertained to whom belongs the “familiar habit “of *interested* misrepresentation;” and having, as I trust, fully vindicated the Bishop of Strasbourg from the charge of any thing approaching to wilful misrepresentation, I proceed to the second division of this Chapter—*Infallibility*.

II. It is curious to observe that on doctrinal points, where we Catholics perfectly understand each other, our adversaries cannot be brought to any clear or consistent notion of what we believe. Those who are unhappily separated from the Catholic Church, will at one time charge us with doctrines which the Catholic universe abhors and disclaims; at another they will not give us credit for doctrines which Catholics in every corner of the globe believe firmly

and unanimously ; and on other occasions, they represent as uncertain and contradictory, a doctrine which every Catholic is ready to prove just and consistent. Mr. Faber, following in the train of other puerile objectors, had raised a man of straw upon the presumed contradictory sentiments of Catholics themselves as to where resides the infallibility of Church authority in matters of faith. And Mr. Faber had been so dishonourable as to bring forward the objection, although Dr. Trevern in the *Discussion Amicale*, the original work which the Rector professed to answer by his *Difficulties of Romanism*,—had candidly inserted the objection at length, and given a complete refutation himself, confirmed by the answer to the same difficulty by the illustrious Bossuet.* Was all this so absolutely beneath the Rector's regard, that he could feel justified in passing it over entirely in his *Difficulties*? This he really did ; and brought on the objection again, as boldly as if no one had heard it, not to say ably refuted it before. Yet, it looks in Mr. Faber's book as if it were a lucky invention of his own, whereas it was a favourite sophism with the Calvinist ministers long before.

* *Amicable Discussion*, translated by Rev. W. Richmond, Vol. I. page 203. I particularly request the reader to peruse attentively the able replies of both these learned prelates.

1.—In his *Answer*, page 23, the Bishop of Strasbourg justly protests against this unfair dealing of Mr. Faber ; and urges that having in his *Discussion* fairly stated and refuted the objection, it cannot be required that he should do more at present than sum up his answer in a few words, and refer Mr. Faber and his readers, for further details to his original work. The objection is, that although Catholics believe infallibility to reside somewhere, they are not agreed where it actually does reside ; whether in the Pope, or in a general Council with the Pope, or in such a Council, independent of him. Now one does not see how such a difficulty can interest Protestants after all : for persons who deny any infallible authority upon earth, need not trouble themselves about what they consider the contradictory opinions of those who acknowledge such authority. But if this mighty difficulty is shewn to be a mere question of words, a pure scholastic dispute, not involving us in any *doctrinal* contradiction, then its plausibility vanishes ; and with it, all the pompous superstructure which the Rector has laboured to establish. Now the illustrious Bossuet, quoted by the Bishop of Strasbourg, has clearly shewn that this is merely a nominal question. *Infallibility resides in the Church.*—This is believed by all Catholics, and has always been their unanimous belief. If we believe that

infallibility resides in the Church, we mean, of course, in the body of the Church. We believe therefore that a Council, acting as œcumenical, and received by the whole Church, is infallible; because in fact, it represents the whole Church, and the whole Church authorizes its decisions, and consents to them. This is in reality the foundation of the opinion of those who hold that infallibility resides in a general Council; they hold it no otherwise infallible, than as its decisions are established upon the authority and consent of the whole Church.—Again, if we believe that infallibility resides in the body of the Church, we consequently believe that when the Pope delivers the common belief of the Church, in times when a Council cannot assemble, or it is not judged necessary that it should be convened,—and when the whole Church receives and consents to his judgment, the Pope's decision is infallible. But why? Because in fact, it is the judgment of the whole Church, by general consent and acceptance. “Thus on both sides,” as Dr. Trevern justly remarks, “the strength consists in the union of the head with the members.” We all unite in the same grand principle, by attaching the seal of infallibility to *the universal agreement of the Church*. In this, as in other theological questions, the Church tolerates *speculative opinions*, which do not affect

her universal or *Catholic faith*. Thus the Ultramontanists may dispute in favour of the personal infallibility of the Pope; or the Gallicans may dispute against it: both agree in one principle of *faith*; for no Catholic in any age or nation ever doubted that a general Council, representing whole Church, is infallible; and none ever doubted that a decision of the Pope, confirmed by the consent of the Church dispersed, was of equal authority and infallibility with a decision of a general Council.

The above is the substance of the replies of the venerable Bishops of Meaux and Strasbourg.—It ought to satisfy any reasonable mind; but it does not satisfy Mr. Faber. “Such, very probably may be the Bishop’s *own private opinion*,” says the Rector; “but, as the infallible Church has never made it an article of faith, his lordship’s gloss is no way binding upon others.” But Dr. Trevern was not here proposing his own private opinion, or a private opinion of any other person: he was exhibiting a point of faith in which all Catholics agree. And he adduced the testimony of the illustrious Bossuet, that such is the universal belief.—So that all that page and a half which the Rector consumes with various equally absurd changes rung upon what he styles “the private unsanc-

“tioned opinion of the Bishop of Strasbourg” is mere trifling, and must be held in merited contempt by every reasonable mind. The Bishop in neither of his books has said a word about his own *private opinion*; but he has shewn what himself and every other Catholic holds as of *faith*: and then the Rector misrepresents his statement as a declaration of his lordship’s “private unsanctioned opinion!”

When Mr. Faber cites the Bishop’s words on this subject, and comes to the words, “We Catholics agree perfectly in the same principle,” &c. he appends to them a note, in which he again makes a ridiculous attempt to claim for his church a share in the name of Catholic. Thus, “By *Catholics*, the Bishop means, I suppose, “*Latins*.” Pardon, me, Mr. Faber, the Bishop means no such thing: for his assertion holds equally good of those *Greeks* who are Catholics, and are in communion with the See of Rome. This however the Rector affects not to perceive, but continues: “Such may or may not, be the opinion of the members of one single provincial branch of the Catholic Church: but it is *not* the opinion held by the members of other branches, that even a *really* œcumenical Council (which by the way, never existed) is infallible.” When the Rector styles our religion

that of *one single provincial branch of the Catholic Church*, he surely reaches the climax of absurdity. If the Church spread over Europe, Asia, Africa, and America be a *provincial branch*, where are we to look for the tree? The Church of England too, according to the Rector, is one of the other branches:—not of the Catholic Church, Mr. Faber. Catholic means universal: but the Church of England is not universal *as to time*; for she is not yet 400 years old: she is not universal *as to place*; for she is scarcely known out of England: nor is she universal *as to doctrines*; for she rejects a number of doctrines which the whole Christian world had believed till the Reformation, and the majority believe to this day. How then can she claim to be even a branch of the Catholic Church? If she be a branch, she is a branch cut off and rejected: she abides not with the trunk, the root, the centre of unity: *if any one abide not in me, says our Lord, he shall be cast forth as a branch, and shall wither.**

But “a *really* œcumenical Council,” if we are to rely on Mr. Faber, “never existed.” It is not easy to guess what he means by a *really* œcumenical Council. If he means, that a Council is not œcumenical, unless it consist of every bishop

* St. John XV. v. 6.

assembled from every see in the world, I grant that an œcumenical Council never did, and never will exist. Or if he means that a Council is not œcumenical, because not received by prelates who for holding doctrines opposed to the universally received faith of the Catholic world, have been by regular authority cast out of the communion of the Catholic Church, then also there never was or will be an œcumenical Council. Are we to say that the Council of Nice was not œcumenical, because Arius and the bishops who unhappily adhered to him refused to acknowledge its authority? If when a Council had decided against some opinions, every one of the abettors of the condemned opinions did not submit, Mr. Faber, I presume, would not allow the Council to be œcumenical, though consented to by the great majority of bishops throughout the world:—on such a principle, indeed there could not be an œcumenical Council. But Catholics consider a Council general or œcumenical, when all the bishops have been summoned as far as possible; and when, however small the number of bishops actually assembled, their decisions on doctrinal points have been universally received and consented to throughout the Church.

But, says Mr. Faber in another note, “the Bishop seems to hold the paradox of an *infal-*

“*lible* body decorated with a *fallible* head. Possibly the hint of such an extraordinary compound may have been taken from the exordium of the *Ars Poetica*.” I have no wish to deprive Mr. Faber of the full merit of his wit; but the objection is not his: it has been urged before, and answered before. Mr. Faber ought to know that when the Church is called a *body*, and the Pope, its *head*, they are called so in a *moral*, and not in a *natural* application of the terms. Thus, though death must ensue to a *natural* body from the loss of its head; a *moral* body does not fail, if its head be wanting. A king may die, and yet the realm remain entire during an interregnum: and though it is no article of our faith that the head of our Church is infallible, we very consistently believe that in the whole body of the Church resides infallible authority. If we must have a comparison—though natural objects can rarely furnish adequate resemblances to those which are only moral—I may observe that Mr. Faber will probably allow that his soul resides somewhere in his body. But if he be one of those philosophers who maintain that the soul resides not in the head, is he therefore paradoxical when he holds a body the seat of a soul, with a head in which the soul does not reside? He may say that the head partakes of the animation, as long

as it is united with the body : so we affirm that the *head* of our Church is infallible as long as he is united with the body, and delivers doctrines received and consented to by the *body*. Perhaps it is now my turn to look into the *Ars Poetica*, and exclaim, *risum teneatis amici?*

2. Mr. Faber makes another attempt to shew that the Bishop is inconsistent. I will detain the reader as short a time as possible, in giving a condensed account of the charge. In his *Difficulties*, p. 26, Mr. Faber had affirmed that the second Lateran Council, being the 10th œcumenical, had decided in direct contradiction to the Holy Scriptures ; and therefore could not claim infallibility. The instance adduced was the decree of discipline interdicting marriage to all in holy orders. Mr. Faber first of all assumed,—what we strenuously deny, and shall be ever ready to bring substantial argument for the denial,—that “Scripture both *allows* and *recommends* the marriage of the clergy.” Not content with this, he goes on to say—“Scripture declares, that *marriage is HONOURABLE in ALL men, whether they be clerks or laics.*” I print the sentence in Italics and capitals precisely as Mr. Faber gives it : and he certainly makes it appear that such is the text of Scripture, and *gives no reference* for his reader to ascertain the

contrary. Having then assumed that Scripture both allows and *recommends* the marriage of the clergy ; he finds fault with the Council for forbidding to marry, and pronouncing in flat contradiction to scripture, “ that the marriage of the clergy is an unworthy deed, being in truth “ no better than a state of base thralldom to chambering and uncleanness.” He quotes for his purpose just the following words of the Council : “ cum enim ipsi templum Dei, vasa Domini, “ sacrarium Spiritus Sancti debeant et esse et “ dici : indignum est eos cubilibus et immunditiis deservire.”

In his *Answer*, p. 43, the Bishop observes that in the chapters of Councils, we are not to take all we find as decisions or articles of faith, since some sentences are merely introductory, others explanatory ; in neither case obligatory upon our belief. Now the 6th Canon of this 2d Lateran Council in 1139 is as follows : “ We decree “ that those in the order of subdeaconship and “ above, who have taken wives, or had concubines, shall be deprived of their office and of “ every ecclesiastical benefice.” This is the whole decree of discipline. Then follows by way of explanation, and to obviate any objection, the following remark : “ for since they ought to be “ and to be called the temple of God, the vessels

“of the Lord, the sanctuary of the Holy Ghost, “it is unworthy of them to be enslaved to chambering and impurities.” This, as the Bishop observes, is a reflection, and not a decree: and the worthy prelate assures him that should he become a Catholic, he would not be called upon to admit it *as an article of faith*, however just it is, as an observation of the Council. But if it be no decree, no matter of faith, then the Council might still be infallible in its decrees, even though it erred in this observation. And thus Mr. Faber had no right to his boasted inference that the Council made a decree in flat contradiction to Scripture. He had no right to his “hence it is evident,” when there was no evidence at all that the Council decreed against Scripture.

But, as the Bishop further shewed, the Rector ought not even to charge this *remark* of the Council with being opposed to the Scripture. The text which Mr. Faber cites, is Heb. XIII. v. 4, where the Apostle says, *Τιμιος ο Γαμος εν πασι*. This means, word for word, *marriage honourable in all*. Now what right has Mr. Faber to put his unauthorized gloss upon these four words, and say, as if he were quoting St. Paul; “*marriage is HONOURABLE in ALL men, whether they be clerks or laics?*” The text may mean, “*Marriage is,*” or “*let marriage be;*” and farther

it may mean “honourable in all *persons*,” or “in all *things*.”—But in all similar ambiguities, we determine the sense as far as may be by the context. Here St. Paul, as Dr. Trevern well observes, is giving precepts in the imperative mood ; as verse 1st—*Let fraternal charity, &c.* v. 5—*Let your manners, &c.* v. 7—*Remember, &c.* v. 9—*Be not led away, &c.* and so on in verses 13, 15, 17, 18, 21, 22, 23, 24 ; and even the Protestant version of *Gratia Dei vobiscum* at the end, is, “Grace *be* with you.” We may therefore reasonably infer that the meaning of the Apostle is, *Let marriage be honourable in all* ; and that the words *ἐν παντί* are not to be translated *in all men* or *in all persons*, because this would be pronouncing it honourable in brothers and sisters, and similar unnatural connexions : but that they mean, *in all things*. Thus the whole meaning of the Apostle appears to be, that marriage should be kept honourable in all things, and free from all abuses ; and it is clear that St. Paul meant so, by his continuing thus ; *and the bed undefiled. For fornicators and adulterers God will judge.*

I conclude then that the Scripture adduced by Mr. Faber does not in any way *allow* or *recommend* the marriage of the clergy, or say a word about such marriage. Therefore his pom-

pous syllogisms grounded upon this text come to nothing. And if he means to assert that the Scripture in any other place recommends the clergy to marry, I deny that it does; and when he adduces any such passage, I shall be prepared to meet it. Denying therefore that the Scripture recommends the marriage of the clergy—I deny that the 2d Lateran Council acted in contradiction to Scripture, by its *observation* above cited. And if it did not contradict Scripture, it might still be infallible.

All this, in substance, the Bishop had alleged in his *Answer*. What says Mr. Faber by way of rejoinder, in his *Supplement*? He merely insists that the *reflection* or *observation* above mentioned was at all events the avowed basis of the decree; and leaves us to infer that the decree was thus built upon a foundation opposed to Scripture, and consequently, that the Council was fallible in making a decree so falsely founded. I trust I have shewn that the *reflection* was not in contradiction to Scripture; if so, the *decree* was not built upon an anti-scriptural foundation: and therefore nothing has been adduced to prove the Council fallible.

3.—When Mr. Faber, in his *Difficulties of Romanism*, was bent upon proving the fallibility of

the Church, he produced among other equally *valid* arguments, a string of Councils contradicting each other, as he would represent it, on the subject of what he calls *image-worship*. I cannot load my page with a tedious transcription of his V. VI. VII. VIII. and IX. points in the note p. 14. but they refer to the supposed opposition between the Councils of Frankfort, and the 2d of Nice; and the following is their substance. The 2d Council of Nice, which was the 7th œcumenical Council, in the year 787 defined and decreed, according to Mr. Faber, the orthodoxy and legality of image-worship. In 794, a Council at Frankfort reversed the previous decision of the 2d Nicene Council. In 814 what Mr. Faber chooses to call another Council at Constantinople, recinded and abolished also the Nicene decree. In 842 however, another Council at Constantinople reinstated the said decree, and re-established image-worship.—Again in 824 a Council at Paris confirmed the decree of Frankfort, and strictly prohibited the payment of any, even the smallest religious worship to images.—In 879, Mr. Faber says, an additional Council was held at Constantinople, which confirmed the previous decisions of Nice. I presume, he means the 8th œcumenical Council in 869. But mark his conclusion of all this farrago. “Nor did the

“ Latins* long withhold their assent. The decisions of the Councils of Frankfort and Paris have been consigned to the owls and the bats ; and the 2d Council of Nice, which enjoins the adoration of images, is now universally acknowledged to have set forth the true faith and practice of the gospel.”

I am not answering the *Difficulties of Romanism*, but I am perpetually obliged to refer to it, and cite from it ; not that Dr. Trevern has failed of solidly refuting the various points to which I refer, but because Mr. Faber so often affects to turn off the reader's attention, by ridiculing the Bishop's answer, and then valiantly repeats his charge in nearly the same words, without giving any rational grounds for not being satisfied with

* For once Mr. Faber has used the distinctive term *Latins* appropriately ; which shews that he knows its real application, and convicts him of dishonourable misapplication on all other occasions.—The Catholics of the West are in Church history called *Latins*, simply in contradiction to the Catholics of the East, who are termed *Greeks*. Both however were equally Catholics, and equally in communion with the See of Rome, till the unhappy schism of the Greeks in the ninth century. Then it became necessary to distinguish further the *Greek Schismatics*, from the *Greek Catholics* ; but few besides Mr. Faber have been so absurd as to represent the *Catholics* of East, West, North, and South, of the whole world in short, by the invidious and insulting appellation of *Latins*.

his lordship's refutation. Mr. Faber's long list of Councils, in pretended opposition to each other, may look very imposing to those who are unacquainted with Church history, or who have not the means or the inclination to investigate the merits of the question thoroughly. But on no others could the Rector impose by such an artifice; and least of all on such a theologian as the Bishop of Strasbourg. The learned prelate soon presents Mr. Faber in no enviable light.—

“It is curious to observe how he proceeds in his demonstration. He takes two Councils, one of which was from the beginning rejected by the whole of the West, and soon after by the Universal Church; and the other, immediately approved by it. He wonders to find them teaching opposite doctrines, as if he had honestly expected to find them unanimous. Truly I lament that this pitiful objection should be revived in these days. There is not a student in our seminaries who does not know that the *Conciliabulum* of Constantinople in 754 was never acknowledged.”

The Bishop proceeds to shew very clearly that the opposition between the Council of Frankfort and the 2d Council of Nice arose merely from a mistake; and that as soon as the mistake was discovered, the Nicene decrees were universally

received. The Bishop proves what he asserts.—Charlemagne and the French bishops were deceived by a bad Latin version of the acts of the Nicene Council; and falsely imagining that the Fathers of Nice had decreed that images were to be adored with the same adoration as the blessed Trinity, the emperor caused what were called the Caroline Books to be written against the Council; and he ordered a Council to assemble at Frankfort in 794, which proceeded upon the same error with the Caroline Books, and condemned the 2d Council of Nice. His successor Louis the Meek in 825 by invitation of the Iconoclast emperor Michael, assembled a Council at Paris; and that Council while it reprobated the error of breaking and abolishing images, declared also that they were not to be adored with divine worship; *nec assertione superstitiosâ colendæ aut adorandæ*. In fact, it renounced the two extremes, between which lies the truth, that holy images are to be had and retained, and that *due* honour is to be given to them.—At length the decrees of the orientals were better understood in Gaul and Germany, and both East and West agreed in the same doctrine, and in the unanimous reception of the 2d Nicene Council. I requested the reader to observe that Mr. Faber himself informs us that the Latins did not long withhold their assent; and that the 2d Nicene

Council "is now universally acknowledged to have set forth the true faith and practice of the "gospel." If so, what good purpose can it serve to revive the history of an acknowledged mistake, a *mere error of fact*? Why not leave the decisions of Frankfort "to the owls and the "bats?"

Mr. Faber's object was to shew that our Councils have made contradictory decrees, and therefore are not infallible. How does he proceed? He pompously exhibits as proof, certain transactions which all history testifies to have happened through an error of fact, or mere misunderstanding; and which he himself acknowledges in the end to have been abandoned universally! Is this candour, or is it an artifice dishonourable and contemptible?—But a word of the Eastern Councils. He mentions three after the second general Council of Nice.—Of these three, the first is the Iconoclast Council of Leo the Armenian at Constantinople in 814;—the second, the Council assembled by the Empress Theodora in the same city in 842;—and the third is the fourth Council of Constantinople, the 8th general Council, held in 869, and not 879, as Mr. Faber writes. Of these, the two latter are in favour of holy images; and only the Council of a furious Iconoclast, is

against them, whose decrees produced tumult and persecution for a time, but were made without order or authority, and instead of being accepted, were condemned and rescinded by the solemn confirmation of the Nicene decrees, in the eighth general Council at Constantinople in 869. How then has the Rector conducted his argument? If he meant to reason on Protestant principles, it was of no consequence what any Councils had decreed at any time; for he tells us distinctly that Protestants do not believe even a *really* œcumenical Council infallible.* But if he meant to reason on Catholic principles, or to urge against us an *argumentum ad hominem*, he has failed in his line of argument completely.— He has reasoned as if we believed all sorts of Councils of equal authority: whereas he ought to have known that we do not attach infallibility except to œcumenical Councils, or such national or provincial synods as have been universally received, approved, and confirmed, and thereby express the faith of the universal Church. It was therefore trifling, but not exactly innocent trifling, to string together an incongruous collection of general, provincial, packed, and schismatical Councils, and then charge Catholics with the obligation of reconciling all their discre-

* *Supplement.*—Note, p. 31.

pancies. We acknowledge out of his list as binding and infallible the only two general, or œcumenical Councils he has adduced, the second of Nice in 787, and the fourth of Constantinople in 869, which rank as the seventh and eighth of the Councils universally received as œcumenical.

The Bishop of Strasbourg clearly explained the origin of the mistake of the fathers of Frankfort, and of the cautious declaration of those of Paris, and introduced proofs at considerable length. This convicted Mr. Faber of at least a suppression of the truth; and if he could have controverted the prelate's testimony, it may well be presumed that so he would have done in his *Supplement*. But he does not deny the Bishop's statement; nor does he defend his own inconsistent argumentation: he affects to be amused at the Bishop's account of "a mere family quarrel, springing out of pure misunderstanding, and long since happily made up." I conclude then that the Bishop's argumentation is correct, and that the Rector's was false; it was not worth defending, and therefore in his *Supplement* he abandons it, and endeavours, like other discomfited men, to conceal his chagrin by awkward and injudicious pleasantry.

"Well," said the Wolf to the Lamb, "if it

“ was not you, it was your father.” So Mr. Faber not having been able to establish his charge with the Councils already cited, tries his fortune with some others. “ It may be at least “ amusing, though perhaps superfluous, if I sub- “ join, out of a huge mass which lies before me, “ some yet additional examples.”

(1.) “ The Councils of Constance and Basil “ defined a general Council to be above the “ Pope : but the Council of Florence and the “ fifth Council of Lateran pronounced the Pope “ to be above a general Council.”

Let me premise, once for all, that for all points of *Catholic Faith*, we are willing to stand accountable : and for all dogmatical decrees of *Councils* universally received as *œcumenical* in all their sessions, we are chargeable ; but not for disputed *opinions*, nor for the acts and decisions of Councils *not œcumenical* or universally received in the Catholic Church.—Next let me inform Mr. Faber, what he either does not know, or dishonourably conceals from his readers,—that it is not an article of *Catholic Faith* that a general Council is above the Pope ; nor is it of *faith* that the Pope is above a general Council : both are opinions more or less in estimation in different countries among Catholic doctors : but

either may be held without infringing on Catholic Faith.

The Council of Constance in 1414 defined a general Council to be above the Pope: but that Council is only held œcumenical as to some of its sessions; and as the decree in question is not universally received as of faith, it was “superfluous” for Mr. Faber to quote it. Still less can he draw any argument from the decrees of the Council of Basil in 1431, which is not acknowledged by the universal Church as œcumenical.

The fifth Council of Lateran in 1512 is rejected for the same reason: and it only remains to speak of the decree of the Florentine Council in 1438. Its decree concerning the Pope is as follows. “We define that the holy Apostolic see, and the Roman pontiff hold the primacy over the whole earth, and that the same Roman pontiff is the successor of the blessed Peter, prince of the apostles, and the true vicar of Christ, and head of the whole Church, and the father and teacher of all Christians, and that to him in the blessed Peter was delivered by Christ the full power of feeding, ruling and governing the universal Church, as is contained in the acts of œcumenical Councils, and in the

“sacred canons.” This is the Catholic Faith ; and no more than this. But this does not pronounce the Pope to be above a general Council ; nor does it enter at all upon the question. Even Bellarmine owns that the opposite opinion may be held without injury to *faith* : “Non sunt pro-
“prie hæretici, qui sentiunt Pontificem non
“esse supra omnia Concilia, et supra Ecclesiam
“universam.”*

Thus Mr. Faber's first attempt has proved nothing against the infallibility of the Church. He has referred only to one Council whose decree on the subject is of *faith*, universally received in the Catholic world ; and that decree merely amounts to a declaration that the *Pope is the head of the Church* ; that he is invested with supreme power : but whether he is invested with a power absolute, unlimited, and subject to no canonical control, is not touched by the decrees of either Florence, or Trent, and is no point of Catholic Faith. Now to the Rector's second attempt.

(2). “The sixth general Council, which sat at
“Constantinople in the year 680, decreed, that

* *Tom. I. de Concil. lib. 2, cap. 17.*

“ marriage is dissolved by heresy : but the
“ Council of Trent declared, that heresy does not
“ dissolve marriage.”

Here the Rector is as unfortunate as in his first point. His object was to shew contradiction in Conciliar decrees ; and for this purpose he ought to have quoted Councils acknowledged by the universal Church, and not those only partially received. But in this he deplorably fails. He artfully calls that the sixth general Council at Constantinople in 680, which was in truth no more than a pretended supplement to the fifth and sixth general Councils, and was held *eleven years after* the sixth had concluded. It was held in 692, was called the Trullan, *in Trullo*, *Quinisext* or *Penthect*, and was never approved or received in the West ; nor had the canon in question ever any general authority in the Catholic Church. It is difficult to suppose that Mr. Faber was ignorant of this well-known fact of ecclesiastical history. If he knew it not, he was but ill-qualified to talk of Councils : if he knew it, the course he has adopted is most dishonourable. It required indeed such hardihood as we have seen exemplified too often in the writings of the Rector of Long Newton, to pass off this stray Synod in 692 as *the sixth general Council of Constantinople in 680 !*

The Rector however makes a third attempt.

(3). "The Council of Basil was confirmed
" by Nicholas V. whence, according to the most
" approved Roman theory, it must be received
" by the faithful as infallible: but, by the fifth
" Council of Lateran, which was confirmed by
" Pope Leo X. and which at Rome is esteemed
" an œcumenical Council, it was condemned as
" a mere schismatical and seditious conventicle."

Worse and worse Mr. Faber! Neither the Council of Basil, nor the fifth Council of Lateran are received by the universal Church as œcumenical; and no argument can be drawn from the *partial* approval of either. I am not aware, and should have liked some proof, that Nicholas V. confirmed any part of the Council of Basil: I am certain that he did not confirm many of its sessions; though Mr. Faber roundly asserts that he confirmed the Council, meaning I suppose the whole of its proceedings. The French acknowledge that Council, at least as to certain Sessions, and the Italians generally receive the 5th of Lateran; but as France and Italy constitute neither singly nor unitedly the universal Church, the Catholic Church is not answerable

for what those nations condemn or approve. Without entering into the disputes of the Gallicans or Ultramontanists, let us confine ourselves fairly to the doctrines of the whole Catholic Church.

4. To fill up the measure of absurd misrepresentation, Mr. Faber inserts a portion of the Creed of Pope Pius IV. where we profess our belief in all things defined by *œcumenical Councils*; and then as if it were logical to lay down any premises, and draw from them any sort of conclusion, this honest controvertist infers that we must paradoxically believe all the contradictions which he has so infelicitously laboured to prove against us.—I need only say, that having in each instance deprived the Rector of his foundation-stone, I need not aim a single stroke at his superstructure, which must fall by its own instability.

Before proceeding to the last division of this Chapter, I must observe how little reason the Rector has to indulge his repeated sarcasms about the *family-quarrel*. The Bishop has illustrated the misunderstanding of the Council of Frankfort by the very common occurrence of two families being divided by some mistake, and

reunited when the mistake is happily explained. Now allowing the Rector to do right in keeping up his spirits under the merited castigation he receives from Dr. Trevern, he did not, and could not deny the prelate's explanation to be correct; and therefore what right had he to indulge his ill-placed wit on the Bishop's opposite illustration?

III. Having met Mr. Faber fearlessly on the subjects of Misrepresentation and Infallibility, I have now a word with him on the important subject of Prescription. Mr. Faber reminds us of his former remark, that to establish the *truths of Christianity* the argument of Prescription was excellent in the days of Tertullian, but that to establish the *peculiarities of Romanism* it is wofully bad in the nineteenth century.—If I can shew that the argument is not wofully bad, but powerfully efficient, I shall also shew that what the Rector chooses to call the peculiarities of Romanism, are and always were the truths of Christianity; not indeed as in most cases misrepresented by the Rector, but as held by the Catholic Church, and established in her profession of faith.

Dr. Trevern in his *Discussion* had traced the various doctrines of our Church from the fifth

century to the fourth, from that to the third, and from the third to the second ; reposing then, as he expressed it, at the pure fountain of apostolic doctrine. He had quoted, in his *Answer*, a sentence from the Protestant Dr. Waterland to shew that such a line of argument is convincing, “ provided we have first proved that the faith we contend for is the very same that obtained in “ the churches of that age,” (the age of St. Irenæus and Tertullian). But as Dr. Trevern, beginning at the fifth century, traced each doctrine by testimonies from the Fathers up to the second century, he *did* prove by that very process that the faith for which he contended was the same that obtained in the age of St. Irenæus and Tertullian. I am not called upon in this place to extract all that the Bishop accumulated from the primitive Fathers on the various points : but much will necessarily reappear in the course of this Reply ; and for more ample evidence I must entreat the lover of truth to peruse attentively the Bishop’s powerful work, the *Amicable Discussion*. I maintain then, notwithstanding Mr. Faber’s ridicule about the Bishop’s “ whimsically “ misunderstanding Dr. Waterland,” that his lordship was amply entitled to avail himself of that writer’s sentiment.

Mr. Faber in his turn cites a passage of St.

Irenæus, to the effect that the Church received her faith from the Apostles. "But what faith?" says the Rector in fancied triumph. "Faith in "Transubstantiation and Purgatory, and Image-worship, and Saint-worship, and Cross-worship, and Relic-worship? Nothing of the sort."

The Rector goes on to say, that the faith which according to this Father, the Church received from the Apostles was *the very same* as that expressed in the Apostles' Creed. Not a word does Irenæus say "of any transmission of those Latin peculiarities, &c. . . . In *our* age, as well as in *his* age, his argument will apply to the doctrines propounded in the creed. The symbol of Irenæus for which alone he vouches is not decorated with a modern tail-piece of thirteen supplementary articles. . . . For these thirteen articles Irenæus and Tertullian beg leave to decline vouching."

I have placed the above between commas, because it is the reasoning of Mr. Faber condensed almost in his own words. If he means to assert that the Apostles' Creed *substantially contains all* that the Church received from the Apostles, I agree with him. But if he means that the Apostles' Creed *explicitly mentions every point of apostolic doctrine*, I deny his assertion ;

and he must quickly renounce it himself, or give up his belief in several points which he deems essential and apostolical. The Apostles' Creed says not a syllable about Original Sin, or the Sacraments of Baptism or the Lord's Supper, which the Rector devoutly believes. Nor do I find that the "symbol of Irenæus is decorated with a modern tail-piece" of some four and twenty supplemental articles, out of the thirty-nine of the Church of England. So let us hear no more of the invalidity of the argument of prescription, because every point of our belief is not *expressed* in the Apostles' Creed. When persons have contracted a "familiar habit of interested misrepresentation," they at times misrepresent without intending it,—by the mere force of habit. I do not imagine that the Rector intended to maintain that only those points were to be believed which the Apostles' Creed expressly particularized; but he has clearly said as much in the page before us, the 40th of his *Supplement*.

On Catholic principles, however, it is easy to defend the position that every point of faith is *contained* in the Apostles' Creed. For the ninth article of that venerable symbol expresses our belief in *the holy Catholic Church*. This article is surely to be understood like the rest. The creed says:

“I believe in God the Father and in Jesus Christ his only Son. . . . I believe in the Holy Ghost,” &c. To believe in God is to believe that *he is*, and to believe *what he teaches*. So to believe in the holy Catholic Church is to believe that there *is* such a Church, and to believe *what that Church teaches*. Thus a Catholic who believes in every doctrine proposed by his Church as of divine revelation, finds every such doctrine implicitly contained in the ninth Article, *I believe in the holy Catholic Church* : and thus on *Catholic*, but not on *Protestant* principles, is every point of faith contained in the Creed of the Apostolic age.

I might insist on the single argument which Mr. Faber has thus furnished against himself. St. Irenæus gives the Apostles' creed : in that creed we express our belief in *the holy Catholic Church* : to believe in the holy Catholic Church, is to believe in her *existence*, and in her *doctrine* : but the Catholic Church teaches all those points which the Rector terms peculiarities ; therefore I am obliged to believe all those points by the very profession furnished by St. Irenæus. And as St. Irenæus is allowed to have been near enough to the Apostles to have held their genuine faith ; it is thus proved that every article of faith taught

by the Catholic Church was taught in the time of the Apostles.

But to attend to the further reasoning of the Rector. He maintains that the argument from Prescription cannot be used in the nineteenth century for our "peculiarities;" because, as he is fond of asserting, we cannot prove those peculiarities by the writings of the Fathers of the first three centuries. St. Irenæus and Tertullian were near enough to the Apostles to ascertain their doctrines with certainty; but we are too remote to be sure of it, unless we find each point recorded by the early Fathers. Such is Mr. Faber's grand argument against Prescription in the nineteenth century.—Now I ask on what grounds Mr. Faber takes upon himself to stop the connecting chain at the fourth century? He may say because about that time errors began to creep in, and gradually to spread. This is mere speculation; it is neither true nor probable; nor even *possible*, if we attend to the repeated promises of our Lord to his Church that the Holy Spirit should teach her all truth, and that he himself would abide with her for ever. Mr. Faber proceeds upon the false ideas that error could creep in gradually, and that the tradition of dogmas must lose its force by lapse of ages. Errors may

creep in imperceptibly and be disseminated gradually in matters of science, or philosophy, on subjects on which men are only partially informed, and in which they are not generally interested; but not so in matters of religious belief. Here every one is interested, and every one in great measure informed: every one has learnt the faith of the Church from his childhood; and the least deviation from that faith will be at once detected if not by the laity, at least by the clergy. Should error be introduced in one country, it is sure to be denounced in another; and it is impossible to conceive error spreading gradually without detection and denunciation. Thus in fact, we are able to point out the exact period of every error in faith; and to shew how soon the Church detected and condemned the innovation. But when our adversaries are called upon to expose the origin of what they represent as our innovations, they can only vaguely say that such a doctrine was introduced by degrees; which is asserting much, but proving nothing. And what grounds has Mr. Faber for assuming that the fourth century would be less attached to the doctrine of the Apostles than the third? Had they not been taught by the pastors of the third age to keep carefully the deposit of faith? Had it not been strenuously inculcated to them: *nihil innovetur*,

nisi quod traditum est? The fourth age as well as the third professed to teach apostolic doctrine, and gloried in its descent from the apostles; the fifth did the same, and the sixth, and every other down to the sixteenth, the era of the most wide and unhappy departure from apostolic tradition. But the length of fifteen links in the chain of apostolic tradition did not impede the certain transmission of the spark of truth from the first link of the apostolic age to the fifteenth, and to the nineteenth; nor will its passage be impeded to the end of time. *I am with you all days, even to the end of the world*, says our divine Master. The known zeal and firmness of the Church in condemning every error in its very commencement, from the Arian to the Lutheran innovation, is sufficient for the apostolicity and truth of every doctrine she at any time taught, or teaches at this moment. And since in whatever age the Rector may choose to fix the commencement of any of our "peculiarities," the Church in that age professed to preserve unaltered the pure faith of the Apostles, and this profession was public, formal and universal; it is impossible that any age should have professed any "peculiarity" of doctrine, or tolerated for a moment any doctrine not clearly and regularly received from the age of the Apostles.

I have in this Chapter vindicated the Bishop of Strasbourg from the charge of Misrepresentation; and fixed that charge where it will lie much more appropriately:—I have proved that Mr. Faber has established nothing against the Infallibility of our Church: and what I have said of Prescription ought to convince him that we may legitimately use that argument even in the nineteenth century. I proceed to examine if the Rector has argued any better on the subject of Transubstantiation.

CHAPTER THE THIRD.

TRANSUBSTANTIATION.

I give this Chapter the same title which Mr. Faber has affixed to the corresponding one in his *Supplement*: but had I, or any one else, Catholic or Protestant, except Mr. Faber, originated the discussion to which it refers, we should with far more propriety have entitled it, **REAL PRESENCE**. For it is evidently the most rational mode, to prove that the flesh and blood of our beloved Saviour are really present in the Eucharist, before we apply ourselves to prove in what manner they are present.

All that Mr. Faber objects to Transubstantiation will apply almost as forcibly to the Lutheran doctrine of Consubstantiation. His grand objection appears to be to a belief that the body and blood of Christ are physically pre-

sent: or that we receive the *literal* body and blood of Christ, as he with a barbarous misapplication of language, continually expresses himself. Mr. Faber, however, has his reason for throwing the discussion entirely upon Transubstantiation. The reader would never guess that reason; but the Rector with a penetration which no mortal ever possessed before him, has discovered that the Church of England and ourselves are agreed respecting the real presence, and both hold it. Hence he chooses to infer with equal sagacity that our disagreement chiefly respects Transubstantiation. As nothing is more important in any discussion than clearly to lay down in the outset the precise point of dispute, and where the parties are agreed, I will carefully exhibit Mr. Faber's principles on the Eucharist.

I have already had occasion to notice that so vaguely is the tenet of the Anglican Church expressed, as to admit of much variety of interpretation: and accordingly we find the opinions of her best divines almost all differing from each other. These need not here be particularized: it is our present purpose to become accurately acquainted with the theory adopted if not invented by Mr. Faber. He rejects then a *substantial* change or a real change of the bread and

wine : and maintains that there is only a *moral* change, which amounts to no change at all. For to this it comes in fact ; represent it at as Mr. Faber may, his moral change is no change at all. The bread and wine remain after consecration still bread and wine in Mr. Faber's system ; only they seem, in his idea, to acquire the property of conveying to the *worthy* receiver, and to him only, a *spiritual* participation of the body and blood of Christ. He illustrates his idea of a moral change, by the sort of change that takes place in a layman when he is ordained, and becomes a clergyman. Now this is no real change, no change at all ; for the man is the same, though he acquires a sacred character. So we are to understand that the bread and wine after consecration acquire a sacred character ; and that the person who receives them *worthily*, receives the body and blood of Christ. Here however Mr. Faber again distinguishes. The worthy recipient does not receive the real, substantial flesh and blood of our Saviour ; but Christ communicates himself to him in a *spiritual* manner ; precisely in the manner perfectly understood by us Catholics in what we call a spiritual Communion. So that in plain language, even the worthy recipient does not *really*, but only *figuratively* receive the body and blood of Christ. And Mr. Faber's system is briefly reduced to the

following inconsistencies. The bread and wine undergo no real change by consecration: yet the worthy receiver of them is fed with Christ's body and blood; which however are not *really* present in the bread and wine, nor *really* received, but only figuratively, inasmuch as they are communicated to the person in a *spiritual* manner. Here we have real presence, and real absence, corporal and spiritual, real reception and figurative reception—all perfect opposites, confounded together in perhaps the most incomprehensible system ever devised by human perversity. For the honour of the Church of England I hope there are few Anglicans who will defend a theory so utterly absurd. Imagine Mr. Faber attempting to convert a Hindoo to Church of England principles. "I wish to know, Sir, "whether any change takes place in the bread "and wine after consecration." "O yes; they "are changed, that is, *morally* changed."—"Then, Sir, after consecration they are not any "longer bread and wine?" "O yes, they are "still bread and wine, only they are made holy, "destined to a holy purpose by consecration." "Pray, Sir, to what holy purpose?" "The "purpose of enabling you by receiving them "worthily, to receive the body and blood of "Christ." "But, Sir, they are not the body "and blood of Christ; you said they were still

“bread and wine.” “True; but when you receive them, you receive the body and blood of Christ.” “You mean then, Sir, that they contain the body and blood.” “O no; Christ’s body and blood are in heaven; they are not now to be found on earth.” “Then, Sir, if Christ’s body and blood are not to be found upon earth, how can I receive them?” “You receive them only in a *spiritual* manner.”— “So then, Sir, I could not receive them *really*, but only *spiritually*?” “O yes, if you communicate worthily, you do receive them really; for we firmly believe that the body and blood of Christ are really present.” “Present where, Sir? I understood you to say that the body of Christ was in heaven, and not present any where upon earth.” “O they are present to the worthy receiver.” “Really, Sir, I cannot understand you. You said we only received the body and blood of Christ *spiritually*, now you say we receive them *really*; your doctrine is the most contradictory and incomprehensible I ever heard: it is impossible for me to embrace it.”

Now in this imaginary dialogue I have put nothing into the Rector’s mouth, but what I have seen repeated again and again in his writings; and happy should I be if by any

method of developing his system, I could convince him of its errors, and induce him to acknowledge and forsake them. It is curious to observe that though *real* and *figurative* are such opposite terms, the Rector continually defends the figurative interpretation, while at the same time he would have us believe that he maintains the reality. Many pages of Chap. IV. of his *Difficulties* are taken up with arguments in favour of a figurative sense for our Saviour's words: but how the body of Christ can be only *figuratively* received, "the mean whereby it is so received and eaten being faith;"*—and at the same time *really* taken and received, is more than Mr. Faber or any one else can shew to be consistent. The Rector will say that Christ is really present, though not *substantially*. This is forgetting that the question is not of the spirit, the soul, or the divinity of Christ only, but of his body, his real body which was delivered for us, and his real blood which was shed for many unto the remission of sins. A spirit can be really present spiritually, but a body must be present substantially; and if it be not so, it is not present *really*, but only in a figurative sense. So that Mr. Faber's *real presence*, is in truth a *real absence*. Catholics indeed believe that the

* See Art. 28 of the Thirty-nine of the Church of England.

body of Christ is present and received after a spiritual and heavenly manner ; but his body is not the less *really* and *substantially* present and received ; because though his body is in a glorified state, it is still his body, and not his spirit only ; and if a body be present at all, it must be substantially present.

“ It is not possible” says the illustrious Bossuet,* “ that a *body* which is only communicated “ *in spirit* and *by faith*, should be given to us “ *really* and *in its very substance*.” Thus Mr. Faber’s exposition of the Eucharist is every way beset with contradictions ; whereas the Catholic doctrine of the Real Presence and Transubstantiation is easily shewn to be just and consistent. Christ did not say “ This bread is united with “ my body ;” and therefore we reject the impation invented by some followers of Berengarius : nor did he say, “ With this is my body ;” and hence we reject the consubstantiation of the Lutherans : nor did our Blessed Saviour say “ This is a mere sign of my body ; and thus we reject the figurative presence of the Calvinists : nor did he say, “ This is not my body ; but holy “ bread, which if you receive it worthily, will be “ the means of conveying to you my body ;”

* *Exposition of the Catholic Doctrine*, Chap. XI.

and this causes us to reject Mr. Faber's *moral* change and *real absence* : but our blessed Lord said simply, clearly and absolutely, *This is my body* ; and therefore we firmly believe it to be no longer bread, but his blessed body, really present, and really to be received ; and we firmly hold the only true, consistent and scriptural doctrine of a *real presence* and *Transubstantiation*.

It must be acknowledged nevertheless, that Mr. Faber's system, however contradictory and inconsistent, is most convenient for explaining away troublesome passages of the holy Fathers. They continually speak of a real presence ; and accordingly Mr. Faber protests that he holds a real presence : they speak of receiving Christ's body and blood ; and Mr. Faber professes to believe that Christ's body and blood are verily taken and received : they enjoin the adoration of the Blessed Sacrament ; and Mr. Faber comes sufficiently near the mark by allowing that Christ is to be adored as *spiritually* present in the Eucharist, to authorize him as he imagines to get over every difficulty of the Fathers on the subject of adoration. But unluckily Mr. Faber's system has two faces ; it is composed of words and realities. His words are, if he pleases, those of the Fathers ; but his

realities, his real doctrine is *toto cælo* opposed to theirs. He maintains only a *moral* change; they defend a *substantial* change in the elements: he maintains only a *figurative* and *spiritual* presence; they defend a *real* and *corporeal* presence: he maintains that only worthy communicants receive Christ's body and blood; they defend that the unworthy receive it as really as the worthy, but that to them it becomes their own destruction, since they are "guilty of the body and blood of the Lord." Finally, Mr. Faber would only allow adoration to Christ as *spiritually* present: but the holy Fathers enjoy it as an act of supreme worship to our Redeemer as *corporally* and *substantially* present in the holy Eucharist.

I have thought it useful to be thus explicit in the evolution of Mr. Faber's curious principles, because if the reader is thereby enabled to retain them well, he will readily detect the perpetual artifices of the Rector. He will find him presenting adroitly the various points of his versatile system to parry the formidable thrusts of the Fathers; and he will understand how to estimate on many occasions the Rector's triumphant assertion that such a Father is all on his side. He will be aware also that a system of unblushing contradictions can most easily be suited to any

doctrine, or be employed to solve any difficulty.

But it is time to state the true Catholic doctrine of the blessed Eucharist : and I shall give it nearly in the words in which it has been so clearly and ably exhibited by my Rev. friend G. Corless.*

First, as to the SUBSTANCE of the Eucharist ; we hold that the bread and wine are *really and substantially* changed into the body and blood of Christ. If this be what Mr. Faber understands by *physical* change, we hold a physical change.

Secondly, as to the SPECIES of the Eucharist ; we hold that though the substance of bread is changed, its sensible properties, taste, figure, &c. remain as before consecration. These are generally called *species* or appearances, and are the outward signs of the body and blood really present. Hence Mr. Faber proves nothing against us by shewing that the Fathers called the Eucharist the *sign* or *figure* of Christ's body ; for the species are undoubtedly signs and

* See *The Catholic doctrine of Transubstantiation proved from the early Fathers against the Rev. G. S. Faber*—page 8.

figures, but signs and figures which contain the *reality*.

Thirdly, as to the **MODE** of Christ's presence in the Eucharist, though we believe the body of Christ to be really and substantially present, yet we believe that it is his body in a glorified and heavenly state, as he raised it up from the dead. Hence again Mr. Faber proves nothing against us, when he quotes those passages where the Fathers teach that the words of our Lord are to be understood spiritually, and that he is received in a spiritual and heavenly manner ; for such passages are only directed against the gross carnal notions of the Jews, who imagined that Christ would give them his raw flesh to eat.

Having thus fairly stated Mr. Faber's belief, and the doctrine of the Catholic Church on the awful subject of the Holy Eucharist, I proceed to reply in order to the third Chapter of Mr. Faber's *Supplement*. In his *Difficulties of Romanism* he had honourably, and infinitely to his credit, quitted the ranks of those numerous assailants who declaim against the doctrine of Transubstantiation as absurd and impossible ; and had courageously placed the argumentation on its most just and rational ground, by treating it as a question of divine revelation. If, he

argued sufficient evidence appears that the doctrine of Transubstantiation is divinely revealed, it must be true, and it cannot be absurd or impossible: if the evidence be insufficient, it is enough to reject the doctrine, because we have no evidence of its being a revealed truth. On this most honourable and sensible mode of proceeding, the Bishop of Strasbourg heartily bestowed commendation. "At last," says the prelate, "I arrive at two consoling pages, full of wise and judicious reflections. I have read them, and read them again with great satisfaction; and I feel much pleasure in thus openly making the acknowledgment.* Mr. Faber beheld the difficulty with a great deal of just discrimination, when he reduced it to this simple question of fact: 'Was Transubstantiation revealed by Christ, or not?'"† If my cordial approbation of Mr. Faber's sound judgment on this occasion, be of the slightest value, I am truly happy to give it.

But as might be expected, such a determination on the part of the Rector did not quite please many of his communion. Either they relied too blindly on objections easily shewn to be fallacious; or they had their doubts of the Rector's success in his daring

* *Answer*, page 103.

† *Answer*, page 107.

appeal to historical evidence, and the testimony of the early Fathers. At all events, as he informs us in the *Supplement*, they blamed him for needlessly throwing away a weapon once wielded by Tillotson. I suspect that Mr. Faber's friends gave him less credit for sagacity than he happily possesses; and that he saw plainly enough that Tillotson's grand argument was in reality a grand sophism. As however Mr. Faber only mentions the objection, without refuting it, I will supply the deficiency, that his friends may not have cause to reproach him with having *needlessly* thrown away a weapon, which in truth, in his hand would have been useless.

Tillotson started an objection, which Bayle, Hume, and a hundred others have repeated, in substance thus. Our senses give us a physical certainty that the substance of bread is where we perceive the sensible qualities of bread; therefore such *physical* certainty ought to prevail, and determine our belief, notwithstanding any other evidence, which could only afford us a *moral* certainty.

First. This argument would prove more than Tillotson intended. It would prove against the Incarnation of our Saviour. For our senses would all have told us that Christ was a human person, and not a person divine; and no moral

certainty derived from his doctrine and miracles ought, according to Tillotson's reasoning, to prevail against the physical certainty we should have felt that he was a mere man.—Therefore, proving too much, the argument proves nothing.

Secondly. It would again prove too much, since it would forbid us ever to believe a miracle, unless we ourselves witnessed it. Thus indeed did Tillotson furnish the infidel Hume with a weapon against Christianity itself; and Hume employed it against our moral certainty of miracles. He contended that moral certainty, furnished to us by historical testimony, could never prevail against the physical certainty we possess, that the course of nature cannot change.—Therefore again the argument of Tillotson proves nothing.

Thirdly. Another false consequence would follow from such an argument. It would follow that a man born blind ought not to believe persons who assure him of any fact opposed to the physical certainty which he derives from his senses.—Thus again it proves nothing.

Fourthly. It is plain that the objection proceeds upon the erroneous principle, that the highest moral evidence ought not to be preferred

to a boasted physical certainty ; which after all, in the case before us, is no better than a defect of knowledge, since this certainty can only apply to the appearances, and not to the substances of things. For,

Fifthly. All that this physical certainty can attest, is that the sensible qualities of things are where we perceive them ; and so in fact the sensible qualities, taste, figure, colour, &c. of the Eucharistic bread do remain, and are where we perceive them, after consecration. But we have no physical certainty afforded by our senses, that the *substance* of bread is where we perceive the *sensible signs* of bread. Our senses attest nothing of the substance of bodies ; therefore of the substance we can have no physical certainty. And though we generally conclude from the presence of sensible qualities that the substances to which they belong, exist, this kind of conclusion is not essential, and must give way when superior authority and evidence testify the contrary.*

* Among the many inconsistencies of Rousseau, I have often remarked the following. On the subject of Transubstantiation he argued with Tillotson that it could not be, because the senses testified the contrary. But when on the subject of Miracles, he adopted the very reverse argumentation. Even if all my senses testified that a miracle was wrought, said he, I would not

Sixthly. It is not then true that our senses are deceived with regard to the Eucharist. They attest the existence of a certain taste, smell, colour, &c.—and all these sensible qualities do exist.—We reason from their existence in ordinary cases that a certain corresponding substance exists with them: but in this case having superior authority and evidence to guide us, we infer that the substance of bread does not exist. Nor is there any danger of our belief in this mystery weakening the force of physical certainty: when God reveals what we are to believe, and demands the homage of our reason, we rely on his divine word, and are secure from error.

Thus then we are naturally brought back to the proper state of the question: *Was Transubstantiation the doctrine of Jesus Christ, of the Apostles, of the primitive Church?* Mr. Faber honestly declares that if the affirmative can be established, he is ready to admit the fact of truth as an inevitable consequence. We meet then according to the expression of Mr. Faber, on the ground of *historical testimony*.

I. The Bishop of Strasbourg had drawn a

believe them, because my reason affords moral evidence that a miracle cannot take place. *Sic mentita est iniquitas sibi.*

powerful proof in favour of the Catholic doctrine on the Eucharist, from the well-known discipline of the *secret* so scrupulously observed from the days of the Apostles to the period of the general Council of Ephesus in 431. He was not ignorant, of course, of the well-known fact that this discipline of secrecy concealed indeed all the mysteries of Religion, as well as the Eucharist; but as his lordship was not writing the general history of the discipline of secrecy,—he very naturally confined his observations to that part of the discipline which affected the Eucharist. Mr. Faber however understood him to assert that “the true doctrine of the Eucharist “was the *exclusive* secret;” and lost a great deal of time in proving what the Bishop never affirmed or denied, that the blessed Trinity was the grand object of the *secret*. But he went farther, and would persuade his readers that the mystery of the blessed Trinity was in fact *the sole object* of that secrecy. This he re-asserts in the *Supplement* before us; and not content with his progress already made in error, he even now goes far towards denying the existence of the *secret* discipline at all! In his determination to convict the Bishop of Strasbourg, he runs into the most wild and unsupported assertions. He talks loudly of the Bishop’s “forced interpretations and arbitrary conjectures,” though Dr.

Trevern has produced multiplied proofs and citations at every step ; while himself does not scruple to give us his own " arbitrary conjecture " that " the mysteries were more a matter of catechetical discipline, than the vehicles of any " secret properly so called." If the Rector had stopped to develop this strange conjecture, he must have found it a fatal complication of absurdities : but he was evidently led to the assertion by the circumstance of the doctrine of the blessed Trinity having been openly stated by St. Justin and Athenagoras in their Apologies. He wishes to know why, if Transubstantiation were *the* secret, or even *a* secret, the Apologists might not as well have revealed that, as the Trinity. Never surely was such argumentation heard or read before.

What can any reader make of it, who is not deeply versed in the wiles of the Rector of Long Newton ? First he maintains that the Trinity was the grand *secret* ; then he informs us that this grand secret was openly revealed by two public Apologists. Next he asserts that Transubstantiation was not any part of the secret discipline ; and then calls upon us to shew why it was not openly stated by the Apologists !—Surely if they did *not* reveal it, the fair conclusion is that it was to be kept secret ; and if as by his own shewing the Trinity was *the* secret, how does

it prove his point to inform us that this secret was openly revealed? The truth is, Mr. Faber has been unwilling to yield to the overwhelming proofs of the Bishop in both his works; and in consequence has completely lost his way in his wanderings in the early times, which to him are truly the dark ages. He is very facetious upon the "ebullition of Gallican vanity" which led the Bishop to suspect that Mr. Faber was very little acquainted with the ancient law of secrecy, before he read the prelate's *Discussion Amicale*: but when I read the splendid logic of the Rector's *Supplement* on this subject, I was inclined to go beyond the Bishop, and firmly believe that he is now still less acquainted with the matter, and that he is totally bewildered with his assertions and conjectures.

He may derive some light from an answer to his proposed difficulty, why the Trinity was revealed by the Apologists, and not Transubstantiation also? And we are somewhat called upon to explain the disclosure of the former, as we certainly hold that the blessed Trinity was one of the mysteries which the law of secrecy forbid to divulge to the profane. When Mr. Faber found St. Justin openly mentioning the Trinity, he should have recollected the circumstances and the composition in which that holy

Father made the disclosure; and he would have been led to conclude with justice that there was a distinction between the various mysteries; so that while some might be divulged on certain urgent occasions, others were never disclosed to the pagans or uninitiated.

1.—A distinction was observed between the grand doctrinal points, and the more sacred rites and observances connected with the sacraments. The former were divulged or concealed prudently according to circumstances; the latter were never disclosed except to the initiated.

2.—All the mysteries were *generally* concealed from the profane; as Tertullian writes in his Apology: *omnibus mysteriis silentii fides debetur*. And he finds fault with the heretics for not always observing the secret discipline when they ought: *Quis Catechumenus, quis Fidelis, incertum est: pariter audiunt, pariter orant*. Indeed the Apostles' Creed, as we learn from St. Jerome and St. Augustin, was not taught the Catechumens till the forty days before their Baptism.

3.—But the grand doctrines, such as the Trinity and Incarnation, whenever the good of

religion demanded it, were publicly proclaimed even before the enemies of Christianity. Such solemn and important occasions were considered to justify a partial deviation from the discipline carefully observed in other circumstances: and thus Mr. Faber finds St. Justin in his Apology stating the doctrine of the blessed Trinity.

4.—With respect however to the more sacred rites of the sacraments, and the mysterious celebration of the divine worship, these were invariably concealed from the uninitiated. St. Basil calls Baptism, the Holy Eucharist and the oil of Chrism, things *quas neque intueri nondum initiatis fas sit*. And St. Augustin puts the question; *Quid est, quod occultum est, et non publicum in Ecclesia?* And replies; *Sacramentum Baptismi, Sacramentum Eucharistiæ. Opera nostra bona vident et Pagani; Sacramenta vero occultantur illis.*

5.—The rites of consecrating the Holy Eucharist were very carefully concealed. The Catechumens of every description, whether *Audientes*, *Genusflectentes*, or *Competentes* were all dismissed before the commencement of the Eucharistic prayers. St. John Chrysostom says: *Mysteria clausis januis celebramus, et eos qui nondum initiati sunt, adesse prohibemus.* St. Basil, St.

Epiphanius, and St. Augustin, with others, testify the same.*

The Bishop of Strasbourg had by accumulated passages from the Fathers positively proved that the early Christians were scrupulous to a degree never to reveal to the profane any thing relating to the Holy Eucharist. Consequently, as the prelate also shewed, in all their sermons before mixed assemblies, and in all their writings which they thought might possibly fall into the hands of the uninitiated, they were careful never to speak openly of the Blessed Eucharist, but only in obscure terms, such indeed as the faithful readily understood, but which could not be taken by the profane. Thus, however Mr. Faber may complain, the Bishop was certainly justified in saying that under the circumstances explained, it was unreasonable to expect that very clear passages on the real presence or Transubstantiation should be found in the promiscuous writings of the Fathers of those centuries in which the *secret* discipline was enforced.—Equally was the prelate justified in pronouncing that in the same circumstances, it was no proof

* For further information on this curious and interesting subject, see Selvaggius *Antiquitatum Christian. Instit.* Lib. I. part 2, chap. XIX.

against the real presence and Transubstantiation that the Fathers, not being allowed to express themselves clearly before Pagans, Jews, &c. denominated the Eucharistic elements, types, emblems, signs, figures, and the like ; considering them merely in their relation to the senses, and not adding that beneath these outward appearances was concealed the body of Christ, because that would have been at once betraying the secret. Yet because the prelate reasoned thus justly from premises which he had carefully laid down, and powerfully proved, Mr. Faber deems it impossible for his own "limited capacity," to argue on any intelligible principles of historical testimony, with a gentleman who can take up what the Rector affects to represent as "an extraordinary mode of demonstration." I question if an evasion so weak and dishonourable will satisfy Mr. Faber's friends ; I pity them sincerely if it does. He seems however desirous to complete the deception, by engaging their attention more pointedly, and thus drawing it artfully from the close examination of his ignominious retreat. "Turning then," says he, "in utter hopelessness from the Bishop of Strasbourg, I shall rather consider myself as discussing the present part of the question before a well-educated assemblage of English laymen." Then he repeats his old argument on the *Catechesis* of St. Cyril ; and to prepare

the reader to appreciate it duly, I must continue the chain of Dr. Trevern's reasoning.

In his *Discussion*, at considerable length, and in Chapter the fourth of his *Answer*, in a more succinct manner, the learned prelate had observed that the most certain way of coming at the true knowledge of the *real* doctrine of the primitive Church on the mysteries, and among the rest, the mystery of the Blessed Eucharist, was to examine those writings of the Fathers which were composed expressly for the instruction of the neophytes, whom they were preparing for the reception of the holy sacraments. "It would be the height of folly," says the Bishop, "to seek their belief *in writings where they were not permitted to divulge it*; in those, for instance, which they published against the Pagans and heretics of their times: or in discourses pronounced with open doors before Catechumens and Gentiles. Any sensible man wishing to learn in the school of the Fathers what has been revealed on the subject of the Eucharist, will open those instructions which they gave to the newly baptized; . . . but the *Catecheses* before all, and even them alone, if he would spare himself much labour and research."*

* *Answer to the Difficulties of Romanism*, page 234. This part of that masterly work deserves particular attention.

The Bishop then produced a series of striking passages from some of the *catecheses* or catechetical instructions, which have come down to us. His quotations were ample, and selected from the *catecheses* of St. Cyril of Jerusalem, St. Ambrose, St. Gaudentius of Brescia, St. Gregory Nazianzen and St. Gregory of Nyssa. Instead of replying to all these, as he was bound to do, and as I am persuaded he would have done, if he had possessed any materials for destroying their force, the Rector leaves them all, except the first, among those parts of the Bishop's *Answer* which he unceremoniously condemned in the outset, as "requiring no reply." To the first only he condescends to pay some attention. I am not sorry that the one he has selected is that of St. Cyril; for he thus enables me to place again before the reader the invincible proofs of the Catholic doctrine afforded by that illustrious Father.

St. Cyril delivered a series of catechetical instructions at Jerusalem. We possess eighteen of his *catecheses*, which were addressed to the catechumens before Baptism; and in these he naturally dwells largely on the mystery of the Blessed Trinity, in whose name the catechumens were to be baptized. We possess farther five *mystagogic catecheses*, so called because they were addressed to those recently baptized, to explain to them the faith of the Church on the

mysteries of the Sacraments of Baptism, Confirmation and the Holy Eucharist ; the persons to whom these five were delivered were the neophytes or newly regenerated by Baptism. Mr. Faber freely owns that if we would "ascertain the mysteries, we have simply to read these lectures."* He has read them : and I shall speedily shew that he has either egregiously mistaken them, or wilfully misrepresented them.

Let the real state of the question be remembered. The Bishop maintains that the Catholic doctrine on the Eucharist, that is the Real Presence, and of course Transubstantiation was *one* of the mysteries which it was the object of the *secret* discipline to *conceal* from the profane, and of St. Cyril in his mystagogic catecheses to *disclose* to the neophytes.—Mr. Faber maintains that the Blessed Trinity was the grand *secret* : and that the doctrine of Transubstantiation was not taught *at all* in the mysteries, even under the form of the very *smallest* and *least important* secret.† As the Bishop never questioned that the doctrine of the Blessed Trinity was *one* secret ; and never entered upon the enquiry whether the Trinity or the Eucharist was the *grand* or *principal* secret, I have nothing to do with the Rector's

* *Difficulties of Romanism*, p. 103. † *Ibid*, p. 115.

empty parade of three pages to prove that the Blessed Trinity was the grand secret, from St. Cyril's most appropriately dwelling much upon it in the eighteen lectures to those who were to be baptized in the name of the adorable Trinity. This is, I am sorry to say, Mr. Faber's usual artifice to divert his readers' attention from the main point of actual discussion. Our subject is the Eucharist; and he talks of the Trinity. Our question is, whether St. Cyril exposed the doctrine of us Catholics on the Eucharist to those who were baptized; and he spends much time in proving that the Father disclosed the doctrine of the Trinity to those who were yet unbaptized. Thus he flies a long time about and about the question; and though he at last reluctantly comes to it, he uses every art to induce his readers to prejudge the result in his favour; and among others, by the following sentence of outrageous effrontery. "About this "same volatile secret of Transubstantiation, in "the form of a regular doctrinal statement, not "a syllable is there, in the whole volume of the "*Catecheses*, from beginning to end."* If the Rector of Long Newton has really so far misinterpreted St. Cyril, as to be satisfied that his *Catecheses* does not contain our doctrine on the

* *Supplement*, page 52.

Eucharist, of course it will be plain to every reader why he preferred commenting on St. Cyril to any of the other Fathers adduced by the Bishop. But notwithstanding his assertion just quoted, which I entreat the reader to remember, and which, for groundless assurance is, I really think unparalleled, I undertake to shew the very reverse of Mr. Faber's assertion ; and the task is by no means difficult.

With an appearance of candour which borders on the ridiculous, the Rector in his *Supplement*, page 54, gives the whole of the fourth mystagogical Catechesis of St. Cyril, in order that all suspicion of foul dealing on his part may be removed. I find this little better than ridiculous, because a great part of the Catechesis, as both of us must acknowledge, is of no use to our present purpose ; and also because when a man is ready with a translation for any stubborn passage suitable to his own ends, and prepared to put in italics and capitals just what accords with his views, no one will give him credit for candour, however lengthened are his citations. I shall therefore take no trouble about these parts of the Catechesis which do not bear upon the question ; for the same reason that I should not comment upon the whole of the eleventh Chapter of the First Epistle to the Corinthians, when my

object was simply to discuss its few verses on the Eucharist. The whole of the Catechesis, it is true, relates to the Blessed Sacrament; but only certain parts touch the questions of the real presence and Transubstantiation, which are the points immediately under discussion.

But the reader will ask, why all this profession of fair dealing in the mouth of Mr. Faber? Has he been accused or convicted of uncandid suppression? The facts are simply these. In his *Difficulties*, p. 67, the Rector had quoted this passage from the Catechesis, which I give in his own translation: "When Christ himself hath declared and spoken concerning the bread, 'This is my body;' who shall henceforth dare to hesitate? And, when he hath peremptorily pronounced and asserted, 'This is my blood;' who shall venture to doubt, saying that it is not his blood? He once, at the marriage-feast in Cana of Galilee, changed the water into wine; shall we not then give him credit for changing the wine into blood? If, when called to a mere corporeal marriage, he wrought that great wonder, shall we not much rather confess, that he hath given the fruition of his own body and blood to the sons of the bridegroom?" Certainly one would think this passage sufficient to decide the whole

question on the Catholic side ; but I beg the reader to recollect what I observed some pages back of Mr. Faber's accommodating theory. St. Cyril asks who shall dare to doubt that the consecrated elements *are the body and blood of Christ* ; but Mr. Faber is bold enough to doubt that they are his real, substantial, or, as he says, physical body and blood, and thinks he quite satisfies St. Cyril's demand by believing that they are Christ's body and blood *spiritually* present, if any one on earth can understand what such language means. Of this I shall have more to observe presently. Thus then he imagines he has so far surmounted the difficulties of St. Cyril. The Father also asks, if we are not to give our Saviour credit for *changing the wine into blood* ? But the reader must again revert to the Rector's subtle system, and he will find that it enables the good man to get over the *change*, by making it mean solely a *moral* change, or in sober truth no change at all. This was far enough for Mr. Faber to venture upon St. Cyril : there were certain stubborn expressions further on, which would have been a match for all his sophistry, and which are universally in favour of the Catholic faith. He had employed his theory to the utmost of its pliability, and then prudently stopped short. The Bishop complained of this, as a want of candour and an appearance of

blinking the truth, and ended a strong animadversion with these words: "I defy any one, and above all, the champion of figure and moral change, to express Transubstantiation more clearly than St. Cyril does, in the words which Mr. Faber has so artfully suppressed." At this, of course the Rector is up in arms; he complains of being "reviled by the Bishop after his wont, for not having cited," what Mr. Faber affects to consider "*a much weaker passage*"; whereas he did actually quote the passage at page 114 of his *Difficulties*.—But in his haste to vindicate himself, the Rector has forgotten that Dr. Trevern also acknowledged the Rector's having quoted the passage, as soon as he arrived at it; for the quotation in question lies at the distance of *six and forty pages* from the first mentioned passage. As soon then as it shone on his sight, the Bishop in his Answer, p. 265, *note*, paid homage to its appearance; and Mr. Faber after all must plead guilty to the charge of disingenuous suppression. He must please to take back and lift up on his own shoulders the heavy accusations accumulated in the bitter note, p. 60, of his own *Supplement*: for what he there accuses the prelate of not noticing, his lordship has *actually noticed*.

Well, if the reader has made his way in safety

through the combatants, and stands a little way off, he will see the Rector vociferating that the Bishop had no right to accuse him of any shameful artifice or want of good faith, because he actually did give the second passage from St. Cyril. But alas! for the Rector's honour, for his candour, for his controversial fairness, he is still found guilty, and very deeply guilty. He has quoted the passage; but *where* and *for what purpose*? He has not given it in connexion with his first quoted passage; he gives it detached, at the distance of forty-six pages. And for what purpose? Not for the purpose of examining it candidly, combating it fairly, and shewing that it was not decisive in favour of our doctrine; but absolutely to acknowledge that it does appear at least to speak in favour of Transubstantiation: The passage, as Mr. Faber translates it, is as follows: *The bread which we behold, though to the taste it be bread, is yet not bread, but the body of Christ: and the wine, which we behold, though to the taste it be wine, is yet not wine, but the blood of Christ.** And when we find him giving it thus honestly, we expect that he will at least

* The following are St. Cyril's words: Ταυτα μαθων, και γληροφορηθεις, ως ο φαινομενος αρτος, ουκ αρτος εστι, ει και τη γευσει αισθητος, αλλα σωμα Χριστου, και ο φαινομενος οινος, υκ οινος εστιν, ει και η γευσις τουτο βουλεται, αλλα αιμα Χριστου.

apply his own ingenious theory to explain away its force. But no ; he does not say one word in refutation of it, he leaves it there to stand on its own merits, to bear its own native evidence for us and against himself, he owns that it appears in our favour, but he does not attempt to do away that appearance in any direct manner.— What then does he attempt ? As usual he tries to divert his reader from the main point, and turns off to a new mode of argument, the most extraordinary and most sophistical perhaps ever adopted to prop up a falling fabric. He argues that “ notwithstanding the *apparently decisive* “ language of Cyril,” Transubstantiation was not taught at all in the mysteries. His reason, I defy the reader’s utmost ingenuity to guess.— Because, says he, *the doctrine did not exist in the early Church ; and therefore it could not be taught in that Church.* A most grave and learned demonstration certainly : but if we lift our heads from the utter prostration to which it must condemn us, and ask with trembling for some proof that the doctrine did not exist, he will bring forth the negative evidence of Julian the Apostate ; and he imagines that the silence of Julian will enable him to “ demonstrate “ beyond the possibility of confutation, that the “ doctrine now before us was totally unknown to “ the Church of the first ages.” In the second

division of the present Chapter, I shall shew that the silence of Julian is no argument on Mr. Faber's side whatever : I only wish at present to keep the reader's attention for a moment to the Rector's contemptible evasion of the powerful language of St. Cyril. " Thus," as Mr. Corless well observes ' " he adduces one unwarrantable " assertion, to establish the truth of another." * The *negative* argument from Julian, he esteems sufficient to subvert the *positive* testimony of St. Cyril. Mr. Corless continues ; " I will now reverse his syllogism, and defy him to reply. A " doctrine which was taught by St. Cyril in the " secret discipline of the Church, must have " formed a part of that secret discipline. Now " the doctrine of Transubstantiation was taught " by St. Cyril in the secret discipline of the " Church. Therefore the doctrine of Transubstantiation formed a part of that secret discipline." Thus powerfully did my reverend friend challenge the Rector to reply ; but the challenge was never accepted. And thus is my verdict against Mr. Faber established : for though he certainly did cite the passage, he quoted it detached at forty-six pages distance, and then dishonourably fled from a direct confutation of

* *Letter to Rev. G. S. Faber by Rev. G. Corless, page 33, Note.*

it : therefore to him attaches the guilt of shameful artifice or want of good faith.

When the Bishop was transcribing St. Cyril's striking question, "Who shall dare to doubt that "it is the body and the blood of Christ?" he put in a parenthesis, "*Who?*" Mr. Faber would reply to St. Cyril, "*I shall doubt it.*" From this the Rector defends himself by alleging that he does not presume to doubt the truth of Christ's declaration. But to explain away a declaration so pointed and positive is as bad, if not worse than doubting it. Our Lord says, "*This is my body;*" and Mr. Faber does not believe that it is his body, really, substantially present, and properly so called ; but puts a gloss upon our Redeemer's words which make the Eternal Wisdom of the Father speak something nearly approaching to nonsense. This I conceive to be even worse than doubting. Mr. Faber would thus paraphrase our Saviour's words : "This is consecrated bread, and my *body* is here *spiritually* present." How a *corporeal* substance can be *spiritually* present, is as inconceivable as how a circle can be square. Catholics believe Christ's body in the Eucharist to be indeed in a glorified or spiritualized state ; because we believe it to be in the same state in which he raised it from the grave, not subject to hunger, cold, and suffer-

ing, but capable of passing through the closed doors, being rendered suddenly invisible and the like ;—but it is still a real, corporeal substance. When Mr. Faber talks about Christ's *body* being *spiritually* present, he surely forgets our Saviour's own words, spoken of his blessed body after his resurrection, and in the very same state in which he is sacramentally present : *a spirit hath not flesh and bones, as you see me to have.** I think now that the Rector's interrogation to the Bishop may be fairly put to himself : “ Are Christ's declaration and the *Rector's* gloss identical ? ”— If they are not, Mr. Faber not only *doubts*, but denies the truth of Christ's declaration ; and the Bishop had some right to imagine him saying to St. Cyril, “ I shall doubt it.”

After giving at full length the *Catechesis* of St. Cyril of Jerusalem, set off with capitals wherever he conceived it could be reconciled with his singular theory, the Rector professes not to find the doctrine of Transubstantiation in any part of it.

1.—He cites a portion of the Profession of Faith of Pius IV. which he believes to be universally received “ by that *branch of the Catho-*

* St. Luke XXIV. v. 39.

“*lies* who are members of the *provincial Church* “of the *Latin Patriarchate*.” The words I distinguish by italics are put together without the least respect to the common import of language. When a man coolly studies to insult us, by calling so overwhelming a majority of Christians a *branch of the Catholics*,—and by qualifying the Church of all nations as a *provincial Church*,—and by nonsensically terming the Greeks, Copts, Armenians, and Russians, as well as Latins,* members of the *Latin Patriarchate*, such an attempt provokes and justifies our laughter: for Mr. Faber’s favourite Tertullian says, *congruit veritati ridere, quia lætans; et de æmulis suis ludere, quia secunda est.*†

After this quotation the Rector asks “What is there in the *Catechesis* of Cyril which bears any resemblance to this distinct and precise and unambiguous statement?” If he means to say that the *catechesis* of St. Cyril does not propose the doctrine as amply and guardedly as the Tridentine decree embodied in the Profession of Pope Pius IV. I admit this; but it was no more necessary that the holy Father should be thus full and explicit, than for the Apostles in their

* Mr. Faber cannot be ignorant that all the Orientals agree with us as to Transubstantiation and the Mass.

† *Adversus Valent.* Cap. 60.

simple creed to be as copious in their expressions as the Nicene and Constantinopolitan Fathers were later in what is called the Nicene creed.—The symbol of the Apostles simply says ; “ And “ in Jesus Christ his only Son our Lord,” because in those days the faithful were so docile as to believe without the precise and cautious definitions of later Theology ; but when error had begun to corrupt the simplicity of faith, the watchful guardians of that sacred deposit, in their general councils found it necessary to express their belief more distinctly ; as thus in the Nicene Creed : “ And in one Lord “ Jesus Christ, the only begotten Son of God, “ and born of the Father before all ages : God of “ God ; Light of Light ; true God of true God ; “ begotten not made, consubstantial to the “ Father, by whom all things were made.” Mr. Faber who reverently believes the adorable mysteries of the Divinity and Incarnation of our Blessed Redeemer, will not allow it to be inferred that the Fathers of Nice taught a doctrine different from that of the Apostles, because he does not find in the Apostolic symbol the “ distinct “ and precise and unambiguous statement” of the creed of Nice and Constantinople. He would argue justly that the latter creed expressed the self same doctrine, only drawn out at greater length and expressed more copiously and pre-

cisely, to counteract the presumptions of error. I maintain the same of the Tridentine decree and the *catechesis* of the holy patriarch of Jerusalem. In the days of the great St. Cyril no one had dreamt of disputing the real and substantial presence of Christ's true body and blood in the adorable Sacrament of his love. When therefore the holy Father asked who shall dare to doubt it? there were none, as he well knew, thus presumptuous. It would have been superfluous consequently to multiply words; and he was content to expound the mystery clearly, but briefly, to the minds of his docile neophytes.— But it was reserved for an age much nearer to those deplorable times when the Son of Man shall scarce *find faith upon the earth*,—to doubt and dispute about this glorious mystery. Then were the Fathers of Trent and the holy pontiff in the chair of Peter, induced by a like necessity as those of Nice, to frame a more full and explicit profession of faith on the Eucharist, for the confusion of innovators, and the consolation of their faithful children. But even so, they did nothing but explain more carefully what the early Church declared more briefly, and the early faithful believed perhaps more meritoriously.— They were ever guided by the apostrophe of the prophet: *Deus auribus nostris audivimus; patres nostri annuntiaverunt nobis.**

* *Psalm XLIII. v. 2.*

But if Mr. Faber means to defend his assertion that there is nothing in the *Catechesis* "which bears any resemblance" to the profession of Pope Pius, I not only defy him to do so, but am ready to prove that both documents express the self same belief on the Eucharist, though not in identical terms. The examination now to be made of the Rector's next point of division will furnish considerable proof of this ; and the whole shall be plainly exhibited before I finish the subject of the Eucharist.

I must here however observe, that when the Rector so haughtily asks, where in the *Catechesis* of St. Cyril, it is taught "that, in the Mass, a true, proper and propitiatory sacrifice for the quick and the dead, is offered up to God ;" he who so often boasts of having read all these writings through attentively must have known,—and if he had possessed any controversial honesty,—ought to have allowed, that, if not in the *fourth Catechesis* before us, at least in the *fifth*, St. Cyril plainly speaks of the sacrifice of the Mass in the following unambiguous terms : "after this spiritual sacrifice is consumed, (he had just spoken of the consecration) and that unbloody act of worship over that victim of propitiation, we beseech God for the common peace of the Churches, for the trau-

“quillity of the world, for kings, for soldiers,
 “for allies in warfare, for the sick and afflicted,
 “and in short, for all those who stand in need of
 “help we all beseech thee: *and offer this sacri-*
 “*fice to thee.* Then we make mention also of
 “those who have fallen asleep before us: first of
 “the patriarchs, prophets, apostles, martyrs,
 “*that God would receive our prayers through*
 “*their prayers and supplications.* Then for the
 “holy fathers and bishops departed: then we
 “*pray for all who have departed from amongst*
 “*us: believing it to be the greatest help to souls,*
 “*for whom the prayer is offered, while that holy*
 “*and tremendous victim is lying upon the altar.*”*

Now what must the reader think of Mr. Faber?—Does not St. Cyril here precisely call

* Εἶτα μετὰ τὸ ἀπαρτισθῆναι τὴν πνευματικὴν ΘΥΣΙΑΝ, τὴν ἀναιμακτὸν λάβρην ἐπὶ τῆς θυσίας ἐκείνης τὸ ἱλασμὸς, παρακαλῶμεν τὸν Θεὸν ὑπὲρ κοινῆς τῶν ἐκκλησιῶν εἰρήνης, ὑπὲρ τῆς τῆ κοσμικῆς εὐσθείας, ὑπὲρ βασιλείων, ὑπὲρ στρατιῶτων, καὶ συμμαχῶν, ὑπὲρ τῶν ἐν ἀσθενείαις, ὑπὲρ τῶν καταπονεμένων, καὶ ἀπαξάπλως, ὑπὲρ πάντων βοηθείας δεομένων δεομεθὰ σου πάντες ἡμεῖς, καὶ ταυτὴν προσφερομεν σοὶ τὴν ΘΥΣΙΑΝ. ἵνα μνημονεῶμεν καὶ τῶν προκεκοιμημένων, πρῶτον πατριαρχῶν, προφητῶν, ἀποστόλων, μαρτυρῶν, ὅπως ὁ Θεὸς εὐχαίς αὐτῶν καὶ πρεσβείαις προσδέξῃται ἡμῶν τὴν δέησιν, εἶτα καὶ ὑπὲρ τῶν προκεκοιμημένων ἁγίων πατέρων, καὶ ἐπισκοπῶν, καὶ πάντων ἀπλῶς τῶν ἐν ἡμῖν προκεκοιμημένων, μεγίστην ὄνησιν πιστευόντες εἶσθαι ταῖς ψυχαῖς, φρικωδέστατης προκειμένης ΘΥΣΙΑΣ.

St. Cyril. *Catech. Myst. V. No. 6.*

the Eucharist a real unbloody sacrifice, a victim of propitiation? Does he not here also plainly inculcate its being offered for the living, and the dead? Are not here the *invocation of saints*, and *prayers for the dead* as plainly stated as words could state them? Yet in his insulting catalogue of what he calls the innovations of Romanism, the Rector constantly inserts *Saint worship*, and *Prayers for the dead*!—And here he asks with a tone of defiance where the Neophytes were taught that in the Mass, a true sacrifice was offered for the quick and the dead! Did he really depend upon his readers not being acquainted with St. Cyril's *5th Mystagogic Catechesis*; and therefore because they might not be so apparent in the 4th, would leave it to be inferred that St. Cyril had not inculcated these things at all? If he did indeed, I have no words to express due abhorrence of such unblushing effrontery, but the strong language of the prophet: "we have heard of the pride of Moab, he "is exceeding proud: his pride and his arrogance, and his indignation *is more than his strength.*"*

2. St. Cyril has, among other striking expressions, the following; "What appears to you

* Isaias XVI. v. 6.

“bread, is not bread, but the body of Christ, although the taste judges it to be bread; and the wine which you see, and which has the taste of wine, is not wine, but the blood of Christ.” Now this single passage was enough to convey to the neophytes the identical doctrine which Catholics hold to this day. Mr. Faber appears aware of its formidable force, and is put to his resources to explain it away. It will be remembered that this is the identical passage from which in his *Difficulties*, the Rector fairly ran away, and threw up a cloud behind him about the silence of the emperor Julian; which, if we even allowed it to have any argumentative weight upon the general question, could have no effect in destroying this clear, positive testimony of St. Cyril. The Bishop in a Note in his *Answer*, page 265, reproached Mr. Faber with running away from the perplexing passage of St. Cyril, to pursue another line of argumentation, more to his taste. Perhaps the Rector read that reproach; though by his furious Note at p. 59 of his *Supplement*, he does not seem to have attended to the words just above it, where the prelate acknowledges that Mr. Faber quoted the passage from St. Cyril. If Mr. Faber did see this, he surely owes an apology for his angry Note. But whether compelled by the Bishop’s reproof, or blushing with becoming shame for

his former illogical flight, he now does his best to meet the passage from St. Cyril's *Catechesis*.

He begins by a question to this effect. If St. Cyril's words be allowed to stand as a virtual statement of the doctrine of Transubstantiation, still what does the Father say "about the soul "and divinity of Christ being present, with his "flesh and blood, in the consecrated and Transubstantiated Elements?" Very bad, Mr. Faber; this is not coming to the point yet. Surely the Rector of Long Newton has not to learn at this period of his long life that by what divines term the *hypostatic union*, the divine and human natures are so inseparably united in the person of our Blessed Saviour, that where his body is, since his glorious resurrection to die no more, his soul and divinity must also be. Therefore if it be once allowed that St. Cyril virtually states the presence of Christ's flesh and blood, the Rector must be theologically mad if he can refuse to allow the virtual statement of the presence of Christ's soul and divinity.

At last the Rector comes to the real examination of St. Cyril's words. He contends that when the holy Father says that *what appears to be bread is not bread*, he can only mean what he indeed states in the context, and which may be

justly employed in illustration : “ I conjure you
“ brethren, not to consider them any more as
“ *common bread and wine*, since they are the
“ body and blood of Jesus Christ, according to
“ his words ; and although your sense might
“ suggest that to you, let faith confirm you.
“ Judge not of the thing by your taste. . . .”
I shall be greatly mistaken if the honest reader
does not rather find these words a splendid con-
firmation of our doctrine, than otherwise. St.
Cyril distinctly admonishes his hearers that
although their sense of taste would suggest a
belief that what they received was bread, faith
was to confirm them in a contrary conviction,
evidently that it was not bread. The elements
he says are not to be considered by the Neo-
phytes as common bread and wine, because the
bread and wine in common use had the sub-
stance of these aliments, as well as the properties
and appearances, the taste, colour, smell, and
so forth. But in the Eucharist, these latter
remain indeed, which justified a frequent expres-
sion of the Fathers denominating them according
to their accidents or outward appearances, bread
and wine;—but the substances of bread and
wine are totally changed, and therefore what
they received is not to be considered as common
bread and wine : *they are*, says the Father, *the
body and blood of Christ*. The Rector refers to

passages where St. Justin and St. Irenæus both deny the elements to be *common* bread and wine. Every Catholic will readily hold the same language ; but neither those venerable Fathers, nor any Catholic in any age, would intend to convey by such an expression, the idea of their being *substantially* bread and wine after consecration. By way of illustration ; when our Saviour was baptized by St. John, the Holy Ghost appeared in the form of a dove. It was of course no real, substantial dove ; it was only a form under which the third divine Person appeared. If any one had said to Mr. Faber present at the time, “ that is not to be considered “ *as a common dove ;*” would the Rector have necessarily inferred that the apparition was substantial ? Surely not ; the speaker would have fairly intimated that it only looked like a dove. The application to the language of St. Cyril is obvious.

But Mr. Faber is determined that the holy Patriarch of Jerusalem shall deliver the doctrine of the Church of England. Happy is the man who has been able to find out what that is ! Even Mr. Faber, B. D. Rector of Long Newton, speaks doubtfully of having conceived it correctly. While every Catholic child can tell the plain, scriptural belief of the Catholic Church

on the Eucharist, we rarely open two theological treatises of Anglican divines, even bishops, who agree in their notions of the doctrine intended to be believed in the Church of England. Mr. Faber positively advances that St. Cyril states in the context of his Catechesis, that the Eucharistic bread and wine are the body and blood of Christ *spiritually*. I do hope that his Church will have more consistency than to hold herself accountable for what Mr. Faber thus states to be her doctrine, "if he mistakes not."—Certainly it is neither my business nor my care to expound the Article of the English Church; but I cannot believe she ever contemplated such a flat contradiction as that a *body* can be present as a *spirit*. But leaving the innovations of Church-of-Englandism, it is soon shewn that St. Cyril never uttered or implied such an absurdity. The context to which the Rector alludes, consists doubtless of those expressions which he has carefully distinguished by capitals; where the holy Father speaks of the Capharnaïtes not having understood our Saviour's words *spiritually*, and where he exhorts his hearers to partake of this bread as *spiritual*. These will present no difficulty, if the reader bears in mind what was observed above in the third paragraph, page 120, of the manner of Christ's presence in the Eucharist. I there remarked

that since our Saviour's body is not present otherwise than in a glorified or spiritualized state, substantially indeed flesh and blood, yet partaking since his resurrection of several qualities of a spirit, the Fathers very appropriately teach that the words of our Lord are to be understood *spiritually*, that he is received in a *spiritual* or heavenly manner, in opposition to the gross and carnal manner in which the Jews imagined he would give them his flesh to eat; and which manner our Lord himself distinguished by those pointed words, "it is the spirit which quickeneth: the flesh profiteth nothing: the words which I have spoken to you are spirit and life." This at once deprives Mr. Faber's doctrine of any support from the context of St. Cyril—exhibits the holy Father every where consistent with himself, and establishes the plain obvious meaning of the clear passage which gave rise to this discussion: *What appears to you bread is not bread, but the body of Christ, although the taste judges it to be bread, &c.*

I say nothing in this place of Mr. Faber's quibbling about the word *substance*, because that expression will be fully discussed under division III. of the present chapter.

3. In one part of his fourth *Catechesis*, St. Cy-

ril after asking who would dare to doubt that those things which before consecration were bread and wine, become after it the body and blood of Christ? illustrates the change which takes place by virtue of the consecration by these remarkable words: *He once changed water into wine in Cana of Galilee, and shall we think it less worthy of credit, that he changed water into blood?* This I am confident must strike the reader as a most apt comparison. The holy Father argues that He who could change water into wine, could certainly change wine into blood. The argument rests clearly upon the parity of change: the change of water into wine was certainly a real and physical change: such, argues St. Cyril, is the change of wine into blood. Mr. Faber himself sees that such a comparison would at once prove for us, and against himself; therefore he attempts to escape, by maintaining most extravagantly that St. Cyril is not here instituting an *avowed* comparison! Any person may satisfy himself, he says, by reading my "perfectly accurate translation, that "Cyril makes no comparison whatever." Now to give the reader every chance of arriving at such satisfaction, I will copy the Rector's translation. "He once changed the water into wine, "at Cana of Galilee, by his own nod: and is he "not worthy of credit, that he changed the wine

“into blood?” I suspect the reader will no more be satisfied of Mr. Faber’s assertion from his translation, than from mine. Upon what does the Rector build? He explains himself by observing that St. Cyril “never once uses the “correlative terms *as* and *so*.” But suppose I were speaking of the power which was given by God to Moses, and were to say, “Moses before Pharaoh changed the rod of Aaron into a serpent: and is he not worthy of credit, that he “changed the water of Egypt into blood?” Should I not make an “avowed” comparison, though I did not “once use the correlative terms “*as* and *so*?” Surely this is worse than trifling. But the Rector continues: “He only argues, “that if Christ wrought the *one* change, why “should we doubt his power to work the *other* “also? That the two changes are *homogeneous*, “he asserts not.” This is mere assertion, or rather assumption on the part of the Rector. We have only to let St. Cyril draw out his own comparison, as he does in the sentences immediately following, and the holy doctor will be most evidently seen to institute an avowed comparison. I take the Rector’s translation of the very next sentences: “If when called to a *mere corporeal* “*marriage*, he wrought that great wonder, “shall we not *much rather* confess, that he hath “given the fruition of his own body and blood

“to the *sons of the bridegroom*? So that, with
 “all full assurance, let us partake as of the body
 “and blood of Christ. For *under the type of*
 “*bread*, the body is given to thee; and under
 “the *type of wine*, the blood is given to thee: in
 “order that, by partaking of the body and blood
 “of Christ, thou mayest become of *joint body*
 “and of *joint blood* with him. For thus also
 “we become *bearers of Christ*, ($\chi\rho\iota\sigma\tau\omicron\phi\omicron\rho\omicron\iota$) his
 “body and his blood being communicated to
 “*our members.*” St. Cyril thus copiously ex-
 plains himself. In the first of these sentences
 he argues, that if on a far inferior occasion, our
 Lord wrought a great wonder, the great change
 of water into wine, much more on a *greater* oc-
 casion ought we to confess that he wrought a
greater wonder, a *greater* change, that of wine
 into his blood. Will Mr. Faber maintain that
 a mere *moral* change, consecrating the bread and
 wine merely to a religious use, would be a greater
 change, worthy of a greater occasion, wrought
 in favour of “the sons of the bridegroom?” St.
 Cyril speaks of the change of water into wine
 as a *great wonder*; and of the Eucharistic change
 as a *greater wonder*: but a moral change is no
 wonder at all, because in truth it is no change at
 all of the thing, but only of its use and destina-
 tion. St. Cyril speaks of this greater change,
 in the next of these sentences, as enabling us to

partake of the body of Christ under the type of bread, and of his blood under the type of wine. Why this distinction, if the saint only taught a *moral* change? We can understand how Christ can be spiritually present, as in what we call a *spiritual communion*: but it is wholly unintelligible how his *body* can be *spiritually present* under one *type*, that is the form, or sign, or appearance of *bread*, and his *blood* *spiritually present* under another *type*, that of *wine*. The Rector may say that the distinction of the types was necessary, because the bread represents Christ's body, and the wine represents his blood. If so, the Rector falls into his own snare; for he repeats to us for ever that a type of a thing cannot be the thing which it typifies: therefore Mr. Faber, *ex ore tuo*, the bread is *not* the body of Christ, and the wine is *not* his blood: and therefore you do *not* believe in any real presence, and you do *not* believe with St. Cyril, that *under the type of bread the body is given, and under the type of wine the blood is given*. It is not a little curious that St. Gaudentius of Brescia, who was made bishop by St. Ambrose about the year 387, uses similar language to that of St. Cyril, and clearly decisive of the faith in Transubstantiation. "He who is the Creator and Lord of all
"natures, who produces bread from the earth;
"of the bread makes his own proper body,—for he

“ is able, and he promised to do it,—and who of
“ water made wine, and of wine his blood.”*

But we have not exposed all the difficulties of the Rector's *moral* change. St. Cyril explains the effect of the change wrought by our Lord in the Eucharist, to be, that by receiving his holy Sacrament, we become of *joint body and of joint blood* with Christ. How can this be explained in the theory of a mere *moral* change? In Mr. Faber's belief we might have Christ's spirit infused into us, and it might even animate our bodies; but to be of joint body and blood, we must certainly have the body and blood of our Lord, really, truly, and substantially joined with ours: *His body and his blood being communicated to our members*, adds the Father. Who can doubt now what St. Cyril meant by Christ's changing wine into his blood? Who can imagine how all these astonishing properties could be vested in elements which had simply undergone a *moral* change?

But, says the Rector,—and this is his grand stand,—if the Father had asserted that the two changes were of the same kind, he would have contradicted himself: for in the preceding *Cate-*

* *S. Gaudent. Bibl. Patrum*, T. 5, p. 765.

chesis he had regularly compared the change produced in the bread by consecration, to the change produced in the chrism by consecration ; in these words : “ For, as the bread of the Eucharist, after the invocation of the Holy Spirit, is “ no longer *bare* bread ; but the body of Christ ; “ so this holy ointment, after the invocation, is “ no longer *mere* ointment, nor (as one may say) “ common ointment ; but the gracious gift of “ Christ and of the Holy Spirit, the presence of “ his own deity.” From this, Mr. Faber argues that as the change in the chrism is only *moral*, and not *substantial*, so the change in the Eucharistic bread is merely *moral* and not *substantial*. But here again I catch him in his own snare. I ask him whether the chrism be *really* changed.— He must say no ; for only its destination is changed, it is set apart now for a sacred use, but it really remains oil as before. Therefore on his own shewing, he must not believe in any real change in the Eucharist,—and if he believe not in any real change, with what face can he maintain that he believes a real presence ? There is no *real* presence of Christ’s spirit in the chrism ; therefore by parity, there can be no *real* presence even of Christ’s spirit in the Eucharist.— Far be such doctrine from me or St. Cyril’s *Catechesis* : but the Rector has argued in a way from which it must inevitably follow. There-

fore his argument is false from the beginning, and to be rejected. It would prove too much ; and therefore proves nothing.

Mr. Faber must have been quite aware that in the passage under consideration, St. Cyril is not illustrating the Eucharistic change by the change which consecration effects in the chrism, but that the holy Father is professedly extolling the *power of Consecration*, and he illustrates that power by arguing to the same effect as another holy Father, St. Gregory of Nyssa, whose avowed illustration the Rector has also quoted. Mr. Corless has stated the argumentation of the two Fathers so well, that I do not scruple to draw from his valuable pamphlets* the substance of what I here write. St. Cyril's argumentation is of the same nature as that of St. Gregory ; this the Rector has allowed. Now St. Gregory is proving *the excellence of Baptism*. He brings various examples to shew that what was common before, becomes sanctified by consecration ; and infers thence that we are to have due respect for the water used in Baptism. He extols the power of consecration, and argues thus: the altar before which we stand, was common stone, but

* *The Catholic doctrine of Transubstantiation proved from the early Fathers*, page 20. Also, *Letter to the Rev. G. S. Faber*, page 14.

by consecration it becomes a holy table, &c. In like manner, bread is originally mere common bread; but when it has been consecrated, "it is called and is the body of Christ," λεγεται τε και γινεται. Now the drift of both St. Gregory and St. Cyril is to shew that if so great be the power of consecration, that in the Eucharist it can change bread into the body of Christ, surely the power of consecration can change the character of the chrism, and make it no longer common oil but a holy ointment set apart for the administration of sacraments. It is an argument *a fortiori*, and not a homogeneous comparison. But the Rector with his usual dexterity would make it appear that these holy men are professedly declaring the homogeneity of the change in both instances. And let me here record to the Rector's eternal shame, that although the Rev. George Corless so clearly distinguished the object and meaning of St. Gregory and St. Cyril, and dared Mr. Faber to deny what he proved,—that gentleman has never taken the least notice of my reverend friend's arguments, but in the *Supplement* before us, has repeated his former alleged comparison, as boldly and unblushingly as if nothing had been written in its refutation. This is without excuse. Did the powerful reasoning of Mr. Corless merit no attention? Did his challenge

to the Rector deserve no acceptance? Is it honourable, gentlemanly, or Christian conduct to treat so respectable an opponent with such unmerited contempt? But this is ever the mean behaviour of this uncandid controvertist. He finds that the far greater portion of Dr. Trevern's argumentative *Answer* requires no reply! He found that six out of eight extracts from the Fathers brought against him by Mr. Corless were nothing whatever to that gentleman's purpose! which led Mr. C. to make the following just remonstrance: "Your answer to my pamphlet might then have been confined to the following words:" Mr. Corless' pamphlet is nothing whatever to his purpose. "To this I might have added a few notes of surprise as my reply, and our labours would have been at an end!!"—Either Mr. Corless refuted the Rector, or he did not. If he did not, at least it became Mr. Faber to shew how his antagonist failed; his attempt deserved some attention. If he did, I have no words to express adequately what Mr. Faber merits by the effrontery of bringing forward again what, having once been refuted, should on every principle of honour be for ever abandoned. The reader will see that this is the Rector's habitual practice; if he is overturned a thousand times, up he comes again, like the doughty hero of a show box; or like those men of pith with

lead in their feet, which however fairly levelled, are sure to roll up again, not by their own native weight, but by the help of acquired lead, or *brass* as it may be.

4.—A controvertist of such acquirements will be expected of course after hazarding one unfounded assertion, to build another and another upon it. He has persuaded his readers that St. Cyril inculcates no real change; and he proceeds to persuade them that this further appears by the holy Father's speaking of the Eucharistic food and table as *spiritual* bread and wine, and a *mystical* and *intellectual* table. Though I have already sufficiently shewn that these, and similar expressions are perfectly reconcileable to Catholic Theology, and that no one of us should hesitate at the present day to employ them, I will add a word more here, as I wish every part of my *Reply* to meet the Rector in his own chosen places.

If the doctrine of Transubstantiation implied that in the Eucharist there was only the body of Christ without his soul, we should only receive it as dead flesh; the very idea is too horrible to pursue. Then indeed the Fathers could not have called it *spiritual* food. But no Christian ever supposed that the body of Christ in the Eucha-

rist was separated, or could be separated from his soul, his *spirit* and divinity: therefore no Catholic could ever hesitate to speak of it as *spiritual*, *mystical* or even *intellectual* food. Mr. Faber thinks the last term decisive against Transubstantiation: "*intellect* must ever stand "directly contradistinguished to *matter*." But suppose I argue that Mr. Faber, besides his body, his *material* substance, is composed of a soul, a spirit, possessing understanding or *intellect*, do I violate all the proprieties of language if I call Mr. Faber an *intellectual* man? I think he will be, for this time at least, eager to allow, that although "*intellect* must ever stand directly "contradistinguished to *matter*," they may be so happily united in the person of the Rector of Long Newton, as to allow of his being called an *intellectual* man.

5.—"Nor is this all," says Mr. Faber, "Cyril, "like Augustin, blames the men of Capernaum "for their want of spiritual understanding, in "*fancying*, as he expresses himself, that Christ "had exhorted them to *flesh-eating*."

The Bishop of Strasbourg had demolished a similar difficulty in Mr. Faber's former work, by simply distinguishing the body of Christ *in its natural state*, received, as the Jews falsely

imagined it was to be, in a gross, carnal manner, cut in pieces and distributed to them,—from the body of Christ *in its glorified state*, received in a spiritual and heavenly manner. This Mr. Faber here calls “a miserable evasion,” which will not answer the Bishop’s purpose.* He affects great delicacy, and to be quite shocked at “the disgustingly offensive language of the Romanists” on this point, which is full of illustrations “borrowed from a butcher’s shop.” Alas! how some men commit themselves. If the delicate Rector is disgusted, he must be so, *not with the Romanists*, but with his own venerable Augustin; for the language we employ is no other than that used first by that holy Father. It even occurs in the very passage before the Rector’s eyes: “they understood it stupidly,” says the holy Father, “and conceived it carnally, imagining that he was going to cut off pieces of his body, and give to them.”† And in his 27th Treatise on St. John, the same St. Augustin expresses himself yet more strongly: “for they understood flesh such as it is *torn to pieces in a carcase, or sold in a butcher’s shop*, not as it is vivified by the “spirit.”‡ But adds the same Saint; “The

* *Supplement*, p. 68.

† St. Aug. *in Psalm* 98.

‡ *Carnem quippe intellexerunt quomodo in cadavere dilanatur, aut in marcello venditur, non quomodo spiritu vegetatur.*

“flesh profiteth nothing, that is the *flesh alone* :
 “let the spirit be joined to the flesh, and it
 “profiteth much.”*

I am sure that the Rector knew of both these passages of St. Augustin. The first occurs in the very treatise from which he takes his own quotation, and only just above where he begins ; and the second was placed before him in the first pamphlet of the Rev. G. Corless.† What reproof then does the Rector deserve, who *knowing* that St. Augustin had used the selfsame language, has had the audacity to charge it solely upon us, whom he nicknames Romanists, and the hypocrisy to pretend disgust at such language, so far as to be unwilling “to pollute his paper by transcribing it?”—Is Mr. Faber’s cause so bad as to need such dishonourable modes of defence ? Can it really be defended by such, if it does need them ?

But whether St. Augustin or Dr. Trevern adduce the distinction, Mr. Faber persists in calling it “a miserable evasion.” And why ? For two reasons ; *first*, as he gravely informs us, because as the flesh of Christ has not ceased by

* *Caro non prodest quidquam, sed sola caro : accedat spiritus ad carnem, et prodest plurimum.*

† *Cath. Doct. of Transub. &c.* page 15.

its glorification to be *real* and *proper* flesh, the Capharnaïtes were right in believing that Christ exhorted them to *flesh-eating*.—Certainly they were; and our blessed Saviour never denied that he exhorted and commanded them to eat his *real, proper* flesh; and this is, as it ever has been, the doctrine of his Catholic Church. But though those Jews understood rightly that they were to eat his flesh, they understood wrongly the *state* and *manner* in which his flesh was to be their food. They thought it was to be his flesh in its *natural*, instead of its *glorified* state: they thought it would be given them in a crude, *carnal* manner, instead of a heavenly and *spiritualized* manner. Still it was to be Christ's *real* proper substantial flesh; and though they erred as to the *manner*, and were therefore permitted to go away; they were right as to the *matter*, and were therefore never taught otherwise.

Still it is a miserable evasion, says Mr. Faber, for this *second* reason; that when Christ first instituted the Eucharist, his body was not yet glorified; whence the Transubstantiation *then* effected, must have been into the crude flesh which hung upon the cross; and this St. Augustin expressly denies. For he says; "*Spiritualiter* "intelligite, quod locutus sum. *Non hoc corpus, quod videtis, mandicaturi estis: nec*

“bibituri illum sanguinem, quem fusuri sunt
 “qui me crucifigent. Sacramentum aliquod
 “vobis commendavi: *spiritualiter* intellectum
 “vivificabit vos.” This passage the Rector
 gives as being the *ipsissima verba* of St. Augus-
 tin, “to prevent any fresh quibbling on the part
 “of the Roman school.” Thereby gentle reader,
 hangs a tale, as shall be shewn anon.

To this empty reasoning I reply, that allow-
 ing it for a moment to be conclusive, it would
 only prove for that single time of our Lord’s
 Supper; and not for the Transubstantiation
 which has taken place ever since his glorious
 resurrection. But it is not conclusive; because
 it is the unanimous doctrine of the Fathers that
 by his omnipotence our divine Saviour gave his
 blessed body in its glorified state even *then*, by
 anticipation. The same St. Augustin replies at
 once to Mr. Faber’s difficulty by saying, “Jesus
 “Christ *held himself in his hands*, when giving
 “his body he said: this is my body, *since he*
 “*then held that same body in his own hands.*” *
 St. Chrysostom says in like manner; “*He*
 “*drank himself of his own blood.*” † But as
 these things could not be done with a natural

* S. Aug. in Psalm 33.

† S. Chrys. Hom. 83 in Matt.

body, it follows that the body which Christ gave was by anticipation, his glorified body.

The above words of St. Augustin furnish indeed of themselves a complete solution of his meaning in the *ipsissima verba* quoted everlastingly with such empty triumph by the Rector; but I have more to adduce concerning that passage. No man with any honourable ideas of controversy, would believe the Rector's chicanery about this very quotation. I am determined to expose his surpassing effrontery. In his *Difficulties*, page 77, he gave his own translation of the passage, as follows:—“*Christ instructed his disciples, and said unto them, It is the spirit that quickeneth; the flesh profiteth nothing. The words which I speak unto you, are spirit and life. As if he had said: UNDERSTAND SPIRITUALLY what I have spoken. You are NOT about to eat this identical body, which you see; and you are NOT about to drink this identical blood, which they who crucify me will pour out. On the contrary, I have commended a certain sacrament unto you, which will vivify you IF SPIRITUALLY UNDERSTOOD. Though it must be celebrated visibly, yet it must be understood invisibly.*” By referring to the *ipsissima verba* given before, the reader will perceive that with all his boasted faithfulness, the Rector has cunningly added the

words, *as if he had said, identical and on the contrary*, which are not in St. Augustin. And with all his disavowal of garbling and suppression, he has only begun his quotation at the end of the holy Father's text, whereas the preceding words of St. Augustin illustrate most clearly the meaning of those which follow. The Bishop of Strasbourg thus draws out the meaning of the holy Bishop of Hippo; "*The flesh profiteth nothing, it is the spirit which quickeneth.* Understand spiritually what I say to you. It is not this body such as you see it that you shall eat; you feel shocked at the idea: but this body such as you do not see it. It shall be presented to you under a certain sacrament, which I have in view. Thus you shall eat it: and without that, you shall not have eternal life in you. Taken invisibly in a visible sacrament, it shall be to your souls a spiritual food, which you shall not take without having first adored it." Of course the Prelate does not give these as the words of St. Augustin, but they are a just and faithful comment upon his words, such as clearly develop the holy Father's meaning. Thus far did the Bishop of Strasbourg powerfully proceed against this unfaithful translation and erroneous exposition of St. Augustin's words.

In a pamphlet against the Rev. G. Corless,* Mr. Faber produced this passage from St. Augustin a second time, translated precisely the same as in his *Difficulties* : and he adduced it with a tone of defiance to Mr. C. as if the passage really was a proof on the side of *moral change and real absence*.

Mr. Corless was not likely to be bullied by the swaggering of the Rector of Long Newton. He coolly enquired like Dr. Trevern,—though without having seen his lordship's *Answer*, which was not then published,—why Mr. Faber took “the liberty of twice inserting the word *identical*, and also the words *as if he had said*, and *on the contrary*, which are not in the original.” And Mr. Corless added : “Really, the man who thus dares to impose upon the public by inserting his own words for the words of the author whom he quotes, does not merit a reply.” † He went on to shew that it was the *manner* in which Christ is received, which St. Augustin was

* *The Testimony of the early Church against the Latin doctrine of Transubstantiation in reply to an attack upon the author of the Difficulties of Romanism, &c. by G. S. Faber, B. D. 1827.*

† *The Catholic Doctrine of Transubstantiation proved from the early Fathers in answer to Rev. G. S. Faber,—by Rev. G. Corless, 1827,—page 14.*

explaining. “He is ridiculing the *gross* and
“carnal ideas of the Jews, . . . who,—HE TELLS
“US IN THE VERY SAME PLACE—*understood our*
“*Saviour’s words carnally*, AND THOUGHT THAT
“HE WAS ABOUT TO CUT SOME PARTICLES FROM
“HIS BODY AND GIVE TO THEM. He therefore
“tells them, that they were not about to eat his
“body in *that carnal manner* to be cut, mangled,
“and torn like flesh in a market, but *in a*
“*more spiritual manner.*” And Mr. Corless con-
cluded thus pointedly, but most justly: “Had
“the object of Mr. Faber been to shew the real
“sentiments of St. Augustin, instead of estab-
“lishing his own opinion, he would not have
“omitted the words of St. Augustin which I have
“inserted from the same place: nor would he
“have *corrupted the passage by inserting his own*
“*words as the words of his author.*”

Now it must be acknowledged by every honourable mind that the Bishop and Mr. Corless had fairly cleared up every difficulty about this passage of St. Augustin: and also that the Rector of Long Newton had been clearly convicted by them of garbled quotation and unfaithful translation in the said passage.—What then must be thought of the man who after being thus *twice*, and *by two witnesses*, clearly convicted, brings forward the passage again in

his *Supplement*; as if a word had never been said upon it, or at least with no further notice of the remarks of his opponents, than to give the insulated passage in Latin in a note, as he says "to prevent any fresh quibbling?" Quibbling? Is it quibbling to produce St. Augustin's own words a little before, to explain his words occurring a little after? Is it quibbling to prove beyond contradiction that the Rector has four times interpolated words of his own and made it appear that they were the words of St. Augustin, for the obvious purpose of accommodating the Fathers to his own doctrine? No, Mr. Faber evidently was bound to defend his conduct, or to retract and apologize. The first he could not do;—the second he had not the humility and candour to do. Let then the public decide upon his claim to sincerity and love of truth.

That the reader may calmly compare St. Augustin with himself in this passage, I here subjoin a literal translation, and below the original words of the holy Father. "The disciples
"thought it hard to hear him say; *unless a per-*
"son eats my flesh, he shall not have eternal life;
"they received it stupidly, and conceived it
"carnally, and imagined that the Lord was
"going to cut off pieces from his body, and give

“ to them : but he instructed his apostles,
 “ and said to them, *It is the spirit that quick-*
 “ *eneth, but the flesh profiteth nothing. The*
 “ *words that I have spoken to you are spirit and*
 “ *life.* Understand spiritually what I have said.
 “ It is not this body which you see, that you will
 “ eat ; nor that blood which they will shed, who
 “ will crucify me, that you will drink. I have
 “ commended to you a certain sacrament ; spi-
 “ ritually understood it will give you life ;
 “ though it must be celebrated visibly, it must
 “ be conceived of as invisible.”*

To cover his ignominious retreat, Mr. Faber has recourse to a new argument from St. Augustin. That Father had laid down a very just canon among others to assist us to determine when to take scripture passages figuratively, and

* *Durum illis visum est quod ait ; nisi quis manducaverit carnem meam, non habebit vitam æternam : acceperunt illud stulte, carnaliter illud cogitaverunt, et putaverunt quod præcisurus esset Dominus particulas quasdam de corpore suo, et daturus illis. . . . Ille autem instruxit eos, et ait illis, Spiritus est qui vivificat, caro autem nihil prodest. Verba quæ locutus sum vobis, spiritus est et vita. Spiritualiter intelligite quod locutus sum. Non hoc corpus quod videtis manducaturi estis, et bibituri illum sanguinem, quem fusuri sunt qui me crucifigent. Sacramentum aliquod vobis commendavi, spiritualiter intellectum vivificabit vos : etsi necesse est illud visibiliter celebrari, oportet tamen invisibiliter intelligi. *St. Aug. in Ps. 98.**

when otherwise. "If," says the Saint, "the passage appears to command a flagitious deed or a crime, it is figurative—*figurata est*; but the words of Christ, *Unless you eat the flesh of the Son of man*, &c. appear to command a flagitious deed or a crime; therefore the passage is a figure, commanding us to communicate with the passion of our Lord." The Rector seems out of himself at the lucky discovery of this passage; he fancies it will so astound us as to obliterate the remembrance of his late disgrace. "The special example," says he, "which Augustin has selected for the avowed purpose of illustrating the *figurative* interpretation of Scripture" (here the Rector forgets his professed belief of a *real* presence) "is the precise text, which the Bishop rates me heartily, as no better than a fool or a knave, (his lordship has not quite made up his mind as to *which*) for not understanding *literally*."* But in truth, Mr. Faber here has no cause for triumph: this passage plainly interprets itself. The words *unless you eat*, &c. do appear to command a crime, as understood by the Jews, of a gross manducation and cutting to pieces; and therefore they are so far figurative. But the words neither command, nor appear to command a crime, as understood

* *Supplement*, p. 71.

by those who hold Transubstantiation, since they only believe Christ's body to be eaten in its glorified and heavenly state; therefore *they are not figurative* as understood in our sense, and in the sense of St. Augustin himself. Yes, in the sense of St. Augustin himself; for we have his own words, before quoted: "the flesh profiteth nothing, that is the *flesh alone*: let the spirit be joined *to the flesh*, . . . and it profiteth much."* The Rector had not before brought this passage against the Bishop of Strasbourg; but the reader shall know that he had brought it against Mr. Corless; and that gentleman had triumphantly answered it in much the same manner as I have done above. The Rector in his second pamphlet proclaimed Mr. C.'s answer a complete failure, because, said he, the question is not how a *modern Romanist* would interpret the command, but how *Augustin* interpreted it, and *Augustin* is positive for its *figurative* sense. In reply, Mr. Corless produced a decisive passage of St. Augustin, where professedly treating of the last supper, the Father says, *Christ was held in his own hands, for he bore that body in his own hands*. And another, where speaking of Christ's flesh as having been taken from the flesh of Mary, he pointedly says, *even this very flesh he*

* S. Aug. Tract 27 in Joan.

gave to us to eat for our salvation. Now I appeal to any one if these words of St. Augustin do not plainly and unequivocally express the Catholic doctrine of Transubstantiation. Yet after all this positive refutation of his argument by Mr. Corless, the Rector has the unfairness to adduce it as untouched to the Bishop of Strasbourg!— Thus he constantly brings against the Bishop what Mr. Corles has answered. I must therefore entreat the reader as he values truth, honesty, and honour, to read attentively the two masterly pamphlets of the Rev. George Corless.

But the Rector will once more call up St. Augustin. I wish for his own credit he had not “disturbed” the holy Father’s “rest,” that “he should be brought up,” for he will forebode no good to Mr. Faber; and I have had triumphs enough over the Rector’s unworthy artifices. But he forces on me more. He would have St. Augustin declare that the unworthy communicant does not receive the body and blood of Christ; and therefore that the holy Father could not have taught Transubstantiation. For this purpose he cites a passage where St. Augustin has these words: “Nor are these to be said to eat the body of Christ, because they are not even to be counted among the members of Christ. As if he would say;

“ He that abideth not in me, and in whom I
 “ abide not, let him not say or think that he eats
 “ my body or drinks my blood.” Besides this,
 the Rector treats us with the two following pas-
 sages which he tells us are of exactly the same
 import. The first is from St. Jerome: “ All
 “ lovers of pleasure more than lovers of God, . . .
 “ since they are not holy in body and spirit,
 “ neither eat the flesh of Jesus, nor drink his
 “ blood.” The second is from Origen: “ More-
 “ over many things might be said of the Word
 “ himself, who was made flesh and true food,
 “ whom he that eateth shall surely live for ever :
 “ whom no wicked man can eat.”

Leaving these three passages for a moment as
 the Rector exhibits them, we shall see that these
 holy men are speaking not of a *sacramental*, but
 of what Catholics call a *spiritual* communion.
 That is, not of the manducation which takes
 place when we receive the Holy Eucharist, but
 of the spiritual participation of our Lord by
 lively faith and holiness of life. But how will
 the reader be,—not *astonished*, for he has seen
 enough already to be surprised at nothing in
 Mr. Faber,—but *disgusted*, to learn that not one
 of these passages is quoted fairly; all are
 garbled and disfigured and distorted from
 their meaning by mutilation and suppression!

With respect to the *first*, from St. Augustin : the passage contains a most important clause in the middle which Mr. Faber has omitted for obvious reasons, and which clearly explains the Father's meaning. It is this : " he shews what " it is, *not sacramentally*, but verily to eat the " body of Christ and drink his blood ; for this " is to abide in Christ that Christ may also " abide in him. For so did he say this, as if," &c. I beg the reader to insert this in that part of the passage above, where the dots are placed, and he will then have the whole passage consecutively, which I give in Latin below.*

The *second*, from St. Jerome, it should be observed, is taken from that Father's explanation of the following words of Isaias, c. LXVI. v. 17. *They that were sanctified, and thought themselves clean in the gardens behind the gate within, they that did eat swine's flesh, and the abomination, and the mouse, they shall be consumed together,*

* Nec isti ergo dicendi sunt manducare corpus Christi, quoniam nec in membris computandi sunt Christi. *Ostendit quid sit non sacramento tenuis, sed revera corpus Christi manducare et ejus sanguinem bibere ; hoc est enim in Christo manere ut in illo maneat et Christus. Sic enim hoc dixit, tanquam diceret ; qui non in me manet, et in quo ego non maneo, non se dicat aut existimet manducare corpus meum, aut bibere sanguinem meum.*

saith the Lord. St. Jerome's comment runs literally thus; the words in Italics Mr. Faber has artfully omitted: "*In a figurative sense we may say; all lovers of pleasure more than lovers of God, are sanctified in gardens and thresholds, because they cannot enter into the mysteries of truth, and that they eat the food of impiety, since they are not holy in body and spirit: nor do they eat the flesh of Jesus, nor drink his blood.*"* What can be more evident than St. Jerome's meaning when his words are fully reported? He simply means that the wicked *eat the food of impiety*, and delight in worldly abominations, and refrain from the Blessed Sacrament entirely, *they do not eat the flesh of Jesus.* He is reproofing them for preferring worldly pleasures to the delights of God's holy table. And this Mr. Faber by lopping and garbling endeavours to convert to a sense which St. Jerome never thought of. But to the *third* passage, which is taken from Origen.

That Father informs us in the very words before Mr. Faber's quotation, that he has finished

* *Secundum tropologium possumus dicere; omnes voluptatis magis amatores quam amatores Dei, sanctificari in hortis et liminibus, quia mysteria veritatis non valent introire, et comedere cibis impietatis, dum non sunt sancti corpore et spiritu: nec comedunt carnem Jesu, nec bibunt sanguinem ejus.*

speaking of the Eucharist ; therefore Mr. Faber's passage can have nothing to do with the sacramental manducation. Origen next treats of faith in Christ, and informs us that the wicked who have not this faith cannot inherit our Lord's promise, *he that eateth this bread shall live for ever.**

Here I have again to observe that Mr. Corless had exposed the Rector's cunning in the management of these three passages, and I have availed myself considerably of his observations. He had pointed out in each where the Rector had been unfaithful, though the task was sufficiently painful, and as he said, "willingly would I spare Christianity herself a sigh, over the frauds of those who call themselves her ministers." Yet in the face of all this, the Rector has not blushed to print in his *Supplement* these very passages again, in the very same words, and *with the very same suppressions!* This can need no comment from me.

Mr. Faber would have these Fathers, teach on this head, the precise theology of the Church of

* *Et hæc quidem de typico symbolicoque Corpore. Multa porrò et de ipso verbo dici possent, quod factum est caro verusque cibus, quem qui comederit omnino vivet in æternum : quem nullus malus potest edere.*

England; namely, that unworthy communicants do not receive the body and blood of Christ. The above exposition will have proved that the Fathers teach no such thing; and—though it is not my present business to refute the Articles of the Church of England—I may observe, that had the Fathers so taught, they would have directly opposed the inspired Apostle, who tells us that the unworthy receiver is guilty of the *body and blood of the Lord*, and that he eats and drinks his own condemnation, because he does not discern *the body and blood of the Lord*. He must therefore receive them, or he could not be guilty of them; they must be present for him to discern when he communicates, or how could he be blamed for not discerning them? Besides, St. Cyprian, who lived half a century before the period when Mr. Faber dates the origin of Transubstantiation, settles the question by these remarkable words; “Violence is offered to the “body of the Lord, and sin is committed against “the Lord *by the mouth and hands.*”* Truly the Rector has read the early Fathers to little purpose. We shall find him in No. III. of the present Chapter strenuously defending the orthodoxy of Theodoret, and even claiming his

* *Vis infertur Corpori Domini, et ore ac manibus in Dominum delinquitur.* S. Cyp. *de Lapsis.*

belief on the Eucharist as the precise doctrine of the Church of England. He cannot then refuse that Father's testimony on the question whether the wicked do or do not *really*, though unworthily receive the true body and blood of our Lord. "Christ," says he, "at his last supper, gave his most precious body and blood, not only to the eleven Apostles, *but also to the traitor Judas.* These words, *he shall be guilty of the body and blood of the Lord*, mean this; that, as Judas betrayed him, and the Jews insulted him, so they offer him a very great affront, who *take his most holy body with unclean hands, and put it into a defiled mouth.** There Mr. Faber: now either give up to us the orthodoxy of Theodoret, or give up your boasted precise theology of the Church of England.

6.—On the subject now to be treated, Mr. Faber is really childish. I do not here assert what I cannot speedily prove. He repeats again and again here as he has done in his previous works, what he ought not in reason or theology to have uttered once. St. Cyril, whose fourth *Mystagogic Catechesis* we have not yet finished, tells his neophytes; "in the type of bread, his

* Theodoret in 1 *Cor.* cap. 11.

“body is given to thee, and in the type of wine, “his blood is given to thee.” From this the Rector argues that if the body of Christ is given under the *type* of bread, the body must be one thing and the type another; for to say that the type or symbol, and the thing typified or symbolized are identical, is rank nonsense. Here the Rector is digging a pit, into which the reader shall soon see him fall. *First*, he here owns the bread to be only a type or symbol. Now Mr. Faber: to say that the type and the thing typified are identical is “rank nonsense;” but he that believes in a *real* presence of Christ’s body, does according to yourself, declare the type and the thing typified to be identical: therefore you who profess to believe a *real* presence, and at the same time believe the bread to be only a type,—talk “rank nonsense.” But *secondly*; though I of course allow that in the examples produced by the Rector of the brazen serpent, or the rock in the desert, we could not assert that the serpent and Christ were identical—yet there are certain other examples to be found where the type contains the reality, and they are so far identical. The dove which typified the Holy Ghost at the baptism of our Saviour was a type, but a type which contained the reality: the *real presence* of the Holy Spirit would have sufficiently authorised the by-standers to call what

appeared a dove, the Holy Ghost. Mr. Faber will not refuse the testimony of the "venerable" Augustin. That holy Father declares that the Eucharist is the *sign* of Christ's body, as the blood of an animal is the *sign* of its life. What is this but saying that the sign is accompanied by the reality?*

Take as an illustration our belief in the divinity and humanity of Christ. He is called *God*, or he is called *Man*, without any confusion in the mind from his being called either, because he is both; and when we say the one, we do not mean to exclude the other. So when the Fathers spoke to the faithful, well informed that the Eucharist is at the same time something *terrestrial* and something *celestial*,—there was no confusion in the minds of their hearers, if they at one time called the species, a *type*, or *sign*, or *figure*, and at another, proclaimed them at once *the body and blood of Christ*. The terrestrial part is the species of bread and wine; the celestial is the body and blood of Christ. But it is an inference totally false, that when the Fathers called the Eucharist *a sign or type*, they excluded that other respect under which it is called, and is, λεγεται και γινεται, *the body and blood of Christ*;

* *Contra Adimant.* c. xii.

as it would be totally false to infer that because I speak of the "MAN *Christ Jesus*," I cease firmly to believe him to be "GOD, *blessed for ever*."

I repeat then, that the reasoning of Mr. Faber is glaringly false; and that to repeat it again and again, and chuckle as he does at his ridiculous discovery is something worse than childish. If he had found a single passage where a Father proclaims the Eucharist to be *merely* a type, then his discovery would merit attention. But this he has not found, nor will he ever find. He quotes St. John Damascen as contradicting St. Cyril, because St. John declares that the bread is *not* a type but *the real body of our Lord*. This, he says, was a natural change of language, consequent upon a change of sentiment when Transubstantiation had begun to be broached, and when "the Church, in the eighth century, was apostatizing from the doctrine of the Church in the fourth." The Rector had better leave St. John alone; lest if he fall on his reverence, the rash Rector may be crushed to powder. That holy Father never contradicted the illustrious patriarch of Jerusalem: he was defeating the doctrine of such as with the Rector of Long Newton, would proclaim the elements to be *mere* types and not to contain the *reality*.—

After the preceding observations and distinctions, any further remark would be superfluous. But when the Rector talks of the Church of God apostatizing in the eighth century, he is guilty of little less than blasphemy against that awful Authority who promised that He himself would abide with his Church for ever, and that the Holy Ghost should teach her all truth. If the Church apostatized at any time,—she must have ceased to be accompanied and guided by Him and his Holy Spirit,—and the promise of eternal Truth must have been broken!—The consequence is too profane for a pious mind to contemplate.

Mr. Faber sneers at what he calls the “ludicrous perplexity” of the Fathers of the second Council of Nice in 787. By his account, they first decreed that the Eucharist was *not the image* of Christ's body, but the very body itself. But as the early Fathers had repeatedly called the Eucharist a *type* or *symbol* of Christ's body, these contrived not to contradict them by asserting that whenever the ancients styled the elements of the Eucharist *types*, they so styled them, only *before*, not *after* consecration. The evasion, says the Rector, is amusing enough to us who well know that the early Fathers did style them *types*, *figures*, and the like *after* consecration.

All we have to do here is to recollect what sense these Fathers of Nice attached in their decree to the word *image*. The Iconoclasts whom they were to condemn had asserted that the Eucharist was the only allowable *image* of Jesus Christ. To which the Nicene Fathers reply that none of the Fathers or Apostles had ever called the Eucharist the *image* of Christ, but himself in reality, his real and true body and blood.—Now it is clear as the sun that the kind of *image* here spoken of, is an ordinary image or representation not containing the reality; for of such images was the dispute with the Iconoclasts. Therefore the Nicene decree condemns calling the Eucharist an image or representation only; and thereby extinguishes the belief of Mr. Faber.

As to the “ludicrous perplexity” of these Fathers, I can discover none. They allow that some Fathers, such as St. Eustathius and St. Basil, styled the Eucharistic elements *antitypes* before consecration, but not after. Of course from the very drift of their decree about the word *image*, they understand the *antitypes* in the same sense as mere representations not containing the reality, and in that sense certainly no one of the Fathers ever called the elements *types* after consecration.

The Rector imagines he has caught the Council in error, because Gelasius and Theodoret both styled the Eucharistic elements an *image*, and the Nicene Fathers deny that any of the early writers ever so applied the word *image*.— I wish him joy of his discovery; he need not have been at the pains of seeking it: for after all, it is plain, as above shewn, that what the Fathers meant was, that none of the Apostles or ancients had called the Eucharist a *mere image*, or representation excluding the reality. Now after this plain statement, where is the “ludicrous perplexity” which the Rector affects to ridicule in the second Nicene Council?

7.—One more appeal to St. Cyril's *Catecheses*, and we finish that subject at last. The Bishop of Strasbourg, in his *Answer to the Difficulties of Romanism*, page 308, had observed that one single word ought to have sufficed to convince any one that the early Fathers constantly held the real presence and Transubstantiation. That word, so often repeated in their writings, is “*adore, and communicate.*” He quoted from the 5th *Mystagogic Catechesis* of St. Cyril, as follows; “After having communicated of the *body* of Jesus Christ, approach to the chalice *of his blood, not extending your hands, but*

“ bowing down in the attitude of homage and
“ *adoration*, saying, *Amen*.”

His lordship argued that from the constant recurrence of this *adoration* in the liturgies and writings of the Fathers, it was evident that they believed in the real, substantial presence of the body and blood of Christ in the Eucharist.

The Rector however affirms that St. Cyril does not inculcate *the adoration of the consecrated elements* : nor did he ever dream of this “ horrible profanation.” Softly, Mr. Faber ; you are not entitled at any rate to talk of a horrible profanation ; for if the Fathers adored the Eucharist, it was because they believed it to be really, substantially the body of Christ : they never dreamt of adoring mere bread and wine. I fully agree with your assertion, that St. Cyril “ gives “ not the slightest intimation that this act of “ homage was to be addressed to the bread and “ wine.” And for the reason most obvious, that St. Cyril,—as it has been already amply proved,—did not believe the consecrated elements to be bread and wine at all ; “ what “ appears to you bread,” says the holy Father, “ *is not bread*, but the body of Christ, *although “ the taste judges it to be bread.*” What right then has the Rector to insinuate, as he he does, that

Dr. Trevern put forth any intimation of St. Cyril's that the *adoration* was to be addressed to the bread and wine? These are the Rector's usual tactics; are they however just or honourable?

Mr. Faber acknowledges that the Greek term used by St. Cyril, προσκυήσεως, "itself, as every schoolboy knows, is abstractedly ambiguous." In this passage, he admits that it is apparently used in the highest sense of *Latria*, or supreme worship, due to God alone: but, says the Rector, whenever it respects the elements themselves, as it occasionally does in the earlier writers, we ought doubtless to understand it in the lowered sense of *respect* or *veneration*. This latter clause proves at least that Mr. Faber knows as well as we, how to distinguish the different meanings of the term *adoration*, when it suits him. This however he would not do, when in his *Difficulties*, he continually accused us of *adoring* crosses, relics and images; nor has he had the candour to make a distinction "which every schoolboy knows," in those numerous passages of the *Supplement* before us, where he insultingly strings together "*Image-worship, Saint-worship, Relic-worship, Cross-worship, and the like.*" Well may we complain with David: *insurrexe-*

*runt in me testes iniqui, et mentita est iniquitas sibi.**

But observe how coolly the Rector dogmatically decides that occasionally in the old writers the word *adoration* respects the mere elements themselves. He adduces no example except an unwarrantable inference of his own, built upon an equally unwarrantable assumption from certain words of Theodoret, which I do not here anticipate as they shall be fully discussed in No. III. of this Chapter. I will only observe in this place that as Theodoret does *not* affirm the bread and wine to remain unchanged; so he does *not* apply *adoration* to them, in any sense but that of *latria*, to be paid to the Eucharist as being really, truly, and substantially the body and blood of our Lord. The *προσκυβεῖται* of Theodoret shall be proved to be fatal to the Rector's system; and as if he apprehended this, he dishonourably attempts by begging the question, to make it appear that the word *προσκυβεῖται* undoubtedly means only that they are decently *revered*. In truth, the eternal trickery of this controvertist might well disgust the Bishop of Strasbourg.

But he allows that St. Cyril apparently uses

* *Psalm* XXVI. v. 12.

the word in the highest sense of *latría* ; and says he, " What Cyril prescribes, we Anglicans practise ;" but we bow not to the unconscious elements, but to Almighty God. Was there ever this man's equal in disingenuous evasion ? Here he makes it a question, not of Transubstantiation, but of absolute Idolatry. The *Romanists* adore bread and wine, but *we Anglicans* adore God alone ! This is the real bearing of his words. Yet he perfectly well knows that Catholics do *not* adore the unconscious elements, but the Son of God whom they believe to be substantially present under the outward appearances of those elements. Since the Rector is so fond of appealing to St. Cyril, though it never happens that he represents that Father rightly, St. Cyril shall decide the question between us : *whether the early Christians adored the body of Christ substantially present in the Eucharist, or only seated on the right hand of his Father in heaven.* This is the question between us, as the Rector will allow. Possibly he might prefer *corporeally* for *substantially*, but I do not ; because for a *body* to be present otherwise than *corporeally*, is not a mystery above reason, but an absurdity contrary to reason.

St. Cyril in his 5th *Mystagogic Catechesis* instructs the Neophytes in most beautiful lan-

guage for their participation of the sacred mysteries. He goes through the liturgy of the holy Mass, explains the *Lavabo Preface*, *Sanctus*, *Pater Noster*, and various other accompanying prayers; and describing the consecration, he uses the remarkably forcible expression, "it is sanctified and *transmuted*—*ἁγιασται, και μεταβερ- ληται.*" When he comes to direct them how to receive the holy Communion, he uses the following striking words: "Receive in the hollow of your hand the body of Christ, saying, Amen. Then diligently sanctifying your eyes by touching them *with the sacred body*, receive it, taking care that you do not lose any particle of it." And speaking next of the sacred chalice, he says, "then after receiving the body of Christ, approach also to the chalice of his blood, not extending your hands, but bowing, and *in a posture of adoration*, and veneration, saying, Amen. Be sanctified also receiving the blood of Christ, and while the moisture is still on your lips, touch it with your hands and consecrate your eyes, and forehead, and the other organs of sense." *

* First extract.—*Κοιλάντας την παλάμην, δέξου το σῶμα το Χριστου, ἐπιλεγων το Αμην. Μετ' ασφαλειας ουν ἀγιάσας τας ὀφθαλμους τῆ ἐπαφῆ τῆ ἀγίας σωματος, μεταλάμβανε, προσέχων μὴ παραπολέσης τι ἐκ τῆτε αὐτε.*

Second extract.—*Εἶτα μετὰ το κοινωνῆσαι σε τῷ σωματος*

Here I ask, with what was the Neophyte to touch his eyes? Mr. Faber would say, "with bread which has undergone indeed a *moral* change, but still remains bread." But St. Cyril says, "*touch them with the sacred body of Christ.*" Mr. Faber will say, "it is spiritually the body of Christ:" but if so, how could they touch their eyes with a spirit? Again, if it were bread, or even holy bread, there could not be such great reason for charging them to be sure not to let fall the least particle of it: the Anglicans I imagine are not thus careful about every crumb of their consecrated bread. The elements then in the belief of St. Cyril were no longer bread and wine after consecration; but the real, substantial body and blood of Christ. When therefore he charged his Neophytes to *adore*, he manifestly meant that they should adore Christ's real body and blood substantially though invisibly present, under the sacramental species.

After all, if Christ's body be received, it must be present; but Mr. Faber believes it to be re-

Χριστε, προσερχε και τω ποτηρίῳ του ἁίματος, μη ἀνατείνων τὰς χεῖρας, ἀλλὰ κύβητον, και τροπῶ προσκυνήσεως και σεβάσματος λεγων το Ἄμην, ἀγιάζε και εκ τε ἁίματος μεταλαμβανων Χρισου. Ετι διε της νοτιδος ἐνέσης τοῖς χεῖλεσί σου, χερσὶν ἐπαρωμενος, και οφθαλμοις, και μετωπον, κη τα λοιπα ἀγιάζε αισθητήριζ.

ceived, therefore he must believe it present. If he believes the body of Christ present, even, in his own unintelligible language *spiritually*, he must believe that even so present, it is to be *adored* on earth; and not only as seated on the right hand of the Father in heaven. So that even in his own inexplicable system, he is bound to adore Christ's body in the Eucharist.

The ancient Liturgies again and again prescribe the *adoration* of the Eucharist in terms which cannot be distorted to mean that we are only to *venerate* the symbols, and *adore* Christ as spiritually present, but corporeally absent.—Of these Liturgies I shall have to speak later: at present I will only quote the following positive words from the Liturgy of the Maronites. “Bow down your heads, *before the body and blood of our Saviour:*” and I ask how could they be instructed to bow down before a body not corporeally present? The Bishop of Strasbourg had quoted a most positive passage from St. Augustin, to decide this question of *adoration*:* Mr. Corless produced the same in his yet unanswered, and I will add, unanswerable pamphlet;† and as Mr. Faber has not chosen to notice it, I shall

* *Answer*, page 280.

† *Letter to Rev. G. S. Faber*, page 11.

here repeat it in conclusion. St. Augustin having established that the flesh of Christ which he took of Mary, is to be *adored*, proceeds to declare that this same flesh is given to us in the Eucharist, and that we must *adore* it in the Eucharist before we receive it. His words are these: "He
"took flesh from the flesh of Mary: and because
"he here walked in this flesh, *even this same flesh*
"he gave to us to eat for our salvation; but no
"one eateth this flesh, without having first adored
"it. . . . And not only we do not sin by adoring,
"but we sin by not adoring it."* Can language speak plainer? But this I presume is one of those parts of the Bishop's work, which appear to require no answer!

Mr. Faber finishes this point with a lame attempt to expose to derision the worthy bishop of Strasbourg, because forsooth his lordship did not remind his readers that the passage of St. Cyril "affords excellent evidence that the early
"Church was grievously tainted with the heresy
"of administering the holy sacrament in both
"kinds." If this sentence did not contain wretched Theology, it would be but a deplorable piece of puerility hardly worth exposing.—But the man has little right to add B. D. to his

* In Psalm XCVIII.

name, who can utter such a specimen of theological inaccuracy, as that Catholics ever sought to deny the well known fact of Communion having been given in both kinds in the early ages of the Church; or that we ever considered as a "grievous *heresy*" what every one knows to be merely a point of changeable *discipline*. Having however sufficiently spoken to that point in the beginning of this Reply, I do not feel called upon here to make any further observations.

It will be useful now to sum up the divisions of his Number I. before we proceed to Number II. of this chapter. Mr. Faber has, in his corresponding chapter III. of the *Supplement*, undertaken to prove that St. Cyril of Jerusalem in his *Catechesis* did not teach Transubstantiation. This occupies the whole of his Number I. It has been my business to shew that the Rector has totally failed: and I have steadily followed him up point by point through the seven into which No. I. of his chapter is subdivided. I therefore now fearlessly maintain that it stands proved that St. Cyril did teach in his *Catechesis* the self-same doctrine on the Eucharist, that is, the true, real and substantial presence of the blessed body and blood, soul and divinity of Jesus under the appearances of bread and wine, which Catholics do now believe, and

ever have believed. And that the impartial lover of truth may convince himself that such is St. Cyril's doctrine, I shall also give in this place so much of the Saint's Fourth *Mystagogic Catechesis*, as bears upon the question. "Since Christ
 " affirmed and said of the bread, this is my body,
 " who shall any more dare to doubt? And since
 " he confirmed and said, this is my blood, who
 " shall at any time doubt, saying it is not his
 " blood? He once changed water into wine in
 " Cana of Galilee, by his own nod: and is he
 " not worthy of credit when he changes wine
 " into blood? Invited to a corporeal marriage,
 " he wrought this miraculous prodigy, and shall
 " he not be celebrated much rather when he
 " bestows the fruition of his body and blood
 " upon the sons of the nuptial couch? There-
 " fore with full confidence, let us partake as of
 " the body and blood of Christ. For in the type
 " of bread, his body is given to thee: and in the
 " type of wine, his blood is given to thee: that
 " receiving the body and blood of Christ, thou
 " mayst become concorporeal and consanguineal
 " with him. For thus also we become bearers
 " of Christ, his body and his blood being distri-
 " buted in our members.* Do not then

* ΕΝ ΤΥΠῳ γὰρ ἄρτου, δίδεται σοι τὸ σῶμα καὶ ἐν τυπῳ οἴνου, δίδεται σοι τὸ αἷμα, ἵνα γένη, μεταλάβων σώματος καὶ αἵματος Χριστοῦ, συσσωμῶς καὶ συναιμῶς αὐτοῦ. οὕτω γὰρ καὶ

“ consider the bread and wine as any common
 “ things: for they are the body and blood of
 “ Christ according to the Lord’s declaration.
 “ Although sense suggests this to thee, let faith
 “ confirm thee. Judge not the matter by taste,
 “ but being made certain by faith, without any
 “ doubt, having been made worthy of the body
 “ and blood of Christ.* When man says
 “ to God, *thou hast prepared a table before me,*
 “ what else does he mean but the mystical and
 “ intellectual table, which God has prepared for
 “ us, † Having learnt this and holding
 “ it for certain, that what appears bread, is not
 “ bread, though it seems so to the taste, but the
 “ body of Christ, and what appears wine, is not
 “ wine, although the taste would have it so, but
 “ the blood of Christ, and since David formerly
 “ said of this in his psalm; *and bread strengthens*
 “ *the heart of man, to exhilarate his countenance*

Χριστοφοροι γινομεθα, τε σωματος αυτε και τε αιματος εις τα ημετερας αναδιδομενου μελη.

* Μη προσαχε ως φιλοι; τῷ ἄρτῳ καὶ τῷ οἴνῳ σῶμα γὰρ καὶ αἷμα Χριστοῦ κατὰ τὴν δεσποτικὴν τύχην ἀπορρασιν. εἰ γὰρ καὶ ἡ αἰσθησις σοὶ τὸτο υποβάλλει, ἀλλὰ ἡ τῆς σε βεβαίωσις. μὴ ἀπο τῆς γεύσεως κρίνῃς τὸ πρᾶγμα, ἀλλ’ ὑπο τῆς πίσεως πληροφορε ἀνενδύσασως, σῶμασος καὶ αἵματος Χριστοῦ καταξιώθεις.

† Όταν ὁ ἀνθρώπος λέγῃ Θεῷ, ἠτοίμασας ἐνώπιόν μου τραπέζαν, τί ἄλλο σημαίνει ἢ τὴν μυστικὴν καὶ νοητὴν τραπεζάν, ἢν ὁ Θεὸς ἡμῖν ἠτοίμασεν,

“ *with oil*, strengthen thou thy heart receiving it
 “ as spiritual, and exhilarate the face of thy
 “ soul.”*

I have no hesitation in thus leaving the holy patriarch of Jerusalem to teach his own doctrine, and put Mr. Faber to the blush. I have here given my own translation of the Greek, and the original below of the most important passages. I entreat Mr. Faber here to pause upon the admonition of Tertullian: “ *cedat curiositas fidei; cedat gloria salutis. Nihil ultra scire, omnia scire est.*”†

II.—Mr. Faber was to prove in the first division of his chapter, that St. Cyril of Jerusalem did not teach in his *catecheses* what he again wrongly terms the *Latin* doctrine of Transubstantiation, as if the Greeks had not always equally believed it with the Latins. Having then, he says, shewn that St. Cyril did not teach it, he is to make it appear in this second part

* Ταυτα μαθων και πληροφορηθεις, ως ο φαινομενος αρτος, ουκ αρτος εστιν, ει και τη γευσει αισθητος, αλλα σωμα Χριστου, και ο φαινομενος οινος, ουκ οινος εστιν, ει και η γευσις τιτο βλεπεται, αλλα αιμα Χριστου, και οτι περι τουτου ελεγε παλαι ο Δαβιδ Φαλλων, και αρτος καρδιαν ανθρωπου σπριζει, τε ιλαρμεναι προσωπον εν ελαιω, σπριζου την καρδιαν μεταλαμβανων αυτη ως πνευματικος, και ιλαρμενον το της ψυχης σε προσωπον.

† *Adv. Hæres. cap. 14.*

that *the Neophytes did not understand him to teach any such doctrine* ; or that the doctrine was not learnt from any of the catechists.

In a Note, the Rector would infer from our not possessing any *catecheses* of St. Augustin delivered to the Neophytes *before* their communion, that the holy Father could not have taught Transubstantiation, or it must have appeared in the catechetical discourses we have of that illustrious bishop. This is truly a most irrational deduction. The Lectures we possess were delivered by St. Augustin to those who had already been admitted to the Holy Communion: of what kind his others were, we know not, because we have them not. But in those we have, St. Augustin speaks of the sacrament of the altar “of which” says he, “you have been partakers this last night:” and as, previous to Communion, they must have been duly instructed upon the Holy Eucharist, the Saint contents himself with recalling to their minds that the bread which they behold *is the body of Christ*, and the cup—*is the blood of Christ*. This Dr. Trevern stated more fully in his Answer, page 256, of which the Rector has chosen to take no notice, as usual.

In his *Difficulties of Romanism*, Mr. Faber

had endeavoured to draw a strong negative proof against the existence of the doctrine of Transubstantiation in the early ages, from the silence of the Emperor Julian. He repeats the same argumentation in his *Supplement*; and it is shaped as follows. Julian having been a baptized Christian must have learnt the doctrine of Transubstantiation with all the other mysteries of Christianity. After his apostacy, he ridiculed in his various writings *every doctrine of Christianity*; yet he never once is found to scoff at or allude to Transubstantiation. This then is Mr. Faber's negative argumentation: Julian says nothing about Transubstantiation, therefore it could not have been taught, and was utterly *unknown* in the fourth century. The Rector is quite proud of this brilliant specimen of his logic; he says it speaks volumes, it is a proof absolutely perfect. Previous to a direct answer, I shall take leave to observe, that even if we allow for sake of argument the fullest force of what Mr. Faber here contends for, it will be only then a *negative* proof. But a negative proof cannot prevail against the proof *positive* which in the preceding pages has been clearly deduced from the decisive language of St. Cyril of Jerusalem. Therefore Julian's silence against St. Cyril's *catecheses* could avail nothing. The reader will remember that when Mr. Faber was

to shew cause why St. Cyril was not to be understood to mean what he so plainly said, he found it most convenient to fly off to this same negative proof from the silence of Julian ; as if that,—even if established,—could overturn the positive and overwhelming testimony of the venerable patriarch of Jerusalem.

2.—But I am by means disposed to allow that Mr. Faber is entitled to the argument which he claims from the silence of Julian. He had asserted that Julian's work against Christianity had been "substantially preserved," and "regularly answered by Cyril of Alexandria;" and that never once in that work had the emperor alluded to our doctrine on the Eucharist. Farther, that in none of his other works still extant, had the unhappy apostate even noticed Transubstantiation. To the first assertion, the Bishop replied,* that Julian's grand work had *not* been substantially preserved ; for it is a well known fact that it consisted at least of three books, and St. Cyril of Alexandria has only preserved fragments of the first. The two other books are totally lost ; and therefore when Mr. Faber asserted that Julian's work against Christianity had been "substantially preserved," he

* *Difficulties of Romanism*, p. 119.

made at least a considerable mistake. To the second assertion, that Julian had been equally silent in his other works, the prelate, it is true, answered nothing. But why? Evidently because such an assertion was worse than useless, and therefore undeserving of notice: this will be shewn more fully when we have disposed of the *fragments*.

(1). The Bishop very forcibly argued that since only a part, not even a third of Julian's work against Christianity has been preserved, it was not fair to infer that the emperor had said nothing about Transubstantiation; but that it might well be supposed that he had left that subject for his second or third book. Besides, argued the prelate, St. Cyril of Alexandria may have purposely suppressed any raillery of Julian's upon the Eucharist for fear of giving greater publicity to the impiety, and betraying the secret to the profane. The bishop farther observed that there was good ground for such conjecture; and quoted St. Cyril as follows, speaking of what Julian had uttered in derision
“ of Baptism. “ He is pleased to ridicule what
“ is the most holy thing in the world; and con-
“ gratulate those who having believed in Jesus
“ Christ, have had the happiness to find a mira-
“ culous water, which removes every stain, and

“ has cleansed them from head to foot. He adds
 “ other *insipid jokes, and old nurses’ tales*; and
 “ he says afterwards that this lustral water is
 “ without power, or virtue against bodily dis-
 “ eases. But know O wise and illustrious
 “ teacher! that we do not apply the virtue of
 “ Baptism to the cure of the body, nor to things
 “ perceptible by the senses, But in *the*
 “ *fear of offending Jesus Christ*, who forbids us
 “ to give that which is holy to dogs, and to cast
 “ pearls before swine, *by presenting to profane*
 “ *ears what ought to remain hidden*, I shall pass
 “ over all that requires a high and sublime intel-
 “ ligence.”

Dr. Trevern is here evidently arguing that since St. Cyril did not choose to report *all* that Julian had said against Baptism, but passed over his *inspired jokes or old nurses’ tales*, for fear of being obliged to reveal the mysteries, in order to refute Julian,—it is most probable that he would be much more careful on the subject of the Eucharist; and that there is ground for the conjecture that Julian may have ridiculed the Eucharist, and St. Cyril may have prudently passed it by in silence.

Now would any man believe that on this plain line of argument, the Rector has either

unaccountably mistaken the Bishop, or wilfully misrepresented him? One or other is the case: these are the Rector's words. "The other *insipid jokes and old nurses' tales* his lordship felicitously conjectures to refer to Transubstantiation."—"With a splendid disregard to context, the Bishop would fain persuade his readers, that the *other insipid jokes* were the Emperor's jokes upon Transubstantiation! Most true is the proverb, that the drowning man will catch at straws."* Well, better catch at straws than at shadows, or absolute non-entities, as Mr. Faber does. Here with "a splendid disregard of truth," has the Rector deliberately charged the prelate with what he never dreamt of. No man in his senses could apply the *insipid jokes* to Transubstantiation; and assuredly the learned Bishop of Strasbourg never hinted such a thing. Here are his own words, immediately after citing the above extract from St. Cyril. "You see then, Sir, that St. Cyril does not inform you of all that Julian had written *against Baptism*. His replies are fully sufficient to refute the feeble objections which he reports. There must have been *others*, which he deemed it more prudent to pass over than to publish. *He clearly alludes*

* *Supplement*, p. 87, and note.

“to them when he talks of the ‘insipid jokes and
 “old nurses’ tales,’ which he passes over for fear
 “of infringing the law of secrecy. . . . If the
 “Christian apologist considered himself obliged
 “to be so reserved *on the subject of Baptism,*
 “how much more ought he to have thought
 “himself so bound on the dogmas of the Eucha-
 “rist?”* Mr. Faber must have seen this, and it
 is language that one would think it impossible
 to misunderstand. How silly then or worse is
 the Rector, when he employs a long page in
 holding up the Bishop to ridicule for what he
 clearly never committed. The charge is wholly
 the Rector’s own invention.

Because his lordship conjectured that St. Cyril of Alexandria would abstain from noticing any raillery on the Eucharist, for fear of exciting the attention of the profane, Mr. Faber farther makes him appear ridiculous, by saying that such apprehension was very absurd, because if Julian had ridiculed the doctrine, it must have been by Julian already blazoned forth to the whole world. He is mightily amused at the Bishop’s first conjecturing that Julian did ridicule Transubstantiation; and then conjecturing that St. Cyril dared not notice

* *Answer to Diff. of Rom.* p. 288.

what he had said for fear of publishing what the emperor had published before him.—All this looks very pretty in Mr. Faber's *Supplement*; but if the honest reader will open the Bishop's *Answer* at page 286, he will find that the learned prelate has not argued in any such bungling manner. The Bishop does not say that St. Cyril was afraid to reveal what Julian had already revealed fifty years before; but his lordship considers that the holy Father "would take care not to give *greater publicity* to the raillery of Julian against the Holy Eucharist." These words plainly suppose that the emperor had uttered such raillery, but that St. Cyril would not, by refuting it, cause that raillery to be more widely noticed. "How indeed," continues Dr. Trevern, "could he have reported Julian's ridicule, or could he have defended our dogmas, without attracting the notice and attention of the pagans to our mysteries, and by such indiscretion injuring the discipline of the *secret*, as well as the precept of our divine Legislator?" What the Bishop means is assuredly very clear and consistent. To refute Julian, it would have been necessary to state clearly, and to repeat often the doctrine of the Holy Eucharist, and all connected with it. The observations and proofs of St. Cyril would naturally have given *greater publicity* to what had

unhappily been published by Julian : therefore from the reservedness of the Saint respecting Baptism, the Bishop fairly infers that he would find still greater cause to be reserved on the Eucharist. St. Cyril tells us himself that he has omitted many parts of the single Book which he refutes : " I should say much more," he observes, " and should have very certain proofs to produce, " if I were not apprehensive of exposing myself " to profane ears." Mr. Faber calls all this " a " tissue of inconsistent guess-work ;" but is not he himself far more open to the charge of inconsistent guess-work, when he guesses that in the two lost Books of Julian against Christianity besides the remainder of the first, which St. Cyril professes to have omitted, the emperor had said nothing about the Eucharist? Those Books were to contain, as Julian himself promised, strictures on what he termed the deceitful narrations and prodigies of the four gospels ; therefore it is most natural to conjecture that in those Julian did ridicule the doctrines on the Eucharist. This I conceive to be something more weighty than " inconsistent guess-work."

(2). But, says the Rector, the Bishop's guess-work is confined to a *part* only of Julian's writings ; " while the *remainder* of the emperor's " productions is as completely suppressed as if

“they had never existed or had never been “adduced by me.” To understand this complaint of the Rector, to which I alluded just before commencing the division marked thus (1), I must inform those who may be at a loss to make out the gravity of the charge, that in his *Difficulties of Romanism*, p. 119, the Rector had *first* argued from Julian’s silence in his great work against Christianity; which he said had been “substantially preserved,” knowing all the while that out of at least *three* Books of that work, we have only as Gibbon says, *some fragments* of the *First* preserved. *Secondly*, the Rector had observed that throughout Julian’s other works, he had been equally silent on the doctrine of Transubstantiation, though he had ridiculed the Christians in various parts, to which Mr. Faber gave about twenty references.

The Rector now complains that Dr. Trevern takes no notice of his remarks on Julian’s other works; but leaves his readers to suppose that nothing had come down to us of Julian’s works, except the fragments preserved by St. Cyril; and that consequently Mr. Faber had appealed to no documents save the said fragments. Now I am inclined to think that Mr. Faber would have acted wisely if he had not heralded his own folly by disturbing our readers in their supposition.

Dr. Trevern has spared Mr. Faber a reproach, which he is now perversely anxious to bring on himself. He appeals to Julian's works, "a "goodly folio volume of 455 pages!" And since he thus compels us to expose him, we have no alternative: *Cæsarem appellasti?* said Festus, *ad Cæsarem ibis.**

Mr. Faber need not have supposed that such a scholar as the Bishop of Strasbourg might "very possibly be ignorant" of the *size* of Julian's other works; or that he knew not even of their *existence* before he read Mr. Faber's appeal and references to them. It will be no "inconsistent guess-work," if I believe that the prelate was as well acquainted with Julian's extant works, as his lordship's learned productions prove him to be with all the other monuments of antiquity. But he concluded for the good sense of Mr. Faber that he would naturally rest his strength upon Julian's grand work against Christianity, from the very nature of the work itself. His lordship passed over Mr. Faber's paragraph and references to Julian's *goodly folio of 455 pages*; because he could not see what such appeal and references could have to do with the question. He did not reproach

* *Acta Apost. c. XXV. v. 12.*

the Rector, as he might have done, with the folly of appealing to such documents as the goodly folio contains: that unpleasant task becomes mine, by Mr. Faber's own challenge. Thus the Rector ought to be grateful for Dr. Trevern's silent forbearance.

I maintain then that it was worse than useless for Mr. Faber to appeal to Julian's other works. When the emperor was expressly writing a work against Christianity, surely then was the time, and that was the work for the full discharge of his impious raillery against the doctrines of those whom he for ever styles the detested Galileans. Mr. Faber has written copious *Dissertations on the Prophecies*; and we have seen enough to shew us how justly it was said, twenty years ago, by Dr. Lingard; "Prophecy, not controversy, is Mr. Faber's peculiar department."* He has also written *Horæ Mosaicæ*, and a *Dissertation on the Mysteries of the Cabiri*. Should we think of looking in these goodly volumes for the Rector's objections to Transubstantiation? No, we should seek them in his *Difficulties of Romanism*; regretting the while, with Dr. Lingard, that by reason of Mr. Faber's profound acquaintance with the helio-arkite mythology of

* See Dr. Lingard's *Tracts*, in 1 vol. pages 127, 121.

the Cabiri, and the hieroglyphic language of the Apocalypse, a single moment of his time should have been withdrawn from the pursuit of objects so interesting to the credulity of the pious and orthodox churchman.

Equally unreasonable must it be to seek in Julian's other works for raillery against Transubstantiation; or to infer from not finding it there, that the emperor had uttered it nowhere else. Yet Mr. Faber tells us, that "the *equal* "silence of those *other* works constituted in "truth, the very strength of his reasoning."* If so, its very strength, was indeed its very weakness. For what are these other works of Julian? It is no great matter to have the goodly volume, or to be acquainted with its contents. The Rector says it is a folio of 455 pages. I suspect that even this, though of small consequence, is not correctly stated. Most probably the Rector's folio is in Latin as well as Greek, in double columns; and this would at once bring the pages in the original Greek down to 227 in folio. My own copy is a quarto, printed at Paris in 1630, and contains 800 pages of double columns, Greek and Latin. Thus my copy, if in Greek alone, would contain only 400 pages in *quarto*; and

* *Supplement*, page 85.

therefore it is probable that we may safely deduct half for the Latin columns, from the Rector's goodly *folio* of 455 pages. This would have been too trifling to notice, but for the Rector's loud boasting of the size of the volume, either unknown or suppressed by the Bishop.

Mr. Faber takes care to inform us that he has perused the whole volume, and asserts therefore confidently that "although the Emperor, again and again, *usque ad nauseam*, ridicules all the grand peculiarities of the Gospel; never once, through the entire 455 folio pages, does he say a syllable about Transubstantiation." The latter part of this is silly parade. I grant at once that Julian does not say a word about the matter. But I deny that he "freely ridicules every other doctrine of Christianity." Mr. Faber advances this, to build upon it the argument, that Julian having, in this folio ridiculed every other doctrine, would not have spared that of Transubstantiation, if it had existed in his time. I shall demolish this false foundation; and the superstructure must fall.

I have diligently looked up all the references, about twenty in number, which Mr. Faber gave in his *Difficulties*, page 121, to prove his assertion that Julian "repeatedly scoffs at all the pecu-

“liar doctrines of christianity.” The reader will be astonished to find that these other works of Julian are almost all on subjects as remote from christianity as the mysteries of the Cabiri are from the doctrines of Catholicity ; and that instead of ridiculing *all our doctrines*, the emperor scarcely alludes even to a very few of them. Julian’s works consist of eight orations on such subjects as—The praises of Constantius—To the Sun—To the Mother of the Gods—Against the Cynics and the like. Then come two Epistles to Themistius, and to the senate and people of Athens, and a fragment of an oration or Epistle without beginning or end, addressed to some one unknown to us. There are also his curious philosophical fable called *Cæsares*, his famous satire called *Misopogon*, the enemy of the Beard or Antiochensis, and sixty-three Letters or fragments of Letters to his friends, generally very short. These are the precious works, in which the emperor’s silence on Transubstantiation furnishes Mr. Faber with additional strength for his grand negative proof against the existence of that doctrine in the fourth century!

And what do Mr. Faber’s references to these these works bring to light? As his copy is in folio, and mine in quarto, I have had some difficulty in verifying the passages ; but I believe

I have found them all. The first is from Oration VI. and there Julian happens to quote three words from the psalms, *as the green herbs*,* and adds, “you recognize, I imagine, the words of “the Galileans:” *ως λαχανα χορτου; γνωριζεις, οιμαι, των Γαλιλαιων τα ρηματα.* What could Mr. Faber be dreaming of to make such a reference? The second reference is to the Fragment of an Oration or Epistle, and I find the Emperor there just once mentioning the name of Moses merely to allude to his account of our first parents being clothed with skins; in another place defending the Pagan idolatry against the objections of the Christians, with blasphemous raillery against the prophets; and in another, Julian reproaches the impious Galileans with enticing people to their religion by their copious donations to the poor: but not one word does he say about a single doctrine of Christianity. We are next refered to the *Misopogon*, where I find these solitary words: “But you love Christ, and hold him as a tutelary “divinity:” *Χριστον δε αγαπωντες εχετε πολιεχον.*— All Mr. Faber's other references are to Julian's Letters. Letter VI. contains twenty-five short lines to the Prefect of Egypt ordering him to banish St. Athanasius, and accusing the Saint of having compelled certain noble Greek women to

* Psalm XXXVI. v. 2.

be baptized. Letter VII. consisting of eleven short lines, declares the emperor's moderation towards the Galileans, as he always styles the Christians. Letter XXVI. is a short Edict to the people of Alexandria complaining of the return of St. Athanasius to his See, and ordering his immediate expulsion. In Letter XLII. I can find nothing about Christianity except these words ; " Let them go into the Churches of the Galileans, " and there interpret Matthew and Luke." In Letter XLIX. he speaks of the means by which, he says, Christianity had spread, benignity to strangers, care in burying the dead, and pretended holiness of life. In Letter L. to the people of Alexandria, he protests that he is ashamed for them, that any one among them should dare to profess himself a Galilean ; he reproaches them with believing Jesus to be God and the Word, whom neither they nor their fathers ever saw ; and assures them that if they will not leave their superstition, at least they shall never have St. Athanasius again, for that he has banished him entirely from Egypt. In Letter LII. Julian complains that the Christians had not been grateful for his clemency, but had been seditious, and orders a bishop named Titus to be cast out from his episcopal city. All that I can find in the Fragment of Letter LXII. is this sentence : " And perhaps the bishops and priests of the

“Galileans are seated with thee.” Finally, to the Greek Fragments of Letter LXIII. where there are near thirty breaks to indicate words or passages lost, the Rector has given a reference which I have looked for in vain, unless he means the last imperfect sentence, which says something about the poison of life coming from impious Galilee, which that the reader may fully appreciate, I copy as it stands imperfect in the text.**

εκ της Γαλιλαιας δυσσεβεις ωσπερ τι νοσημα τῷ βίῳ τὴν
 εαυτων.

Now, what has the Rector gained by his appeal to Julian's other works? The above are all his references; and what do they produce? Not a single passage or paragraph, where Julian could be expected to speak of Transubstantiation, nothing connected with the subject however slightly. Mr. Faber stands clearly convicted of a false assertion. For he declares that in this volume “the emperor again and again *usque ad* “*nauseam*, ridicules all the grand peculiarities “of the Gospel” and that “every *other* doctrine “of Christianity he freely ridicules.” But I entreat the reader to go through the above references, and he will find the Rector's assertion shamefully false. He will find only two solitary doctrines of Christianity mentioned, the divinity of our Blessed Saviour and the sacrament of Baptism. Mark this well reader, as a

specimen of Mr. Faber's assertions: he declares positively that in this volume Julian ridicules *every* doctrine, except Transubstantiation; and yet his own references produce a notice of only *one*, and a mere allusion to another!

Had I not then reason to say that Mr. Faber would have acted more wisely, if he had left his readers to suppose that he had appealed only to Julian's grand Work against Christianity? Was I not justified in declaring that his appeal to Julian's other works was worse than useless? I have proved it false and deceptive, mere dust artfully thrown up to blind those who might not trouble themselves to hunt out his pompous list of references. I have plainly proved that Julian does not ridicule every other doctrine but Transubstantiation; but that in fact he only ridicules one, the divinity of Christ. Thus crumbles Mr. Faber's foundation, which he cunningly hoped to establish by fraud and falsehood: and of course down comes his superstructure, that Julian must have ridiculed Transubstantiation if that doctrine had been taught in his time.— We have only now to sweep away the rubbish of both; and trouble ourselves no more about the "goodly folio" of Julian's *other* works.

I must observe here as a summing up of this grand negative argument which the Rector

sought to ground upon the silence of Julian, that he has failed in every part of his attempt. *First* he misrepresented the work against Christianity by saying that it was “substantially preserved” by St. Cyril; whereas he must have known that there remain to us only certain portions of the first Book, the other two Books being totally lost. *Secondly*, he misrepresented Dr. Trevern by making him say that Julian’s “insipid jokes” referred to Transubstantiation; whereas the Bishop’s page before his eyes declared their express reference to Baptism.—*Thirdly*, he made it appear that Julian in his other works ridiculed *all* the doctrines except Transubstantiation; when by his own references, the emperor is only found to mention two.—*Fourthly*, he argued that Julian must have scoffed at Transubstantiation if it had existed in his time; whereas in none of his writings, except his work against Christianity, was the emperor at all likely, or called upon by his subject, to introduce the doctrine of the Eucharist. *Fifthly*, he claimed as a strong negative proof, which he deemed “perfectly irresistible,” what I have here clearly shewn to be no proof at all, whether taken from the grand work, or the other works of Julian. *Sixthly*, he proposed this assumed *negative* proof as decisive against the existence of the doctrine of Transubstantiation in the fourth

century ; whereas I have shewn that even if he had clearly made out his argument, which he is so far from having done, it would not, and could not avail against the testimony of St. Cyril of Jerusalem in favour of Transubstantiation which has been proved above to be *positive* and overwhelming. Thus has the Rector failed through-out ; and he has deserved to fail for the dishonourable artifices and falsehoods with which he attempted to prop up his cause. That cause must indeed be weak, which he could hope to support by expedients so base and fraudulent.

I might indeed have adopted a shorter way of invalidating at once Mr. Faber's argument from the silence of Julian. I might have retorted his reasoning thus. Julian says nothing about a *moral* change in the Eucharistic elements, or about a real presence of Christ's body spiritually and not corporeally. But if such a doctrine existed in his time, he must have been eager to turn it to ridicule. Therefore such doctrine did not exist in the early ages ; and consequently Mr. Faber's system upon the Eucharist has not the sanction of primitive antiquity, and is to be rejected. This retort would at once have set aside the Rector's grand negative argument. All he could say against it, would be that Transubstantiation afforded by its very nature full scope

for the Apostate's ridicule, but that such is not the case with the doctrine of *moral* change. I incline to the contrary sentiment. To me it seems that Mr. Faber's doctrine would have been peculiarly rich for Julian's appetite for satire; a *moral* change and yet no real change,—a body present and yet absent,—a body *spiritually* and not *corporeally* present, would have furnished altogether a splendid and most "promising topic" for the emperor's "unhallowed merriment."

Mr. Faber finishes this part of the subject, by alluding to some ribald ridicule of Dean Swift's on the sacred subject of Transubstantiation; while in the same lines he protests that he should be "most sorry to wound the mind of any honest, though wofully misled, Romanist," by the introduction of any such ridicule. If he would be sorry to quote the Dean's banter, why does he allude to it? I could follow him in his appeals to Julian, but here I fall short: I must own that my ecclesiastical reading has not been quite so select as the Rector's; I have not thought it very desirable or creditable to be versed in the writings of Dean Swift; and I am totally ignorant of the "wonderful exploit of Lord Peter," to which Mr. Faber alludes. I can however sufficiently see that it is something disgraceful, and

perhaps indelicate as well as profane. At all events, if it became not the Rector to quote it, it equally became him not to allude to it. The parity from which he attempts to argue, that as Swift's ridicule of the doctrine proved its existence in his time, so Julian's silence on the doctrine proved its non-existence when he lived, is too absurdly conceived, and already too solidly disproved by preceding observations, to require further notice.

III.—We are certainly now arrived at what Mr. Faber considers an argument of the highest importance to his cause. He dwells upon it with infinite satisfaction ; and fills up page after page with the most tedious repetitions of the same reasoning, till the patience, I should think, of his most ardent admirers must be totally exhausted, and their intellects woefully confused. I regret that Mr. Faber's prolixity will drag me on after him to greater length than I could wish ; but I will be as brief as possible.

We have seen such specimens of the Rector's way of constructing proofs, that the exhibition which the present argument will make, will not be astonishing. We have seen him in despite of the plain, positive declaration of St. Cyril of Jerusalem, maintain that Transubstantiation could

not have been taught by that Father, because Julian, an Apostate from Christianity, does not say any thing about it, in his few works still extant on very different subjects. In the argument we are now to consider, the Rector engages to furnish another proof that Transubstantiation was not taught in the early Church ; because, if we are to believe Mr. Faber, Theodoret did not teach it in the fifth century. Most readily do I allow that if the Rector could prove that the Catholics of the fifth century did not believe in Transubstantiation, that doctrine could not have existed in the second century. But this I am to shew that he has not proved.

It has been often said to those who perversely brand the doctrine of Transubstantiation as a novelty ; “ if it be a novelty, shew when and by whom it was introduced.”— And in truth, as we can clearly state the time and the author of every innovation in faith,—if Transubstantiation be a novelty,—it ought to be equally easy to date its introduction. The Rector of Long-Newton appears to have felt this challenge as made to himself ; and the argument to be considered is his attempt to meet it.

Mr. Faber asserts bravely that the fifth century was the period, and Eutyches the author of

the novelty denominated Transubstantiation.* But I defy the most ingenious sophist in existence to find out how the Rector will set about proving these extravagant assertions. Mr. Faber does not say that Eutyches or his followers believed in Transubstantiation; he expressly says the contrary; “I need scarcely remark, that the Eutychians, consistently with their principles, could never themselves have held the doctrine of Eucharistic Transubstantiation.”† But he affirms that they all at once took it into their heads to interpret the language of the earlier Fathers in the sense of Transubstantiation, “as it had never been previously understood:” and this they charged the Catholics with holding, for the purpose of using the dogma as a comparison by which to illustrate their new system properly called Eutychianism. Observe how cunningly the man begs the question by the words I have put in Italics; but this is nothing new in the Rector’s mode of argumentation.

But did the sun ever witness such an attempt? Here we are told that a doctrine was invented by Eutyches, which he himself did not believe, nor

* See *Difficulties of Romanism*, page 139.

† *Supplement*, page 93

his followers ; but it was invented purely to be palmed upon the Catholics, who, according to Mr. Faber, did not believe it either ; and palmed upon them solely to eke out by illustration the new Eutychian heresy. The reader will be curious to know how such an inglorious commencement could have done much for the propagation of the doctrine. The Catholics, says Mr. Faber, did not hold it, but stoutly opposed the novelty : the Eutychians consistently with their principles could never have held it either : but—what think you reader ?—“ they affected to “ understand ” the early Fathers in the sense of Transubstantiation ; and thence, charging upon their antagonists the doctrine, they ingeniously constructed a plausible *argumentum ad hominem*. Then, according to the Rector, in process of time, these perverse Eutychians so obstinately retained their novel doctrine, and employed it as an argument in favour of Eutychianism that,—what think you again gentle reader ?—why, the Catholics at length became enamoured of this wild notion of the crafty Eutyches, and adopted what they had so long and stoutly opposed !—Truly if this sorry speculation can satisfy the Rector of Long-Newton, and this grave Bachelor of Divinity can seriously rest on this, as real historical testimony of the rise and progress of Transubstantiation, I have no wish to disturb

him in his fancied triumph. I shall not lose my time in exposing absurdity as glaring as the noonday sun. "Quid nobis cum fabulis?" says St. Ambrose.

A clear statement of the real doctrine of Eutyches, from him called Eutychianism, will effectually enable the reader to estimate the value of the Rector's speculation, and to understand the argument of Theodoret. Eutyches taught that there was but one nature in Christ: but it was not the doctrine of Eutyches that the human nature in Christ ceased altogether to exist, or lost its *entity*; but that it was absorbed in such manner in the ocean of the Divinity as to lose its *properties*. I call a witness to whom Mr. Faber will not object; Theodoret himself in his second Dialogue, represents the Catholic ORTHODOXUS speaking thus: "You do not acknowledge (in Christ) *the properties of both natures?*" ERANISTES. Not after the union. ORTHODOXUS. Tell us, how you say there is one nature: Is it that one is made of both? or that one is destroyed, and the other remains? ERANISTES. I say the divinity remains, and the humanity is absorbed; as if you throw a drop of honey into the sea; it presently vanishes, being mixed with sea-water." The meaning plainly is, that the human nature loses it proper-

ties, but not its entity by absorption in the divine nature, as a drop of honey in the sea loses its properties, but is not annihilated. Eutychianism subsists to this day among the Jacobite Christians ; but as M. Arnaud has clearly proved,* as well as P. Vantleb in his history of the Jacobites,† these Eutychians still hold the real presence and Transubstantiation. So that if Mr. Faber's assertion were correct, that the "Eutychians, consistently with *their* principles, could never *themselves* have held the doctrine of Eucharistic Transubstantiation," they must have been the most extraordinary set of men the world ever saw. "Crack-brained as "the Eutychians were," to use the Rector's own designation of them, "I need scarcely remark "the utter impossibility" of their persevering for fourteen centuries to hold a doctrine which they could not consistently believe, merely for the purpose of using an *argumentum ad hominem*! Yet all this absurdity flows inevitably from the historical assumption which Mr. Faber hazards. In sober truth, the Eutychians no more invented the doctrine of Transubstantiation than the Rector of Long-Newton. Their error had no connexion with it whatever : and I here defy

* *Perpetuité de la foi.* Tom. 1, liv. 5, ch. 11, 13.

† Part 3, chap. 4, page 123.

the Rector to produce a single historical proof to the contrary. But let him bear in mind that *proof* will be required by every honest man; and no more speculation and assumption of historical facts.

But to come to the celebrated Dialogues of the great Theodoret bishop of Cyrus, from which Mr. Faber has so crazily constructed his present argument. Viewing the Rector's mode of presenting these writings of Theodoret, the unsuspecting reader would naturally imagine, that the object of this learned Father was to oppose the new-fangled doctrine of Transubstantiation. Mr. Faber represents the Father as introducing two imaginary persons, *Eranistes* as an Eutychian, and *Orthodoxus* as a Catholic: and that while *Eranistes* propounds his argument founded on a *physical* change in the elements of the Eucharist, *Orthodoxus* immediately demolishes it by an explicit denial of the premises, and on the directly opposite principle of a *moral* change alone.* All this is as deceitful as it could well be: for what is the plain truth?

Theodoret's object was to refute the new heresy of the Eutychians, who maintained but

* *Diff. of Rom.* pages 140, 141.

one nature in Christ, and that his human nature was absorbed in the divine, as already explained. For this purpose, he wrote three dialogues. These he called Polymorphus, *of many shapes*, and also Eranistes, *the beggar*, because the Eutychian doctrine was begged and collected from the various heresies of Marcion, Valentinus, Arius and Apollinaris. The first of these Dialogues he named *Unchangeable*, because it was to shew that the WORD suffered no change by becoming man. The second, *The Inconfused*, because it was to prove that in Christ, the two natures remain really distinct. The third, is *The Impassible*, its object being to demonstrate that the divine nature did not and could not suffer. These three points directly aim at the whole system of Eutychianism: but I ask any one, whether, if Eutyches had started an unheard of doctrine called Transubstantiation, the Father would not have made so important a novelty a very prominent subject of his Dialogues. Or, if Transubstantiation was just hot from the cracked brain of Eutyches, whether Theodoret could have appropriately adopted the name of Eranistes, *the beggar*, when so important a feature in the doctrine was not begged but invented.

The second of these Dialogues, *The Incon-*

fused, is the one with which we are now principally concerned. It has been already stated that its object was to prove, that in Christ the two natures remain really and truly distinct, or that the human nature is not absorbed in the divine, its entity, though not its properties, remaining, as a drop of honey in the sea. It must be carefully noted that Theodoret, mindful of the discipline of the *secret*, which forbid the developement of the mysteries in plain terms before the uninitiated, introduces his two speakers *Orthodoxus* and *Eranistes* in the very first Dialogue, mutually agreeing to express themselves in such terms as would be obscure to the uninitiated, but perfectly intelligible to the faithful. Thus *ORTHODOXUS*. "Answer me, if you please, in mystical and obscure words: for perhaps there are persons here, who are not initiated in the mysteries. *ERANISTES*: I shall understand you, and answer you with this in view." And in like manner in the second Dialogue, when they come to speak of the Eucharist, which *Eranistes* introduces by way of illustrating his own theory of the unity of nature in Christ.

"*ERANISTES*. Tell me therefore; what do you call the gift that is offered *before* the priest's invocation?

"*ORTHODOXUS*. *This must not be said openly;*

“ for some may be present *who are not initiated*.

“ ERAN. Answer then *in hidden terms*.

“ ORTH. We call it an aliment *made of certain grains*.

“ ERAN. And how do you call the other symbol ?

“ ORTH. We give it a name that denotes a *certain beverage*.

“ ERAN. And *after* the consecration what are they called ?

“ ORTH. The body of Christ, and the blood of Christ.

I quote no farther now ; my immediate object at present being to shew, that here is a purposed obscurity when speaking of the mystery of the Eucharist ; which could not be accounted for on any other ground than the previous existence of the doctrine of Transubstantiation : and also, that as the two speakers so readily agree to use obscure terms, they must have both equally held and respected the doctrine of Transubstantiation. Dr. Trevern had here observed, that both interlocutors plainly admitted a change, a Transubstantiation ; though the Eutychian Eranistes would understand Transubstantiation as of a change of the bread into the divinity, inasmuch as he acknowledged in Jesus Christ only

the divine nature: the human, as he contended, being absorbed in the divine. The Rector laughs at this strange misapprehension of the Bishop, and as usual makes his lordship say what he did not say; and then ridicules a phantom of his own raising. He boasts of referring to pages 271 and 272 of the Bishop's *Answer*, with particular accuracy; and after all misrepresents the Bishop's language. He freely derides the idea of "any man out of Bedlam" "believing that the visible elements were transubstantiated into the invisible and immaterial Godhead, while yet they themselves remained both visible and *material*."* Now neither in page 271, nor page 272, nor any other page did his lordship attribute to the Eutychians a belief that the elements were *transubstantiated*, and yet remained *material*. The Eutychians believed with Catholics that the bread and wine were totally changed as to substance; and therefore that the *material* substance of the elements did not remain. But what the Bishop justly said, was that they believed the bread to be transubstantiated into the divine nature of Christ only; which was a necessary consequence of their belief that Christ has a divine nature only since his ascension. Their heresy about the unity of

* *Supplement*: in *Note* page 94.

nature was crack-brained, we all admit : but their mode of understanding Transubstantiation was not more so : it consistently followed from their grand heresy. With that heresy, we have little to do now : it is enough to our purpose that they did, and do to this day, believe a true and real change of the elements, and a true and real Transubstantiation in the Eucharist.— Thus when the Rector affects most candour, even then we have much reason to suspect him : and when he treats us to specimens such as these, talking the while about men out of Bedlam, it is impossible not to wonder how he himself happens to be at large.

But this is not the gravest of his charges on this subject against the learned Bishop of Strasbourg. He accuses his lordship of “ mistranslating ” the language of Theodoret “ with matchless effrontery ; ” of glossing over his phraseology to distort it from its obvious meaning ; and even of total suppression of some other words of the same venerable Father, which the Rector had duly noticed and discussed. These are certainly three grave charges ; and if substantiated, might be something in the scale against the Rector's own multiplied delinquencies in similar ways ; but to assert and to prove are very different things. The Rector is quite exultatory as he

lifts his two-edged sword, or rather his three-sided bayonet to settle at once the delinquent prelate. He fulminates against the Bishop's " Jesuitical management," and proclaims determination to give the prelate no quarter. All this is sufficiently amusing in the outset, and will be doubly so when we arrive at the end of this Article: but when we hear such a hero as the Rector of Long-Newton talking of being " absolutely constrained, by the Bishop himself, to " demolish him without mercy, root and branch, " bark and foliage,"* we irresistibly reply with Horace: *Durus ut illex*, &c.

1.—Sandy indeed would be the foundation, and crazy the superstructure of Catholicity, if it were compelled to resort to the mean, and degrading artifice of false translation to support its tottering existence. No; I shall speedily shew that such a controvertist as the profound Bishop of Strasbourg was little likely to defend his cause by artifices so dishonourable. The case is plainly as follows. Theodoret, in his second Dialogue, after making *Orthodoxus* reply to his Eutychian antagonist, that after consecration the elements are no longer called bread and wine, or in his own words, an aliment of certain

* *Supplement.* page 99.

grains, and a kind of beverage,—but the body and blood of Christ, represents the Eutychian as proceeding thus :

“ ERANISTES. And you believe that you receive the body and blood of Christ ?

“ ORTHODOXUS. So I believe.

“ ERAN. As therefore the symbols of the body and blood of our Lord, before the priest's invocation are one thing ; and after the invocation *are changed, and become another thing ;* so likewise our Lord's body, after its assumption, is changed into the divine substance.”

It must be observed that the Eutychian argues thus, in order to maintain his error of the properties of Christ's human nature being absorbed by the divine nature, as a drop of honey would be absorbed in the ocean. Now mark the answer of the Catholic.

“ ORTHODOXUS. You are caught in your own nets : for the mystical symbols after consecration do not depart from their own *nature ;* for they remain in their former *substance,* and *figure and shape,* *μενει γαρ επι της προτερης υσιας, και το σχηματος, και τα ειδος,* and are visible and tangible as they were before. But they are understood *to be what they are made ;* and so they

“are believed, and *they are adored, as being the things which they are believed.*”

Now it is very plain that when Theodoret thus uses the words *substance* and *nature*, he means the *external substance* which is the object of the senses, and the *natural properties*; in which sense these words are frequently used by the ancient writers. For as I have already shewn by the Eutychian's own words that their error consisted in denying that the *natural properties* of Christ's human nature remained after its assumption, so when the Eutychian from the Eucharistic Transubstantiation would have inferred that the human nature was changed into the divine, Orthodoxus justly caught him in his own net, and confuted him upon his own principles, by observing that the *natural qualities and properties* of bread and wine remain after consecration. So that in fact, the illustration of the Eucharist so far from confirming, absolutely confutes Eutychianism.

The reader will probably have observed that the words of Theodoret's Greek above quoted, are perfectly susceptible of two translations. I have adopted the one to which the Rector will not object: the Bishop of Strasbourg adopted another, which is in truth equally unobjection-

able. I have shewn, and shall yet farther shew, that even Mr. Faber's version, which I adopt here for the purpose of clearly judging him out of his own mouth, does not by any means make Theodoret speak the language of an opponent of Transubstantiation. The Bishop translated thus: "μενει γαρ for they remain επι και τς σκημα-
 "τος in both the shape, και τς ειδος and form της
 "πρωτερας υσιας of the former substance." In verbal criticism, one translation is quite as good as the other, spite of all that the Rector says about violating grammar and language: and theologically, or even logically considered, it was quite fair to adopt a translation, justified by the drift of the reasoning of *Orthodoxus*, as well as by the construction of the Greek of Theodoret.

Mr. Faber calls the sentence of Theodoret "perfectly *unambiguous* Greek;" but I maintain in direct contradiction, that it is Greek perfectly *ambiguous*. The ambiguity arises from επι governing a genitive case. Put the sentence into Latin, and it may with perfect accuracy stand thus: *manent enim in figurá et formá prioris substantiæ*. I do not dogmatically decide like Mr. Faber, that this is the necessary translation; I maintain that the phrase is ambiguous, and it being such, he has no right to find fault

with another for taking it in a different acceptation from his own.

It is beyond measure ridiculous to see how the Rector swaggers about the Bishop's pretended false translation. He calls it his "managed translation," his "mistranslating with matchless effrontery," his making "Orthodoxus talk rank irrelevant nonsense, . . . provided only, in defiance of grammar and of language, the grand idol of the Roman Church can be preserved from utter destruction;" and to finish with a flourish, the Rector says, "I desire nothing more, than that a person, who is acquainted with Greek, will compare the Bishop's most dishonestly interested translation with the genuine original of Theodoret." I can assure the reader that I have laughed heartily at all this bombast; and I report it, that the reader may have the like healthy enjoyment.

"Interested translation" too: surely I must be considered as having precisely the same interest to serve as Dr. Trevern; and yet I have at once taken up the Rector's own translation, and proved that it applies just as well as the other to Theodoret's argument against Eutyches, and to the genuine doctrine of Transubstantiation. Although I grant that Theodoret does not ex-

press himself in such careful terms as Catholics usually do, I have shewn that the context, and the drift of his reasoning plainly indicate his meaning. Judge then reader, of that man's claim to veracity, who could on such grounds, loudly accuse the Bishop of "a most grossly false translation with audacity unparalleled," of "mistranslating with matchless effrontery!" Judge, reader, to whom are brought home the charges of "audacity unparalleled, and matchless effrontery."

2. If the Bishop had been capable of the dishonourable artifice of false translation, surely he would not have had recourse to it without some object in view. What object then could he have had? His lordship was perfectly aware that the Greek admitted equally of the version adopted by Mr. Faber; and he proceeded to shew, that even so taken, it was still perfectly expressive of the Catholic doctrine of Transubstantiation. Mr. Faber represents this as a shuffling statement on the part of the prelate, through his dread of being caught mistranslating by the lynx-eyed Rector of Long Newton! The accuracy of this representation will best be decided by attention to what the prelate advanced.

(1). His lordship remarked that in the earlier

times the words *ουσια* *substance*, and *φυσις* *nature*, were not always used in the strict senses to which they are confined by modern metaphysics. If he could shew this by proper examples, he would of course be quite justified in determining the meaning of Theodoret even if the Rector's favourite translation be adopted. The Bishop then instanced a passage from St. Peter Chrysologus, where he says, speaking of a body becoming glorious, "ut hoc sit mutasse *substantiam*, "non mutasse *personam*:" and another from St. Augustin alluding to the fall of man: "per "iniquitatem homo lapsus est a *substantia* in qua "factus est." Here are two evident applications of the word *substance* to mean merely properties, qualities, or relations; and hence it was fair to infer that Theodoret used his *ουσια* in a similar sense, particularly as the drift of his argument and the context perfectly coincide with such a meaning. So much for the use of the word *substance*; to which Mr. Faber has nothing to say but that these two Fathers speak "of a change "though not an entire change, produced in the "essential *substratum* of the thing spoken of:" and that therefore their *substantia* is used in the sense of *essential substratum*.

If this is all the Rector can muster, we may well pass on, observing however by the way, that

while he attempted by this wretched gloss to evade the application of the Bishop's examples, he took special care not to cite them. Had he copied them into his page, they would have stood up alone to condemn him. It is true, he has cited the Bishop's third example, but either ludicrously mistaking or craftily misrepresenting the purport for which the Bishop gave it.—His lordship used it to illustrate Tertullian's peculiar way of applying the word *nature*; and the Rector makes it appear as if it had been brought to show the meaning of *substance*! The passage is this: "Substance is one thing: the *nature* or quality of substance is another. Stone and iron are substances: their hardness is the *nature* of their substance." The Bishop had done with *substance*, and was proceeding to illustrate some peculiar applications of the word *nature*. He mentioned that Cicero, Virgil, and Horace often use it for the qualities and properties of things; and then cited in the same train the above from Tertullian. The Rector gravely beats the air by calling this a palpable misapplication most indiscreetly produced by the Bishop to illustrate *substance*, when all the while his lordship cited it for the word *nature*, as any one may see by turning to his *Answer*, page 273, 274! The Rector farther pretends that the Bishop's exposition of Theodoret's *εστια* would

make his translation run thus strangely: *they remain in the accidents of the former accidents*: but I tell him that no such consequence “in-
 “evitably follows;” for the translation will “effectively run,” *they remain in the former properties, shape and form*. That he may have further opportunities of observing the use which the ancients made of the word *nature*, I will supply the quotations to which his lordship probably alluded. Cicero tells us that Theophrastus “described the *natures* of vegetables;” *Stirpium NATURAS persecutus est*. Virgil says, “*Quippe solo NATURA subest*.” Horace’s sentence is familiar to every one: “*NATURAM expellis furcâ*.”

How could Mr. Faber lose his precious time by quoting Arnobius, to prove that the word *substance* was used, as he expresses it, for “the thing itself, or the positive actuality of the thing, not its qualities or accidents?” No one ever dreamt of denying the general acceptance of the word. The Bishop only argued that it was occasionally used in the sense of qualities or properties, in days when metaphysical language was less precise; and from examples which he produced in illustration, he contended that it probably meant so in Theodoret. Mr. Faber might have saved himself the trouble of

blowing the dust off his copy of Arnobius; Johnson's dictionary would have served his purpose equally well.

But the Rector contends that Theodoret must have used *συστασις* in the proper signification of substance, because Pope Gelasius happily combines *substance* and *nature* in the book called "De duabus Naturis" expressly against the Eutychians. And he thus cites him: "The *substance* or *nature* of the bread and wine ceases not to exist." The learned, as he well knew, are divided as to whether it was the Pope, or Gelasius Cizicenus who wrote the book *De Duabus Naturis*.

But I have no fear to meet this redoubtable passage, whether it belong to St. Gelasius Pope, or plain Gelasius of Cyzicus. The words are these: "Et tamen non desinit substantia vel *natura* panis et vini." I maintain that these words are perfectly reconcileable with our doctrine, provided we attend to the writer's object and context. He was opposing the Eutychians, like Theodoret. Those heretics imagined that Christ's humanity was so changed into and absorbed by the divinity as to lose, in great measure, its natural properties. Eranistes expressly compares this to the absorption of a

drop of honey in the sea. To oppose these innovators who pretended to illustrate their error by comparing the absorption of Christ's humanity to the absorption, as they chose to consider it, of the bread and wine, so that in both cases the natural properties—as they would contend—ceased to be found,—Gelasius, as well as Theodoret, accommodated his language to their comparison, and denied that in the Eucharist the *substance* or *nature* (evidently meaning the natural properties) ceased to be found. “Esse non desinit substantia *vel* natura panis et vini.” It was taking them precisely on their own grounds, or, with Theodoret, catching them in their own net. They believed that the natural properties were lost in the absorption of Christ's humanity, and they strove to justify their error by a false comparison with the Eucharist. Gelasius then had nothing to do, but to shew that their comparison would not hold; because in the Eucharist, the natural properties of the bread and wine were not lost by Transubstantiation, but remained. And when he said “substantia *vel* natura,” I do not allow that this was an express combination of synonymous terms, as the Rector would have it; but I take the *vel* as used to soften the harshness of the word *substantia*, so that the writer meant rather to explain by *natura* what he intended to

convey by *substantia*. And this is no arbitrary conjecture, but founded on certain other words, which Mr. Faber keeps out of sight, and which plainly shew the real belief of Gelasius to have been that of all Catholics on Transubstantiation. “As the elements *pass*,—the Holy Ghost so perfecting them,—*into this divine substance, yet remain in the property of their own nature*; so they shew that the principal mystery (the Incarnation) subsists, whose efficacy and virtue they truly represent (or convey*) to us; and that Christ,—the extremes of which he consists properly remaining,—is one, because entire and true.” “Ut sicut *in hanc scilicet in divinam transeunt, Spiritu Sancto perficiente, substantiam; permanent tamen in suæ proprietate naturæ; sic illud ipsum mysterium principale, cujus nobis efficientiam virtutemque veraciter præsentant, ex quibus constat proprie permanentibus, unum Christum, quia integrum verumque permanere demonstrent.*”

* If the Rector would quarrel with this meaning for *representare*, I beg to refer him to the following authors for satisfaction that it has often been used in the above signification. Cicero, *Epist. ad Atticum*, Lib. XII. Ep. 25, 30, L. XIII. Ep. 29. Tertullian, *Apol. L. de Orat.* cap. 5, L. IV. *contra Marc.* cap. 22. St. Cyp. *Ep. 74 et in Ep. ad plebem Carthag.* St. Aug. *Tract 99 in Joan.* St. Amb. *in Ps 118.*

From this it is clear as the light that Gelasius was a rank Transubstantialist: therefore his testimony is very unwisely called for by the Rector of Long Newton. When Mr. Faber will own with Gelasius that the elements *pass into the divine substance*, inasmuch as they are changed into the body and blood, necessarily accompanied by the soul and divinity of Christ, then he may claim for his side the writer of the treatise *De duabus Naturis*. The immortal Leibnitz in his most able and interesting *Systema Theologiæ* finds the language of Gelasius and Theodoret perfectly intelligible in our sense; these are his remarkable and decisive words: “Gelasius, the Roman pontiff, gives us to understand that the *bread is changed into the body of Christ*, whilst the *nature of the bread remains*; he means its *qualities or accidents*. For in those days they did not express themselves with perfect precision and metaphysical accuracy. In the same sense Theodoret says, that in this change, which he calls *μεταβολη*, the mystic symbols are not deprived of their proper nature.”*

Mr. Faber is so glad to press any one into his service who, he expects, will depose against

* *Syst. Theol.* Edit. Paris, page 226.

Transubstantiation, that he eagerly lays hold of a schismatic, who lived moreover in the *sixth* century, Facundus, Bishop of Hermiana, in Africa. This schismatical writer pleases Mr. Faber the more, as "by employing no scholastic terms he affords not any play to the Bishop's misapplied ingenuity." And with that he puts down the following insulated passage from Facundus, taking good care not to give his readers any account of the object or circumstances which led to its composition. "Not that the bread is *properly* Christ's body, or that the wine is *properly* his blood; but because they contain the mystery of his body and blood within themselves. Hence it was, that the consecrated bread and wine, which he delivered to his disciples, our Lord denominated *his own body and blood.*"

It must be observed then that Facundus had undertaken the defence of the famous *Three Chapters*, or the three works, of which one was the production of Theodorus of Mopsuesta. This bishop had called Jesus Christ an adopted Son. Facundus to defend this, maintains that he may be called so, because he received the sacrament or *sign of adoption, which may be called adoption itself.* Such was the reasoning of Facundus, however inaccurate; and he endeavoured to

illustrate it by an appeal to the signs of the Eucharist ; which, he argued, being the symbols of Christ's body and blood, may be called his body and blood. He does not deny the real presence under the sacramental signs, any more than he denies the inward grace of adoption in those that receive Baptism or, as he calls it, the sign of adoption. When he goes on to say that the *bread and wine are not properly Christ's body and blood*, he understands by the bread and wine the sacramental signs only, which as signs or accidents are not *properly* Christ's body and blood ; but he argues that they are justly called Christ's body and blood, inasmuch as *they contain within themselves the mystery of his body and blood*. Which amounts to saying in a true Catholic sense, that under the accidents is contained the substance of our Saviour's body and blood. I freely allow that the language of Facundus is far-fetched and unusual ; but there is no reason to doubt that he soundly believed in the real presence and Transubstantiation. Every one knows that a writer bends his argument according to the object immediately in his view ; and that oftentimes he imagines different modes of argumentation, and pursues various methods of illustration, which easily lead him beyond the just limits of accurate reasoning. We know too that the Fathers in defending the mysteries of

the Trinity and the Incarnation, often made use of comparisons which could not be too closely urged without affording room for many objections to those august mysteries. It is very unjust to impute to a writer all that might follow from every intricate argumentation which he has pursued, for the attainment of some object which he had principally in view at the time of writing. Thus if Facundus is found using language *apparently* against our doctrine, let it be remembered that his object was to defend an erroneous assertion of Theodorus, that he was put to his utmost ingenuity to conduct such a defence, that he merely had recourse to the Eucharist for illustration, and that after all, as already shewn, his words are susceptible of a meaning consistent with the true faith of Transubstantiation. And here let me severely censure the dishonourable controvertist, who instead of the public explanations of the Fathers on the Eucharistic doctrines, rakes up a few solitary expressions of schismatics or any others, contained in books of subtile disputation, chiefly read by the learned, scarcely known to the faithful in general; and never consulted by them for information on a subject of which they do not professedly treat. A good cause would surely not need recourse to such disreputable artifices; and an honest defender would be above resorting to them.

(2). Mr. Faber is certainly theologically insane when he attempts a parity between the case of the Arians, and the matter before us.—The Bishop of Strasbourg had observed that the word *οὐσια* *substance* was not *always* employed by the ancients in what we esteem its proper meaning. He adduced examples in which it was used to signify merely the natural properties of a thing. He reasoned therefore that in such a disputation as that of Theodoret, it was perfectly rational to interpret the word *substance* in the sense of natural properties, particularly as the scope and context of Theodoret most obviously admit of such an interpretation. But the Rector falsely represents the prelate as asserting that *substance* denoted merely *qualities*, in the metaphysics of that age; as if his lordship had spoken of its general use, and not rather of its occasional acceptance in writings of peculiar authors, and on peculiar subjects. The Bishop had noticed an occasional meaning, and the Rector makes him lay down a general meaning. Then Mr. Faber pretends that if the Arians had been aware of this lucky discovery, they need not have scrupled subscribing to the Nicene Creed or the Ephesian Ecthesis.* That is, they need

* Mr. Faber talks of the *Ecthesis* adopted by the Ephesian Fathers in the year 431. I presume he means merely their

not have hesitated to subscribe to the *consubstantiality* of the Son of God ; because they could have understood by it, that the Son merely possessed the proper qualities or accidents of the Father. But who does not see that there is no parity between the cases? It was perfectly understood what was meant by *ουσια* or *substance*, as applied to our Blessed Saviour ; the meaning of the word in that case had been agreed on by both parties ; and it was in its proper and usual acceptation that the Arians refused to apply *consubstantial* to the second Person of the adorable Trinity. If we believed the meaning of Theodoret to have been that the *essential substratum*, as Mr. Faber says, of the bread and wine remained after consecration, we should soon say anathema to Theodoret ; but though he would take good care in a matter so clearly defined and understood, not to use the word *consubstantial*, when speaking of the Son of God, in any but its true, proper, and rigorous acceptation, he might not have scrupled—in days long and long before the denial of Transubstantiation obliged the Church to confine with equal rigour the meaning of *substance* as applied to the Eucharist—

confession of faith against Nestorius. I know of no *Ecthesis* but that of Heraclius in favour of the Monothelites much later, in 639.

to employ it in the sense of natural *properties*, the better to meet and confute the attempted illustration of the Eutychian. "Controversy alone produces strict precision of language," says Mr. Faber very justly. We have to thank Arius for the rigorously defined meaning of *consubstantial* as applied to our Saviour; we have equally to thank the innovators of the sixteenth century for the rigorously defined meaning of *substance* as applied to the Eucharist; and I have to thank Mr. Faber for the needless task which he has imposed upon me, of thus dwelling upon a distinction which ought to have been self-evident.

(3). "But," says the Rector, "why talk I of Tertullian and Arnobius and the Fathers of Nicèa and Ephesus?" Theodoret himself in the very passage before us used the word *οὐσία* in the proper meaning of *substance*. His words are these: "ERANISTES. As then the symbols of the Lord's body and blood are one thing before the sacerdotal invocation; but after the invocation, are transmuted and become another thing: so the Lord's body, after its assumption, is transmuted into the divine *substance*." The Rector contends therefore that as Theodoret used *substance* in its proper sense when he put it into the mouth of the Eutychian,

we must take it in the same sense in the corresponding answer of ORTHODOXUS. "You are caught in your own net, for the mystical symbols, after consecration, pass not out of their own nature: for they remain in their former *substance* and shape and appearance;" or, as others translate, "they remain in the shape and form of the former substance;" the original being μενει γαρ επι της προτερης υσιας, και το σχηματος και το ειδος.

Mr. Faber finds fault with the Bishop for not translating *υσια* uniformly in both sentences.—In that of *Eranistes* his lordship translated it by *essence*, thus: "The body of Christ, after his ascension, was changed into the divine *essence*." It was indeed of no consequence whether he put *essence* or *substance*, because as applied to the Divinity, its meaning was obvious; and I cannot suppose that his lordship would resort to a paltry artifice with a view to make it appear that Theodoret had used two different words.—He could have had no wish thus to deceive his readers, for the deceit would have answered no end, as shall be speedily shewn. Meantime for myself, I can honestly assure the Rector that when I penned my translation of the words of *Eranistes*, as above, page 241, so little did I care for the circumstance of *υσια* being employed in

both sentences, that I translated it by *substance*, without being aware at the time that the Bishop had put *essence*.

I repeat that a preference of the word *essence* could have answered no purpose to his lordship. Mr. Faber says: "It would be pleasing to hear from his lordship some satisfactory account, why $\epsilon\sigma\iota\alpha$ in the argument of *Eranistes*, means one thing, and why the self same $\epsilon\sigma\iota\alpha$, in the avowed reply of *Orthodoxus*, means quite another thing; why, in short, the first $\epsilon\sigma\iota\alpha$ denotes *essential substratum*, and yet why the second $\epsilon\sigma\iota\alpha$ denotes *accidents or qualities*." I should be sorry for Mr. Faber to be deprived of any information which would give him pleasure; and therefore I hasten to assure him, that his friend *Eranistes* will clear up all the difficulty. In the second Dialogue of Theodoret, *Eranistes*, as before noticed, acknowledges that Christ's human nature was absorbed in the divine essence or substance, in such manner only as to lose its properties—like a drop of honey absorbed in the sea. Thus then is it evident that when *Orthodoxus* catches him in his own net, and tells him that the symbols after consecration remain in their former *substance*, shape, and form, he means to set aside the Eutychian's illustration of the Eucharist as inaccurate; inasmuch

as the symbols retain *their natural properties*, while *Eranistes* would contend that Christ's humanity did not retain its *natural properties*. And thus does it appear why $\epsilon\sigma\iota\alpha$ in the mouth of *Eranistes*, who is speaking of the Divinity, means *substance* or *essence*; while $\epsilon\sigma\iota\alpha$ in the mouth of *Orthodoxus*, speaking of the Eucharistic symbols, means *properties*, *accidents*, or *qualities*. I only hope that the Rector will receive the information with as much pleasure as I have felt in giving it.

3.—I mentioned that the Rector advanced three grievous accusations against the worthy Bishop of Strasbourg, all connected with the doctrine of Theodoret. The first was a charge of mistranslation; and from that I trust the prelate stands triumphantly vindicated. The second was an accusation of glossing over his phraseology, by which the Rector alluded to the Bishop's observations on the meanings of the words *nature* and *substance*; and these remarks of the prelate I have shewn to be perfectly just and rational, so that on the second charge I have, I trust, satisfactorily carried through his vindication. It remains therefore to notice the Rector's third accusation; which is, that the Bishop "is guilty also of *suppression* in his dealings "with our unfortunate Theodoret."*

* *Supplement*, p. 109.

reader has more than once seen Mr. Faber's weapons recoil upon himself; and it will be soon evident whether the charge of *suppression* does not rather fix upon the Rector of Long Newton. But what is the ground of Mr. Faber's present accusation? "Our Saviour," says *Orthodoxus* in Theodoret's first Dialogue, "interchanged the names; for to his body he gave the name of the symbol, and to the symbol the name of his body.* Thus, having called himself a *vine*, he called the symbol *blood*." This is the very formidable passage which the Bishop is accused of having *deliberately suppressed*. His lordship it is true, has not noticed it; for disgust made him hasten to the end of his task without stopping to remark upon all that the Rector had accumulated: and had it not been so, I do not see that the prelate was called upon to reply to an objection already solved by the proofs he had before adduced in illustration of the real belief of Theodoret. This passage, it seems, is to do wonders for the cause of Mr. Faber. It has been kept as a veteran corps of reserve, to advance and secure victory at the end of the contest.— Let us see if it be really invincible.

The Rector contends that Theodoret indis-

* The Rector in both his works has by mistake, *blood* instead of *body*.

putably viewed the two expressions "*I am the vine*" and "*This is my blood*" as homogeneous. "Christ styled the symbolical wine *his blood*, "because he had already denominated himself "*a vine*. Blood is the juice of man : wine is the "juice of the vine-tree. Hence, if Christ be "allegorically a vine-tree, wine, which is the "juice of the vine-tree, will of course be allego- "rically his blood." By thus quoting Mr. Faber's own words, I give him rope enough ; and it is already round his own neck. He has often assured us that he believes a *real* presence of Christ's body and blood ; but if the wine be only *allegorically* his blood, his blood cannot be *really* present there. He has noted "the *ab-* "solute impossibility of any man out of Bedlam "pronouncing that a thing may be a *type* . . . "of its own proper self ;" but if the wine be only a type of Christ's blood, Mr. Faber must put on a straight-waistcoat forthwith for asserting his belief that the blood of Christ is there *really* present. The consequence which the Rector draws, is that "Christ denominated the sym- "bolical wine *his blood*, in the self same sense "wherein he denominated himself *a vine* : that "is to say, . . . not literally, but figuratively." Here is the rope round the Rector's neck again.

* *Supplement*, p. 49.

For it would follow from such argumentation that the blood which flowed from our Saviour's side was not to be understood literally, but figuratively. Theodoret says in the same place, as cited by the Rector in his *Difficulties of Romanism*, p. 141: "If from the side of the Lord
 " fountains of blood and water circulating, &c.
 " . . . so he (*Jacob*) called the blood of the true
 " vine, the blood of the grape." Theodoret is writing on that passage where Jacob speaks of Christ's washing his robe in wine. And be it observed, that the speakers agree not to speak in clear terms; though the Rector brings forth their language as if it were written professedly on the Eucharist, and in words the most clear and explicit. The dialogue then proceeds thus:
 " ORTHODOXUS. I wish you to answer in more
 " mystic language. For perhaps there are some
 " present, who are not initiated in the mysteries.
 " ERANISTES. So I shall understand you, and
 " so will I answer.
 " OR. You know that the Lord called himself
 " a vine?
 " ER. I know that he said: *I am the true*
 " vine.
 " OR. And how is the fruit of the vine called
 " when pressed out?
 " ER. Wine.
 " OR. But when the soldiers wounded our

“ Saviour’s side with a spear, what do the Evangelists say flowed from it ?

“ ER. Blood and water.

“ OR. Therefore he called the blood of the grape, the blood of our Saviour. For if the Lord was called a vine, and the fruit of the vine is called wine, and the streams of blood and water flowing from the Lord’s side descended to the rest of his body, rightly therefore and appropriately did the patriarch foretell : *he shall wash his robe in wine, and his garment in the blood of the grape.* For as we call the mystical fruit of the vine after sanctification the blood of the Lord : so he called the blood of the true vine, the blood of the grape.

Now I contend that there is no more reason why the Eucharistic blood should be taken figuratively, and not literally, than that the blood from our Lord’s side should be understood figuratively, and not literally.—“ But,” it will be replied ;—“ Theodoret tells us that Christ changed the names only, calling the symbol *blood*, because he had already called himself a *vine.*” I maintain however that this commutation of names imports in the sense of Theodoret a real change of substance. Here are his words, the very next after the Rector’s quotation ; and

had he produced them, they would at once have nullified his argument.

“ERAN. But I should wish to know the cause
“of his changing the names.

“ORTHOD. This is manifest to those initiated
“in the divine mysteries. For he wishes those
“who are partakers of the divine mysteries, *not to*
“*attend to the nature of those things which are seen,*
“*but, on account of the previous change, to believe*
“*the change which is effected by grace.*”* He says
also in the second Dialogue, by the mouth of
Orthodoxus, that the symbols “are understood
“to be *what they have been made; this they are*
“*believed to be, and as such they are adored.*”—
Theodoret then taught that the symbols were not
the same things after consecration, but *were made*
other things: that is, they were bread and wine
before; but made, by consecration, the body
and blood of Christ. These words plainly shew
that when he mentioned our Lord’s changing the
names, he meant not the names only, but the
substance.

Now I at once turn the tables on the Rector,
and bring *him* in guilty of *suppression*. If he
wished to discover to his readers the real faith of
the venerable Bishop of Cyrus upon the subject

* Theodoret, *Dial. I.* called *The Immutable*.

of Transubstantiation, why did he merely look out his mystical explication of a sentence of Genesis, or his ingenious argumentation against the Eutychians, in a treatise where he purposely spoke in obscure terms; and not rather his direct comment on the subject of the Eucharist? This same Theodoret of Cyrus has these words on the XI. chap. of St. Paul's First Epistle to the Corinthians: "Christ at his last supper shewed
" the true original, of which the paschal lamb
" was a type, opened the gates of the holy
" sacrament; *and gave his most precious body*
" *and blood*, not only to the eleven Apostles, but
" also to the traitor Judas. These words, 'he
" shall be guilty of the body and blood of the
" Lord,' mean this; that, as Judas betrayed him,
" and the Jews insulted him; so *they* offer him
" a very great affront, *who take his most holy*
" *body with unclean hands*, and put it into a
" *defiled mouth.*" Mr. Faber would tell us, as indeed he has told us, page 72 of his *Supplement*, that the wicked must *not* be said to eat the body of Christ; that wicked recipients do *not* receive Christ's body and blood. But Theodoret assures us, that Judas and other wicked recipients actually do *take his most holy body* and *put it into a defiled mouth*; and this is at once declaring that the consecrated elements which they thus profane *are the body and blood of Christ.*—

And now Mr. Faber can take his choice of either horn of the following dilemma. Either Theodoret believed Transubstantiation, or he did not: if he did, he is ours, and Mr. Faber must give up all his former argumentation: if he did not, how could he have written the above comment?

Is not Mr. Faber thus clearly convicted of *suppression*? Is it not for us rather to talk of the "prudence of *his* management" in suppressing a passage, by which "had he suffered it to appear, . . . his entire attempt to pervert the meaning of Theodoret's *Orthodoxus* would immediately have stood out, self-convicted of being wholly futile and abortive?"* If he plead ignorance of the existence of this comment of Theodoret, then let us hear no more the Rector's eternal boast of his perfect knowledge of the Fathers, from having read them doggedly from beginning to end. I only wish that the Rector had the sound *faith* of Theodoret; who though he occasionally used expressions apparently favouring Nestorianism, was always in his true sentiments orthodox; and who cancelled his few mistakes by an edifying repentance, and the practice of great virtues. And well indeed would it be for the Rector if he possessed the

* *Supplement*, p. 110.

humility of the great Theodoret ; who though possessed of such extensive learning, and such sublimity and acuteness of genius, modestly compares himself to those poor women, who having neither gold nor silver to offer for the Jewish tabernacle, picked the hair or threads or cloths contributed by others more wealthy, and spun or sewed something, not to be quite unemployed for the honour of God.*

Theodoret farther places his meaning as to the Transubstantiation of the elements beyond a doubt, by the words of *Orthodoxus*, when having affirmed that the elements, after consecration, “are understood to be what they are made,” he goes on to say, “and so they are believed, and “they are ADORED, as being the things which they “are believed.” The Greek is, και πιστευεται και προσκυνεται, ως εκεινα οντα ωπερ πιστευεται. Mr. Faber to evade the force of the word προσκυνεται are adored, translates it are venerated, and endeavours to make it appear that when here and in the ancient Liturgies we find mention of *adoration*, we must understand that the people adored, “not the unconscious elements, but the living “God.” But who ever said that unconscious elements were adored? Certainly the faithful

* Theod. Prolog. in Osec. T. 2.

adored only the living God; but they adored him really, truly, and substantially present under the elements: they understood those elements "to be what they were made," the body and blood of Christ, and they: "*adored* them, as "being the things which they were believed."

In the division I. of this Chapter, and the seventh and last subdivision of the same, I have spoken at such length on the application of the word *προσκυνηω*, that I prefer requesting the reader to look over again what I there said, to repeating it now. It will be recollected that Mr. Faber artfully prepared the way for his translation *enerated* in this place, by asserting dogmatically in his *Supplement*, page 81, that the word occasionally in the old writers respects the mere elements untransubstantiated; and in such cases he said, "we ought doubtless to "understand it in the common, lowered sense of "*respect or veneration.*" All this was asserted without a shadow of foundation farther than this; that as Mr. Faber had chosen to imagine, contrary to all historical testimony, that Eutyches first invented Transubstantiation, and that Theodoret ever opposed it,—he of course was compelled to evade the strong language of that Father in favour of Transubstantiation by translating *προσκυνηται* by *enerated*, since he could

not deny that Theodoret applied the word to the elements after consecration. But as I have distinctly proved that Theodoret *did* believe in Transubstantiation, and that the words of his *Orthodoxus* do imply a change of substance—and that the elements are *understood to be the body and blood of Christ which they are made*—I have established the ground on which I maintain that when *Orthodoxus* declares that the elements are *adored*, he must use the word in the highest sense of *Latria* or supreme worship, paid to the body and blood of Christ really present under those elements.

The Bishop of Strasbourg had cited several ancient Liturgies to prove that they are unanimous in proclaiming the *adoration* of the sacred elements, and every other part of our doctrine on the Eucharist. For this his lordship is accused of “well-nigh miraculous effrontery;” * and the Rector at once declares of all the Liturgies cited by his lordship, that “not a single *instance* do they contain of any adoration of “the Elements.” *Voyons donc*, as the French say. But first let me premise that the Rector is here at his old tricks. If I produce the plainest passage which language can furnish, he will say that it

* *Supplement*, p. 112. Note.

refers only to the "unconscious elements," and that therefore the *adoration* is to be understood only "in the common, lowered sense of *respect* or "*veneration*." And if I ask his reason, he will repeat once more his wretched gloss upon Theodoret, and tell us as he actually does in the Note* referred to below, that "the full explanation of "the liturgical language by *Orthodoxus* in "Theodoret directly *prohibits*" its being taken in any higher sense! Thus he will eternally build one unwarrantable assumption upon another : and, as Mr. Corless so well applied to him,

" Mille adde catenas

" Effugiet tamen hæc sceleratus vincula Proteus."

I shall not however be deterred by his shuffling from presenting to the reader some few passages from the ancient Liturgies fully sufficient to satisfy any honourable mind. Dr. Trevern had given several extracts, and had observed, that they "all proclaim with one voice, the altar, the "oblation, the unbloody sacrifice of the new "covenant, the real presence of the victim, "the change of substance, and in fine, "the adoration." I do not consider that the whole of this assertion is necessarily to be understood of every extract which the Bishop inserted

* *Supplement*, page 112, note.

in his *Answer*: his lordship probably meant to illustrate some of these points by some quotations, and others by other examples. But the Rector furiously takes up the last word *adoration*, and not finding it mentioned in the first of the bishop's examples from the Liturgy of the Apostolic Constitutions, talks loud about the Bishop's effrontery. Mr. Faber does not cite a single other Liturgy of the dozen and more quoted by Dr. Trevern: but if he had turned over only one leaf, he would have found the prelate quoting from another book of the self same Apostolic Constitutions, the adoration of the sacred elements plainly inculcated by these words: "after it is *offered*, each one in order "should receive *the body and blood of the Lord*, "and approach *to it* with the *fear and reverence* "due to the *body of the King*."* Observe the words approach *to it*; to what? Evidently to the sacramental species. Therefore the sacramental species were to be adored with the fear and reverence due to the body of the King of heaven and earth.

Mr. Faber pronounces a sweeping condemnation against the whole of the Bishop's extracts.

* Extract from the *2d Book of the Apostolic Constitutions*, quoted in the Bishop's *Answer*, page 202.

According to his ingenious method of escaping the most positive passages, he could certainly evade any thing. He would have it that they say not a syllable about *change of substance*; whereas one Liturgy says, *οπω; αποφνηη τον αρτου τουτου σαμα του Χρισου σου, that he may make this bread become the body of Christ.* Upon which Mr. Faber asks, "Where does it speak of change of substance? This last is purely the coinage of the Bishop's own inventive brain." Such is the Rector's method of evasion, artful, and disgraceful in the highest degree. The Gallican Liturgy says: *the bread is transformed into the body.* The Gothico-Gallican Missal speaks of drinking "from the chalice *the same blood which ran from thy side upon the cross.*" The Liturgy of St. Mark, used to this day by the Eutychian Jacobite Christians: "We entreat thee that thy Holy Spirit may come down *to make of this bread the holy body and of this chalice the precious blood of the New Testament of our Lord God and Saviour Jesus Christ himself.* The body and blood of Emmanuel our God, this is in real truth.— Amen. I believe, I believe, I believe; and confess, to the last breath of my life, that this is the*

* Let us not forget Mr. Faber's assertion that the crack-brained Eutychians never could have held Transubstantiation consistently with their principles.

“*life-giving body* of thine only begotten Son.” The Syriac Liturgy of St. Maruthas has this decisive phrase: “That he *may make this mere bread by transmutation* (transmutet atque efficiat) *the very same body which was immolated upon the cross* and the mingled wine which is in the chalice he may make by *transmutation the very same blood which was shed on the summit of Golgotha.*” I need quote no more: if these expressions are not strong enough, none can be. If Transubstantiation be not found in these words, because forsooth the word *substance* is not there, I despair of ever turning the obstinacy of the Rector of Long Newton.—To multiply citations would be easy; for the reader however it cannot be necessary; for Mr. Faber it would be mere waste of time. His eye is unhappily jaundiced by his darling system of *moral change*; and he has been so long accustomed to the unenviable practice of explaining away the clearest language, building one false system upon another, and suppressing truth to insinuate falsehood, that in these extracts I have not so much had him in view as the candid reader. I wished to afford some specimens of what the artful Rector is capable of evading, at least to his own satisfaction. The Liturgies are all against him, as he knows and feels: but he has various schemes for getting rid of all their diffi-

culties. If they mention *adoration*, he translates it *veneration*; when they speak of a *real corporeal presence*, he only understands a *spiritual presence*; if they call the Eucharist a *sacrifice*, he will have it only a *spiritual* or *figurative sacrifice*, as if we had not totally done with figures and types when Christ came to fulfil them.* These are his ready arts of evasion; and when such men are our opponents, and such are their weapons of warfare, the best, if not the only course to be pursued, is to lay our cause before an honest public, and leave its merits to their decision.

Mr. Faber has not yet done, as he says, with the Liturgy of the Apostolic Constitutions. He

* Even here he must represent a phrase incorrectly to serve his ends. He finds *την θυσιαν ταυτην* *this sacrifice*; and he attempts to shew that it could not be a real but only metaphorical sacrifice, because it is called directly afterwards *τον μαρτυρατων παθηματων του Κυριου Ιησου*, *the witness of the sufferings of the Lord Jesus*. Now the truth is, that the Liturgy does not call the *sacrifice* the witness, but applies that character to the *Holy Spirit*! The words were literally thus: “*We beseech thee . . . to send down, on this sacrifice, thy holy Spirit, the witness of the sufferings of the Lord Jesus, that he may make this bread the body of thy Christ . . .*” Could any one mistake so plain a sentence? Could any one but the Rector of Long Newton have been bold enough to misrepresent it? Really there is no trusting to this gentleman’s fidelity in the most ordinary quotation.—See *P. le Brun, Tom. 3, p. 96.*

can find through the whole of it, "not a trace of *any* invocation of saints upon *any* pretence." And he accuses the Bishop of thinking it "prudent altogether to *suppress* this circumstance." But indeed the art of prudent suppression and ingenious misrepresentation appears to be the exclusive property of Mr. Faber. In the Bishop's extract from the said Liturgy, there is certainly no mention of invocation of Saints; and as his lordship was speaking about the Eucharist only, there was no more occasion for citing passages about the saints, than for Mr. Faber's thrusting in the subject in the irrelevant note before me. But is the Bishop guilty of suppression on that account?

"No," the Rector may say; "but after all, there is no trace of any invocation of saints in the whole Liturgy?"—And from this the Rector would have it inferred that the practice was wholly unknown to the primitive times. But I shall simply remind him that older Liturgies than the *Clementine* from which he argues, such as the Liturgy of *St. James* called also of *Jerusalem*, and *Syriac*, which is indeed the most ancient of all, having been the first used at Jerusalem itself, has a very copious memorial of the saints, and an express invocation of their prayers in these words: "We celebrate their memory,

“ that whilst they are standing before thy throne,
“ *they may be mindful of our poverty and weak-*
“ *ness, and may, together with us, offer to thee*
“ *this tremendous and unbloody Sacrifice**”

Alas! what is it to Mr. Faber whether the invocation be there or not? I have become too well accustomed to his tactics, not to know that if he had discovered it there in the plainest terms imaginable, he would either have explained it away entirely, or pretended that the practice was an innovation unknown to the early times; and then this “very ancient” Liturgy would have become all at once much too recent to exhibit pure Apostolic doctrine.—This I feel confident would have been his dishonourable expedient; for it is precisely the way he adopts in the very next paragraph to escape the forcible language of this same Liturgy on Praying for the Dead.—But I shall pursue his Note no farther in this place. The rest consists of a paragraph about Purgatory, which I promise to shew up duly when I come to reply to Number II. of the next Chapter, which is its proper place; and another about the Bishop’s alleged impoliteness and vain boasting, to which I shall carefully attend with other delectable *et ceteras* in Number VI. of the next Chapter.

* See *Renaudot*, Tom. II.

If the reader is yawning in his arm-chair, and wondering where we are now, I protest it is no fault of mine. I have been compelled to follow the Rector, and a pretty dance he has led me. He is famous for clogging his works with long and tedious Notes in which he often wanders widely away from the subject. Determined to leave no part of his *Supplement* unanswered, I have made it my business to follow him in all his turnings; but I will retrace our late deviations, and put the reader in the right path as plainly as could be wished. I have been speaking of the Liturgy of the VIII. Book of the Apostolic Constitutions, to which I was led by a Note which Mr. Faber appended to his last Article on the Dialogues of Theodoret, in which he accused the Bishop of *suppression*. I vindicated his lordship from that charge, and fixed it on the Rector himself; as in the two preceding subdivisions I defended the prelate against the equally unfounded charges of *perversion* and *mistranslation* of the language of Theodoret. It must be carefully borne in mind that the whole of Mr. Faber's argumentation about the Eucharist rests mainly upon the passages adduced from the Dialogues of Theodoret; he even considers them as additional demonstration that St. Cyril never taught Transubstantiation, though we have seen his most clear, positive and explicit words to the

contrary. Thus then the reader will find it important to keep a clear account of what has been said on the language of the great Theodoret:

IV.—If however it has been hitherto my hard fate to be compelled to answer in many words what the Rector could object or assume in few; I shall not be so obliged by the precious congeries of the Number IV. which I have now to notice. It is most amusingly made up of the shattered fragments of his preceding structures, already, as I trust, effectually dismantled. But really it is a nefarious kind of folly thus to insult his readers by adding nothing fresh, but eking out his Chapter by filling up his former materials and then standing to crow over his inglorious mound of absurdities. Thus when he talks of having asserted “on very full evidence,” that the early Church acknowledged only a *moral* change in the elements; I have only to reply that I have proved on very full evidence the very contrary,—that they believed a *real and substantial* change. When he talks of the early fathers employing “rhetorical phraseology” upon the Eucharist; it is enough for me to refer to all I have quoted from them, to prove that their language is by no means rhetorical, but as simple as the words of Truth itself—*this is my body; this is my blood*. When he repeats that the Eu-

tychian *Eranistes* evidently builds upon the phraseology of the Fathers the new doctrine of Transubstantiation to charge it upon the Church; I have only to maintain from the proofs I have clearly laid down, that this is utterly false, and that the doctrine was firmly held by both the disputants, and is as old as Christianity itself. When he most impudently re-asserts, that the early Fathers compared the change in the Eucharistic elements to the change in a layman when he becomes a clergyman;—I have but to remind the reader that this assertion has been irresistibly shewn to be false, totally false, by the Bishop and the Rev. G. Corless, as well as by myself in the present *Reply*. And finally, when the Rector audaciously declares that “with respect to the asserted doctrine of a *moral* change as *exclusively* held by the early Church,” the Bishop of Strasbourg “has not even so much as attempted a confutation;”—I have no words to express my astonishment at such a specimen of unparalleled effrontery: I can only leave its author to the just indignation of every honourable controvertist, Catholic or Protestant.—However, I am more inclined to laughter than anger, when I recollect the manner in which this same Rector’s “ways and means,” were long ago treated by the powerful pen of Dr. Lingard: “When apocalyptic interpreters have

“recourse to such artifices to eke out their re-
 “spective systems concerning the w—— of
 “Babylon, we may amuse ourselves with the
 “puny efforts of their bigotry or credulity....

“Si quæritis hujus

“Fortunam pugnæ, non sum superatus ab illo.”*

V.—On a less serious subject it would be highly diverting, but on the awful mystery of the Eucharist it is melancholy to witness the shifts and expedients of a minister of the Anglican church, to prop up his own baseless fabric, that Transubstantiation is a novelty unknown to the primitive ages. Yet in one respect, Mr. Faber has acted more prudently than the generality of Protestant controvertists. The heads of the Reformation felt the necessity of fixing upon some period for the origin of what they were bent upon considering a novel doctrine; and they pitched upon the ninth century for the period, and an obscure monk for the inventor. Our Rector has with more ingenuity, but with equal disregard for historical truth and theological accuracy, fixed the fifth century for the time, and the “crack-brained” Eutyches for the author. But after all, these gentlemen tread in

* *Reply to the Rev. G. S. Faber, Vicar of Stockton, in Lingard's Tracts, page 140.*

the main the same round of inconsistency and absurdity : *in circuitu impii ambulans*, says the psalmist. Mr. Faber pretends to trace the progress of the new fabrication of Eutyches ; and would maintain that it was but little attended to, and not arranged into a compact system till the ninth century. To be sure, when we consider what the Rector told us before, that neither the Catholics held it in the fifth century, nor could Eutyches himself consistently believe it, though he pretended to pass it off as the belief of the Catholics, it is some wonder that, thus bandied about and rejected on both sides, the new system held up at all till the lucky period of the ninth century. Then it was however— if we are to believe this veracious historian, and candid controvertist—that “ the floating elements of Transubstantiation were first reduced into a compact and well-arranged system.”* It may be well supposed that this memorable service was rendered by some learned faculty of theology, some provincial or national synod at least, or some zealous pope. But no, we find the Rector obliged to walk the round of his puzzled predecessors in error, and scarce knowing how to rear his unlucky foundling, he

* *Supplement*, p. 117. See also *Diff. of Rom.* p. 148, et seq.

is compelled to hang it at the gate of the Abbey of Corbie, and leave it to be brought up by poor Paschasius, the Abbot of that monastery, with this lame apology: "If not, in absolute strictness of speech, its original parent, he may certainly vindicate to himself the praise of having been its careful and tender foster-father."

He affects surprise, but I have no doubt that he felt real joy, that the Bishop of Strasbourg had not stopped to refute, this lame old story for the thousandth time. "So likewise," says he, with ludicrous pomposity, "why says the Bishop not a single word respecting the *positive* attestation of Raban of Mentz; when in the ninth century, Paschase of Corby first reduced the floating elements of Transubstantiation into a compact and well-arranged system?" What the Rector is attempting to establish is, that Rabanus Maurus, Archbishop of Mentz, stoutly opposed Transubstantiation as a novel error, first at that time propounded in due form by the luckless Paschasius. We have certainly seen the Rector perform wonders in the way of loose conjecture, historical inaccuracy, bold assumption, and unblushing falsehood, but the two pages now before me far outstrip all his former achievements. It is time, I think, for me

now to talk of demolishing the Rector "without
"mercy, root and branch, bark and foliage."*

Mr. Faber talks of "the good archbishop"
Rabanus of Mentz; but I suspect that before we
have done with him, the Rector will find him not
so good for his purpose as he has imagined.
This "good archbishop" as I most willingly call
him, wrote thus against the novel doctrine of the
abbot Paschasius, according to Mr. Faber's
account: "Some persons of late, not entertain-
"ing a sound opinion respecting the sacrament
"of the body and blood of our Lord, have ven-
"tured to declare, that this is the identical body
"and blood of our Lord Jesus Christ; the iden-
"tical body to wit, which was born of the Virgin
"Mary, in which Christ suffered upon the cross,
"and in which he rose from the dead. This error
"we have opposed with all our might." As if it
were the Rector's fate to be wrong all through this
affair, he cites this in each of his books as from
Rabanus to *Heribald*, when in reality the docu-
ment was addressed to Egilon, Abbot of Prom.†
The original words run thus: "Quidam nuper
"de ipso sacramento corporis et sanguinis Do-
"mini non rectè sentientes, dixerunt hoc ipsum

* See *Supplement*, p. 99.

† *Fleury Hist. Eccles.* l. 49, No. 53.

“Corpus et sanguinem Domini esse, quod de
“Maria Virgine natum est, etc.”

Mr. Faber then roundly asserts—1st. That Paschasius first publicly proclaimed the doctrine of Transubstantiation. 2d. That Rabanus wrote against Paschasius. 3d. That he opposed Transubstantiation as a novelty. 4th. That against the novelty of Paschasius, the following authors wrote with Rabanus,—Heribald of Auxerre, Amalar of Triers, Bertram of Corby, Walafrid Strabo, Christian Druthmar, Drepanius Florus, and *John Duns Erigena*. 5th. That the Bishop of Strasbourg “had nothing to say
“against these formidable points, and therefore
“hoping that many of at least his *Romish* read-
“ers would never detect the omission, he very
“wisely held his tongue.” Of these five assertions consists this V. Division; and of their number, two are *unfounded*, and three absolutely FALSE.

For, *in the first place*, besides that in the preceding pages it has been amply proved that the doctrine of Transubstantiation was the faith of the Catholic Church from the beginning; Paschasius himself declares that he is teaching nothing new, but proclaiming the known faith of the Christian world: “Ideo quamvis quidam

“de ignorantia errant, nemo tamen est adhuc in aperto, qui hoc ita esse contradicat, *quod totus orbis credit et confitetur.*”* Had this good Abbot proclaimed Transubstantiation as a novel doctrine, surely, as in the case of all preceding heresies, we should have found anathemas pouring down upon his head on every side, decrees of Popes and Councils, and solemn reclamations from bishops and doctors without end against the unheard of doctrine. But where are to be found any traces of such reclamations? Nothing is produced but some obscure writings of a few divines; which shall be shewn to be after all nothing to the purpose; and not one of them all ever mentions even the name of Paschasius! So much for the first assertion.

Secondly: Mr. Faber gives it as a well known historical fact, that Rabanus Maurus wrote against Paschasius. This is much more than he can prove. Rabanus is only known to have written against Paschasius, by the testimony of an anonymous writer whose work was first published by P. Celot. This anonymous writer is the only person who ever mentioned the Epistle of Rabanus to Egilon, in which the passage occurs. No other author ever said that Rabanus

* *Epist. ad Frulegard.*

had opposed Paschasius, and even this Epistle was not written till more than thirty years after the work of Paschasius, nor during his life, since he died in 852 : but sometime between 853 when Egilon became abbot of Prom, and 856, the year in which Rabanus died. Hence it is just to infer that whatever Rabanus may have written in a private letter to Egilon, which no one ever heard of except this anonymous author, he never attacked Paschasius by name, nor openly, nor as the head of a party opposed to him ; nor was it at all known in the time of Rabanus what he had written. Yet Mr. Faber would make it appear that he publicly and formally opposed Paschasius in his archiepiscopal character, as the vigilant guardian of the faith against a pernicious innovator !

Thirdly : The Rector positively affirms that Rabanus, in the said Epistle, opposed Transubstantiation as a novelty. The truth is however that he never opposed it at all. Were I to adopt a favourite method of proof in the writings of Mr. Faber, I might content myself with saying that a doctrine which existed in the earliest ages of the Church, assuredly could not have been taught as a novelty in the ninth century. But it has been shewn in the preceding pages, from evidence both Christian and Pagan that the doc-

trine of Transubstantiation did exist in the Church of the first ages. Therefore a doctrine, thus circumstanced, could not possibly have been a novelty in the ninth century. Here the reader will recognise, with slight alterations, the very terms of Mr. Faber's formidable attempt to surmount the positive language of St. Cyril on this subject; and had he established his *minor*, the argument would have been conclusive.* But I will proceed to more direct proof.

Among various subtile questions agitated in the time of Paschasius and Rabanus, one was,—whether the body of Christ in the Eucharist was the very same which was born of the Blessed Virgin Mary, and nailed to the cross; and this it was affirmed to be by Paschasius Radbert, Abbot of Corbie. But it is easy to see that this is a mere question of names; and that as the proposition may be taken in two different senses, Catholic doctors might be right in approving or censuring it, according to their interpretation of the proposition. If it be understood of the *substance*, it is perfectly true, as St. Augustin taught long before, that “this flesh he took from the flesh of Mary, . . .” and “even this

* See this curious specimen in the *Diff. of Rom.* page 115.

“ same flesh he gave us to eat for our salvation.”* In this sense Paschasius taught it: and though St. Augustin had taught the same four centuries before, Mr. Faber pretends that the good Abbot of Corbie first then publicly taught it as a *novelty!* But the proposition may be taken as referring only to the *qualities*, or the *manner* of being; and thus it might be truly said that the Eucharistic body is not the same which was born of Mary. It is the same in *substance*, but not in *mode*, according to its appearance, form, and manner of being; and in this sense it was that Rabanus Maurus opposed the assertion of Paschasius. “ Thus,” observes the profound Bossuet, “ did Catholic doctors, agreeing in the main, dispute about the *manner*.”† And in days yet long before the truth of Transubstantiation had been questioned, it is nothing wonderful to find similar subtleties in agitation among doctors who were all agreed as to the substance of the dogma.

“ We know,” says the Rector, “ what opinions Raban was opposing; and therefore we know

* S. Aug. in Ps. 98, already cited at length in No. 5 of the I. division of this Chapter.

† *History of the Variations of the Prot. Churches*, Part 1, Book IV. No. 32.

“ the true meaning of his language.” * And he goes on : “ I cite Raban merely in evidence to a *fact*. From him we learn that in the Western or Latin Church, and in the ninth century, some persons, not many persons, or all persons, entertained that unsound doctrine which has been called *Transubstantiation* ; that they had taken up this doctrine of *late*, having by no means received it from *primitive antiquity* ; and that he, the Archbishop, firmly holding with the great body of the faithful, *had* opposed this novel, though as yet very partially received, error with all his might.” I have transcribed this to exemplify Mr. Faber's extraordinary powers of deception. As if anticipating the exposure of the real question opposed by the Archbishop of Mentz, he puts on a bold face, and asserts his thorough knowledge of a question, where history plainly convicts him of thorough ignorance or something much worse. I take up the less disgraceful supposition when I affirm that he did *not* know what opinion Rabanus was opposing. The Archbishop opposed the error, *that the body of Christ in the Eucharist is the same which was born of the Blessed Virgin* ; his letter containing this is no longer extant ; what he said is only known to us by the testimony of

* *Supplement*, page 118.

an anonymous writer who was not even contemporary with Rabanus ; and it is *solely* upon this writer's assertion that the Archbishop is said to have been opposing Paschasius Radbert. Upon this bird's-egg string of hollow conjectures, Mr. Faber is pleased to hang his redoubtable "*fact.*" Rabanus wrote his said Epistle after the death of Paschasius ; he does not even mention Paschasius ; he speaks of some persons who had maintained a novel error *of late*, whereas the work of Paschasius had then been written above *thirty years*. It is much more likely that he was alluding to those who said, in a dispute under Charles the Bald, that *the sacramental body of Christ was the same as that born of the Blessed Virgin*, meaning that the body was in both cases perceptible by the senses, and that there was no difference between what appeared visibly and what was present invisibly. Bertram of Corbie, or more probably John Scotus Erigena, had written a treatise on the Eucharist by order of Charles the Bald : and by his own words it is clear that he was attacking the above opinion : " Your
" majesty asks if the body and blood of Jesus
" Christ, which is received in the Church by the
" mouth of the faithful, is in mystery or in
" truth—that is, whether it contains any thing
" hidden, and only perceived by the eyes of
" faith—or if without the veil of any mystery,

“ *the eye of the body sees outwardly what the eye of the mind sees inwardly ; so that all that takes place in this mystery is discovered to the senses :—*and in the second place, if it be the very same body which was born of the Virgin Mary, which suffered and died.” The *first* of these questions was not whether the Eucharist was figure or reality, but *whether besides the reality*, there was not also *figure*, that is the outward accidents, veils, symbols, and appearances. On this Bertram maintained the faith of the Church, that the body and blood of Christ in the Eucharist are *figures* according to the *visible appearances*, but *truth and reality* according to the *substance*. On the *second* question, Bertram took the opposite side to Paschasius, to which he was most naturally led by the nature of his first question, and,—considering with other learned writers that we may distinguish two modes of being in the body of Christ, the one natural and sensible, the other supernatural and mysterious,—he maintained in this sense, that the body of Christ in the Eucharist is not the same which was born of the Blessed Virgin. The question did not in any way affect the real presence or Transubstantiation ; it was merely a difference of opinion as to the use of certain expressions.—Now it is, I repeat, most probable, that Rabanus Maurus was opposing in his Epistle the self-same

persons and opinions as Bertram. The latter had not combated Paschasius; for though he took the opposite opinion to him on the subject of the body born of the Blessed Virgin, he did it on grounds wholly distinct, and on such grounds Paschasius would have perfectly agreed with him, as could be readily shewn by numerous passages of his work. And thus I am justified in concluding that in reality Rabanus did not oppose Paschasius, nor even allude to him; he was merely combating the persons about whose opinions Charles the Bald had consulted Bertram of Corbie. Thus I deny that Mr. Faber knew what Rabanus was opposing, or the meaning of his language: I deny that Rabanus testifies at all to Mr. Faber's pretended *fact*: I deny that in the ninth century any persons first entertained the doctrine of Transubstantiation: and I deny that Rabanus opposed this doctrine at all. The preceding observations establish my right to reject all these the Rector's false assertions.

Fourthly: Mr. Faber asserts that against the alleged novelty of Paschasius, the following persons wrote on the same side as Rabanus: "Heribald of Auxerre, Amalar of Triers, Bertram of Corby, Walafrid Strabo, Christian "Druthmar, Drepanius Florus and John Duns

“Erigena.”* Here are his seven champions of Christendom ; *and he cannot prove his claim to a single one of them !*

The Rector makes this assertion, and leaves it to its fate. He does not favour us with a single example ; nor a word more than the bare enumeration of names copied above. As to Heribald of Auxerre, when Mr. Faber can find any one passage to the effect he intimates, I shall think it quite time enough to set about a refutation. All that history will inform him on the matter is confined to two points—1st. William of Malmesbury in his *Epitome* attributes to Heribald and Amalarius the opinion that the Eucharistic body of Christ was digested like other food, and subject to all other natural consequences ; which has given rise to the appellation of *Stercoranists*, to the defenders of such an opinion, if any ever existed. 2d. The anonymous author already mentioned imputes the same opinion to Heribald. But it is remarkable that this author does not charge Heribald with opposition to Paschasius which he attributes to Rabanus and Bertram, on the question of the body born of the Blessed Virgin Mary. So that Mr. Faber has no claim to Heribald as an

* *Supplement*, p. 119.—*Diff. of Romanism*, p. 153.

oppugner of Paschasius, much less of Transubstantiation; and all that would follow from what is alleged against him by William of Malmesbury would be still farther from the Rector's point, inasmuch as it would prove that so far from disbelieving Transubstantiation, he carried his faith in it to an unwarrantable excess.

The same applies entirely to Amalarius. He is joined with Heribald by William of Malmesbury; but neither that author, nor any other makes him an opponent of Paschasius.

Of Bertram or Ratram of Corbie enough has been already said to make him of no service to the cause of Mr. Faber.

I defy Mr. Faber to find in the works of the Abbot of Richenou, Walafrid Strabo, any thing whatever indicating that he opposed Paschasius, or which could lead us to suspect that he was against him.

Christian Druthmar was a learned monk of Corbie in the ninth century; but I believe all we have of his writings is a commentary on St. Matthew. Mr. Faber will be as little able to produce any thing from this writer against

Paschasius as from Walafrid Strabo. When he succeeds, I shall be ready to attend to his discovery.

Drepanius Florus is his next champion. He was a learned deacon, and charged by the church of Lyons to write against Mr. Faber's last hero Duns Scotus; but on a totally different subject, that of predestination. It can never be shewn that he wrote against Paschasius, or that he opposed Transubstantiation. If the Rector maintains that he combated Paschasius, he goes beyond his master Claude who first marshalled in order these various champions. Claude acknowledges that Amalarius, Walafrid, Druthmar and Florus did not write against Paschasius; but contends that they were attached to the old expressions. Granted: but these old expressions signified the Real Presence and Transubstantiation. Let Mr. Faber produce any proof to the contrary.

Finally then comes up the formidable *John Duns Erigena*: A rare specimen this of Mr. Faber's chronology! John Scotus Erigena is the person whose name the Rector meant to copy; but by calling him *Duns*, he confounds him with the famous founder of the Scotist school, John Duns Scotus, who lived at the close

of the thirteenth century. Really Mr. Faber seems glad to pick up any body, if he can make him by any means oppose Transubstantiation. It is at least very doubtful if John Scotus Erigena did write against Paschasius. A work of his was certainly condemned in various councils; and Berengarius was ordered to burn the same by a council at Vercelli in 1050. But if the reader will consult an able Dissertation at the end of *La Perpetuité de la Foi . . . defendue contre le livre du Sieur Claude*, he will find the writer satisfactorily proving the following points :

1st. That John Scotus Erigena is the real author of the book on the Eucharist, attributed to Bertram.

2d. That it is most probable that Berengarius, or some of his disciples first published under the false name of Bertram the book really written by Scotus.

If then the book condemned as written by Scotus was the same which we now have under the name of Bertram, I have only to refer the reader to what has been before observed respecting that work. If Scotus wrote a separate work, now lost, Mr. Faber is welcome to all that he

can gather from a matter so doubtful. If he object that at all events the Councils condemned the work, and that such condemnation plainly shewed that its author had opposed Transubstantiation, I beg him to recollect that the language of the work might have been dangerous, though in the sense of the author innocent, and that expressions innocent in the ninth century, might be unsafe and censurable when taken advantage of by the Berengarians in the eleventh.

So much for the seven champions, whom the Rector contents himself with barely enumerating. I cannot but notice the absolute trifling with his readers, of which Mr. Faber is guilty when he gravely says in a note at the end of his list of authors; *see my Difficulties of Romanism, p. 149, 153.* This must mislead the reader to imagine that the Rector had in that larger work inserted much more upon the subject of Paschasius and his fancied opponents; but the fact is, that the *Difficulties* contains much less on the subject; nothing indeed but a short outline of the same argumentation, and the same bare enumeration of the seven lights of the dark ages, except that the last is rightly called John Scot Erigena. And this is the man to talk of Dr. Trevern's serving up a *crambe recocta*!

As I have no care about what were the opinions of the Anglican Bishop Cosin of Durham on Transubstantiation, I have no temptation to remark upon a Note on that subject, which Mr. Faber inserts. Nor do I hold it necessary to notice a passage of Amalarius which the Rector copies from Dr. Cosin. Its meaning is easily determined from what I have shewn to have been the nature of the subtile disputes in the ninth century, not regarding the substantial presence of Christ's body in the B. Eucharist, but respecting the mode of being in which he was there present. It has been mentioned that so far from opposing Transubstantiation, Amalarius carried his belief in it to an unwarranted excess.

I have now patiently gone through, and, I think, satisfactorily refuted Mr. Faber's argumentation on the subject of Paschasius Radbert and Rabanus Maurus. From what I have stated, much more briefly than I could have done, the reader will find considerable arrogance in the Rector's concluding assertion; "His lordship (Dr. Trevern) had nothing to say on the subject: and therefore, hoping that many of at least his *Romish* readers would never detect the omission, he very wisely held his tongue."

VI. As a final resource, Mr. Faber would

exhibit our doctrine on the Blessed Eucharist as directly opposed to the Scriptures. If the Rector is so confident of this, why did he not place it first, or even alone? For, if Scripture be against us, the case is at once settled, and the Rector may disband his doughty auxiliaries, Walafrid Strabo, Christian Druthmar, and the rest. But I have to observe that though in his *Answer*, the Bishop of Strasbourg had filled fifteen pages with close reasoning on the subject of our Saviour's promise of the Blessed Sacrament in the synagogue at Capharnaum, Mr. Faber with his too frequent flippancy contents himself with no other notice of these fifteen pages, than the following: "The Bishop vainly labours to refit his case from Capernaum, which in my *Difficulties of Romanism* I had most effectually demolished."* What arrogant assumption! Yes, it may satisfy the Rector's vanity to stand up and proclaim his own most effectual demolition, and the Bishop's fruitless labours; but will this be satisfactory to the impartial reader? Is it not rather disgusting? Does it not rather betray a feeble cause, and a weak and dishonest advocate? I beg the reader to go carefully through the Bishop's fifteen pages; and I am very sure that there will

* *Supplement*, p. 121.

appear but one obvious reason why the Rector has thus hastily skipped over them. *

To complete his hardihood, he in the same breath accuses the Bishop of thinking it “advise-able to pretermit” his other arguments from Scripture: one of which the Rector proceeds briefly to re-state. As I presume that this is the one on which Mr. Faber most relies, I will attend to it first: and if I see anything worthy of remark in his other arguments from Scripture, I will do myself the pleasure of supplying the Bishop’s pretermission.

If we are to believe Mr. Faber, the traditional doctrine of Transubstantiation contradicts scripture. For,—as he expresses it in the way so peculiarly his own,—our doctrine teaches “that the *literal* glorified body and blood of Christ are offered up to the Father, as a true and proper expiatory sacrifice for the quick and for the dead, whensoever it shall please a little sacerdotal Latin *homuncio* to celebrate the Eucharist: it teaches him, therefore, that Christ is *OFTEN* offered. But both St. Peter and St. Paul positively assure us, in the word of inspiration, as if in bitter anticipating

* *Answer*, p. 109, 124.

“mockery of the Bishop’s infallible tradition, “that *Christ was offered only ONCE.*” The texts referred to in this felicitous exposition, are the following: *Christ also died once for our sins*, 1 Pet. III. v. 18; and, *Christ was offered once*, Heb. IX. v. 28. *We are sanctified by the oblation of the body of Jesus Christ once*, Heb. X. v. 10. But there is nothing in these passages which is contradicted by the doctrine of Transubstantiation. St. Peter says that Christ died *once*: but what Catholic or what other person in the world ever asserted that our Lord died more than once? We affirm indeed that in the Mass Christ is *offered* again; but we do not affirm that he *dies* again. St. Paul says that Christ was *offered once*; but it is precisely from his having been *once offered on the cross*, that we believe the whole merit of our redemption to be derived, nor do we pretend that our redemption is wrought again, since it was then purchased abundantly: but we believe that the same sacrifice is renewed in an unbloody manner in the Mass, for the application of Christ’s merits to our souls. And this can no more be said to derogate from the efficacy of the *one* oblation of Christ on the cross, than the sacraments by which his merits and graces are supplied to our souls. “To imagine,” says Bossuet, “that this “manner of presenting Jesus Christ to God, does

“ an injury to the sacrifice of the cross, is a most
 “ extravagant idea ; it is a thing absolutely im-
 “ possible, without overturning the whole Scrip-
 “ ture, and particularly this very Epistle which
 “ is so vehemently alleged against us. For by
 “ the same reason it should be concluded, that
 “ when Jesus Christ, at his coming into the
 “ world offered himself up to God in the room
 “ of those victims *which were not pleasing to him,*
 “ he did an injury to the offering of himself
 “ upon the cross ; and that when he continues
 “ to appear for us before God, he weakens that
 “ oblation *by which he hath appeared for the*
 “ *destruction of sin by the sacrifice of himself ;*
 “ and that, *always living to make intercession for*
 “ *us,* he intimates the insufficiency of that inter-
 “ cession which he made at his death.”* Thus
 what Mr. Faber chooses to consider as “ the
 “ authoritative decision of two blessed Apostles,”
 is no decision at all against the sacrifice of the
 Mass properly understood.

This I conceive was the Rector's favourite
 Scripture argument. I cannot however resist
 the temptation to present the reader with his
 other specimens, which the Bishop is charged
 with thinking it “ advisable to pretermitt.” On

* Bossuet's *Exposition*, Chap. XIV.

referring to the *Difficulties of Romanism*, I find Mr. Faber insisting upon our Lord's having called the contents of the chalice, *this fruit of the vine*.* And this having been said, the Rector observes, immediately after the words, *this is my blood*, "most abundantly explains the true "meaning" of those words, that the chalice still contained the substance of wine.† Mr. Faber must have known that St. Luke reports these words as said *before* the Eucharistic consecration.‡ And it is more reasonable to follow this evangelist, because he gives a much more circumstantial detail of the Last Supper than St. Matthew, who briefly relates it in only four verses. It is therefore most probable that our Lord spoke this of the wine used at the Paschal supper, previous to the Eucharist; St. Luke clearly intimates it, though St. Matthew joins both together, saying in general terms, *whilst they were at supper*. But even allowing that our Saviour called the chalice *the fruit of the vine* after consecration, it was no more than St. Paul's calling the other species *bread*; and only indicated the material from which it was consecrated, the appearance and properties of which it still possessed. The words however are evidently

* *St. Matt.* XXVI. v. 29.† *Diff. of Rom.* page 60.‡ *St. Luke* XXII. v. 19.

significant of our Lord's not intending any more to sup with his apostles ; he would drink with them no more on earth : and the preceding pages have copiously shewn that the species might on many accounts be called bread and wine after consecration, as retaining their properties, though not their substance.

There is but one other passage to notice. David foretold that *the Holy One should not see corruption*. And I am ashamed to say that Mr. Faber emulating the *Stercoranists* imputes to us as a consequence of Transubstantiation, the revolting idea of the precious body of our glorified Redeemer being "corrupted again and "again, by the necessary process of digestion."* Far be from us an idea so disgustingly profane ! Far be it from us to imagine that the bread of Angels should thus be accounted as ordinary food ! Surely it cannot be necessary to inform Mr. Faber that the Eucharist is not the food of the body, but of the soul ; and that corruption cannot touch the sacred body of our Redeemer, since it ceases to be present under the sacramental species, the moment they begin to suffer corruption.

These then are all Mr. Faber's scriptural diffi-

* *Diff. of Rom.* p. 64.

culties not noticed before. And I must say that in my honest opinion they form the feeblest portion of his attacks on Catholicity.—With this he closes his Chapter III. on Transubstantiation : and before I close mine, it may be useful to sum up the various points, to which I have regularly replied.

Mr. Faber asserted that the doctrine of Transubstantiation was no part of the ancient *secret* discipline ; and attempted to explain away the strong language of St. Cyril's *Catecheses*. I trust I have solidly proved that the language of that holy Father is at once decisive of the question in our favour.—Next, the Rector sought to invalidate the positive proof from St. Cyril, by a pretended negative one from the silence of the emperor Julian : but the reader understands by this time how to estimate the value of Mr. Faber's attempt.—In the next place, he endeavoured to shew that Transubstantiation was not held by the Church even in the fifth century ; and his proof was from the language of the Eutychian and Catholic in the Dialogues of Theodoret. I am confident that I have demolished his *fabrications* on this head, and proved that Theodoret firmly held our doctrine with the whole Catholic Church.—Mr. Faber also did his best to raise a little troop of Anti-Transubstan-

tialists in the ninth century ; but their appointed leader Rabanus soon withdrew, and the rest dispersed.—Lastly, the Rector appealed to Scripture ; and I have shewn that he has not produced a single passage to which our doctrine is in the least opposed. Thus then vanish all the Rector's difficulties on this important subject ; and the one, uniform faith of the Catholic Church, the doctrine of Transubstantiation stands confirmed. Let me conclude this chapter with entreating Mr. Faber to apply to himself seriously the following admonition of the great St. Augustin : “ Clama, disertus sum, doctus sum : “ et tamen si linguis angelorum loqueris, caritatem non habens !—*nullo modo autem possunt dicere se habere caritatem qui dividunt unitatem : redeant ad arcam. Sed inquires, habeo sacramentum ; sed quid dicit Apostolus ? “ Si sciero omnia sacramenta, et habuero omnem fidem !—noli de fide gloriari ; veni, cognosce pacem ; redi ad arcam.”**

* S. Ang. *Tract. in Joan.* VI. 7.

CHAPTER THE FOURTH.

MISCELLANEOUS.

“At this point of the discussion,” says Mr. Faber, “I invite any person, who has perused “what the Bishop and myself have written on “opposite sides of the question, to recollect his “lordship’s promise and to ponder seriously “upon his performance.” I have no hesitation in making to the courteous reader the same invitation. The Bishop had engaged to prove all our Catholic doctrines of apostolic origin: and without any fear for the result, I would refer to his lordship’s works for the accomplishment of the undertaking. Mr. Faber in his *Supplement* made various objections to certain portions of the Bishop’s writings; it has been the object of the foregoing pages to defend the Bishop and refute the Rector, and I content myself with appealing to the judgment of any

candid reader if the task has not been satisfactorily performed.

In the Third Part of his *Answer*, Dr. Trevern had most unwillingly entered upon the exposure of the Rector's multiplied delinquencies ;—infidelity in quotation, design in suppression, falsehood in allegation,—disguised hostility, malevolence, and the like ; which his lordship seriously declared that nothing would have induced him to bring forward, but a zeal for the sacred interests of truth, and the salvation of souls.* This Part consists of more than a hundred pages, which could not have proved very palatable to the lofty Rector of Long Newton : and accordingly we find him very abruptly dismissing these pages, with his favourite remark : “ The remainder of the Bishop's *Answer* needs “very little reply.”† Whoever has perused the Bishop's *Answer*,—and the Third Part especially, will not fail I think to conclude, that there is a great deal which called for reply ; and to which the Rector would not have wanted the will, had he possessed the power to furnish an answer. The Bishop, I am fully persuaded, discharged his painful duty as he declares, without passion or “ animosity ; rather indeed with

* *Answer*, p. 320.

† *Supplement*, p. 125.

“an uniform feeling of pity.”* He felt however that at his advanced age, and with the weighty charge of an extensive diocese, to which from his recent appointment, he was as yet in great measure a stranger, and considering his residence at some distance in a foreign country, he was not called upon to bestow any more of his precious time on the productions of his Anglican opponent. His lordship therefore signified that he should not attend in future to any thing published by the Rector of Long Newton. But I cannot discover in his lordship's expressions the “little ebullition of small pettishness” which Mr. Faber charges upon him : and certain am I that of all motives for retiring from further contest, any consciousness of incompetency, was the very farthest from his lordship's mind. The Bishop, according to Mr. Faber, is “writhing under the blows which have crushed him to the dust :” but let the Quixotic exploits of the Rector pass for their worth ; and let me proceed to notice what this final Chapter propounds as the “very little reply” needed by the Third Part of the Bishop's *Answer*.

I.—The Rector's first division resumes the subject of the *secret discipline*. The Bishop of

* *Answer*, p. 454.

Strasbourg had simply asserted that among other mysteries concealed by that remarkable discipline, the Blessed Eucharist was of course to be numbered; and that the Real Presence and Transubstantiation were assuredly objects of careful concealment from the uninitiated. Mr. Faber understood his lordship to say, that Transubstantiation was the *grand, exclusive, and special* object of the discipline of secrecy. Of this misrepresentation the Bishop in his *Answer* complains, but not angrily, though he had indeed much cause for irritation. For he had actually said the very contrary in these words: "I propose to examine . . . the discipline regarding the inviolable secrecy which all the faithful observed *on the sacraments*, and especially on the sacrament of the altar." It is somewhat difficult to imagine how Mr. Faber with the above lines before his eyes, could have misrepresented his lordship, "quite innocently and undesignedly." But the Rector generally makes bad worse, when he attempts to excuse himself. He says, speaking of the Bishop: "Neither in his original work, nor yet in the prolonged repetition which occupies so large a portion of his present work, does he ever give the slightest *hint*, that the doctrine of the Holy Trinity was even *one* of the secrets of the mysteries." Such is the Rector's assertion; and what is the fact?

In the very portion of the *Answer* to which he refers, and the second page of it, the Bishop quotes St. Cyril against the work of Julian, expressly to shew that St. Cyril would not refute the emperor's objections against Baptism, for fear of divulging its mysteries to the profane.* And what could the mysteries of Baptism be, but pre-eminently the Blessed Trinity? The Rector guardedly refers to this portion of the work *only*; he had not the candour to inform the reader that in another part, the very Third Part and the very page 342 now before us, the Bishop says most explicitly: "I knew well at the same time that this secret discipline concealed from the Pagans the mysteries of the *Trinity* and Incarnation. I might have said therefore, that it extended to both these mysteries, as well as to all the sacraments. I did not say it, for the obvious reason that I was not writing the general history of the discipline in question. My sole object being to consider it exclusively in relation to the Eucharist, my duty was to confine myself to my subject; and not to run out unseasonably into a diffuse digression on the several other subjects comprised under the law of secrecy." Surely it will be conceded that all this amounts to more than

* *Answer*, page 139.

“the slightest hint that the doctrine of the Holy Trinity was *one* of the secrets.” And yet the Rector audaciously goes on to ask; “Why did not the Bishop say that that singular doctrine (Transubstantiation) was only *one* of the matters concealed in the mysteries? Three lines would have sufficed.” The prelate gave much more than three lines: he even said, “the mysteries of the Eucharist were comprehended in the number,”* and yet the Rector must be querulous and arrogant. After the observations already made in the first division of my Third Chapter, where this subject is most appropriately discussed; I think it needless to say more in this place, than simply to put one question to the gentleman who has thus unwarrantably interrogated the Bishop. Why, Mr. Faber, have you entirely passed over some thirty pages of his lordship’s *Answer*, beginning with page 139, which exhibited numerous testimonies beginning at the fifth century, and passing regularly through the fourth, third, second, and even first, to prove that the Catholic belief of the real presence and Transubstantiation were in all those ages carefully guarded by the discipline of secrecy? You pompously proclaim that you have completely proved that Transubstantiation

* *Answer*, page 140.

was not even *one* secret out of many : but it would have been well to remember that before your proof could be complete, it would be expected of you to invalidate the testimony accumulated through thirty pages by the learned and indefatigable prelate. Here would have been a sufficiently arduous task ; and you found it, I presume, most convenient to say not a syllable about these stubborn testimonies.

But after all, to what does the Rector's complete proof amount ? I have displayed it in my Third Chapter, and the reader has seen that it was constructed of such crazy materials as perversion of the language of St. Cyril, an attempted negative proof from the silence of Julian, and a total misapprehension of the sentiments of Theodoret. I had only to strike the feet of clay, and the Rector's whole argumentation fell to fragments. This is no vainglorious boasting : I refer to the preceding pages for the reasoning which of course I need not here repeat. Then was the Rector's fine theory at once dispersed : *then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of a summer's threshing-floor, and they were carried away by the wind : and there was no place found for them.**

* Daniel II. 35.

II.—When I commented on a Note inserted by Mr. Faber in his *Supplement*, p. 114, respecting the Liturgies, and particularly that of the Apostolic Constitutions called the Clementine Liturgy, I deferred any remarks upon the latter part of the Note, relating to Purgatory, because I considered it more appropriate to attend to it in this place, where the Rector speaks expressly of Purgatory. Mr. Faber begins thus: “The Bishop again tries to establish the rickety speculation of Purgatory: but as he can make out no case *for* it, so he very prudently refrains from noticing my evidence *against* it.”* Here as on former occasions I shall have great pleasure in supplying an omission for which the Rector ought indeed to thank the Bishop, if he values his own credit. The principal evidence against Purgatory adduced by Mr. Faber, consisted of certain passages from St. Augustin; which if I do not grievously mistake, are positively most favourable to the doctrine, instead of being opposed to it. The Rector dares the Bishop to account, if he can, “for the hesitating vacillation of Augustin, and for that Father’s final adoption (if he ever *really* adopted it) of a Purgatory altogether irreconcilable with the Bishop’s Purgatory.” I admire the Rector’s

* *Supplement*, p. 130.

parenthesis : it may save him from total destruction, when we ascertain that the Holy Father really never did adopt any such extravagant ideas as the Rector would suppose for him. St. Augustin never vacillated about the matter : he held with the Catholic Church the existence of a Purgatory : but assuredly not such a Purgatory as the Rector professes to discover in his writings. The Purgatory which Mr. Faber palms with some hesitation upon St. Augustin is in the Rector's own words ; “ Neither such a place nor “ such a thing as Purgatory *at present* ; but the “ flames, which will *hereafter* wrap an expiring “ world, will, *at some future period*, operate as a “ Purgatory upon those whose souls may need “ purgation.” He means to affirm then, that it is not certain if St. Augustin ever made up his mind to believe Purgatory at all : but that if he did, his Purgatory was not one existing at present, as we Catholics hold, but one to begin at the earliest, only at the general conflagration. This is surely the climax. Mr. Faber's perverse ingenuity can never contrive any thing more ridiculous. And he gravely refers to the passages quoted from St. Augustin in his *Difficulties of Romanism* Book I. ch. XIV. in proof of his assertion. He talks of this “ unanswerd testimony staring the Bishop in “ the face :” let it stare at us a little ; and let us

see if it will not benignantly smile, and testify for, instead of against us.

The first passage cited by the Rector from St. Augustin is from his book *on the care of the dead*: where, as the Rector informs us, the Father refers to the well-known passage of the Macchabees. St. Augustin quotes the book as *canonical* in the following words, which Mr. Faber *does not quote*: “In the books of the Macchabees we read of sacrifice offered for the dead.” But even if it “was not to be read in any part of the old scriptures; the authority of the universal Church, which is manifest in this custom is of no small weight; where the recommendation of the dead also has place in the prayers of the priest, which are poured forth to the Lord God at his altar.”* Mr. Faber artfully blinks the strong proof which these very words afford of the canonicity of the books of Macchabees; and says that the holy Father was “unable to produce any legitimate sanction of the practice from *canonical* scripture.” It is the unhappy property of the Rector to distort every thing which he attempts to exhibit.

I take his next quotation in his own version;

* S. Aug. *De cura pro mortuis.* Cap. I.

and it shall stand without a single comment from me, as a conclusive proof of the faith of the illustrious Father on this subject. “Beyond all
“doubt the dead are assisted by the prayers of
“holy Church, and *by the salutary sacrifice*, and
“by the alms which are given *for the repose of*
“*souls*; so that the Lord may deal more merci-
“fully with them than their sins deserve: for
“*this has been handed down by the Fathers, and*
“*is observed by the whole Church*. Such exer-
“cises most assuredly profit the dead: but then
“those persons only are benefited, who have so
“lived before death, that these things may be
“useful to them after death.”*

The third passage to which Mr. Faber refers equally makes for the doctrine of Purgatory. The Father alluding to the fire mentioned by St. Paul, by which some Christians shall be saved, understands it of Purgatory; and says, as the Rector gives his words: “that some such thing
“as this occurs after the present life is far from
“being incredible.”† Mr. Faber considers this as a wavering opinion only half inclined to believe in Purgatory: but let me shew him another passage, which he ought to have given from

* *De Verbis Apost. XXXII.*

† *De oct. Quæst. Dulcit.*

the same Saint, which shews that he did not waver. St. Augustin on the 37th Psalm, alludes to this very passage of St. Paul, and thus unhesitatingly expresses his belief in a Purgatorial fire. "Because it is said : *he shall be saved*, that "fire is treated lightly, but it is more grievous "than any thing that man can suffer in this life. ".... therefore (O Lord) purify me in this life, "and make me such, as not to stand in need of "an expiatory fire."* A man who prayed thus earnestly to be preserved from Purgatorial fire, must, I imagine, have had a pretty firm belief of its existence.

The fourth quotation from St. Augustin, completes his "unanswerable testimony." Here the holy Father speaks directly of Purgatory : Mr. Faber owns this ; but as the language is too strongly in favour of the existence of such a place, the Rector attempts to elude it by asserting that though the Father seems finally to have adopted the dogma now held by the Catholic Church, which is in fact conceding the whole question—yet that his *arrangement* of it differs from ours. He would have it, that St. Augustin's

* *Quia dicitur saluus erit, contemnitur ille ignis, gravior tamen est quam quidquid homo pati potest in hac vita itaque in hac vitâ purges me, et talem me reddas, cui jam emendatorio igne non sit opus.*

Purgatory meant only the fire at the final conflagration of the world : but what part of the Father's words will bear him out in such a conjecture ? St. Augustin says in Mr. Faber's own version, only the following words applicable to the point : " So that in the future world that " purgatorial fire shall find either nothing, or " certainly but little, to burn away. But, if we " neither give thanks unto God in tribulation, " nor buy off our sins by good works ; we must, " under such circumstances, remain in the fire " of purgatory just so long a time, as it may re- " quire to burn away our smaller sins, like wood, " and hay and stubble." What can have led the Rector to imagine that by *the fire of a future world*, St. Augustin meant " the yet future fire " at the general consummation ?" Do we not for ever speak of the state after death as the future world, the world to come, that world which will certainly begin for us at the moment of our death ? St. Augustin manifestly meant nothing more, than that the fire of Purgatory would burn certain souls after death, and the concluding lines of this very passage plainly prove it ; for he speaks of remaining in the fire a certain time.

Here then is Mr. Faber's " unanswerable testimony : " but whom does it now " stare in

“ the face ? ” It as clearly shews St. Augustin’s faith in Purgatory, as words could convey it : it stares the Rector in the face, and would that it could produce a blush ! The reader has seen that St. Augustin firmly held the fire of Purgatory ; he has seen nothing, absolutely nothing in St. Augustin’s language which could lead any one to conclude that St. Augustin understood the final conflagration to be the Purgatorial fire. What then must be his opinion of the gentleman who dares the Bishop to account, if he can, for St. Augustin’s “ final adoption of a Purgatory “ altogether irreconcilable with the Bishop’s “ Purgatory ? ” What must truth and candour pronounce of the controvertist who proclaims “ the modern Latin Purgatory with its whole “ outfit, as quite unknown to Augustin and the “ doctors of the fourth age ? ” The fourth age too ! As if St. Ambrose, St. Gregory of Nyssa, St. Chrysostom, Theodoret, and numerous other Fathers had not clearly expressed their belief in Purgatory. Or as if the Rector, who has doggedly read so many Fathers, had not read in St. Cyril’s 5th *Mystagogic Catechesis*, the following words : “ Then, ” (we pray in the mass), “ for the “ holy fathers and bishops *departed* : then we “ pray for *all who have departed* from amongst “ us : *believing it to be the greatest help to souls,* “ for whom the prayer is offered, while that holy

“and tremendous victim is lying upon the altar.”* Now St. Cyril died in 385, more than forty years before St. Augustin, whose death happened in 430. The Rector knew these things, for he refers to St. Cyril in his *Difficulties of Romanism*; and is guilty of the most wilful perversion of facts, in his attempt to elude the force of St. Cyril's explicit language.

But here is the place to resume Mr. Faber's note, page 114 of his *Supplement*. He was there speaking of the Clementine Liturgy in the Apostolic Constitutions. That Liturgy Mr. Faber admits to contain prayers for the dead; but he contends that though such practice was an innovation as early even as the time of Tertulian in the *second century*, there is after all not a word said about Purgatory. Was ever sophistry more contemptible! He challenges us to produce testimonies for Purgatory from writers of the first three centuries: and when we produce even from the second century abundant evidence for prayers for the dead, he cries Victory because the word *Purgatory* happens not to be mentioned! If we ask why the dead should be prayed for, if they were not in some state where prayers could bring them relief; and assure him

* See the original Greek in a note above, page 150.

that such is all that Catholic faith teaches about Purgatory ; he replies, that praying for the dead was only “an innovation upon the ancient commemoration and thanksgiving” for the pious departure of the just : in other words the commemoration of the martyrs and saints. This is a mere “crude phantasy” of the Rector ; and the only speculation by which he can hope to escape from the positive testimony of Tertullian in the second century. I doubt not but the reader will prefer the authority of so early a Father, and the testimony of St. Augustin that the belief “*has been handed down by the fathers and is observed by the whole Church,*” to any arbitrary conjectures of the Rector of Long Newton ; and consider them alone sufficient evidence of the primitive faith on this subject.

III.—To understand the present Article, it will be necessary for the reader to be informed that Mr. Faber in his *Difficulties of Romanism*, page 27, had found great fault with the second Council of Lateran for observing, while it repeated the prohibition of marriage to the clergy, that “since they were the temple of God, the vessels of the Lord, the sanctuary of the Holy Ghost, it was unworthy of their sacred character to be enslaved to chambering and impurities.” Dr. Trevern in his *Answer*, page 326,

defended this expression of the council, by shewing its conformity with a remarkable passage of the New Testament. St. John in his Apocalypse, Chapter XIV. informs us that he heard a new canticle sung by a hundred and forty-four thousand privileged persons, and which could not be sung by any others. "These are they," he continues, "who were not defiled with women: for they are virgins. These follow the Lamb whithersoever he goeth." The Bishop contended that St. John had evidently assigned the most privileged places in heaven to virgins; and described all other persons as, in a certain degree, *defiled*. And he had inferred that to blame the remark of the Lateran Council would be to censure the inspired Evangelist.

I say nothing of the unfairness of which Mr. Faber is here a second time guilty, when he ironically calls this *remark* of the Council "an infallible decision:" but I have a word to say upon his curious representation of the Bishop's meaning in the following words: "If the followers of the Lamb consist exclusively of the unmarried, *which the Bishop's extraordinary argument plainly requires*; I tremble for the fate of the married Latin laity." What does the Rector understand by "followers of the Lamb?" If he means souls especially privi-

leged in celestial glory, and nearest to the throne of God ; the Bishop would certainly claim these distinctions for virgins. But if he means to interpret the Bishop's words as excluding from heaven all but the unmarried, the prelate's argument plainly requires no such interpretation, nor could his lordship have ever dreamt of the idea. He might as wisely have argued that no more than a hundred and forty-four thousand persons would ever enter heaven. The text of St. John plainly intimates that those souls were especially elevated in glory, because they had not been defiled with women, but were virgins. And it is most reasonable to conclude that the state of marriage is, though good and lawful, in a certain sense a defilement, so far at least that it will not procure for us so high a degree of glory in heaven as the state of virginity. That, in fact, it is a less perfect state than that of voluntary celibacy : which is precisely what St. Paul teaches when he says : " He that giveth his virgin in marriage doth *well* ; and he that giveth her not, doth *better*."*

The Rector appears to have felt the force of his lordship's argumentation ; for he attempts to evade it by maintaining that the defilement

* 1 Cor. VII. v. 38.

here alluded to is idolatry, and asking with considerable assurance, if it be possible "that Dr. Trevern never heard of such a thing as spiritual fornication, the constant scriptural image of "idolatry?" But does not the Rector see that even if we allow for argument's sake, that idolatry is here meant, the image which conveys the meaning applies equally to our purpose? St. John distinguishes those defiled with women from those who were virgins: whether he meant that the unmarried only or those free from idolatry should be followers of the Lamb, it is equally certain that he took his illustration of the *more perfect* from the *virgins*. Thus when our Saviour calls the reprobate *goats*, and the elect *sheep*, he evidently uses the better kind of animals to illustrate the better persons.

The Rector finds the Bishop very inconsistent, from his inclining to allow the Protestant clergy to keep their wives if such concession could bring about a happy return to the bosom of unity after three centuries of lamentable separation. "The Bishop, *de speciali gratiâ*, will "allow them to keep their wives: but then he "distinctly proves from Holy Writ, that such "sacerdotal appendages are an utter abomination."* This is a very false colouring of his

lordship's words. He never insisted that the marriage of priests was an abomination; but he contended that it was a thing less perfect, and in a certain sense a defilement. He well knew however that it was, after all, only a matter of discipline which the Church could alter, if just reasons demanded such alteration; and he expressed an opinion that for the grand object of bringing back her long lost children to the fold, she might, if necessary, relax her discipline on that and other points. And let me place before Mr. Faber the remarkable coincidence of the immortal Leibnitz in the same sentiments with the Bishop on the whole of this Article. "But although Matrimony be a *sacrament* and must be accounted blameless, it must however be confessed for manifest reasons, and the consent of people and the express words of Holy Scripture, that celibacy kept in chastity *is more worthy of praise*; for the mind is more at liberty for the contemplation of heavenly things, and holy functions are more purely and worthily performed when *the mind and body are chaste and pure from lust and carnal affections.*"*

IV.—The Rector is as sore as his brethren generally are, on the delicate question of the

* Leibnitz *Systema Theologicæ* p. 328. Paris, 1819.

Church of England, and her ministers. The Bishop had most ably proved from Mr. Faber's own words, that as Queen Elizabeth had no right to deprive the Catholic bishops of their spiritual authority, so she had no right to put other men into their sees ; and that such men were mere intruders, without power and without jurisdiction.† His lordship carefully marked the distinction between the episcopal *character*, which is imparted by valid consecration, and *jurisdiction* which can only be derived from a commission or mission from the authority instituted by Jesus Christ. And Dr. Trevern farther observed that even if the consecration of Matthew Parker had been valid,—which he is by no means disposed to admit,—though Parker would then have possessed the episcopal *character*, like the Arian bishops of old for example, not so the *jurisdiction* requisite for the valid exercise of episcopal power, which his schismatical consecrators could never have given him. The Rector curiously seeks to evade all this by blinking the most important question, whether Parker's consecration was valid, and by contending that the Anglican bishops may well do without a mission from “the Roman or Western “Patriarch,” as did the primitive bishops of the

† *Answer*, p. 421.

Catholic Church. We have here to examine two distinct questions. The *first*, whether Parker's consecration was valid ; and the *second*, whether if validly consecrated, he could have exercised episcopal powers, being all along in open revolt against the Catholic Church, and not possessing any mission or jurisdiction from her. If his consecration was invalid, there is confessedly an end at once to the ordinations of the Anglican prelacy. And if it can be shewn that without a regular and canonical jurisdiction, his exercise of episcopal power would be null and void, there is equally an end of the ministry of the Anglican Church.

On the first question, the validity of Parker's consecration, I shall observe that to speak of it in the gentlest manner possible, *it is extremely doubtful*. For, *in the first place*, Protestants themselves appear to have formerly thought little and cared little about the validity of their orders, or the power of their first ordainers.—When Bonner refused an oath tendered by Horn who called himself Bishop of Winchester, pleading that Horn was no bishop, his plea was admitted by all the Judges.* “The first English “reformers,” says Dr. Mc Crie, “by no means

* See *Abridgment of Dyer's Reports*, 7 Eliz. p. 234.

“ considered ordination by the parent Church,
“ or descending from the parent Church, as
“ necessary. They would have laughed at the
“ man, who would have asserted seriously, that
“ the imposition of the hands of the bishop was
“ essential to the validity of ordination.”* Mr.
Whitaker says: “ I would not have you think
“ that we (Protestants) make such reckoning of
“ your orders, as to hold our own vocation un-
“ lawful without them, and therefore keep your
“ orders to yourselves.”† Dr. Fulk says:
“ You are much deceived if you think we esteem
“ your offices of bishops, priests, and deacons,
“ any better than laymen.”‡ And in his *Re-*
tentive: “ With all our hearts we defie, abhor,
“ detest, and spit at your stinking, greasy, anti-
“ christian orders.” What will Mr. Faber say
to these effusions of zeal and politeness? What
would those stout primitive Anglicans have said
to the Rector's partiality to Catholic orders?—
In accordance with their disregard of the ordina-
tion by imposition of hands, the Protestant
Translation down to the reign of James the first

* See this and other quotations equally striking in Dr. Fletcher's masterly and profoundly argued work *Comparative View of the grounds of the Catholic and Protestant Churches*, page 222.

† *Contra Duræum*, page 821.

‡ *Answer to a counterfeit Catholic*, page 50.

falsely translated *χειροτονια* by "ordination by election."

Secondly. Though I do not wish to say any thing insulting to the worthy Rector of Long Newton, I must observe that there are several curious and important testimonies to the opinion current ever since the days of Elizabeth, that Parker was never consecrated at Lambeth at all, but underwent a sort of consecration at the Nag's Head in Cheapside. I refer the curious reader to some very stubborn witnesses of the truth of this affair given at length in the Appendix to the *Grounds of the Old Religion*, page 128, Edit. of 1746. I will only add that ridiculous as this tavern-consecration must appear, it may have fully satisfied those who set so little value on a consecration of the most canonical kind.

Thirdly, The Lambeth Register is justly suspected to have been a complete forgery. It was never heard of till above 50 years after the event was stated to have taken place. This Register is the only document produced to attest the consecration of Parker in Lambeth Chapel, Dec. 17, 1559, by Barlow, Scorey, Coverdale, and Hodskins. But it is curious that no one ever heard of this consecration at the time. One

would think that so very important an event fixing the foundations of the new Anglican hierarchy ought to have been publicly known and attested. But no; no solitary witness came forward, though the Catholic writers of the period, Harding, Stapleton, Allen, Bristow, and such men, repeatedly challenged the new bishops Jewell, Horn, &c. to prove their consecration.—“Pray,” said Harding to Jewell, “how was the archbishop (Parker) himself consecrated?—“Your metropolitan, who should give authority to all your consecrations, had himself no consecration.” To all these challenges no answer was given or attempted. But if the Lambeth consecration had taken place, a reply would have been easy. And it is farther curious to observe, that not even Stowe, so intimate a friend of Parker's, nor any other historian of the time has once noticed any such consecration. *They sought their writing in the record, and found it not: and they were cast out of the priesthood.**

Fourthly. Supposing the consecration to have taken place as stated in the Lambeth Register, so fortunately discovered by Mason, chaplain to Abbott, archbishop of Canterbury, fifty-four years after the supposed event; the validity of

* *Nehemias* VII. v. 64.

the ordination is still very questionable, on account of the absence of any proof that Barlow the actual consecrator was himself ever consecrated a bishop. Mr. Faber himself declares it evident that the matter entirely turns upon the previous consecration of the four consecrators themselves. But Mr. Stevens, a Protestant clergyman, in his *Great Question*, says ; “ It is a wonderful thing, by what chance, or providence it happened, that Barlow’s consecration, who was the principal actor in this, should no where appear ; nor any positive proof of it be found, in more than fourscore years since it was first questioned, by all the search that could be made by so many learned, and industrious, and curious persons.” Both Burnet and Stillingfleet in his *Irenicon* admit that Barlow himself had long entertained and publicly avowed that episcopal consecration is an useless ceremony ; and that the king’s nomination alone suffices to make a bishop. Such an opinion avowed by Barlow would naturally increase suspicion that he himself had never been consecrated. But if Barlow himself was no bishop, Mr. Faber will admit that he could not have made Parker a bishop.

Fifthly. The Lambeth Register testifies that Parker was consecrated by the form of the Ordi-

nal of Edward VI. Now this form was insufficient; and consequently Parker's consecration was essentially null. Certainly it must be allowed in the Protestant, as well as the Catholic Church, that since ordination is instituted to confer a peculiar grace and character, the *form* of it must be composed of words expressive of such grace and character. But the form of Edward VI. had no such words. It merely said: "Take the Holy Ghost; and remember that thou stir up the grace of God, which is in thee by the imposition of hands." This form was completely new; totally different from any previously employed in the Catholic Church. It expresses no particular grace, no particular character. It relates no more to the episcopacy than to the priesthood. It points out no dignity, office, or function whatever. And it is very remarkable that after the Catholics had long and seriously urged these objections to King Edward's form, by which all other Protestant bishops continued to be consecrated for *more than a century*, it was deemed prudent to alter it for the one now in use, and much more proper. They substituted the following: "Receive the Holy Ghost, *for the office and work of a bishop*, in the Church of God, now committed unto thee by the imposition of our hands, in the name of the Father, &c." But Alas! this

alteration only dates from 1662; and came a century too late, since all the bishops had been consecrated by King Edward's imperfect form, and were therefore tacitly acknowledged by this very change to have been invalidly consecrated. Thus there were in 1662 no real bishops existing in the Anglican Church, and consequently none capable of conferring the episcopal character. I consider this single fact of the insufficiency of King Edward's form, enough to demonstrate the nullity of Protestant ordination and consecration from the beginning.

These observations upon the first question, respecting the validity of Parker's receiving even the episcopal character, will I think have made the matter appear at least *extremely doubtful*. But I have to remark also upon the second question; whether Parker even if duly consecrated, was not totally incapacitated for the exercise of episcopal powers by the want of mission and jurisdiction.

First.—If we suppose the truth of the Lambeth Register, even so the consecration of Parker was both *illegal* and *uncanonical*. Illegal, because the ordinal of Edward VI. had been repealed by Mary; and the statute 25th Henry VIII. required for the consecration of an arch-

bishop, one archbishop and two other bishops, or else four bishops, but certainly not bishops deprived, such as Barlow, if he ever was consecrated at all, Scorey and Coverdale, nor mere suffragans such as Hodskins. Thus by the existing laws of the realm, the consecration of Parker was illegal.

By greater reason was it *uncanonical*. The 35th of the Apostolical Canons forbids any thing extraordinary to be done without the consent of the chief bishop of the province; but the chief bishop of an archbishop is evidently the patriarch, and the patriarch of the West as Mr. Faber is so fond of calling the Pope was here the person at all events whose consent was requisite. But the 6th Canon of the great Council of Nice most explicitly says: "If any one be made bishop, without consent of his metropolitan, this great synod has determined that such a one ought not to be a bishop." Here again the consent of the Western patriarch was clearly necessary for the consecration of an archbishop, metropolitan of Canterbury. But farther, not one of the four bishops who are said to have consecrated Parker, enjoyed at the time a particle of canonical jurisdiction, having been all canonically deprived, and never restored. Not having themselves any jurisdiction, they clearly could com-

municate none to Parker. As well might it be contended that a Greek or Armenian bishop or four such bishops might come over and consecrate some clergyman to the see of Canterbury on the next vacancy. Queen Elizabeth herself seems to have thought very meanly of the competency of the four consecrators. For she first applied to Dr. Creagh, archbishop of Armagh, and Lord Primate of Ireland, then a prisoner in the tower, and promised him liberty and great rewards if he would consecrate Parker. He was not to be tempted, but firmly refused. She then commissioned six other bishops, four of whom steadily refused. The complying two were Barlow and Scorey, who were finally commissioned with Coverdale and Hodskins. Even so Elizabeth evidently had her doubts, and therefore by a good bold stroke of supremacy she thus took upon herself to remedy every deficiency: "Supplying nevertheless by our supreme royal authority, *whatsoever is wanting* "or shall be wanting in order to the performance of the premises; *either in the things,* "which pursuant to our commission aforesaid, "shall be done by you; or in any one of you, "your condition, state, or power, of those things "which by the *statutes* of this our kingdom, or "by the *ecclesiastical laws* in this part are required or are necessary; the circumstances of

“ the time, and the necessity of affairs demand-
 “ ing it.” Here her majesty distinctly acknow-
 ledges considerable suspicion that the step would
 be both *illegal*, and *uncanonical*: but she sup-
 plies all defects by her supreme *royal* authority.
 Mr. Faber protests that “ the Anglican Church
 “ derived not an atom of spiritual authority
 “ from Elizabeth ;” * but she knew more about
 it than the Rector of Long Newton : she found
 out the ingenious method of supplying *all*
spiritual defects by her supreme *royal* authority.
 To the serious Protestant however, this declara-
 tion of the Queen will only painfully increase
 suspicion and doubt.

Secondly. On another account, Matthew Par-
 ker even if he had received the episcopal cha-
 racter could have had no jurisdiction, nor of
 course any of the Anglican clergy after him.
 It is incontestible that at the accession of
 Elizabeth, the Catholic bishops were in the full
 plenitude of order and jurisdiction. When
 therefore they found others intruded into their
 sees, of course they did not communicate to the
 new comers a particle of jurisdiction ; and we
 have already seen that the four asserted conse-
 crators had none themselves, and therefore

* *Diff. of Rom.* p. 317.

assuredly none could be imparted by them. But the Catholic bishops protested against the innovation ; they continued the charge of their flocks till compelled to withdraw by penalty and persecution ; and when they reluctantly yielded to tyranny and violence, they solemnly declared the new comers schismatics, and excommunicated them, in which the whole Catholic Church throughout the world agreed. The Catholics, as all allow, had the divine commission from the beginning ; they never lost it, they could not have resigned it ; therefore they possess it still :—but this commission is one and indivisible ; the Anglican Church even still admits that the Catholics possess it : what follows then, but that themselves possess it not ?

Thirdly. Supposing that Parker received the holy order of episcopacy, it does not follow that he received and inherited the apostolic delegation or the divine right to conduct the flock. Holy Orders are essential ; but they are only the necessary introduction to the ministry. A judge is nominated by the king ; but he requires a further commission before he can open an assize or execute the functions of his office. Simply because he is a judge, he cannot go what circuit he pleases, and try all kinds of causes. Much in the same way, the conferring of Holy Orders

communicates no actual power of itself to govern a diocese. The Novatian, Donatist or Eutychnian bishops were real bishops; but will Mr. Faber say that when deposed and deprived of jurisdiction by proper Church authority, they could act with apostolical delegation? But even they were not so imperfect as the Anglican prelates, for many at least among them had once possessed jurisdiction. Even the established Church, in its doctrines, canons and instructions, carefully distinguishes ordination from mission. It considers ordination as the first step to the pastoral office; but as its writers have justly said it imparts "a dignity, but not a service; a rank, but not an employment." Even then on the avowed principles of the Church of England,—that it is not the ordination alone, but the commission with it, which legalizes the pastoral functions,—it is manifest that the Anglican clergy could have had no jurisdiction, even if validly ordained.

Fourthly. This is more evident when we consider the absurd consequences of the opinion put forth by Mr. Faber. For if Orders alone imparted jurisdiction, it would follow, since the character of Orders is indelible, that jurisdiction could never be suspended or withdrawn. The canonists of the Anglican Church would never

relish such a consequence. Her Church government would be plainly at an end, and her hierarchy all in confusion. No more suspensions or deprivations could take place; no more distinctions of dioceses, no more superiority of Archbishops and Metropolitans. A man once consecrated bishop might on this reasoning exercise jurisdiction any where and in any manner, without fear of losing his powers, any more than his ordination character. Did the Rector anticipate this glaring absurdity, when he contended that Parker once become a bishop had on that account mission, jurisdiction and apostolic delegation? Yet this follows obviously from the principle which he has advocated. Since therefore the Anglican clergy never did receive jurisdiction or mission from their Catholic predecessors, they never possessed any. Elizabeth, Mr. Faber owns, could not give any spiritual power; it could only come from the Catholic prelacy: from them it never came: therefore the Anglican clergy never possessed it.

It must follow from these observations, that the Anglican Orders, to every thinking mind, will appear, to say the least, *doubtfully and fearfully uncertain*. "Awful consideration this!" observes the learned Dr. Fletcher, "because to "be reduced to doubt of the very object, which

“ is supposed to constitute the chief basis itself
“ of the establishment, is in reality to be reduced
“ to doubt equally of its divinity :—for, a doubt-
“ ful ministry makes of course but a doubtful
“ Church. However, unhappily so it is :—few
“ study the important question ; although no
“ question deserves more care. Men reconcile
“ themselves easily to any thing ; above all,
“ where to do so, is agreeable to their worldly
“ interests, to the spirit of public fashion, and to
“ inclination. But superior to considerations
“ like these, and conducted by the pure love of
“ truth, let any prudent and impartial individual
“ explore and fathom the perplexing subject to
“ the bottom ; and the result, I will answer for
“ it, will at all events be that which I have just
“ now stated ;—*he will* DOUBT.”*

In that part of his *Supplement* now before us, the Rector talks loosely enough against “ the
“ *exclusive* right of granting missions on the part
“ of his Latin holiness.” On which I have merely to observe that the question is not about

* See the learned and argumentative work of the Rev. Dr. Fletcher, *A comparative view of the grounds of the Catholic and Protestant churches*, Ch. XII. p. 240.—To this most admirable book, and to the justly valued treatise entitled *The grounds of the old Religion*, I am indebted for much which I have condensed on the present subject in the preceding pages.

the Pope's "exclusive right of granting missions," but whether Matthew Parker had any orders, or mission, or jurisdiction granted him by Pope, prelate, or any authority in the Catholic Church whatever. Say what he will, the Catholics were in undoubted possession of mission, jurisdiction and spiritual authority of every kind; this they never imparted to the Anglican ministers; this they still undoubtedly possess. I may therefore earnestly exhort Mr. Faber to apply to himself the striking appeal of St. Augustin: "Dubitabimus nos ejus Ecclesiæ condere gremio, quæ usque ad confessionem generis humani ab apostolica sede per successiones episcoporum, frustra hæreticis circumlatrantibus et partim plebis ipsius judicio, partim conciliorum gravitate, partim etiam miraculorum majestate damnatis, culmen auctoritatis obtinuit?"*

One might expect more theological accuracy from the Rector of Long-Newton. The Bishop of Strasbourg had complained of his want of just discrimination between the *character* and the *jurisdiction* of a bishop. "Consecration," observed Dr. Trevern, "give the character: mission imparts jurisdiction, which is lost by schism."

* St. Aug. *De Utilitate credendi*, Cap. XVII.

“ If the consecration of Parker had been “ valid, he would have received the character, “ but not jurisdiction.”† This would seem plain enough ; but the Rector either does not, or will not understand it. He takes *mission* in a very different acceptation, and flies off to oppose the Pope’s supremacy and his sole right to appoint missionaries to preach to infidel nations. He selects the Pope St. Gregory the Great as the opponent of papal supremacy ; forgetting the while that St. Augustin the first Archbishop of Canterbury was commissioned by this same Pope Gregory to preach to our infidel forefathers, and that thus the first foundations of our English hierarchy were laid by delegation from the very pontiff whom he would represent as opposed to papal supremacy. Thus is the Rector eternally incorrect and inconsistent.

Mr. Faber is usually unfortunate in selecting weapons which can be most readily turned against himself. He asserts that the great council of Nice “ placed all the then *four* existing “ Patriarchs upon a perfect equality in point of “ jurisdiction.” Here he appears to acknowledge an authority in that general Council, and

† *Answer*, p. 419, Note.

to take advantage of its supposed equalization of the Patriarchs. But the very same 6th Canon of Nice puts an end peremptorily to his former reasoning about mission, by decreeing as follows : “ If any one be made a bishop without consent of his metropolitan, this great Synod has determined that such a one *ought not to be a bishop.*” And I find the following sound observation appended to this canon in that valuable old Protestant book called *The Clergyman’s Vade-Mécum*, Part II. “ Let it further be observed that the authority of metropolitans must have been much older than this synod : for here their privileges are called *ancient customs.*” Thus then if Mr. Faber values the Council’s authority in one part of its 6th Canon ; he must acknowledge it equally in the other part. And thus has he appealed on the question of mission and jurisdiction to an authority which distinctly condemns his own reasoning. If he ask, as he has asked in his *Difficulties of Romanism*, by what right a Council in 325 presumed to make null and void what he gratuitously calls the ancient simple mode of the consecration of bishops ; I shall ask by what right the Church of England presumed in the sixteenth century to retain the same alteration, by her archbishops, primates, and supreme *royal* Pope.

Mr. Faber will have it that the "First Council of Nice placed all the then *four* existing Patriarchs upon a perfect equality in point of jurisdiction." With the Rector's leave, we will say *three* instead of *four*, since the Patriarchate of Constantinople does not appear till the First Council in that city in 381, the 3d Canon of which granted it the prerogative of honour next to the See of Rome. This very Canon by the way indirectly destroys Mr. Faber's assertion, inasmuch as it testifies the primacy of jurisdiction possessed by the Bishop of Rome. The Council of Nice however mentions but *three* Patriarchates, Rome, Alexandria, and Antioch. It places them on equality considered as Patriarchs; but does not in the slightest degree infringe on the universal jurisdiction of the Pope, of the exercise of which in the East as well as the West several examples might easily be produced from Church history. The Pope may be considered as the immediate bishop of the See of Rome;—as the Patriarch of the West; and as the supreme Pastor of the Universal Church. It was merely in his character of Western Patriarch that his immediate jurisdiction over certain provinces was mentioned by the Nicene Canon.

But Mr. Faber assures us that "Pope Gregory the Great vehemently reprobated any

“assumption of superiority on the part of any one Patriarch over the others.” This is an imaginary difficulty, soon explained. John of Constantinople assumed the title of *Universal Bishop*: and St. Gregory complains of his so doing in these words: “despectis fratribus, episcopus appetis solus vocari,” *despising your brethren, you seek to be called the only bishop*. This shews at once the sense in which St. Gregory refused the title to John, and disclaimed it even himself, calling it “a new and profane designation, a name of blasphemy, by which all the honour of other priests, is taken away, by its being madly arrogated to himself by a single one.” Mr. Faber has quoted these very words in Latin; and yet it would seem that their meaning has escaped him. St. Gregory condemned the title of *Universal Bishop* in the sense of *only Bishop*, as if there was one only bishop in the world, and all other prelates were his vicars or delegates: *despising your brethren, you seek to be called the only bishop*. In this sense the holy Pontiff justly styled such an assumption a *novelty* and a *blasphemy*, by which, as he says, all honour and episcopal dignity is denied to his brethren. But in another sense, as having jurisdiction and supreme authority over every part of the world, the Bishop of Rome is *Universal Bishop*. The council of Chalcedon in 451 styled

the then Pope St. Leo, Universal Bishop, "on account," as it said, "of the honour due to the Blessed Peter, prince of the Apostles." Nor could St. Gregory have refused himself the title understood in this latter sense; for he expressly calls his see of Rome *the head of all Churches*: "Sedes Apostolica omnium Ecclesiarum caput est."*

All this however is wandering from the point. I have followed the Rector, that no portion of his production might remain unanswered: but the real question before us, is not whether the Pope's supremacy of honour and jurisdiction is to be defended; but whether Matthew Parker could receive jurisdiction from persons who did not themselves possess it, in virtue of a consecration, illegal and uncanonical, even if it ever took place. I trust that this question is now pretty clearly elucidated. And as Mr. Faber's extract from Fleury about the celebrated False Decretals, has nothing on earth to do with the real question at issue, I dismiss it with a single observation. Fleury and the most zealous opponents of the forged decretals ever strenuously maintained the Pope's supremacy of honour and jurisdiction in the universal Church: when Mr.

* S. Greg. Magn. *Epist.* 54.

Faber is prepared to acknowledge the same, he may amuse himself without any risk of heresy, with railing against "papal usurpations", and false Decretals.

V.—The Rector apparently determined to make the best of his time as he draws near to the end of his work, lets off a rocket at the Inquisition, which explodes before long and throws out hot balls in quick succession at the Jesuits, the "worthy fisherman at Rome," Philip and the Duke of Alva, Simon de Montfort, the third and fourth Councils of Lateran, and the infallibility and immutability of the unerring Church. When I see all these for the thousandth time confusedly attacked together in the most virulent manner in the short space of four pages, I should only imitate Mr. Faber if I said almost in his own words: "To go over again the defence of *these old worn out subjects* from the ribald abuse of *Anglican* bigotry, I deem quite superfluous."* But I will endeavour to throw his confused invectives into a little order, and bestow a few words on each.

The proper subject of this Article is the Inquisition, or rather what the Bishop of Strasbourg

* *Supplement*, p. 133.

said of that tribunal. The Bishop condemned it decidedly as bad in principle, and unjust and cruel in practice. He accused the Spanish Inquisition in particular of defiling itself with innocent blood. All this did not satisfy the Rector; and he falsely represented the prelate as setting up a defence of the Inquisition. The Bishop in his *Answer* complained naturally enough that the Rector here misrepresented him; and that though he had pointed out some good resulting from the Inquisition, he had never ceased to condemn the principle and practice by which such good was effected. Mr. Faber assures us that if he did misrepresent the Bishop, he did it very unintentionally. Here then the matter might well have terminated by the Rector's acknowledgment that his lordship freely condemned the Inquisition.

But no: he seems resolved to make up for his failure by a sharp volley of other imputations. He seeks to get rid of Elizabeth's persecutions of Catholics, by ingeniously terming them *political cruelties*. She "had been cursed," he says, "and deposed and held up to Jesuitical assassination by the worthy fisherman at Rome;" and she protected herself by "*political punishments* of a knot of desperate traitors who were "seeking her very life in consequence of her

“excommunication and deposition by the Pope.” That Elizabeth was excommunicated by the Pope, and her subjects absolved from their oath of allegiance is certainly correct. No one can doubt the Pope’s right to excommunicate: but to depose, and to absolve from allegiance are rights which the Catholics knew better than to acknowledge in his holiness. That part of the bull was never regarded; nor indeed did the Pope ever publish his bull to the English or require their observance of it. It was considered an unwarrantable assumption on his part; and I defy Mr. Faber to prove that it was at all acted upon in this country. The Catholics steadily paid allegiance to the queen as before: and the Rector may hold his peace about Jesuitical assassination. While however the Catholics faithfully held allegiance to Elizabeth in all temporal matters, they could not conscientiously acknowledge her supremacy in things spiritual. They knew that Christ never entrusted the guidance of his Church to the princes of the earth, and they maintained the spiritual supremacy of the successor of St. Peter. A law was passed declaring it treason to deny the Queen’s supremacy, treason to say Mass, treason to harbour a priest, treason for a priest to come into the country; and then were Catholics punished for these new and unheard of cases of constructive

treason. And I am sorry to say that Mr. Faber has basely mingled with the uncharitable band of our revilers, and has not hesitated to repeat the glaring falsehood that the Catholics whom Elizabeth persecuted were "a knot of desperate "traitors" whose treason was visited with "political punishments." But how abominable was the ingenuity which first made our religious creed a *treason*, and then persecuted us for that creed under the base pretence of *political punishment!* How can such refined cruelty be disguised as *political punishment?* It is plainly *persecution*, and its infamy is only doubled by the contemptible mask invented to hide its deformity. It is false, it is atrociously false that the English Catholics sought the life of Elizabeth; I am tempted to say that the Rector knew it to be false; but I will say that he would most readily have been convinced of its falsity, if he had fairly examined for himself, instead of walking ungenerously in the bigoted track of our countless calumniators.

The Rector tells us that the Pope "could call "upon his bloodhounds, with a voice of thunder "to exterminate the maligned Albigenses, and "to worry the admirable Vallenses: but not a "whisper could he utter to arrest the miserable "bigot Philip and his meet tool Alva in their

“infernal work of destruction.” *Maligned* Albigenses ! Let me entreat any person who seeks and loves truth to peruse the eleventh book of Bossuet’s *Variations*, and he will be able to judge if it be possible to *malign* an execrable sect of men holding all the revolting abominations of the ancient Manicheans : men who the Apostle clearly forewarned us would appear in the latter times, holding *doctrines of devils*, — *forbidding to marry*, and commanding *to abstain from meats*, as unclean, *which God hath created*.* Not however that those wretched men deserved persecution for mere doctrinal errors ; but to these they added rebellious and antisocial principles ; these called for the interference of the secular power, and the Pope’s call to his bloodhounds to exterminate resolves itself in sober truth into the order of Innocent III. to the Cistercian monks *to preach against them*, and the same pontiff’s exhortation to the king of France to punish them as seditious disturbers of the public peace :

The *admirable* Vallenses ! admirable doctrines they held forsooth ! I wonder how the Rector would admire their doctrine that if the ministers of the Church did not practise poverty they

* 1 *Tim.* IV. 1, 3.

were no longer ministers of Christ ; that oaths, war, and capital punishment were never lawful. I refer the reader to Bossuet for their other admirable doctrines. I know that the present Vaudois or Vallenses are very different from their progenitors : and if they have been persecuted for their mere religious opinions, I utterly condemn and deeply lament such persecution. But I recollect the reply of the sovereign who was reproached by some Englishmen for his severity to these Vaudois. He recommended them to look to Ireland and the penal laws, before they came to lecture him.

Philip of Spain and the Duke of Alva were guilty of cruelties and sanguinary vengeance in the Low Countries, worthy of every condemnation and execration. Dr. Milner in his immortal *Letters to a Prebendary*, Letter IV. while he strongly abhors their conduct, mentions many events however which had given great provocation, and that many of Alva's victims were rebels as well as heretics. Mr. Faber wishes to know why the Pope could not "utter a whisper to arrest the miserable bigot Philip and his meet tool Alva in their infernal work of destruction." The poor Pope must always be in the wrong ; if he interferes with the government and policy of princes, he is denounced as an

arrogant assumer of temporal as well as spiritual supremacy: if he wisely refrains from interference where his voice would be useless, he is stigmatized as preserving "a wicked and damnable silence." He ought, according to Mr. Faber, "by the plenitude of his vicarial power, to have instantly dissolved the Inquisition, and stayed the butcher hands of Philip and Alva by the threat of immediate excommunication." But Mr. Faber ought to know that the Inquisition is much more a state tribunal than an ecclesiastical one, and that we Catholics attribute no such power to his holiness as would enable him to dictate to sovereigns in such matters. They were wrong, outrageously wrong; and no doubt his holiness highly disapproved of their conduct: but he was the best judge how far his interference would compromise his own character, or produce any beneficial effect upon the infuriated authors of these horrors.

Mr. Faber is anxious to assure us that the members of the Anglican Church would be the first to condemn religious persecution; and asks if the Bishop would as readily condemn the deeds of his own communion "even enjoined as a bounden duty under pain of excommunication by the infallible third and fourth Councils of Lateran." If by this he means to insinuate

that religious persecution was enjoined by these councils, he insinuates a shameful falsehood. I will answer for Dr. Trevern that he would as strenuously condemn every species of religious persecution as the most zealous Anglican. But religious persecution was not enjoined by these councils. The third of Lateran in 1179 expressly mentions in its 27th Canon which is the one here alluded to, the concurrence of the ecclesiastical and civil powers to condemn and punish the shameful Cathari and others whose principles were infamous, anticivil and antisocial to a degree which called for the interference of the spiritual power to excommunicate, and the temporal to exterminate. There is no question here of persecution for mere opinions of religion. As to the eternally misrepresented 3d Canon of the 4th Lateran council in 1215—1st. It was never accepted by the Church, and therefore could be no canon of the Council. 2dly. If it were even authentic it would be merely an act of temporal legislation as to its penalties, decreed by the concurrence of the civil power: and therefore—3dly. Since every one of the temporal states withdrew their concurrence in the temporal legislation of that canon, it has become absolutely null. 4thly. It is after all an interpolation. Dr. Milner observes of the heretics condemned by the canon, that their princi-

ples were "of so impious, so perfidious, and so infamous a nature, and above all so destructive of the human species, that a Pagan government would have betrayed its duty which neglected to extirpate such abominations with fire and sword."* When Mr. Faber asks "what becomes of the infallibility and immutability of his unerring Church," if the Bishop condemns persecution; I reply for the thousandth time that they remain precisely where they were. The Church never taught that men are to be in the slightest degree persecuted for their religious opinions; therefore she has nothing to retract; nor does Dr. Trevern condemn his Church, by condemning a charge falsely brought against her by the charitable Rector of Long-Newton.

VI.—Having patiently followed the Rector of Long-Newton through every division of his *Supplement*, I must persevere to the end by some comment upon this concluding Article which may be entitled *Personalities*. Mr. Faber again and again reverts in the course of his *Supplement* to the kindness and urbanity with which he treated the Bishop when replying to his lord-

* *Letters to a Prebendary* IV. See also on the Canon in question, Mr. C. Butler's *Vindication against Townsend*, page 43.

ship's *Discussion Amicale* by his *Difficulties of Romanism*. And he complains that such forbearance on his part has been repaid in his lordship's *Answer*, with "gross and angry abuse," with "grievous signs of irritability," and the "unrestrained effusion of a mighty torrent of "invective and slander." This is the only portion of Mr. Faber's book which it was better that his lordship should not answer. A calm observer of the controversy on both sides, is probably better enabled to judge dispassionately of the truth or incorrectness of the Rector's charge. I have carefully read Mr. Faber's *Difficulties*, and parts of it many times over. I may be presumed from having translated the Bishop's *Answer* to be well acquainted with the phraseology of that work also. I really have not found any thing of which the Rector could reasonably complain, excepting perhaps the single sentence in which Mr. Faber is called *the oracle seated in Durham*. But when it is remembered that the Rector professes perpetually to know more about the doctrines and practices of the primitive Church than the Fathers, to whom the Bishop constantly appeals, this little check upon his presumption may well be pardoned. He complains that he is styled the *unfortunate Bachelor*; but I see nothing amiss in such a designation. The Bishop styled him by his proper degree in theology, and called

him *unfortunate*, because he had been sufficiently unlucky in his appeals to antiquity. He complains of being called *the apprentice of Voltaire*; but the reader must be so good as to consider in what manner and how far the Bishop so styled him. In the conclusion of his lordship's *Answer*, he summed up the many delinquencies of the Rector, which he did not barely assert, but had proved in the course of his work; such as unfaithful quotations, apparent disregard for truth, false accusations, and a habit of disguising a premeditated insult by some empty compliment; and then observed in a Note: "I am sometimes tempted to think that he has served an apprenticeship in the school of Voltaire." This was the whole extent and mode of the accusation.

Beyond these I have found nothing objectionable in his lordship's work on the score of impoliteness; and as the Rector has produced no others, we may well rest till he does. But let it be added in justice to the Bishop, that when compelled to expose the faults of Mr. Faber's work, his lordship uniformly spares the author, and expresses for him the purest Christian charity. "I beseech his readers and mine to forgive him, as I freely forgive him before men and before God I beseech you to bear in mind that I only speak of the writer, and not

“ of the person : it is only my province to judge
“ of the author of the *Difficulties of Romanism*,
“ and by no means of the reverend pastor of
“ Long-Newton, to whom I am far from wishing
“ to deny pastoral and affectionate zeal, and
“ every amiable and social quality.”

And now let me whisper to the reader ; “ *audi alteram partem* :” let us examine whether the Rector is entitled by his own innocence to convict the Bishop of guilt. He informs us that partly from respect to the episcopal character of Dr. Trevern he was induced to use the language of studied kindness, and “ to let the Bishop down “ as gently as possible.”† But if an author is misrepresented and falsified at every turn, is he very much indebted to the man who does this, because he may do it with some affectation of politeness ? Is he to be withheld from exposing his opponent’s artifices, errors, and sophistry, because they are politely worded ? I conceive not : I am rather of opinion that all such dishonourable doings deserve firm and effectual exposure, in language open and expressive, though by no means vulgar, personal, or abusive. In fact as the Bishop says : “ Our books are the

* *Answer*, page 451-2.

† *Supplement*, Preface iii.

“ cause to be tried. Let them not consider their authors, but weigh well their respective arguments.”* I should never condemn Mr. Faber for the refutation of error in the manly, though temperate language, which appears in the writings of the Bishop of Strasbourg. *Diligite homines*, says our motto : *interfucite errores*.

But the Rector in protesting so much against the unproved intemperance of the Bishop, writes in large characters his own condemnation. The Bishop's sacred dignity deserved respect at all times : but though the Rector professes to have regarded it in his former work, he has been very far from such regard in his *Supplement*. I know not how he can justify the very intemperate language which abounds in this production. Even if Dr. Trevern *had* treated him unhandsomely, he was not therefore entitled to adopt the coarse and violent style of which it is more easy than agreeable to present many specimens. The Rector in the following instances appears to have forgotten that he was a Christian, and that he ought to be a gentleman. Not content with styling the venerable Bishop an “ officious censurer of his neighbours,” and imputing to his lordship a “ familiar habit of interested misrepre-

* *Answer*, page 4.

“sentation,” he accused the prelate of “reviling
“*him* in good set terms,” and thus courteously ex-
presses himself a few lines farther, “he spits in my
“face, and calls me horse.” In another place he
insults the Bishop in the most contemptuous man-
ner, and calls him at once a madman, by talking
“of any man out of Bedlam.” At another page
the Bishop’s mode of argument is derided by
the term, *more Strasburgico*. He talks of his
lordship’s “Jesuitical management, and “foul
“language,” calls him “in abuse a perfect
“adept,” designates his observations on the
Church of England as the ribald abuse of
“Romish bigotry,” and raves about “liberty
“and popery.” These are specimens of the
style in which the Rector has chosen in his *Sup-
plement* to speak of a gentleman who really had
not abused him, and to whom he cannot deny
the sacred dignity of episcopacy. And this is
the man to exclaim, *Et tu Brute!* and to de-
clare; “Verily I have been a perfect martyr to
“my politeness!”

CONCLUSION.

“O utinam possetis intelligere quæ dicta sunt! Confestim abjiceretis
 “omnes ineptias fabellarum, totosque vos magna alacritate, sin-
 “cero amore, firmissima fide, sanctissimo Ecclesiæ Catholicæ
 “gremio conderetis.”

S. AUG. De moribus Eccles. Cathol. 32.

The reader and the Rector of Long-Newton will now come to their respective conclusions upon the system propounded in the *Difficulties of Romanism*, and its refutation in the Bishop of Strasbourg's *Answer*. Both also will now form their estimate of this *Reply to Mr. Faber's Supplement*. Those who have honoured these pages by their perusal will not fail, I think, to have discovered that the Rector has not succeeded in a single instance in establishing his extraordinary theory. It was indeed an attempt of no small difficulty to prove in the face of the traditions of so many centuries that doctrines firmly held by the millions in every age were not pri-

mitive and apostolical. Mr. Faber hoped to do so in some points by isolated passages from the very few writings of the earliest Fathers which the ravages of time have left us. On others, by later writings which he could represent as opposed to certain doctrines, and thereby invalidate, as he imagined, their claim to apostolicity. He has been met on every one of his attempts, and the machinery of which his arguments were constructed clearly exposed. Instead of fair, candid reasoning, he has been convicted of artifice and unfairness throughout. Thus he lays it down as essential that proofs must be brought from writings of the first three centuries: the Bishop brings a positive proof of Purgatory from Tertullian in the second century, and the Rector rejects it as "a crude phantasy," an innovation upon the ancient practices! The Bishop brings a remarkable passage from the same Tertullian relative to the use of images, and the Rector sarcastically tells him he is welcome to it, if it can avail his cause! Multiplied are the like instances in the Rector's productions: then how is such a controvertist to be combated? Take him even on his own chosen ground, and he shuffles off to another: bring against him a positive proof, and he will attempt to destroy it by one merely negative, if established. Labour as attentively as you will to follow him in all

his reasoning and solve each one of his difficulties ; and he will not condescend to consider your labours worth his notice, but will coolly tell you that the greater part of your book deserves no reply. He will protest that his arguments remain in all their former force, without favouring you with any reasons for such assumption ; and will not blush to reprint them word for word, as if no refutation had ever been attempted. Thus has he treated the writings of the Right Rev. Dr Trevern, and the Rev. George Corless, both of whom have met him fairly, and refuted him triumphantly.

I know not what he may resolve upon, in reference to this *Reply*. From close attention to the substance and tone of his *Supplement*, I feel almost persuaded that he calculated much upon the improbability of any answer appearing against that work. The Bishop had plainly declared that he should write no more. Mr. Faber was safe from the principal quarter whence he might apprehend exposure ; and he might well conjecture that no such humble individual as myself would venture to wield the weapons of the Bishop of Strasbourg. Certainly nothing but the ardent love of truth, and zeal for the refutation of dangerous error would have justified such presumption on my part.—

But whatever estimate the Rector may form of my labours, if he chooses to answer, I shall certainly expect from him something more honourable than a mere reprint of his former productions. Though he is a veteran in polemics, he may yet have to learn that *the race is not to the swift, nor the battle to the strong*.* Should he go to work again to refit his broken weapons, I shall have no fear of the result: *and if Edom say: We are destroyed indeed, but we will return and build up what hath been destroyed: thus saith the Lord of hosts: They shall build up, and I will throw down*.†

But I sincerely trust that the Rector will weigh the arguments against him seriously and attentively, before that great Judge to whom we must all render our account. I most earnestly hope that he will find great reason to doubt his former positions. Let me assure him that none would be more ready than ourselves to declaim against the doctrines which he denounces as the inventions and corruptions of men, if we had not every argument of their apostolicity. It is our glory that we can prove them all to have been taught by primitive antiquity: it is this very circumstance that makes us cling to them with

* *Ecclesiastes* IX. v. 11.

† *Mulachy* I. v. 4.

the tenacity of lively faith. We are not accustomed to look here and there for novelties; "Nolite credere," says St. Jerome, "quod Filius Dei in *deserto* gentium sit, aut in *penetralibus* hæreticorum; sed quod ab *Oriente* usque in *Occidentem* fides ejus in Catholicis Ecclesiis *fulgeat.*"* What could we gain by obstinate adherence to doctrines, which we had any reason to suspect of being "crude phantasies," or "fond speculations" of men? Can we have forgotten the fine remark of Tertullian, which is not now for the first time presented to Mr. Faber? "Veritati nemo præscribere potest: non spatia temporum, non patrocinia personarum, non privilegia nationum." No: it may well be for those who feel the caducity of their Church to attempt to prop it with the support of venerable apostolicity; but such endeavours are now too late. It began by a bold defiance of all such aid: it proclaimed an independence of the venerable Fathers of antiquity: it professed to stand aloof upon its own biblical and royal foundation. If therefore it has at last discovered the error of its separation, and the instability of its basis, and seeks now to ensure its permanence by recourse to the hoary pillars of primitive antiquity, I can but imagine

* S. Hieron. in *Matt.* L. IV. cap. 24.

the venerable Fathers exclaiming in the language of the Blessed Cyprian *in the third century*: “Deus unus est, et Christus unus, et una
“Ecclesia, et Cathedra una super Petrum Do-
“mini voce fundata. Aliud altare constitui,
“aut sacerdotium novum fieri præter unum
“altare, et unum sacerdotium non potest.—
“Quisquis alibi collegerit spargit.”*

* S. Cyprian, *Epist.* 44. In English thus: “There is one
“God, and one Christ, and one Church, and one chair founded
“by the Lord’s voice upon Peter. No other altar can be set up,
“nor any new priesthood established besides that one altar,
“and one priesthood. Whosoever gathereth elsewhere scat-
“tereth.” Does not this single declaration of primitive anti-
quity furnish of itself an answer to all Mr. Faber’s *Difficulties* ?

FINIS.

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