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THE  
Absolute Impossibility  
OF  
Transubstantiation  
DEMONSTRATED.

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*The Second Edition.*

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L O N D O N,

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T H E  
P R E F A C E.

**U**PON a careful Review of this ensuing Discourse, I find no cause to make any abatement from the Title of it, which promises to the Reader no less than strict Demonstration. If any of the following Arguments should happen to fall short of these pretensions to the highest and clearest sort of Proof that can be, it is wholly My fault, and I will mend it upon the first Notice of it. For I am sure that the Subject-matter is capable of the most rigorous Demonstration that ever was; and it has always been held, That the Essential Properties and Affections of a Body, such as Quantity, Figure, and its relation to Place, &c. are the Proper Subject of Demonstration. And let me here add, That such a Doctrine as Transubstantiation, neither is, nor can be a Matter of Revelation.

For Scripture was given us, Either (1st) to Reveal things which were unknown to us by Natural Light: Such as the manner of the Creation of the World, and the greater and more amazing Secret of the Redemption of it, wherein all Heaven was engaged; the Father sent the Son, and the Son afterwards sent the Holy Ghost; upon which occasion we have a clear and manifest declaration of that Doctrine, which is commonly called the Trinity of Persons in the Godhead, which was not so express before, under the Old Testament. To these may be added,

## The Preface.

the assurance which is given us of a Resurrection, and of a future Judgment, and of the different portion of good and bad men; of the one in Happiness with all the blessed Company of Heaven, and of the other in Eternal Torments prepared for the Devil and his Angels. Now these are things which are Undiscoverable by Natural Light; but being Revealed, are very agreeable to it, and in no wise contradict it.

Or (2dly) To furnish us with an History of Providence, and of God's government of the World: Wherein most of the Divine Attributes are visibly displayed. His Holiness and Justice are to be seen in his Judgments, his Mercy in Deliverances, his Power in Miracles; his Knowledge, Faithfulness and Truth, in Prophecies; and the like. Now this part of Scripture does only clear up and exemplify our Natural Knowledge of God; and our Reason is so far from being distressed, that it is very much strengthened and confirmed by it: As to compare great things with small, the Grammar Rule is proved and confirmed by the Example.

Or (3dly) It was given us to improve our Natural Notices, and inforce our Natural Obligations to those Duties, which we owe to God, our Neighbour and our selves. And here our Reason triumphs, and is made perfect.

Or (4thly) To establish certain Religious Ordinances and Institutions; such as are the Sacraments, Religious Assemblies, Preaching, and the like: which our very Reason does subscribe and approve as wise and holy Appointments, and as highly Instrumental to a good Life.

Now these are matters worthy of God, and such as all the Wisdom in the World would expect should be the Contents of a Divine Revelation. If God should vouchsafe to make new Discoveries to the World, a man would look

for

for somewhat of this nature, which should improve us, and supply the defects of Human Understanding, and tend to the perfecting of our Nature. But no man would expect that God should send after us from Heaven to unteach us all that ever he had taught us in the day of our Creation, and to bless us with such Discoveries as these. That the same Body is in the same Place, and is not in the same Place at the same time. That the Duration of 24 Hours is the Duration of 1688 Years. That a Miles Distance, and the Distance of 10000 Miles is Equal. That the same thing may Exist, and not Exist at once. That the self-same single thing may have two contrary Natures at the same time, and not be what it is; together with the rest of the Mysteries of Transubstantiation. We are sure that a Divine Revelation cannot contradict the Common Sense and Reason of Mankind; for that would be to pronounce them False Witnesses of God, when by these alone we know that there is a God, and are led to the discovery of his Eternal Power and Godhead; which must be known before we can think of Revelation. For it is in vain to talk of the Word of God, till we know that there is a God whose Word this Revelation is. In short, If any supposed Revelation should contradict the plain Principles of Reason, it would be the same thing, or rather worse, than if that Revelation should contradict it self. For if a Revelation should contradict it self, we could not indeed receive it upon those terms, because we should be bound to believe it and disbelieve it at once, and therefore we could not believe it at all; But if this Revelation should contradict the plain Principles of Reason, then it would overthrow that Understanding which we are sure we received from the hands of God: And therefore if we should renounce our Reason to believe such a Revelation, we must in that case part with a Certainty for

an *Uncertainty*. For we cannot know (unless we will receive it blindfold, and then we know nothing) That ever any Revelation came from God, till our Reason has made it out to us that it did: And therefore to abandon our Reason for the sake of any Revelation, is to make our selves surer of the thing proved, than of the Proof it self, which is very absurd; for that which makes us certain of another thing, must needs be first and best known to us.

I should not have put such a Case, as this, for it is an impossible Case, but that the Papists themselves have put it, and have decided it the wrong way, and have made Axiomes and self-evident Principles out of the false determination of it. So Cartes concludes his First Book of Principles; "That we must fix this in our minds as the chief and principal Rule, That those things which are revealed to us by God, are to be believed as the most certain of all others: And although perchance the most clear and evident Light of Reason that can be, should seem to suggest to us the contrary, yet we must believe Divine Authority alone, rather than our own Judgment. Now this I say is an impossible Case; for we have not a more clear and evident proof, than the most clear and most evident Light of Reason that can be, Either that God has revealed any one Doctrine in particular, Or made any Revelation at all, Or that there is a God. And therefore if any revealed Doctrine in particular can be supposed to contradict the most clear and most evident Light of Reason that can be, so that it ought to be set aside and disbelieved as False; Then that Doctrine does therein overthrow both its own Credit, and the belief of a Revelation in general, and even of a Deity: And consequently it is, as I said, an Impossible Case, and a perfect Inconsistency; for at once it supposes the belief of a Divine Revelation, and yet destroys the belief of any such thing.

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The

## The Preface.

V

*The Gentlemen of the Port Royal, in their Logick or Art of Thinking, have advanced this Rule of Cartes to the state and degree of an Axiome, or undoubted Principle: For in Part 4. Chap. 7. they make this, together with two other Axiomes which asser it in, to be the Foundation of Faith. I shall consider them all three.*

### A X I O M E VIII.

A Man ought not to deny that which is clear and evident, for not being able to comprehend that which is obscure. *This is but a lame Axiome; for tho it be Truth, yet it is not the whole Truth in this matter: For a Man ought not to deny that which is clear and evident upon any account whatsoever. He ought not to go against known Truth, (for that is the English of what is clear and evident) for the sake of any thing, either known or unknown.*

### A X I O M E IX.

It is of the nature of a Finite mind, not to be able to comprehend that which is Infinite. *This is an undoubted Truth, and no man can gainsay it; only it has the misfortune to be found here in bad company, and to be applied to false purposes, as we shall see by and by.*

### A X I O M E X.

The Testimony of a Person infinitely powerful, infinitely wise, infinitely good, and infinitely true, ought to have more force to persuade our Minds, than the most convincing Reasons. *But I ask again, Have we any more than the most convincing Reasons, to per-*

*persuade us that there is any such Person thus qualified? Or that this Infinitely Credible and Adorable Being has given any Testimony at all? If not, Then I say, that this Axiome is an Inconsistency, it supplants it self, and undermines the very ground on which it stands. That must needs be a very tottering and ruinous foundation of faith, which is established upon a contrariety and opposition to the Most Convincing Reasons: But an absurd Religion may be glad of such Axiomes as it can get, and must be content to be served with an absurd Logic.*

*The Messieurs promise us here to say somewhat more of Faith afterwards, which accordingly they do, Chap. II. and therefore thither we will follow them, and see how they apply these Axiomes to establish Transubstantiation. Where first they inculcate their former Axiome in these words, "Ilest certain, &c. It is certain that " Divine Faith ought to have more power over our Minds, " than our own Reason. And this is certain, even by " Reason it self, which shews us, that we ought always " to prefer that which is more certain, before that " which is less certain; and that it is more certain that " what God says, is true, than what our Reason persuades " us; because God is more incapable of Deceiving us, " than our Reason of being Deceived. Now, if what Reason persuades us, be not certain, when, for instance, it persuades us that there is a God, then there is no possible certainty of a Revelation, which shall stand in competition with Reason, and be preferred before it. And therefore this is the old Enchantment over again, which perfectly turns the Reason of Mankind into a Stone, so that it cannot move one step either forward or backward. For if the most clear and evident light of Reason that can be, (as Cartes's word is), if the most convincing Reasons (as the Port-Royal word is) may be  
false,*

*false, Then it is impossible for us us to know any thing :  
Nay, it is impossible for us so much as to know, that we  
know nothing.*

*But in the very next words they relent, and tell us  
quite another story. " Neanmoina a considerer, &c.  
" Nevertheless to consider things exactly, that which we  
" evidently perceive, both by Reason, or by the faithful  
" report of our Senses, is never contrary to that which  
" Divine Faith teaches us. But that which makes us  
" believe so, is, that we take no heed where it is that  
" the evidence of our Reason and of our Senses ought to  
" stop, and to go no further. Methinks men should con-  
sider things exactly before they lay down Axiomes and  
first Principles, and not after : For now it seems that  
Revelation is never contrary to the evidence of Reason,  
or the faithful report of our Senses, (for if they are  
never contrary to that, then that is never contrary to  
them) and therefore the opposition which was supposed to  
be betwixt them, and the renouncing of Reason, and  
cleaving to Faith, which followed thereupon, proves to be  
wholly a mistake. So that they have plainly given up  
their 10th Axiome for Nonsense ; and now they are up-  
on a new question, which is concerning the just bounds  
and full extent of sense and reason, and to shew how  
short sighted they both are in discerning a bit of  
Bread.*

*Their next words are these : Par exemple, &c.  
" For Example, Our Senses shew us clearly in the Sa-  
" crament some roundness and whiteness ; but our senses  
" do not teach us whether it be the substance of Bread  
" which causes our eyes to perceive this Roundness and  
" Whiteness : And thus Faith is not contrary to the evi-  
" dence of our Senses, when it tells us, that this is not  
" the substance of Bread, which is abolished, having  
" been*

“ been changed into the Body of Jesus Christ by the My-  
 “ stery of Transubstantiation, and that we see nothing  
 “ more than the species and appearances of Bread which  
 “ still remain, although the substance be abolished, and be  
 “ no more. When the Papists are disposed to make them-  
 selves merry with the follies of us poor Hereticks, there  
 is no such happy subject of their Drollery as this, That  
 we pretend to see Substances, and have such exquisite  
 Senses as will penetrate farther and deeper than all other  
 mens. Now on the other hand we can tell them very se-  
 riously, that we never saw Roundness or Whiteness in our  
 lives, nor can any of our Senses shew us any such rarities :  
 We cannot deny but that we have seen Round and White  
 Substances or Bodies, or pieces of Matter, call them what  
 you will ; but as for Roundness and Whiteness, we believe  
 them to be objects so dazzling, that they would certainly  
 blind us. The roundness, and whiteness, and sweetness  
 which they see and tast in the Sacrament without a Sub-  
 ject, are the round, and white, and sweet nothings which  
 we never yet saw nor tasted, tho we sometimes promise  
 them to our Children for Fairings. But Substances we  
 continually see, and cannot look beside them : For every  
 thing which is seen, heard, smelt, tasted, or felt, is a  
 Substance, and which is more, it is a gross material Sub-  
 stance, or else it could not affect and make an impression  
 upon such gross material organs of Sense as ours are.  
 What is it that so feelingly moves our Senses, and resists  
 our Touch, but a Body or Material Substance ? For Ten  
 thousand Roundnesses and Whitenesses will not make up  
 One Object of Sense. And as for the instance which lies  
 before us, of a piece of Bread, it is a Substance the  
 most familiar, and best known to us of all others.  
 We can see, and taste, and feel, and smell it, and know  
 it blindfold. And not only we, but most of the Crea-



tures about us can see, and taste, and smell the Substance of Bread as well as we, and know it very distinctly. and will single it out from twenty other Round and White Substances whatsoever. And their Senses were certainly given them to discern Substances and not Accidents, for otherwise a round and white Stone, or a round and white Chip, would serve their turn as well; but Figure and Colour are not their business, but a Substance, which will nourish them, and which will be altered and assimilated into the substance of Flesh and Blood. And therefore whether the substance of a Wafer be Bread, or whether it be a Humane Body, I will refer it wholly to all the Animals in the World, which love Bread, and will not seize upon a living Man; for they are competent and indifferent judges in this matter: Always excepting those Animals which are the Masters of The School of the Eucharist; for they are all Parties and Bigots, and especially the Dog of Lisbon. In short, I challenge all the world to tell me what there is belonging to the substance of Bread, which we do not see and discern by our senses, and which is not faithfully reported to us by them. And therefore when our senses evidently shew us, that a Wafer is the substance of Bread, and on the other hand, the Popish Faith teaches us that it is not the substance of Bread, but the substance of a Human Body, That Faith is plainly contrary to the evidence of our Senses; which because the Messieurs said before, Divine Faith Never is, it leaves their Faith under a different character from that which is Divine.

They proceed in the following words, " Nostre raison de mesme, &c. Our Reason in like manner shews us that one single Body is not at the same time in divers places, nor two Bodies in one and the same place; but

“ this ought to be understood of the natural condition of  
 “ Bodies, because it would be a defect of Reason for a  
 “ Man to imagine that our Mind, being Finite, is able to  
 “ comprehend how far the Infinite Power of God reaches.  
 “ And therefore when Hereticks, in order to destroy  
 “ the Mysteries of Faith, as the Trinity, Incarnation  
 “ and Eucharist, do object those Pretended Impossibilities  
 “ which they draw from Reason, in this very thing they  
 “ themselves do visibly depart from Reason, in pretend-  
 “ ing to be able to Comprehend in their Finite Mind the  
 “ Infinite extent of the Power of God.

In this short passage there are many things liable to  
 exception. For (1st,) Our Reason does not only shew us,  
 that one single Body is not at the same time in divers  
 Places, but it shews us also that it cannot be in divers  
 Places at once, for this reason, because in that case one  
 single Body would be divers Bodies, which is a Contra-  
 diction. And therefore (2dly,) The Limitation which  
 follows, is false, That this ought to be understood of the  
 Natural Condition of Bodies, and restrained only to that.  
 For whether Bodies be in a Natural condition, or Super-  
 natural, one single Body cannot be divers Bodies at the  
 same time, for then it is no longer one single Body. No  
 Supernatural case or condition can make a Contradiction to  
 be true. For instance, St. John Baptist told the Jews  
 that God was able of those Stones, which lay upon the  
 Banks of Jordan, to raise up Children unto Abraham.  
 In their Natural condition they were Stones, but in this  
 Supernatural condition they would have been Men; but  
 in no condition was it possible for them to be both Stones  
 and Men at the same time, because it is a Repugnancy.  
 For to say, a Stone is a Man, is to say a Stone is not a  
 Stone, that is to say, it is not, or it is nothing at all,  
 which

which I hope no Man will say is the work of an Infinite Power. And therefore (3ly,) insaying, That One Body cannot be in divers places at once, we do not thereby imagine that a Finite Mind can comprehend how far the Infinite Power of God reaches; This is both a false charge, and a false inference. For what has Omnipotency to do with nothing? To effect Nothing, is a derogation to all Power, much more is it beneath that which is Infinite. When therefore we vindicate the Divine Power, and assert the Infinity of it, and say it is removed at the greatest distance from all defect, Is this to say that a Finite mind can comprehend it? No; God forbid that our heads should be filled with such cross Popish Contradictions, as to say, that every Contradiction is Impossible, and yet this Contradiction is Possible; That a Finite may hold an Infinite, and that the Greater may be contained by the Less. We admire and adore the Infinite Power of God, and we are sensible of it every Minute, for in Him we live and move and have our Being, and yet we do not comprehend it; neither have we the least thought or imagination of Comprehending it; for we know that this is utterly Inconsistent with the necessary Imperfection and Limitation of a Creature state. The Infinite Power of God stands like a Great Mountain. Now we can see a great Mountain only by parts, and cannot view it all round at once, much less can we grasp or comprehend it, and take it up in our Arms. But yet as we know and see, that this incomprehensible Mountain (which is an Object too big for our Senses) is not a Valley; so we are full as sure that Perfection is not Imperfection, and that Infinite Power (tho we never pretended to measure the extent of it) is free from all Impotency, and cannot atchieve Impossibleities and Nothings.

*things. As we know by his Necessary Existence that God cannot cease to Be, and by his Infinite Wisdom that he cannot Err, and by his Infinite Truth that it is Impossible for God to Lye : So we are assured by his Infinite Power that he cannot make a Contradiction, a Nothing, an Inconsistency, which is always unmade again as fast as it is made. If God should Create and Annihilate a thing at once, he would plainly effect neither, and nothing would follow upon such an Impossible Act. (Athly,) The Messieurs insinuate, as if the Impossibilities which are brought against Transubstantiation were of the same sort, and as False and Pretended, as those which are objected against the Trinity, and the Incarnation of our Saviour ; but I shall leave that to the judgment of every indifferent Reader, after he has weighed and considered the following Discourse.*

*And thus I have at least shaken those Axiomes, which were purposely erected as Strongholds, to cover and shelter the absurd Doctrines of the Church of Rome, and especially that of Trasubstantiation; by feigning that Revelation and Reason are at variance, and that in that Case Reason is to be abandoned. It may justly be admired that Cartes, a Man of clear Sense, should begin such Rules ; but it is to be remembered, That he was to make some amends for the bold Truths he had elsewhere delivered ; and likewise, That he was able to complement the Church of Rome, as well as he did particular Persons, without being a Slave to his Complement : for when he was pressed with what he had said upon such Occasions, and with his own very words ; he used to tell them, Urbanitas Styli Gallici te fefellit, you did not understand a French Complement. I doubt not but the Learned Men of the Port Royal did very well understand*

stand it ; but it is their Craft to make silver Shrines for Diana ; and all the Commendation we can give them, is to say, that they are very able Workmen, and Masters of their Trade, such a one as it is.

To conclude, Reason is that whereby we chuse our Religion, and judg whether it be a Revelation which came from God, and whereby we distinguish betwixt the Bible and the Alchoran. And, as Cartes says, If a Turk or a Heathen, being induced by some False Reasonings, should embrace Christianity, and did not know that it came from God, he would not thereupon be a Christian, but rather he would be guilty of a Sin, in not using his Reason aright. Reason is that whereby we interpret a Revelation ; or else a man can give no reason why he interprets it in that manner, rather than in another. And as St. Paul speaks in another Case, Do ye not know that the Saints shall judg the World ? &c. Do ye not know that Reason must judg of the Sum of Religion ? And if the whole must be judged by it, Is it unworthy to judg in the smallest Matters, such as a Phrase, or a Figure ? Shall it not judg in so plain and so easie a Case as this ? That Christ's Body on which the Woman poured her Alabaster Box of Ointment, Matth. 26. 12. was his living Natural Body ; And the Body which Joseph of Arimathea begged and buried, Matth. 27. 58. was his dead Natural Body ; And the Body of Christ which is to be Edified, Eph. 4. 12. is the Church, or Society of all Christian People ; And the Body of Christ which is to be eaten, Matth. 26. 26. is the Sign, or Sacrament, or Memorial of his Body ? If Reason may not judg in this Case, by considering and examining these several Places, but is to be set aside or renounced, and the Letter of Scripture is to determine it ; Then I am sure, that if the

Resp. ad  
2. Obj.  
Art. 5.

*Communicant, by virtue of those words, This is my Body, eats the Natural Body of Christ either dead or alive, At the same time he also eats up all Christian People by virtue of St. Paul's words, who in like manner expressly calls Them the Body of Christ. In a word, whatsoever is believed or done in Religion, must be by Reason, or else it is an Irrational Belief and Practice. For Reason is the Principle of a Man; and whatsoever is not done by it, is not done by the Man, it is not an Humane Act, but the Act of a brute. Whenever therefore I become a Scholar in the School of the Eucharist, and renounce the Reason which God has given me, to embrace the Romish Doctrine of Transubstantiation, I am fully resolved to keep a decorum in it, and I will certainly go over to that Church upon all Four.*

*I have not thus much insisted upon Reason, because we are destitute of Scripture-proof, to shew that Transubstantiation is false; for we have not a clearer and fuller evidence from Revelation, that our Saviour came into the World, than we have that his Body, even since his Resurrection, is such, as cannot possibly be present in form of bread. As to name no more, Luke 24. 39. Behold my hands and my feet, that it is I my self: handle me and see, for a Spirit hath not flesh and bones, as ye see me have. These are the Scripture-marks of our Saviour's body, which he himself gave on purpose to know it by. But can we possibly behold Hands and Feet in a Wafer? Can we handle and see flesh and bones in it? If we cannot, Then it is not he himself; otherwise these are fallacious Marks of him, for roundness and whiteness, and no Hands and Feet, and no Flesh and Bones, might have been the Marks as well. But I was hereby willing to shew, that as Scripture is against*  
**Transub-**

## The Preface.

XV

Transubstantiation, so the primitive Light of Reason is against it too, the Unwritten as well as the Written Word of God : And that as Transubstantiation tends to the destruction of all that is Man or Christian in us ; So on the other hand, Common Sense, Reason, Christianity, and all that is within us, does rise up in opposition against so monstrous and mischievous a Doctrine.

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THE  
ABSOLUTE IMPOSSIBILITY  
OF

# Transubstantiation

DEMONSTRATED.

**T***ransubstantiation* is not the Name of one single Absurdity, but it signifies as *Legion* does, many Thousands in one. For which reason it is very hard to draw them up, or put them into any good order, which however I shall endeavour to do under these two Heads :

*First, Of Intellectual Absurdities.*

*And Secondly, Of Practical Absurdities.*

1. The first Head is of *Intellectual Absurdities*; by which I mean such Falshoods as are repugnant to the common Reason and Understanding of Mankind. And I purposely wave all those Absurdities of *Transubstantiation* which contradict our Senses, because if a man be bent upon it, and will outface me out of all my senses, as I cannot believe him, so I

D can-

## *The Absolute Impossibility of*

cannot disprove him : If he says the Sun does not shine, when at the same time I am really dazled with the light and brightness of it, I can only say as I find, and appeal to his own senses, and desire him to do me right. In case a *Romanist* should bear me down, that the Bible in my hand is not a Book, but the living Judg of Controversie, Pope *Innocent* the Eleventh, and all the Bishops of the Christian World sitting together in Council ; I cannot help my self : especially if he pretend to have chang'd the Book into such, and so many living men by saying some powerful charming words over it ; and further, if in condescension and compliance with the frailty of human sense, he likewise acknowledges that it looks like a Printed and Bound Book, and is cloath'd with all the Accidents and Properties of a Book, and that one part of the Enchantment lies in this, that tho in all appearance it is a Book, yet it is in reality Pope *Innocent* the Eleventh, and an Assembly of living Bishops ; in this case I cannot plead my senses, because he has already foreclosed the use and evidence of them. But if he goes on to tell me utter Impossibilities, and after having affirm'd to me that the two Epistles of *St. Peter* are nothing else but Pope *Innocent* in person ; and that the very same Holy Father ( whom I have in my hand at *London* ) is also at the self same time personally present at *Rome*, and at *Paris*, and at *Vienna*, and in ten thousand other very remote places ; he then puts me into a way to break the Enchantment, and to overthrow his Delusion with such Arguments, as will not be satisfied by saying, *That the senses may be deceived, and cannot dive into the assense of things*

It is not such a light and ludicrous Cheat as this I have been now speaking of, which the Church of Rome has put upon the World for many Ages together; for then I question whether I should ever have employed my Pen against it; (though it is an indignity to mankind to impose upon them, to deceive and make children of them) but the *Romish* delusion is of an higher nature, for it is the Cheat of a bit of Bread which you must believe to be a man's body, nay to be a God: And accordingly if you will not worship and bow down to this bit of Bread, and acknowledg it to be your Maker, then shall you be condemned for an *Heretick*; then will they zealously tell you, *That they will no more pray for you than they will for a Dog; and that as your Body fries in a Smithfield Fire, so your Soul shall for ever burn in Hell.* And therefore it is of as great consequence to men, as their souls and bodies are worth, to know the truth of this matter; for which cause I earnestly intreat them to weigh and ponder the Arguments, and carefully to attend to the Demonstrations, which I shall here lay down before them.

See the Book  
of Martyrs in  
Q. Maries  
Reign.

To proceed with the more strength and clearness in this matter, and to avoid needless Repetitions, and such like incumbrances of a Discourse, I shall here premise some very reasonable Demands, which without any man's leave I shall take for granted:

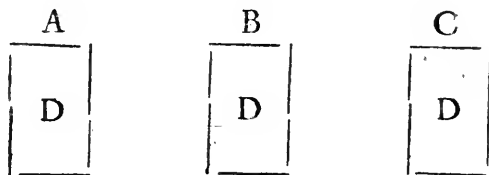
1. That a Doctrin which consists of Impossibilities, is an impossible Doctrin.
2. That Omnipotency it self cannot make an Impossibility; for what cannot be done at all, cannot be done by Almighty Power. Supposing an infinite excess of Power, (as we are sure there is in God) yet it cannot do what cannot

## *The Absolute Impossibility of*

not be done. 3. That a Contradiction is an Impossibility.

From these Premises I shall infer, That every Contradiction which is contained in the Doctrine of *Transubstantiation*, is an undoubted proof of the Impossibility of it ; so that it never was, is, or can be true, and that the pretence of Omnipotency it self cannot support it.

1. The first and most obvious Contradictions in it, are those which follow upon asserting, That the self-same Body is in Heaven and Earth, and upon innumerable far distant Altars at once.



For let A, B, C, be so many different and far distant Places, and let D be the same Body in those distant Places, and then you may behold these manifest Contradictions. First, D is in A, and D is not in A, for it is in B, which is not in A. Again, D is wholly in B, and D is wholly out of B, for it is in C, which is wholly out of B. And thus you may ring Changes of endless Contradictions ; for still as you multiply these Places, the Contradictions will all along encrease and multiply upon you, till they come to exceed Millions of Millions.

To avoid the force of this and such like Demonstrations, the Representer of Popery tells us, "That  
"Christ gives to his Body a supernatural manner of  
"Existence,

## *Transubstantiation Demonstrated.*

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“Existence, by which being left without Extension  
“of Parts, and rendred independent of Place, it  
“may be one and the same in many Places at once,  
“and whole in every part of the Symbols, and not  
“obnoxious to any Corporeal Contingencies. Thus  
far he. It may be, a few new-devised terms, and  
half a dozen Inconsistent Words contradictiously  
jumbled together, are able to overthrow a  
Demonstration. We will try whether they can or  
no. As for the Privileges and Prerogatives of this  
Body (which it must always be carefully remem-  
bered is an Organized Human Body) to Exist with-  
out Extension of Parts, to be whole in every part  
of the Symbols, and not to be obnoxious to any  
Corporeal Contingencies, they are Mysteries which  
will keep cold, and we shall consider them by and  
by. The Thing to be thought of at present, is  
*A Supernatural manner of Existence, whereby this  
Body is rendred independent of Place, and may be  
one and the same in many Places at once.*

This Body which exists in a Supernatural man-  
ner, must either, (1.) Be *every where*, and in all  
Places; which manner of Existence is Immense  
and Infinite, and peculiar to God alone. It is a Di-  
vine Attribute; and where there is one Divine  
Attribute, there are all the rest. But if by an Im-  
possible Supposition this manner of Existence were  
Communicable to a Body, yet it would not serve  
their purpose; for then this Body would be in too  
*many* Places at once, in all other Places out of the  
Sacrament, as well as in it; and so there would be no  
need of Priests to make Christ's Body in the Sacra-  
ment, which would be a thing very inconvenient,

at least for that Order of Men. Or else (2.) This Body which is Independent of Place, must be in *no Place*; and then with its Supernatural manner of Existence, it does not Exist at all; for that which is No-where, is nothing. Or (3<sup>dly</sup> and *lastly*) It must be *somewhere*; for let the manner of Existence be what it will, Natural, or Supernatural, or Infinite, still this Body, which is independent of Place, must either be Every-where, or Some-where, or No-where. If this Body be *Every-where*, as was shewed before, it would be Infinite, which is Blasphemy; for if a Body may have Divine Attributes, and be a God, then God may be a Body. And then again, if this Body be *No-where*, it is Non-Existent and Nothing. And therefore it remains that it be *Somewhere*: And this is easily granted; for it is said to be in many Places at once, which is many Some-where. Well, if it may be in many Places at once, it may be in one of those many Places: This is undeniable, and must be granted us. Let us make use therefore once again of the former Scheme, and let this one Place be A, and D the Body in it; and now at last, though this Body D be independent of Place, yet we are sure of it in one Place, for it is in A. But it seems, it may be in several other places at the same time: Be it so, and let B and C be two of those other Places, and let D be the self-same independent Body in those Places; and then we are haunted again with all the former Contradictions. D is in A, and at the same time D is not in A, for it is in B, which is not in A. Again, D is wholly in B, and D is wholly out of B at the same time, for it is in C, which

which is wholly out of B. So that this pretended Supernatural manner of Existence, is full of Contradictions, that is to say, it is Impossible. Which was to be Demonstrated.

In this foregoing Demonstration I have taken the word *Place* in the largest Sense, so as to contain Angels and Spirits, who are *Somewhere*, and who cannot be *Elsewhere* at the same time. And this I did on purpose to shew, That though the Body of Christ should be present after the manner of a Spirit, without filling a Place, or having any relation to the Dimensions of it, (which was the old Hypothesis, before the Representer came with his new Jargon); and though it took up no more room than a Thought does in a Man's Mind; yet it were impossible for it to be in many Places at once. So that if we should grant Matter to be Immaterial, and a Body to be a Spirit, yet the Papists are so intangled in the Absurdity of this Doctrine, that it would do them no good to allow them half a score Contradictions, neither would it any way relieve them, or free them from the rest. Whereas on the other hand, a Body is known to fill and possess the Place in which it is, and is circumscribed by the bounds and limits of the Place, which is commensurate to the Magnitude and Figure of the Body: So that if a Body should be in many Places at once, it might not only have quite contrary Situations, and be *East, West, North, and South* of it self, be above it self, and below it self all at once; but also it would be *Circumscribed and not Circumscribed* at the same time; which is a very plain and open Contradiction.

... The

2. The Second Head of Contradictions are those which attend the Doctrine of Transubstantiation in point of *Time*. Every thing that has now a Being, either always had a Being, and is *Eternal*; which only God is; or else it had a beginning of its Being, in which it has continued ever since; which is the condition of all Creatures; and this Continuance of a Creature in Being we call the *Duration* of it, which is so essential to all Substances, whether Material or Immaterial, that it is absolutely inseparable from them: For when their Being began, their Duration began; and when their Duration ceases, their Being ceases. This Duration is counted by Days, Months, and Years, and such like greater or lesser portions of *Time*; which *Time* is nothing else but the measure of Duration, whereby we reckon how long a Substance has continued or persevered in Being. And now we have a Test in our hands, to try whether it be not absolutely impossible for the Transubstantiation-Body in the Sacrament to be the very Body of Christ, which was born of the *Virgin Mary*.

The Body which was born of the *Virgin Mary* has continued in Being 1688 years; whereas the Body which the Priest (a) made yesterday, has continued in Being but one Day; but the Duration of one Day only, cannot be the Duration of 1688 years: And the Duration of 1688 years is now inseparable from the Body of Christ born of the *Virgin Mary*, for the Duration of a Substance is inseparable from the Substance; therefore the Body which the Priest made yesterday, cannot be the Body which was born of the *Virgin Mary*. Which was to be Demonstrated. Again,

(a) Conficiunt  
Christi Corpus  
& Sanguinem  
*Catech. Trid.*  
de Euch. ff. 82.  
Edit. *Ingdun.*  
1676.



Again ; If the Body in the Sacrament which was made, that is, began to be yesterday, is the same Body which has continued 1688 Years, then the same Body continued 1687 Years, and upwards, before it began to be ; but before it began to be, it was not in Being ; and consequently, in every Minute during that 1687 Years, the same Body was in Being, and was not in Being. Which amounts to Millions of Contradictions.

Once more. It must be granted, *That the Cause is in Being before the Effect* ; and it would be a double Repugnancy to say the contrary ; for then the Effect would be both before it self, for it is not an Effect till it be Caused ; and also before its Cause, and so would be Caused by that which is not. Now the Causes of the Transubstantiation-Body are these amongst others. 1. The Bread out of which it is produced ; which is so necessary, that this Change cannot be wrought out of any other Substance in the World, Flesh nor Fish, Pillar nor Post, nor any thing else that can be named ; and therefore this is the necessary Matter of the Transubstantiation-Body, or the Cause *out of which* it is made. 2<sup>ly</sup>, The Baker by whom the Bread was made ; for he that is a Cause of the Cause, is a Cause of the thing Caused. 3<sup>ly</sup>, The Marvellous Operator, the Priest, who makes the Body, together with his Intention. 4<sup>ly</sup>, Which seems to be an *Instrumental Cause*, his Pronouncing these words, *Hoc enim est Corpus meum*, in one Breath. 5<sup>ly</sup>, The Consideration which moved him to say a Mass at that time.

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But neither the Bread nor the Baker, nor the Priest nor his Intention, nor his Voice nor his Breath, nor the Proposal, suppose of Twelve-pence, to him to say a Mass; neither all nor any of these, which were the Causes of that Transubstantiation-Body, which was made yesterday, and did contribute more or less to the producing of it; I say, none of these Causes were in Being an Hundred years ago: and if the Causes were not in Being, much less was the Effect in Being, otherwise the Effect must be before the Cause, which is impossible. But the Body of Christ, born of the Virgin *Mary*, was in Being 1600 Years ago, which is more than One hundred Years ago, and this is impossible for the Transubstantiation-Body which was made yesterday; therefore it is impossible for the Transubstantiation-Body to be the Body of Christ born of the Virgin *Mary*.  
*Q. E. D.*

I wonder, that when the Representer's hand was in, and he had made Christ's Body *Independent of Place*, he had not likewise made it *Independent of Time*, for that was full as necessary to be done as the other.

3. The Third Head of Contradictions are those which relate to *Quantity*; under which Head I was going to Demonstrate, That the same Body cannot at the same time be Bigger and Less than it self; That it cannot be an Organized Humane Body, Five Foot and an half long, and at the same time be stowed within the Compass of a Wafer no bigger than a Six-pence, nay within the compass of

of every Crumb of that Wafer, though not so big as a Pins-head. But I am interrupted from proceeding any further in this Attempt; for by a slight Conveyance, the very Subject-Matter of my Demonstration is taken away; and instead of a Solid Body, with Figure and Dimensions, with different and distinct parts, divisible and measurable, they have left me only the Appearance of a Body, which no Demonstration can fasten upon. For they say, *That this Body is indued with a Supernatural manner of Existence, by which being left without Extension of Parts, it may be whole in every part of the Symbols, and not obnoxious to any Corporal Contingencies.* Now though we cannot demonstrate any Property of such an incomprehensible Body as this is, (no more than we can draw the Picture of a Non-entity, or weigh it in a Pair of Scales) for it scorns and tramples upon all the Principles and Axioms of *Euclid*; yet we may a little consider the Terms of Art by which it is express'd.

1. It is a *Body without Extension of Parts.* So that it is a whole which has Parts, though those Parts are without Extension; and accordingly as it follows, *It may be whole in every Part of the Symbols.* But if the Parts be without Extension, so is the Whole, for the Whole is nothing else but all the Parts put together. Now at this rate, a Part is as big as the Whole, and has as much Extension, because either of them has none at all. Is this indeed the Body which the Wonder-working Priest produces! A Body without Extension is a mere Nothing, and a perfect Contradicti-

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on in Terms; for Extension is the very Essence of a Body, and the Foundation of all the other Properties that are in it; the 3 Dimensions, as also Figure, Divisibility, and Impenetrability, do all flow from it. Again; so much as you add to the Quantity of a Body, so much you add to the Substance; and so much of the Extension as you take away, just so much of the Substance goes along with it. In a word, Body and Extension are Reciprocal, for every Body is an extended Substance, and every extended Substance is a Body; so that they are but different Names for the same thing.

2. This Body is *whole in every part of the Symbols*, that is of the Elements of Bread and Wine. But the Bread has, suppose, an Hundred distinct Parts, one of which is not the other, and therefore this Body being Whole in every distinct Part, has an Hundred distinct Wholes, one of which is not the other, and yet is but One Body all the while, which, as I take it, is Contradiction by whole-sale.

3. This Body is *not Obnoxious to any Corporeal Contingencies*. If it be a Body, what may happen to one Body, may happen to another. To use Terence's words in this case, *Homo sum nihil Humanum a me alienum puto*: I am a Man, and what is incident to a Man, is incident to me. And so if a Body could speak, it would say, *Corpus sum nihil corporeum a me alienum puto*; I am a body, and what belongs to a body, belongs to me. Whatever body is subject to be eaten, is subject to be  
pressed

pressed and grinded with the Teeth, to be swallowed down, and afterwards voided; and I suppose this last Clause was added on purpose to avoid such Inconveniencies, and to save the Honour of this body, which they call *God's Body*: but in my Opinion it was a needless Clause, for a Body without Extension can never take hurt, nor come to any damage at all. For a man may bite till his Jaws ache, and grind all his Teeth out of his Head, before he can fasten upon that which is not, and which never yet had any Existence in the world, save in a parcel of insignificant words ill put together on purpose.

It is an endless thing to encounter shadows, and to oppose these manifest Impossibilities, which are so contrary to the Reason of Mankind, that the *Papists* themselves own they would not hold them, were it not for the sake of *Revelation*: which is to be believed, they say, before Reason, and ought to outweigh all other Reasons. They are over-ruled, they say, in this case, by the express words of our Saviour, who in the same night in which he was betrayed, took Bread, and said, *Take, Eat, This is my Body, do this in Remembrance of me*; And who has all Power in Heaven and Earth to make his words good. We allow these words to be our Saviour's; neither do we question his Power, but conclude, That he accomplished all that he intended, and did make the bread his body in that sense in which he meant it should be. So far we are agreed on both sides. The Question therefore in short is this,

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this, What he did to the bread, when he said, *This is my Body*? Whether he Metamorphos'd and changed the nature of it? or only altered the use of it, that it might be a Token of his body, and serve to remember him by, to all those excellent purposes of Religion, which we acknowledg to be design'd by him.

The latter is undoubtedly the true sense, considering all the circumstances of the place. As (1<sup>st</sup>.) considering that our Saviour was upon his Departure, at which time men use to leave Memorials of themselves with their Friends, to be Remembered by in their Absence. (2<sup>ly</sup>.) Considering that the frequent use of the word *Is*, imports no more than *Signifies*. As in very many Places, where the Scripture says one thing is another, it means only that that thing must be Expounded by the Other, it signifies or stands for the other: And consequently, *This is my Body*, i. e. *This signifies my body*, is the Literal sense. And (3<sup>ly</sup>.) considering that Clause which shews the end and meaning of this whole passage, and is the very Key to unlock it, *Do this in Remembrance of me*. For it is an absurd speech to say, *Take my body in Remembrance of my body*; *Take me for a Token to Remember me by*. So that if there were not one Contradiction or Impossibility, or any such Rock to be shunned in the Doctrine of *Transubstantiation*, yet every thing in the Text leads us into this sense, which I have now delivered: We are plainly determined to this sense, by reasons taken out of the very bowels of the Text; the Text expounds its self.

But still the *Papists* are very urgent and pressing upon us, and say, That unless we believe the Bread to be changed into Christ's Real and Natural Body, when he says it *Is* his body, we make him a *Liar*. Take heed of that. For our Saviour calls many things by the name of those things, into which they never were substantially changed. He called his body a Temple, when he said, *Destroy this Temple, and in three days I will rear it up*: And yet his Body was never substantially changed into a Pile of Building. And so likewise when that Temple was in destroying, and our Blessed Redeemer was hanging upon the Cross, we have a marvellous tender passage of his dutiful care to provide for his Mother, when he was in the extremity of his sufferings, *John* 19. 26, 27. seeing his Mother and his Disciple *John* standing together by the Cross, he said to her, *Woman, behold thy Son*. Which was equivalent to this Proposition, That Man is thy Son. And he said to *John*, *Behold thy Mother*; wherein he calls the Virgin *Mary*, *John's* Mother, which she was not. But upon this *John* took her for his Mother, and carried her home to his own House. And so in this present case, *This is my Body*. Look not upon this as common Bread, for it stands for my body; consider it under that notion, and remember me by it. *Behold thy Mother*: Repute her as such. But if it be a Reflection upon our Saviour to say that it is bread, when he calls it his body, is it not the same Reflection upon Saint *Paul* to say, That it is not bread, when he calls it bread three or four times over?

I Cor. II.

No, no, it was not Scripture which led the *Papists* into the Doctrine of *Transubstantiation*; but by engaging themselves in the defence of Image-worship, they were betrayed into it; and were driven to take shelter and sanctuary in it, to avoid the force of an Argument which they could not otherwise answer. Every body knows, that when Image-worship was first set up, there was a great number of Christians who stoutly opposed it, and gathered Councils to condemn it; and these went by the name of *Image-Breakers*. On the other side, the *Image-worshippers* were furiously bent upon it, and gathered Councils to maintain it, particularly that famous one of Blessed Memory, the second *Nicene Council*. In these Oppositions and Disputes, one Argument which the Image-breakers made use of in Reference to the Images of our Saviour, was this. If our Saviour has left one Image of himself, which is of Divine Institution, then it is not lawful to erect other Images of him which are of humane invention; but he has left one Image of himself, (namely in the Sacrament) which is of Divine Institution, *Ergo*. To make it good, That the Sacrament was an Image of our Saviour of his own Appointment, they shew that all the Ancient Fathers had called it the Image, the Figure, the Type, the Antitype, the Resemblance or Representation of our Saviour. This very Argument was used by the preceding Council at *Constantinople*, and is recited by the *Nicene Council*, which was presently after. But how does the *Nicene Council* answer it? They could not deny the Major Proposition, and therefore they were forced to break through the Minor after this fashion: They say

†

that



that the Sacrament is not the Image, Resemblance, Figure, Type, Antitype of our Saviour, but his own Body ; for he himself expressly says, *Hoc est corpus meum*. It is not therefore an Image or Figure of him, but it is he himself in Person. And thus they rescued and disengaged themselves from a very close and distressing Argument, and so their show of Image-worship went on.

This is the first time that the *Literal* Interpretation, as they call it, of *Hoc est corpus meum*, is to be met with, which it is plain likewise the former Council was not aware of ; for if they could have foreseen so full and so ready an Answer, common sense would never have suffered them to make use of that Argument. Now after the *Literal* Interpretation was thus broached to serve a present turn, and they had used it as a man does the next thing that comes to hand, to stop a gap, it was yet a long time before *Transubstantiation* was imposed as a *Doctrine of Faith* : It had done good service in solving an Argument, and the Image-Breakers were all broken and destroyed themselves, and therefore there was no further occasion for it. But in process of time they could not but discover many other advantages in it ; as, amongst the rest, That it would deck the Priesthood with the highest honour in the world, and advance them above all Thrones and Crowned Heads, if it were once believed that they could *make their Maker* when they pleased. And therefore it is no wonder that they were so very sharp upon *Berengarius*, when he set himself to oppose it. And from that

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time

time forwards they were forming this Doctrine into shape, and at last, four hundred and odd years after the first invention of it, it was made an Article of Faith in the Great *Lateran* Council, and Christened by the name of *Transubstantiation*. This was done by a good Token in King *John's* time, when the Pope made himself Landlord of the Realm of *England*, and put it under a servile Tribute, which lasted for several Kings Reigns. Thus you see the Rise of *Transubstantiation*, which came not into the world by the *Papists* sticking close to the Scripture; but by their cleaving to the Idolatry of Image-worship; whereby they are *saln*, according to *David's* imprecation, *from one wickedness to another*; And to the Worship of their Holy Images, they have joyned the Idolatry of Host-worship.

But what we call an Idol, that they say is God's Body, which they affirm to be the plain and *literal* sense of those words, *This is my Body*; let us therefore see at last what their *Literal* Exposition is. Now it runs after this manner. This which I now give you to eat was lately Bread, but I have changed the substance of the Bread into the self-same Body with which I now deliver it to you: I tell you the late Bread is I my self, it is mine own Body. \* For in that which you now have in your hands, assure your selves there is whole Christ; I am there Body and Soul, yea, and my Divinity is there also: So that there is contained under the appearance of that bit of Bread, my Divine Nature, and my whole Humane Nature which consists of my Soul, and all the parts of my Body, together with my Blood.

† Carech. Trid.  
de Euch. Sect.  
31.

My true real Natural Body which was born of the Virgin *Mary* is there, together with whatsoever belongs to a true Humane Body, as Bones and Sinews. You will say that notwithstanding all that I have said, it appears to be Bread still. That is true; for though the substance of the Bread be gone, yet the figure, colour, smell, taste, and all the other Qualities and Conditions of the Bread remain, and † hang by Geometry. || And this I have most wisely ordered: For these Accidents of Bread disguise my Body, That it may the better go down, and that you may not be filled with Horror at the eating of Man's flesh, which humane nature detests. And then besides, what would the Infidel world say, if they saw you devouring your Lord, and eating him up in his own shape? And lastly, this way of Receiving of my Body, the more remote it is from your senses, the better it is for the improvement of your Faith, and will make it the more Meritorious. But you will wonder, especially now I am by in Person, and you have an opportunity of comparing this one same Body together, how this large Body which you see is at least five Foot and a half long, and of a proportionable bulk, can be contained at the same time within the compass of a small crumb of Bread, without any Alteration at all; for it is the self-same body within the Sacrament, as it is without. Now you may soon be satisfied in that Point. † For as I am now sitting at Table, I am in the condition of other

‡ Sect 44.  
Ipsa se, nulla  
alia re nisi,  
sustinent.

|| Sect 45. Nam:  
cum a Com-  
muni Homi-  
num natura  
maxime ab-  
horreat Hu-  
manæ carnis  
esca, &c.

† Sect 43.

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which am in the Sacrament, am not as in a place, but I am there as a substance, and under that notion I am neither big nor little, for that belongs to Quantity, which is in another Predicament. For the substance of the Bread is turned into my substance, not into my Magnitude or Quantity. Now no body doubts but a substance may be contained in a little room as well as in a great. For both the substance of Air, and its whole Nature, must be alike in a small portion of Air as in a greater, as also the whole nature of Water no less in a small Pitcher, than in a River. Seeing therefore that my Body succeeds and comes in the place of the substance of the bread, you must acknowledg, That my Body is in the Sacrament plainly after the same manner, as the substance of the bread was before the Consecration. But to say, whether the substance of the bread was under a greater bulk, or under a less, was nothing at all to the thing.

Now this Exposition of these words, *This is my Body*, is an Authentick and Infallible Exposition, for it is the very Interpretation of them which the *Romish* Church delivers to all her Parish Priests in the *Trent-Catechism*, which was written on purpose for their instruction; so that I have taken it from the Fountain head, and have it at the first hand. This they say is the meaning of those words of our Saviour, *This is my Body*; and therefore they make our Saviour to say all this: which is such a sense of his words, as any considerate Christian would sooner die, than put it upon them.

Is this the *Literal* Sense and proper Meaning of an Organized Human Body, That it has no Magnitude, and is neither Little nor Big? That it is a Solid, Massy Bulk, consisting of Flesh and Blood, Bones and Sinews, and yet can be perceived by no Sense; can neither be seen, felt, nor understood, but only Believed? That it has a Head, Trunk; and Four large Limbs, which may all be contained in the compass of a Pins-head; which, according to the *Letter*, will not hold the Fourth part of a Little finger Nail? Methinks these are all strange *Figures*, and the most harsh Abuses of Speech imaginable. At this rate, the *Literal* Sense of *East*, is *West*, and the *Literal* Sense of Noon-day is Midnight. The *Private Spirit* never made such Expositions as these, neither would any man alive receive them, if he were not first Practis'd upon, and his Belief widened for that Purpose. We have an Instance of these Preparatory Arts in the 42<sup>d</sup> Section, where the Pastors are charged if they cannot otherwise avoid discoursing of these Matters, *To remember in the first place that they forearm the minds of the Faithful, with that saying, Luke 1. 37. For with God nothing shall be Impossible.*

This is neither better nor worse than one of their Pious Frauds; for I am sure they know, that this Scripture is very deceitfully applied to the Case of *Transubstantiation*. The Virgin *Mary* scrupled the Possibility of her being a Mother when she knew not a Man, and asked, *How this thing could be?* Upon this the Angel told her, That the *most High* would employ his Power in it, and bring it to pass in an extraordinary way, to whom nothing was  
Impoi-

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Impossible : And the Omnipotence of God was a just ground of her Belief upon this occasion, who very well knew, That as God had made the First *Adam*, so if he pleased he could make the Second, without the Concurrence of either Man or Woman ; and as he had formed *Eve* of her Husband's Rib, so he could make the Messiah of the Substance of his Mother. So that tho this was beside the common Course of Nature, yet God was not tyed to that ; for what he had done, he might do again. But what Argument is this to induce the belief of Transubstantiation, which involves manifold Contradictions, which the Papists themselves acknowledg do not fall under the Divine Power? They themselves know full well that the Scripture says, *It is Impossible for God to Lye*, to whom nothing is Impossible : and he who can do all things, *cannot deny himself*, because these are Contradictions to his own Being. And for the like reason they know that he cannot make a Contradiction in any kind, because a Contradiction destroys it self, it has within it self an utter Repugnance to Being. To make a Thing to be, and not to be, at the same time, is such an Inconsistency, that one part of it overthrows the other ; and therefore it is no Act of Possibility, but is an utter Impossibility, which is the Contradiction of all Power, even of that which is Infinite. Methinks St. *Austin* very well lays open the Reason, why an Almighty Power cannot make a Contradiction. *Contra Faustum* l. 26. c. 5. *Quisquis dicit, si Omnipotens est Deus, faciat ut quæ facta sunt facta non fuerint, non videt hoc se dicere, si Omnipotens est, faciat ut ea quæ*

*quæ vera sunt, eo ipso quo vera sunt, falsa sint.* Who-  
soever says, If God be Almighty, let him make  
those things which have been Done, never to have  
been done, does not see that he says this in other  
words, If he be Almighty, let him make the things  
which are True, to be False, even wherein they  
are True. So that the Angel does not tell us in  
this Text, That the Doctrine of Transubstantia-  
tion *shall not be Impossible with God*; he does not  
tell us that God can make a Heap of Contradi-  
ctions: No, for if all the Angels of Heaven (ac-  
cording to St. *Austin's* Expression) should say, *That*  
*a Thing may be False, even wherein it is True*; so  
may what they say be, and consequently there is  
no believing of them, nor indeed of any Being in  
the World upon those Terms. We are able there-  
fore to bring their Expositions of Scripture upon  
this occasion, to this Infallible Test. If they  
contain in them things Contradictious and Im-  
possible, then they are not the True Sense and  
Meaning of that Revelation which came from God,  
for if he cannot Do an Impossibility, neither can  
he Say it.

And just such as their Divinity Expositions are,  
so deceitful are their Philosophical Illustrations:  
As particularly, when they shew, how the whole  
Body of Christ may be in the least Particle, or  
Crumbling of the Bread, by the Two Instances  
of Air and Water. Their words are these, 'The  
'Substance of Bread is turned into the Sub-  
'stance of Christ, not into his Magnitude or  
'Quantity. Now no body doubts but a Sub-  
'stance

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‘stance may be contained in a little room as well  
 ‘as in a great. For both the Substance of Air,  
 ‘and its whole Nature, must be alike in a small  
 ‘portion of Air, as in a greater; as also the  
 ‘whole Nature of Water, no less in a small Pitcher-  
 ‘ful, than in a River. In these words there are  
 no less than two Egregious Fallacies. For,  
 1. Their Instances are of Homogeneous or Si-  
 milar Bodies, that is such Bodies whose Parts  
 are all Alike, and which have the same Name and  
 Nature; so every Part of Air is Air, and every  
 drop of Water is Water, and has the whole Nature  
 of Water in it, as well as that Aggregate Body of  
 it, which is in the Ocean: But these Instances  
 are very deceitfully applied to an Heterogeneous  
 Dissimilar Organized Body, as a Human Body is,  
 which consists of Parts altogether Unlike, and of  
 Different Names and Natures. For Bone is not  
 Flesh, nor either of them Blood, nor any of them  
 Brain. The Thumb-nail has not the whole Nature  
 of the Eye, nor the Skull of the Cawl: The  
 Hand is not the Heart, nor the Head the Foot.  
 And as these Parts are of Different Natures, so  
 there is a Necessity of their keeping a considera-  
 ble Distance in their Situation, because there are  
 many Essential Parts of the body interposed be-  
 twixt them, which would otherwise be swallow-  
 ed up.

But 2<sup>ly</sup>, Suppose a Human Body were no Com-  
 pound, but as pure Element as Air or Water, yet  
 the same Substance could not be contained in a  
 less room as well as in a greater. For the Air which  
 is



is contained in a Bubble, is indeed a Substance of Air, but it is not the same Substance of Air as fills a Chamber, for it is not the Hundredth part of that Substance. Nor is a Spoonful of Water the same Substance with an Hoghead of Water; for an Hoghead of Water cannot be contained in a Spoon, but is at least a Thousand Spoonfuls: And in common Arithmetick, Units are not the same with Thousands. So that when they bring Air and Water to prove that the same Substance may be contained in a little room, as well as in a greater, their Proofs seem to partake of the Nature of those Two Elements, for they are as Light as the one, and as Weak as the other.

This tedious Digression, which has proceeded to an unexpected length, has not been wholly Unprofitable; for I have again recovered Materials out of the Infalible Exposition it self, to furnish my intended Demonstration, which I shall now re-assume. In the 31<sup>st</sup> Section we are told, That the Real Body of Christ is in the Sacrament, and whatsoever belongs to the Nature of a Body, as Bones and Sinews: And that All the Parts of the Body are contained in it; and in the smallest Crumb of it, *sect.* 42. From whence I gather, That if All the Parts of the Body are contained in the smallest Crumb, then the Hand is, which is one of the Parts of the Body; and if the whole Hand, then all the Fingers and Thumb, for they are Parts of the Hand, which is Part of the Body; and for the same reason if all the fingers, then all the joynts of those fingers. Now I want but One

G · joynt

joynt of any one Finger\* to manifest the Contradictions and Absurdities of this Doctrin; nay, the Bone in the first joynt of the fore-finger will serve the Turn. Now a bone is a solid firm hard Substance, which as to its Use serves to strengthen the fabrick of the Body. And if it have not these Properties, it is not a Bone, it is not the thing we speak of; for a fluid loose or soft Substance is not a Bone, neither will it serve for the above-mentioned Use in the Body. Having therefore these Properties, it consists of Parts Extended Impenetrable and firmly joined together, so that they cannot be separated without great force, and consequently they resist the Touch, and feel Hard. Besides, this Bone in particular is of a Cylindrical Figure, an Inch long, and as much in compass round about. Now if any of the Parts of this bone be Diminished, then All the Parts of the body are not there, for the Parts of this Bone which are Parts of the body, are not there: And if the Parts be Altered, the Nature of the Thing is destroyed, and it is not a bone.

So that with much ado we have gained a bone Entire, of an Inch in Magnitude, which according to the Infalible Doctrin is contained in a Crumb of the Sacrament of the Compass of a Pins-head. Now the Fortieth Part of this bone is equal to that Crumb, as is manifest either by applying them to one another, or by their filling the same Place; but the Crumb is Greater than the whole bone, for it Contains it, and therefore the Fortieth Part of the Bone is Greater than the whole Bone, which

which is Impossible. So that the whole bone cannot Possibly be Contained in that Crumb, but yet it is Contained in it, which is a plain Contradiction. Q. E. D.

*Corollary.* Now if that bone cannot be contained in such a Crumb of the Sacrament, much less can the whole body, for that bone is not the Five hundredth Part of the whole body; which we have proved, by the Hypothesis, to be there Full and Entire, and in its Just Dimensions; because *All the Parts of the body are there*, and consequently Every Part of Every Member of the body, which make up the Integrity of the whole. So that we have here at Once about Twenty Thousand Contradictions, that is to say, so many Impossibilities.

Again, This is an Everlasting Truth, *Those things which are Equal to One and the same thing, are Equal to one another*: Infomuch that all the Syllogisms and Demonstrations in the World are in a manner built upon this Axiome: And whoever gainsays it, must assert one of these Two Things, Either that One and the same thing is not the same; Or else that what is Equal, is not Equal at the same time. Now a body of Five Foot and an half long, and One Foot Diameter, is equal to the Natural body of Christ; but a Crumb of bread less than a Pins-head is equal to the self-same Natural body of Christ, for a Crumb of bread as big as a Pins-head is bigger than the Natural body of Christ, and Contains it, therefore

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fore a Crumb of bread less than a Pins-head, is equal to a Body of Five Foot and an half long, and One Foot Diameter.

Furthermore, by another Undeniable Maxim, which says, *If of Equal things you take as much from the One as from the Other, the Remainders shall be Equal*, Let us take the Quantity of a Pins-head from the Body of Five Foot and an half long, and there remains a Body of Five Foot, five Inches, and Two Barley Corns, and somewhat better: Let us likewise take the same Quantity of a Pins-head from the Crumb of Bread which is less than a Pins head, and there remains *Transubstantiation*, that is to say, something Worse and Less than Nothing. Nevertheless, because they are the Equal Remainders of Equal bodies, as much having been taken away from the one as from the other, I say that the Remainder of the Crumb is Equal to the Remainder of the body of Five Foot and an half long, which is clearly impossible.  
*Q. E. D.*

In this last Demonstration, for dispatch sake, I have been forced to do as the Papists do, and to lay Contradictions and Impossibilities upon Heaps, because I hasten to proceed to other Heads: Only I must stay to Demonstrate some Gross Contradictions, which may be referred either to this Head of *Quantity*, or to the former of *Place*.

Supposing Christ's Natural body to be five Foot and an half long, and one Foot Diameter,  
if

if the self-same body be in another place at the same time, where ever it is, the self-same body must have the self-same Dimensions, as we † have † Coroll. 1. already proved; and consequently if it be in four several places at once, it is but five Foot and an half long, and at the same time it is four times five Foot and an half long, which is two and twenty Foot long: And so likewise it is but one Foot Diameter, and at the same time it is four times one Foot Diameter, which is two Foot Diameter. And by the vast number of Places in which the *Papists* have bestowed it, it will be but five Foot and a half long, and one Foot Diameter, and at the same time it will be as big as Mount *Atlas*, or *Pen Men Maur*, or the *Pic* of *Tenariff*.

4. The fourth Head of Contradictions are those which relate to *Number*, in spite of which the *Papists* make Ten thousand several bodies to be but one and the same body. Now as we have already proved it to be impossible for one and the same body to be in several distant Places, so we shall here demonstrate that it is equally impossible for what is in several distant Places to be one and the same body.

The Unity of a body consists in this, *That it be undivided from it self, and divided from all other Bodies*; so that if a body be an Individual body, that is to say, one and the same, it must be undivided from it self. Now if Christ's body in the *Pix* at *Lime Street* be the same Individual  
 † body

\* Trent. Cat.  
de Euch. Sect.  
30. Admirabili Integumento.

body which is in the *Pix* at *St. James's*, or at *Pofnanie* in the Higher *Poland*, then the self-same Individual body is both undivided from it self, and divided from it self. For in the former case the same Individual body is divided from it self not only by two \* *Wonderful Coverlets* of the Accidents of bread, and by the less wonderful Covers of two *Pixes*, but also by the greatest part of two great Cities, *London* and *Westminster*. And in the latter case of *Pofnanie* in *Poland*, it is divided from it self by vast Tracts of Land, and a very wide Sea; so that the self-same individual body is undivided from it self, and yet at the same time is divided from it self, which is impossible. Q. E. D.

On the other hand, There is not any thing which more Infallibly proves a real distinction betwixt Substances, and shews that they are divers, and that the one is not the other, than this, *That the one can be without the other, and that they can exist separately and apart*. Now Christ's body at *Limestreet* in *London*, and Christ's body at *Pofnanie* in *Poland*, do exist separately and apart, for it is a long and weary Pilgrimage to go from one to the other: And the one can be without the other, for that body at *Pofnanie* was many years without the other, and had raised thirty six Persons from the Dead, long before the body at *Limestreet* was made. And therefore these are distinct and divers Bodies, that is to say, they are not the same Body; And yet they are the same Body, which is impossible. Which was to be Demonstrated.

*Corol.*

*Corollary.* It is to be supposed, that when Anti-Christ comes with Lying Wonders, no body will be so Unmannerly as to call them Lying Wonders, and therefore we shall not Question the Truth of any one of those Miracles which are in the *School of the Eucharist* (a): Only thus much we gather from the former Demonstration, That the good Example of the Birds, (b) Beasts and Vermin, which worshipped Gods Body in other Ages and Countries, is wholly Useless to us. For the Gods Body which is at *Limestreet*, and *St. James's*, or any where hereabouts to be had, is not the same Gods Body which those Devout Creatures meekly Worshipped, and which the Stubborn Black Horie (c) was forced to Worship with one Knee; and therefore we are not in a capacity of Worshipping the same Gods Body, if we would.

(a) Translated into English and Printed at London 165.

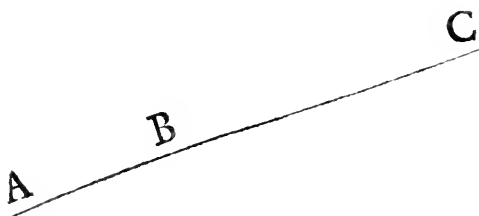
(b) School of the Eucharist, pag 2, 4, 7, 8, 19. &c.

(c) Preface to the School of the Eucharist, pag. 22.

5. The next Head of Contradictions is of those that arise from the consideration of that space or *Distance* which is betwixt one body and another, which is always measured by a straight Line drawn from a point of the one body to a point of the other body; which is the shortest Line that can be drawn betwixt them, and consequently there can be but one straight line drawn betwixt the same Terms, which measures and describes the just distance of them. Now we are allowed to draw a straight Line from any one Point to another.

We will therefore draw a straight Line from a Point of Christ's Body

at



at *St. James's* A, which shall touch the self-same Point of the same Body at *Wildhouse* B, and be continued to a Point of the Monument in *Fish-street* C. Now I say, That the Line B C, and the Line A B C are one and the same Line, because each of them is a straight Line drawn betwixt the self-same Terms, which can be but only one straight Line, and therefore the Line B C, and the Line A B C being one and the same Line, are equal; but the Line B C is only a part of the Line A B C, and consequently a part is equal to the whole, which is Impossible. So likewise the Distance from the *Monument* to *Wildhouse*, and the Distance from the *Monument* to *St. James's* House is all one, though *St. James's* be half a mile farther off from it than the other, which is impossible. Q. E. D.

*Corollary.* From the same Demonstration it follows, that *St. Peter's* in *Rome*, *Corpus Christi* Church at *Posnanie* in *Poland*, and other the remotest places





traditions and Impossibilities which fall under this Head, lest I should lose all my pains in so doing, it will be fit to consider a shuffling Answer which the Papists have invented to rid their hands of all Contradictions of this kind. It is in these words, *A Body in two Places is Equivalent to Two Bodies, and therefore one may say of it the most Opposite things without Contradiction.* It seems this is no new Answer, but I confess it was New to me; for I first met with it in the late Six Conferences concerning the Eucharist, p. 89. where that very Learned and Judicious Author has answered it, and sent it home again with such Arguments *ad Hominem*, as would close the Mouths of any body but Papists. But because it now also lies just cross my way, I ought likewise to say something to it.

1<sup>st</sup> Therefore I say, That the Supposition of One Body in Two Places at once, is an utter Impossibility; which I have already Demonstrated over and over again, both under the 1<sup>st</sup> Head of *Place*, and also under the 4<sup>th</sup> Head of *Number*. 2<sup>ly</sup>, One Body Equivalent to Two, that is, One Body which to all Intents and Purposes is Two, is a Contradiction in Terms; for at this rate One and One is Three, and Three and One is Five, and in short, there is a full end of all Arithmetick. 3<sup>ly</sup>, It is not One Body in Two Places which will serve their turn, but it must be One Body in Ten Thousand Places. For it must be One Body in form of Flesh, and the same Body in form of New Bread, and the same Body in form of Old Bread, and the same Body in form of Sweet Wine, and the same

same Body in form of Sowre Wine, and the same Body at *Limestreet*, at *Rome*, at *Avignon*, and in a word, in all Places, where a bit of Bread, a Mass Priest, and a Slate, are to be found together. And this, as I have already shewn, draws after it Millions of Millions of Contradictions. 4<sup>thly</sup>, I say, That even the Impossible Supposition of One Body in several Places, does plainly deny all Difference and Dissimilitude in that Body; it allows indeed a Multiplication of the same Body, but it perfectly excludes any Alteration of it: For if it be Altered, it is not the Body which was supposed to be Multiplied. For instance, I will suppose the same Pint of Milk to be in several Places, but then it must be a Pint of Milk in all those Places. For I cannot say, without Contradiction, That the same Pint of Milk in another Place is neither Pint, Half-pint, nor Spoonful, but perhaps an unperceivable Drop, for then it is a Pint and not a Pint. And so likewise I cannot say, That it is a Pint of Milk in this Place in the form of Milk, and in another Place it is a Pint of Milk in form of *Aqua vitæ*, having the Smell, Taste, Colour and Virtues of *Aqua vitæ*: In another Place it is a Pint of Milk in the form of a Pen-full of Ink: And in another Place it is a Pint of Milk in the form of a Bandelier full of Gunpowder. For in these cases it is so Altered that it is not Milk, it is not the Thing we spoke of, and which we supposed to be Multiplied: And at the same time though it be neither Milk nor Measure, yet in the way of Transubstantiation it is still a very good Pint of Milk. These Men had better let their Contradictions

alone, than offer to assail them, for the Doctrine of Transubstantiation is perfectly of the nature of Birdlime, the more they stir and flutter in it, the faster they are caught.

So that this sorry Evasion being of the same piece with Transubstantiation it self, or rather an aggravation of Contradiction, I shall set it aside as if it had never been, and proceed to my intended Demonstration.

We have not in our Minds a clearer and brighter first Principle than this is, *That, nothing can be Present and Absent from the same Subject at the same time.* Now the Mark of I H S is Present to Christ's Body, being imprinted upon it, and at the same time it is Absent from the self-same Body, having, instead of I H S, a Crucifix upon it; and therefore the Mark of I H S is Present to Christ's Body, and Absent from the self-same Body at the same time, which is Impossible. *Q. E. D.*

Again, God's Body in Form of Bread is not God's Body in Form of Wine; for if it were, then the Form of Bread, and the Form of Wine would be the same; Wine would be Bread, and Bread would be Wine, that is to say, Bread would be Not Bread. But according to the Papists, God's Body in Form of Bread, is God's Body in Form of Wine, that is to say, Bread is not Bread, which is Impossible. Which was to be Demonstrated.

7. The last Head of Contradictions arise from this part of the Doctrine of Transubstantiation, which says, ' That when the Substances of Bread and Wine are abolished, and wholly cease to Be, ' still all the Accidents of Bread and Wine are seen ' to Remain without any Subject at all. For the ' Substances of Bread and Wine are departed and ' gone, and these Accidents cannot cleave and be ' united to the Body and Blood of Christ, and ' therefore it remains, That in a Supernatural way ' they must subsist of themselves. This is their own infallible Doctrine, *Trid. Catech. de Euch. Sect. 25. § 44.* In which few words there is plenty of Contradictions.

For (*ist,*) I shall Demonstrate, That Accidents subsisting without a Subject, are Substances, that is to say, are not Accidents. And because the Papists themselves are sensible how Absurd and Impossible this Doctrine of theirs is, therefore they fly to Miracle and Omnipotency, which is no Refuge nor Sanctuary for Contradictions and Impossibilities, as we have already shewn.

Now the very Essence of an Accident is to subsist in a Subject, and the Essence of a Substance is to subsist of it self without a Subject; so that if God by his Omnipotency should make an Accident to subsist of it self without a Subject, he would give one and the same single Thing Two contrary Natures: Whereby the same thing would be what it is, and would not be what it is; it would subsist in a Sub-  
† subject,

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ject, and not subsist in a Subject at the same time, which is Impossible. *Q. E. D.*

I have been beholden to the great Philosopher *Des Cartes*, a Man of their own Communion, for this Demonstration, and have gathered it out of his Answer to the Fourth and Sixth Objections which were made against his Meditations, and out of his Notes upon the *Programma* of *Regius*, as I suppose. And it has been heretofore no small diversion to me to see how the Papists stood on Tiptoe, when that great Restorer of Natural Knowledg appeared, expecting whether his New Philosophy would favour their Old Transubstantiation. But when they found that he was not a Man for Substantial Accidents, and such kind of Contradictious Stuff, *Dr. Arnault* of the *Sorbonne*, puts it home to him in the Fourth Objections, and tells him, That according to his Philosophy, the Doctrine of the Church concerning the Sacrament of the Altar could not remain safe and sound; because it is of Faith, That the Accidents in the Sacrament remain without a Subject; whereas Monsieur *Cartes* seemed to hold, (for he had not as yet spoke out, nor expressed himself fully in that matter), That Accidents are Inseparable from a Subject, and that a Body, and the Affections of that Body could not subsist apart, nor be made to Exist separately by an Infinite Power. Wherefore Monsieur *Arnault* prays him to take great care, lest that while he is proving a God, and the Immortality of the Soul, he should endanger that Faith by which himself hoped to be saved.

†

Here

Here *Cartes* was beset, and forced to declare himself, and therefore was put upon his Invention, which was first to contrive a way of solving the Appearances of Bread and Wine which are in the Sacrament, by a new Hypothesis of the Superficies; which he told them he should more fully make out in his *Physics*: And when he had thus first entertained them with a new Hypothesis, then he shews them what Impossible Absurdities Real Accidents are, and how full of Repugnancy and Contradictions; and that these Contradictions made men Dissenters from the Church of *Rome*. And then he concludes, That he hoped the Time would come, when the Divines of that Church would hiss the Doctrine of Real Accidents out of the world, as an Unreasonable, Incomprehensible, and Unsafe Doctrine to be Believed; and that his Superficies would be embraced instead of it, as Certain and Indubitable. Monsieur *Arnauld* was a Man of sense, and therefore I doubt not but he let fall his Ears at this Answer. And the *Paris* Divines sent *Cartes* word afterwards in their sixth Objections, *Scruple* the 7th, That they did not understand his Superficies, and knew not what to make of it: And that though he put them in hope that he would make things plainer in his *Physics*, yet they were inclined to Believe they should never part with their old Opinion concerning Accidents, for his new one.

But though they were of this mind, yet we find a very considerable Person, *Epist. Vol. 2. Epist. 3.* who had better thoughts of it, and says, That he had happily shewn how the Inseparableness of Accidents  
from

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from a Substance, might be consistent with the Sacrament of the Altar ; but then he desires to know of *Cartes*, whether he had bethought himself of a way to Reconcile another part of his Philosophy with Christ's Body, being without Local Extension upon the Altar ; for otherwise he would expose to great Peril the most sacred thing in the world. Upon this *Cartes* stops short, and does not care to give any thing more concerning the Sacrament under his hand, but offers to meet him if he pleases, and to tell him his Conjectures by word of mouth, *ibid.* *Epist.* 4.

And was not this a pleasant way of proceeding ? Which is in effect as if they had said, Sir, You are a great Philosopher of our own Church, you know we hold the Doctrine of Transubstantiation, and you your self hope to be saved by it ; see therefore what can be done for it, pray make it as reasonable as you can. It is too like the Comical Story of the Woman, who after she had eaten *Pig* in *Smithfield*, went to *Rabbi Buisy*, and prays him to make the eating of *Pig* as lawful as he can. And is it not likewise a neat turn, to quiet them with his Doctrine of the Superficies ?

Now the Superficies is much such another *Rationale* of Transubstantiation, as the following Argument is a proof of Purgatory. If there be one whose words are recorded in Scripture, who when he died went neither to Heaven nor Hell, then there is such a Middle place as Purgatory ; but there is one whose words are recorded in Scripture, &c. *Ergo.*



*Ergo.* I have seen a Papist catch at this Syllogism very greedily, and as Impatient to know who that One was, as if he would presently have gone a Converting with the Argument. But he was as blank when he was told that it was *Baalam's* Ass, as I fancy Dr. *Arnault* was, when he had read and considered the long Story of the Superficies; which, I believe, never yet drew one of those back again to the Church of *Rome*, whom *Cartes* complains the Doctrine of Real Accidents drove away.

2. This Proposition, *Nihili nullæ possunt esse Affectiones, That Nothing cannot possibly have any Qualities or Affections*, is a Necessary and Everlasting Truth; and it is so clear and self-evident, that all words and discourse about it would but darken the Natural Light which is in it. Now a Wafer or singing Cake is an Extended, Round, White Substance, having all the Qualities and Affections of Bread; and when this Substance (a) wholly ceases to be, it is nothing. But if the Extension, Roundness, Whiteness, and all the Bready Qualities of it still Remain, then at the same time there do Remain the Extension, the Roundness, the Whiteness, and the Bready Qualities or Affections of Nothing, which is Impossible.

(a) Sect. 25.  
ut Omnino  
esse desinant.

And that Nothing, whose Extension, Roundness, Whiteness and Bready Qualities are still Remaining, is an Extended, Round, White and Bready Nothing; which are so many Contradictions and Impossibilities. *Q. E. D.*

I see that I must either break off Abruptly, or never have done. For I find the Dividing of the Accidents of a Wafer into 3 Parts, which is one of the Operations performed in the Mass; and with the self-same Division, the Dividing of Christ's Body into 3 Wholes; and many more of their Absurdities coming thick into my head; and therefore I will here Conclude in time.

All these Demonstrations hitherto are Arguments to all Mankind. I have now an Argument or Two *ad Hominem*, or to the Papists themselves.

And 1<sup>st</sup>, By their own Infallible Doctrine of Concomitancy I shall Demonstrate, That there has been never a God's Body, as they call it, upon Earth these 1600 Years; Provided they will allow me, First, That Christ's Body has been in Heaven these 1600 Years. And 2<sup>ly</sup>, That Heaven and Earth are different and distant Places. I reckon that Infallibility her self, either has granted me both these *Postulata* already, in these following words, *Tr. Cat. de Euch. Sect. 37. But it is plainly Impossible, That the Body of Christ should be in the Sacrament, by coming out of one Place into another, for so it would come to pass, that the Body of Christ would be Absent from its Seat in Heaven;* (Now I presume, if it has not been Absent from its Seat in Heaven, to come and be Present in the Sacrament these 1600 Years, it has not been Absent upon any other Account): Or else I reckon that because the things Demanded are very Reasonable, she will not now stick at the Granting of them. Now the Rule of Concomitancy is this, *Tr. Cat. de Euch.*

*Euch. Sect. 33.* Si enim duo aliqua inter se reipfa conjungantur, Ubi unum fit, ibi alterum etiam esse Necessè est. *If any two things are Really joined together, where the one is, there of Necessity the other must be also.* That is to say, it is Impossible for it to be in any other Place. But no two things in the World are more Really joined together, than one and the same thing is with it self; and if it were not so, no one thing could be really joined to another. The Union of one and the same thing with it self, is the most close and intimate that can be, and consequently the Concomitancy must be the strictest. Nay the very Reason, Ground, Bottom, and Foundation of the Rule of Concomitancy is this, Because from Two single Things Really joined together, there results One Compound. The Union is the Cause of the Concomitancy, because it is Impossible for the same thing to be Divided from it self. So that if two things which are Really joined together, must always of Necessity keep company together, then it is utterly Impossible for one and the same thing to straggle from it self, but it must ever be its own Individual Companion.

From these Premises I say, That Christ's Body having been in Heaven these 1600 Years, if in that Space of Time it has been upon Altars here on Earth, then it has not been at the same time where it has been, but it has broken the Rule of Concomitancy, and has strangely straggled from it self; which is Impossible. *Q. E. D.*

I have studied with all the Application of Mind of which I am capable, to forecast in my thoughts

what fault the Papists would find with any of the former Reasonings, or with this last in particular, and cannot foresee nor imagine any. For though we should allow Christ's Body to be *Independent of Place*, or to have any other Impossible Prerogatives which they list to Invent, yet still this Body must be subject to the Rule of Concomitancy, because they themselves are forced to make use of it, to prove that the Body of Christ is under the Species of Wine, and that the Blood of Christ is under the Species of Bread; and it is the only Proof they have. Now if of Necessity the Body must be by Concomitancy where the Blood is, then by an antecedent Necessity the Blood must be where the Blood is; for the Blood's being there, is the cause of the Bodies being there likewise. So the Body being under the Form of Bread, is the reason that the Blood is there also; but then to be sure the Body must be there. From whence, as I shewed before, it undeniably follows, That Christ's Body is only in Heaven; or else it is not where it is, which overthrows the very Foundation of Concomitancy.

2. The Second Argument shall be drawn from their Form of Consecration, *For this is my Body*, being the words of our Saviour from whence they have wrested the Doctrine of Transubstantiation. Now to give them a Samplar of their own, and to shew them how they themselves interpret Scripture, I say that it appears by the very words of Consecration, That the Priest himself is also Transubstantiated; for the Body is Christ's, and yet the Priest says it is *My Body*, which cannot be True, unless the  
 †  
 Priest

Priest and Christ be the same: And that cannot be, but by an admirable Change and Conversion, which the Holy Catholick Church has conveniently and properly named Transubstantiation. No, say the Papists in great anger, There is no such Change at all, for the Priest only stands for Christ, and (a) sustains his Person; he only Represents him in that Action, and is in Christ's stead; so that we are not to look upon the Priest in that solemn Action as Friar *John*, but as Christ himself. And therefore the Priest may say with Truth, this is *My Body*, tho' Literally and Properly, and in strictness of Speech, it is *Christ's Body*, and not *His*. To which I again reply. Why this is the very Exposition of these words of our Saviour, for which the Hereticks have all along been Burnt, namely, This Bread stands for my Body, and Represents it in this Action; it is instead of my Body, and bears the Character of it; and you are not so much to consider it as Bread, but to look upon it as the Representation of my Body, which is given for you. And therefore with Truth I can say it is my *Body*, though Literally and Properly, and in strictness of Speech, it is *Bread*, and not my *Natural Body*.

(a) Sect. 82.  
Personam sus-  
cipiunt Personam  
gerens.

Now therefore let the Papists give or take. Either the Bread is not Transubstantiated; or if it be, by virtue of the self-same words the Priest is Transubstantiated too. For every word in the Prolation with one Breath, (except the word *Enim*, Sect. 20.) does Operate as well as Signifie, and Does what it Says, and therefore if the word *Corpus* be effectual to make it a Body, then the word *Meum* makes it the

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the Priests Body. The Wit of Man cannot find an Evasion, and I doubt not but I am able to maintain this Argument against all the Popish Priests in the world. For all the Advantage lies clearly on the Protestant Side. For our Saviour visibly took Bread, and gave it the office of Representing him, and made it the Figure of his Body, as *Tertullian's* word is; He erected it as a standing Memorial to be used in Remembrance or Commemoration of him, as *S. Luke's* word is; To shew forth his Death till he come, as *S. Paul* speaks. 'Tis true, he commanded his Disciples to repeat the same Action, and to do as he had done; But where did he bid the Priest to personate him? That he gave us the Bread by the Name of his Body, Three of the Four Gospels witness, and by the Name of his Broken Body, *S. Paul* witnesses; But where did he ever say, That He himself would always Sacrifice himself by the Priests Hands, and say, *Hoc est Corpus meum*, to the end of the world, by the Priests Mouth? And further, There is not one word which the Papists have said in behalf of the Bread being Transubstantiated, but holds as strongly for the Priests being Transubstantiated; which makes full as much for the Dignity and Majesty of the Sacrament, for the abasing and mortifying of our Deceivable Senses, and for the improving and exalting our Faith, and making it Meritorious, as the other can.

We have gained such considerable Advantages by the foregoing part of our Discourse, that now we are able unalterably to renounce the Doctrine of Transubstantiation. For having

ving demonstrated the Impossibility of it, We have thereby Demonstrated, that though Heaven and Earth should pass away, yet that Doctrine can never be True. We have likewise at the same time Demonstrated the Protestant Exposition of those words of our Saviour, *This is my Body*, to be the true and necessary Sense of them; for either there is a Change of the Bread into the Body of Christ, or there is not: But because such a Change is an utter Impossibility, as we have abundantly proved, therefore it remains, That the Protestant Doctrine, which asserts there is no such Change, is Demonstrably True. We have also made it as clear as the Light, That neither the *Letter* of a *Divine Revelation*, nor the pretence of an *Infinite Power*, nor any thing in the World can support one single Contradiction; because if one single Contradiction could stand, it would destroy the very Being of God himself, and deprive the World of the Adorable Object of all Religion. For supposing it *Impossible for a Being of Necessary Existence to Exist*, which is but supposing a Contradiction, and we have immediately lost the Author of all Divine Revelation; And not only so, but the whole Universe likewise must presently sink into Nothing, or rather indeed it could never have been at all.

But more particularly we shall find the Benefit of the former Demonstrations in the short remainder of our present Discourse, for they will add to what we have further to say against Transubstantiation all the force and strength which Demonstration can give. *Costerus* the Jesuit acknowledges, (and I suppose all Papists with him) that

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*If the Bread be not changed into the Body of Christ, the worship of the Host is gross Idolatry; But we are past all Ifs and Ands, and have Demonstrated that there can be no such Change of the Bread into Christ's Body: And consequently we have Demonstrated, that the Papists in worshipping of the Host, are guilty of gross Idolatry, and the Best Friends they have in the world cannot free them from it. So likewise it can be no longer a Moot-point, or a disputable matter, whether it be Criminal to call the Host their Lord God, their Maker, their Former, and their Creator; when we have Demonstrated that it cannot be so, and that it is only a bit of Bread; and to affirm Bread to be a God, if it be not Blasphemy, it wants a name in our Language. In short, That can never be a Divine Mystery which is not in a Possibility of being a Divine Truth: And consequently the Mystery and Miraculousness of Transubstantiation, which has been the old and dark stronghold of Popery, is utterly demolished: And the Papists having lost that shelter, not only all the Absurdities of their Belief concerning it will fall upon them with their whole weight, but also all their absurd Practices in reference to it, to which I shall now proceed.*

2. The second General Head is of *Practical Absurdities*, by which I mean such unreasonable and unworthy Actions, as are done by the Papists in pursuance of their Doctrine of *Transubstantiation*. And here I can by no means charge them with eating their Maker, or eating Man's flesh, and drinking

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ing Man's blood in the Sacrament : For I have shewn it to be impossible for them to do either of these. But yet because they intend and profess to do both, perhaps the guilt is no less than if they really did them. And the Absurdity of their Practice in this behalf is very equally matched with the Absurdity and Contradictiousness of their Belief. For as they hold the Sacrament to be the Natural Body of Christ, and yet say it is in several Places at once, and is made at several times, and is in the Form of Bread, whereby it appears to be not the Natural Body of Christ, but a piece of Bread ; wherein they say and unsay at once : So likewise they worship and serve, and pray to that which I have Demonstrated to be a bit of Bread, as if it were a God, and immediately they undo all that they have done, and treat him not at all like a God, but eat him up as if he were a bit of Bread. So also they say expressly, That the common Nature of Mankind abhors the eating of Man's flesh, and drinking of Man's blood, and yet they eat and drink that, of which they say they have greater Assurance that it is Man's flesh, and Man's blood, than the Testimony of all their Senses can give them.

But omitting these things, and the great Indignity which is offered to our Blessed Saviour by such like Practices, I shall ( *ist* ) take notice of their Idolatry in worshipping a piece of Bread as if it were God himself. And this Practice is unavoidable Idolatry if the Doctrine of *Transubstantiation* should chance to be false : And if it be not false, then a Thousand Millions of Contradictions must be all of them true. So that if the Apostles rent their Clothes, when

the *Lycaonians* said that the *Gods* were come down in the likeness of Men, and were going to give them Divine Honour; surely they would hardly spare their flesh, but rend that too, if they should be shewn more than an Hundred God-Almighties together in the *Form of Bread*, and should see Divine Worship paid to them: Especially, since the Apostles Evangelized men to turn away from Idolatry to the Living God who made Heaven and Earth; if moreover the Papists should plead Gospel for their Idolatry, and say that they were Evangelized into it. I have often thought what *St. Paul* and *Barnabas* would have said and done in that Case. But what they then cried out and said to the *Lycaonians*, *Sirs, why do ye these things? For we are men of like Passions with you*; methinks the Host it self says as loud every day to the Papists. ‘*Sirs, why do ye these things? For I am no Object of Worship, but like another piece of Bread. I have all the Properties, and am subject to all the Casualties of any other bit of Bread: For either I am presently eaten and swallowed down as any other Bread is, or else if I be kept, I grow Stale and Mouldy. I am put into a Box for fear of Mischances, for if the Mouse gets me, I am gone. Alas, I am Bread, I am no God. Thus to my Apprehension the Host it self continually cries out and reasons with them. And Oh would to God that they would consider to as good purpose as the Lycaonians did! I should be content to endure great hardships to see that Happy Day.*

2. The Reproach which is done to our Saviour in the worshipping of the Host is intolerable. For  
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would it not be an unsufferable affront to the Majesty of Earthly Princes, to take a Bundle of Rags, and place it in the Throne, and serve it upon the Knee, and cry, God save the King, and treat it in every respect like a Crown'd head; and to destroy every good Subject that would not join in this contumelious Pageantry? And is it nothing for the Great God of Heaven to be used in a more reproachful manner? For I appeal to all Mankind, considering the Infinite Distance there is betwixt the Persons, whether it be not a less Scorn and Indignity to set up a King of Clouts, than a Breaden God? A Contemptible Crumb of Dough, which is Kneaded, and Baked, and Crossed, and Mutiered into the most High God, God over all, Blessed for evermore?

I might descend to many more Particulars, and enlarge upon them, but this has already been done by Learned Hands.

And now, *O ye Papists*, I have discharged my Conscience; for it has troubled me that I had not long since laid these things plain and open before you: And if I knew how to incline you to consider them, I would not think much to kneel down at your Feet. But if you will not consider them with that evenness of mind which is always necessary to Conviction, but rather will consider them with that prejudice and indignation which shall put you upon Contradicting and Objecting, and using all your Subtilties and Evasions; then I beg of you to do this thoroughly, and spare me not. For I have written this Discourse only for the Honour of God, and out of love to Truth, which never loses any thing

by being Tried and Examined, but still comes the Brighter out of the Fire. It is the Cause of God my Saviour who died for me, and I am willing to spend the remainder of my days in it, or lay down my life for it, even which of the two He shall please.

And as for you, *O ye Protestants*, you have great reason to Bless God, that you were Born into the World since the Reformation; whereby you enjoy the Benefit of having God's own Book in your own Vulgar Tongue: And thereby are taught to know God and his Creatures asunder, and have learnt to distinguish our Saviour Christ from his Sacraments, and to know your Maker from a Bit of Bread. Who have the Advantage of reading God's pure Word, without either *Romish* Comments or *Rhemish* Annotations which overthrow the Text. Who are allowed to see with your own Eyes, That if Scripture should be so forced and wrested as the Papists have used it in this Case, then we must all be *Anthropomorphites*, and either Believe that God is of *Human Shape*, or else give him the *Lye* I know not how oft. For the Right Hand of God, and many other Bodily parts of him, are ten times oftner asserted in Scripture, than *This is my Body*. If the Papists say, That the Scripture in affirming that God is a Spirit, does sufficiently rectifie all such blockish Mistakes; I say so too: And withal, that our Saviour has done abundantly more to prevent and foreclose the no less blameable mistake concerning Transubstantiation. For after he had called the Cup his *Blood*, he afterwards again called it *the Fruit of the Vine*; and after his Resurrection it self, he gave his Disciples this Test to judg and discern his Body, and

to know it by, *Luke 24. 39. Behold my hands and my feet, that it is I my self: handle me and see: for a spirit hath not flesh and bones, as ye see me have.* From whence we are bound to conclude, That where we cannot see Hands and Feet, where we cannot see and feel Flesh and Bones, where we cannot handle and see Christ's Body, there it is not he himself: Well may there be some Sign, or Token, or Memorial of his Body, but it cannot be *he himself*. I shall not stand to enquire whether this be the Criterion to know Human Bodies from those Bodies which Angels heretofore assumed; but we are sure that these are Infallible Marks to know our Saviour's Body by, and that is all our present Business.

But as for the Noise they have lately made about our Saviour's surprizing the Disciples, and entering into the room, *when the Doors were shut*, there never was any thing more incongruous than the sense which the Papists have put upon that place, as if our Saviour had *passed through the Doors*. For there were two Things, as appears by the Scripture, which disturbed the Disciples; First, That a Person should come into the Room without knocking or giving them any warning, when they had made all fast, and kept themselves close *for fear of the Jews*: And the Second was, That he entered in such a manner as made them apprehend him to be a *Spirit*. Now how did ever Angels or Spirits enter into a Room, or *St. Peter* come out of Prison under the conduct of an Angel, but by the Doors opening before them of their own accord, and shutting again after them? As in the case of all the Apostles, where the Officers *found the Prison shut with with all safety, Act.*

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5. 23. And I never yet heard or read of Angel or Spirit, which entred a Room through Crannies or Keyholes, or through Inch-boards. But let that be as it will, if our Saviour had entred in any such manner, it had absolutely overthrown the Criterion which he gave them at the same time to judg of his Body, and to Demonstrate that he was not a Spirit. For common sense would have taught the Disciples to reply, It is true indeed, whatever you are, Man or Spirit, that you have now a gross Human Body, and we cannot deny it ; but that, it seems, is only when you please, for you had not such a one a while ago, when you were pleased to come in at the Keyhole ; whereas there was nothing at all of this, but they knew and owned him, and were glad to see the Lord. But to conclude, Is not this a very pertinent proof of Transubstantiation, when the Doctrine of Transubstantiation asserts a thing quite contrary to the *Passing through Doors* ? For it asserts that our Saviour's Body is Present in a Room, not by being Translated, or by Passing out of one Place into another, but by being produced in all fresh Places, and by being *Within Doors*, and *Without Doors*, at the same Time.

In short, *O my Protestant Country-men*, You see what Infinite Reason there is, that you should for ever renounce Transubstantiation ; for otherwise you owe your Saviour but little Service, if you will not do him so much Right as to say, *That He is not a bit of Bread*. And there is the same Reason that you should renounce that Church, which employs her Infallibility in contradicting the Plainest Scripture; in defacing those Eternal Truths which  
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are deeply engraven upon the Minds of Men ; and in doing the utmost dishonour to our Saviour, by making his Religion the scorn of Mankind. What *Averrees* said, is recorded by Papists ; and is too well known to be Repeated upon this occasion ; and for my part I should take it much more patiently to be forced to Believe that I my self am a Wafer, than that a Wafer is my God. So that the Blessed Martyrs were infinitely in the right, to stake down their Lives against this Doctrine ; for they plainly saw that it was not a Moot-Point, or a Disputable Matter, (against which no wise man would lay down an Hair of his Head) ; but they saw that it was a bottomless Pit of Falshood, which swallows up all the Natural and Theological Verities which ever came from God. And he that dies for so much important Truth, most certainly dies for God. You see moreover that the Papists are very ill holpen up, when they have recourse to the Almighty Power of God, to support their Doctrine of Transubstantiation : For for that very Reason, Because he is Almighty, he is Infinitely removed from the Imperfection of making an endless Number of Impossible Falshoods. Shall that Nonsense and Inconsistency, which it is a very Great Imperfection even in Imperfect Creatures to *Affirm*, be a Perfection to *make* ? No certainly ; For the farther any thing is from Truth, the farther it is from God. Lastly ; You see what a thick and palpable Darknes overspreads the Papacy, when you, through the undeserved distinguishing Mercy of God, have Light in your Dwellings. You are Happy, if you know your own Happiness, and are not weary of it. While you have the Light, Rejoice in it, and walk worthy of it, and then God will Continue it to you and to your Posterity. *So be it.*

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