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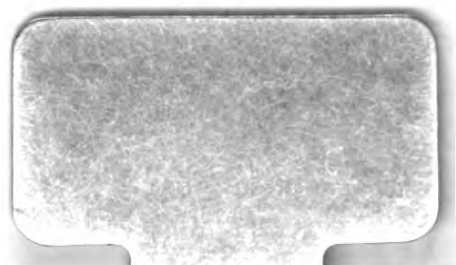


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ONE HUNDRED
DEFECTS OF THE MASS;

From the Roman Missal;

("DE DEFECTIBUS IN CELEBRATIONE MISSARUM OCCURRENTIBUS.")

EXAMINED BY THE

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TO THE READER.

. We quote these "Defects" from the original *Latin* Missal. We say the *Latin* edition, because "The Defects of the Mass" are uniformly omitted from *all* the editions of the "*English* Missal, translated for the use of the Laity." We may, in passing, inquire, Why this omission? Why conceal "Defects" under cover of the Latin language, and in editions generally inaccessible to the Laity? We now, however, present them in the English tongue "for the use of the Laity!" This part of the Roman Missal is entitled, "*De Defectibus in celebratione Missarum occurrentibus.*"

ONE HUNDRED

DEFECTS OF THE MASS.

“DEFECTS of the Mass!” Who can presume to charge *any* Defect on a Service, conducted with such splendour, associated with such claims, characterised by such amazing pomp—a Service, in fact, designed to constitute the very soul of worship—the central glory of the Church of Rome?

An important question this! Rome herself shall answer it, in minute and accurate detail.

The Church of Rome has, from time to time, so encumbered the original institution of the Lord’s Supper with additional ceremonies and novel principles, as almost, if not altogether, to hide its real import from view, and by withdrawing the cup from the Laity has so impaired this Institution in the Christian Church, as to offer a mutilated Sacrament to Christian people. Even what she *does* give, she conveys through the medium of a dead language, and unintelligible to her worshippers. Her trumpet gives an uncertain sound. Who, then, shall prepare himself to the battle? 1 Cor. xiv. 8.

But these are not the questions on which we just now propose to dwell. We propose to consider the Roman Mass as it stands. We allow the Roman Catholic for the moment to hold in undisturbed possession the principles on which he erects the Mass, and, with him, opening the Roman Missal, we proceed to inquire, What certainty he has that all is right?—what surety that the Mass is what it professes to be?—to consider, in a word, “THE DEFECTS OF THE MASS” as enumerated in the *Roman Missal!* The very title of our subject is supplied to us by the Church of Rome, and we instance no Defects of the Mass but such as she herself enumerates.

I. The directions concerning "the Defects of the Mass" are prefaced by the following general Rubric :—

"The Priest about to celebrate Mass must give all diligence, lest there should be anything deficient in those things which are essential to the Sacrament of the Eucharist. Now a Defect may happen on the part of the *matter* to be consecrated, on that of the *form* to be applied, and on that of the *Priest* who celebrates. For whatever of these is deficient, namely, the due matter, the form *with Intention*, and the sacerdotal order of the officiating Priest, the Sacrament is not completed."

Defects in any one or more of these particulars are *vital*, and lay the axe to the very root of the tree. There are, besides, some other Defects which, though not vital, yet, when occurring in the Mass, so impair its efficacy, and involve "either sin or scandal," as to leave day by day a lingering doubt in the minds of Roman Catholics, as to whether they ever have received, or ever can receive, a perfect Sacrament. Upon a review of such, and more particularly of the essential Defects, we now enter. Rome will unveil her own Defects, and speak for herself in this review. Let us calmly and candidly mark the inevitable results.

II. "Defects of *matter*" may be threefold :—"If any of those things be wanting which are requisite for the same." As, for instance, it is required :—

1. "That the bread be wheaten.
2. "That the wine be of the grape."

These Defects, here stated in general terms, are subsequently subdivided into the more minute details of their own peculiar Defects respectively, and are specially treated of in Series III. and IV. *infra*.

And—

3. "That the matter to be consecrated be in the sight of the Priest during consecration."

So that if the Priest should have his eye fixed on any other object, or if the elements lie not before him or within his sight, the Sacrament is useless, which, of course, the people cannot possibly ascertain.

Can any Roman Catholic, then, be *sure* that these Defects do not happen, or be certain that they do not very frequently occur?

III. The "Defects of the Bread" are Ten in number; namely,—

1. "If the bread be not wheaten, or, though wheaten, yet mixed with so much of any other grain as to neutralise the wheat.
2. "If the bread be otherwise adulterated.
3. "If it [the Host] be made of rose water, &c. it is *doubtful* whether the Sacrament is made.
4. "If the Host begin to be corrupted. And
5. "If it be not unleavened, the officiating Priest sins grievously."

These are doubts and uncertainties which it behoves the *Baker* to solve, or rather the parties, whoever they may be, who make the Host or Wafer. They alone can tell, but surely the people cannot, whether these Defects occur in the Bread. The Baker *may* commit some of these mistakes. Can he not? If he does (and he is not infallible), he destroys the efficacy and the value of the Sacrament. Such, however, is the certainty which Roman Catholics enjoy!

Again:—

6. "If the Priest should perceive, before consecration, that the Host is corrupted or not of wheat, that Host must be removed and another consecrated;—
7. "If he perceive this, *after* consecration, even after he has taken the Host, let him consecrate another;—
8. "If he has not eaten the Host [thus consecrated], let him eat it after he has taken the Body and Blood, or let him give it to another, or else reverently preserve it;—
9. "But if he has eaten it, nevertheless let him eat that also which he has consecrated, because the command concerning the *perfection* of the Sacrament is of greater weight than the taking of it fasting."

What strange Rubrics these, and how conflicting! Directions are given to produce Christ on the altar, and then, for some reason, to set Him aside again. Christ Himself, that is, in Romish theology, the Consecrated Host, is to be devoured, if He be made of wheat; but if it be discovered that He is made of that which is not wheat, He is given away, or carefully locked up and superseded by another!

Will not Roman Catholics, then, be careful to inquire whether the consecrated Host be made of wheat, before they worship it?

And then, If it be of wheat, why ought they to worship it?

And again, If the Host, by consecration, be transubstantiated, that is, changed—*wholly* changed into quite

another substance, how *can* the Priest possibly “discover *after* consecration that it has not been made of wheat?”

Although there ought in reality to be a tremendous difference between a transubstantiated Host and a Host *non-transubstantiated*; as great a difference, indeed, as exists between the creature and the Creator; yet we know that there is not a Priest in Christendom who could of himself distinguish between two Hosts thus circumstantially distinct. Let us suppose, then, a transubstantiated Host, or at least a Host after consecration, presented to a Priest, in order that he may tell whether it has been made of wheat or not so. How can he decide? He must analyse it *as though* it were *not* transubstantiated, and thus belie the assumed effect of the words of consecration; and, after all, his decision must be either a truism or a contradiction. For, if it be found to be not wheaten, it continues to be not wheaten; and if it is of wheat, it is adjudged, by virtue of its consecration, to be no longer wheat, but *flesh!* That is, if it is not wheaten, it is not wheaten; which is a palpable truism: and if it *is* wheat, it is *not* wheat, but clearly, infallibly, *flesh* and *blood*; which is a palpable contradiction!

Either, then, Transubstantiation is false, or, to detect the original substance of the Host, *after* consecration, is impossible.

✓ And yet again,—If the Priest can transubstantiate wheaten bread, why can he not also transubstantiate bread not purely wheaten? Does the adulteration of bread—so easily detected by the chemist or the housewife—baffle the power of the Priest? If so, he is not half so powerful as Roman Catholics generally imagine him to be!

Moreover:—

10. “If the consecrated Host disappear either by any accident, such as by the wind, or by a miracle; or, being taken by any animal and cannot be found again; then let another be consecrated.”

Thus the Church of Rome would teach us that the **body** of Christ, which is now glorified in heaven, is subject to accident, or may be removed by the wind. But are we not informed that even in the days of His humiliation, “the *winds* and the waves obeyed Him?” Can it be,

then, that Christ, now ascended into glory, is liable to become the sport of the winds which, while on earth, He commanded?

Again: The consecrated Host may be removed "by a miracle." But the Priest (it is said) works a miracle in the consecration of the Host; yet it appears that some one else may work another "miracle" to remove it. This is miracle against miracle!

And again: The consecrated Host may be taken away by some animal and never be found again. That is to say, that He who "came to seek and to save that which was lost," may Himself be lost, *never* to be found again! That a beast of the field or a fowl of the air may now devour the very body of Christ. Remember, this is a Defect that may occur *after* consecration!

Tell me!—Is this to glorify that Blessed Saviour who loved us, and who still loves us, even with an everlasting love? Is He now subject to the changes and chances of this mortal life—exposed to accident, offence, and injury? No, certainly no! He is now ascended up "far above *all* power and *every* name that is named, not only in *this* world, but also in that which is to come," Eph. i. 20, 21.

IV. The "Defects of the Wine" are Twelve in number, namely:—

1. "If the wine be rather sour, or made of unripe grapes, the Sacrament is not made;
2. "Or, if there be so much water mixed with it, as to corrupt the wine, the Sacrament is not made.
3. "If the wine has begun to grow sour or to be corrupted;—
4. "Or, if it be new wine;—
5. "Or, if it be not mixed with water;—
6. "Or, if the water be rose water, the officiating Priest sins grievously."

Here, then, are questions which neither Priest nor people can possibly decide—questions which can be answered only by the vintner and the wine merchant; and yet on these it depends, whether a Roman Catholic is to have a true Sacrament or not;—whether he is to enjoy the reality or be put off with the pretence.

For instance,—Who can tell whether the wine which is used in any given celebration of the Mass has been

made of unripe grapes, or whether it is sour, or whether it is new wine? The wine, most likely, came from Portugal, or some other foreign land. How, then, can any Roman Catholic ascertain these matters?—He is not allowed to taste the wine, for the Chalice is withheld from him. How, then, can he tell its taste?—He is far distant from the place where it has been made. How, then, can he tell the circumstances attending its production? How can he assure himself whether the water thus mixed with the wine be *rose* water; and can he inform himself why it is that “*rose water*” mixed with wine should constitute a “grievous sin?”

These questions may to us seem trivial and very puerile; but to Roman Catholics they are invested with solemn seriousness, because the reality or otherwise of their most solemn Sacrament depends upon the answers to these questions.

But, again :—

7. “If *after* the consecration the Priest should discover that wine was not placed there, but *water*; having laid aside the water [thus consecrated in mistake], let him place wine with water in the Chalice, and consecrate it.
8. “If he should perceive this, *after taking the Body*, or this same water; let him place another Host to be consecrated, and wine with water in the Chalice, and let him offer up both, and consecrate, and devour them, even though he should not be fasting;—
9. “Or, if the Mass be celebrated in a public place, where many are present;—in order to avoid scandal, let him place wine [alone] with water and consecrate, and immediately take it and proceed with the rest.
10. “If any one should perceive before or *after* consecration, that all the wine is sour, or otherwise corrupted; let the same be observed as above” [*i.e.* Let other wine and water be provided].

How very careless Priests may sometimes become, that they should thus consecrate (No. 7), and *therefore* transubstantiate *water* into the blood of Christ! Yet, it seems, this is of no avail. The water, although the words of consecration have been expressed over it, still remains the same, unchanged, untransubstantiated. It was a mere mistake—an oversight. The Priest must therefore recommence the consecration.

Now, if the Priests can, by a set form of words, change wine into blood, why can they not change *water* into

blood? The magicians of Egypt accomplished even this, Exod. vii. 22; and we know that Christ changed water into wine. Besides, both these instances were acts of real transubstantiation; a real change succeeded. The water of the river became blood and none could drink it, nor could the fish live therein, Exod. vii. 20, 21. The guests at the marriage-feast in Cana of Galilee tasted the water that was made wine, and pronounced it "good wine," and even better than that at first served. John, ii. 10. Will the Roman Catholic Priests transubstantiate after this fashion?

Moreover, the Church of Rome is hereby (No. 9) proved to be a respecter of persons. She may, perhaps, correct her mistakes before a multitude, and when people perceive the error; whereas she nowhere pledges herself to repair her faults, if such faults should escape observation. This is a lesson to Roman Catholics to watch the Church of Rome when she goes astray. Errors and "Defects" are possible; therefore vigilance is necessary.

Again: How can any Priest perceive (No. 10) that the *wine* is sour *after* consecration, if it be no longer wine? And how can he perceive that it is corrupted, if it has already become the very person of Christ, which "should see *no corruption?*" Ps. xvi. 10. To this question we shall revert by and bye.

Two further Defects remain, namely:—

11. "If the matter to be set on [the altar] was not at all to be had, by reason of the Defect of the bread or wine,—if this should occur *before* the consecration of the Body, the Mass ought not further to be proceeded with.
12. "If *after* the consecration of the Body, or even of the wine, the defect of the one species be discovered, the other being already consecrated; then if it [*i.e.* bread or wine without such defect] cannot at all be had, he shall proceed and finish the Mass: yet so that the words and signs pertaining to the deficient species be omitted. However, if it can be had by waiting some time, he must wait, lest the Sacrifice remain imperfect."

We would simply inquire—How can any Roman Catholic be assured that these Defects do not very frequently occur? The elements, one or both, may be deficient in some of the aforesaid particulars, and to communicate in such is to involve both Priest and people in grievous sin.

Yet the conduct of the Priest, in consecrating or not consecrating, is regulated by a mere consideration of *time*! If the delay be too long, the Church of Rome presumes, in such case, to administer, and the people, we presume, are, in their ignorance of these Defects, contented to receive, what is here acknowledged to be, "an imperfect Sacrament!"

V. The Defects of Form (*i. e.* the words of consecration) are Four in number; as follow:—

1. "If any Priest should diminish ought or change anything in the form of consecration—the Sacrament is not made.
2. "If he should add anything which would not alter the meaning thereof; he indeed consecrates, but commits a grievous sin.
3. "If the officiating Priest *cannot remember* that he has said the words which are commonly used in consecration—he need not be disturbed. But if he is *certain* that he has omitted some word which is essential to the Sacrament; let him repeat the form;—
4. "But if he very probably *doubt* whether he has omitted something essential; let him repeat the form, at least under a silent condition."

With reference to these Defects we have but a few words to offer. The certainty in this respect depends chiefly upon the memory of the Priest, and upon his accuracy in the consecration. We should not, perhaps, object so much to this if Roman Catholics were in a position to judge as to the accuracy of the Priest or otherwise. If the Mass were in a known tongue, intelligible to all, and audibly read, then, under such circumstances, each Roman Catholic could judge for himself; and if the Priest were to omit, or change, or add anything, he could be called to account for his conduct. But, as it is, each Roman Catholic can do no more than *trust* his Priest, or take for granted that all is right, and *hope* for the best; but he can never be *certain* that the Host which he worships and devours is duly consecrated, and without any Defects of *Form*.

If Roman Catholic Priests had perfect memories, and if they never could alter or change the words of consecration, there would be no need of any caution whatever. But here we find that they may have weak and treacherous memories—*may* change, *may* add, *may* diminish somewhat in the Mass. Hence the necessity for due caution

and circumspection on the part of Roman Catholics—an urgent need that they should at least understand the voice of him that speaketh.

One radical objection, however, we would urge under this head. In the *Form* or words of consecration of the Chalice in the Roman Mass, the Church of Rome has inserted certain words as spoken by Christ, which Christ did not express. We subjoin the form as used in the Mass (marking in Italics the words added by the Church of Rome):—

“And gave it to His disciples, saying, Take and drink ye all of this, for this is the chalice of my blood of the New *and eternal* Testament, *the mystery of faith*, which shall be shed,” &c.

This is the set form of words prescribed to be uttered by the consecrating Priest, from which, be it remembered, if he “diminish ought, or change anything,” he nullifies the Sacrament—in fact, “no Sacrament is made.”

Now Christ did *not*, according to the Scripture account, express *all* the above words thus attributed to Him. Suppose, then, a Priest to omit the words thus added in the above form, he then repeats the words of consecration precisely as Christ expressed them, but then, by thus reducing them to Christ’s own formula, he nullifies the Sacrament, and commits a grievous sin!

Or, in other words: Jesus Christ omitted these additional words, and by the form thus expressed *completed* the Sacrament. But let the Roman Catholic Priest omit these words, and express the form as Christ delivered it, and he thereby *destroys* the Sacrament! What a contrast between the Priest of Rome, and the Great High Priest of *our* profession!

VI. The “Defects in the Officiating Priest” are Five in number, namely:—

1. “Defects of Intention.
2. “Defects in the Disposition of Mind.
3. “Defects in the Disposition of Body.
4. “Defects in the Arrangement of the Vestments.
5. “Defects in the Service itself.”

These are still further subdivided as follows:—

VII. The “Defects of INTENTION” are Nine in number, namely:—

1. "If any [Priest] does not *intend* to consecrate, but to act *deceitfully* (*delusoriè*);—
2. "Also, if any Hosts should be forgotten on the altar, or any portion of the wine, or if any Host should lie hid, when he does not *intend* to consecrate any but what he sees;—
3. "Also, if any [Priest] has before him eleven Hosts, and intends to consecrate only ten, not determining which ten he intends;—in these cases *he does not consecrate*, because Intention is required.

This lies at the root of the whole matter, and cuts off all possibility of certainty or assurance from the Roman Catholic. Intention is an inward thought, unseen, unheard—unknown to all but to the Priest himself. If there be not Intention, it matters but little what else it may have, the Sacrament is destroyed—the celebration is but a lifeless form; there is, in fact, no consecration, and therefore neither Sacrament nor Sacrifice. There may be the adoration of the worshippers; the singing and the incense; the pomp and high parade. But what of these, if all the time the Priest may lack Intention—may act *deceitfully*—may *forget* to consecrate—or may be *careless* in the consecration? There is *no Sacrament* where these Defects exist.

Some Roman Catholics may, perhaps, say, that to lack Intention is impossible. We, therefore, propose this dilemma:—

The lack of Intention on the part of the officiating Priest is either *possible* or *impossible*.

If it be possible, then how can any Roman Catholic be *certain* as to the consecration of the Host?

If it be impossible, then why does the Church of Rome enact a decree against an *impossibility*?

Roman Catholics may, perhaps, *believe* the Priest's intention—may *suppose* it—may *hope* it, but they can never be *certain* of it. The doctrine of intention and assured certainty can never co-exist.

But there are still more Defects of Intention, namely:—

4. "If the Priest, thinking that he holds but one Host, should find *after consecration* that two Hosts are joined together; let him devour both.
5. "If he should discover after taking the Body and Blood, or even after the ablution, that some *consecrated* particles remain; let him eat them, whether large or small (*parvæ sive magnæ*), because they belong to the same Sacrifice.

6. "If a whole consecrated Host be left; let him deposit it with the others in the Tabernacle;—
7. "If this cannot be done, let him leave it for the next Priest who shall celebrate there, decently covered on the altar, to be eaten with the other which he is about to consecrate;—
8. "Or if neither of these can be done, let him preserve it decently in the Chalice or Paten, until it can be deposited in the Tabernacle or eaten by another.
9. "But if he cannot in any way honourably (*honestè*) preserve it, let himself devour it."

Would any one, at first sight, for a moment imagine that these articles constitute a portion of the creed of a professedly *Christian* Church? There is so much in them dishonouring to Christ, and so much revolting to ourselves, as to warrant us in repudiating such doctrine, as being worthy rather of the New Zealanders of the past century than of Christians of the present time. We would, however, suggest some leading thoughts on the above:—

Can two whole and perfect Christs (No. 4) adhere together and be held within the fingers of one man, and can these two Christs be at one and the same time devoured?

The Church of Rome teaches, that "Whole Christ is contained not only in *either* element, but *in every portion of either element!*"*

If so, then what is the difference between "the *particles*, large or small," which if remaining are to be devoured (No. 5), and "the *entire* consecrated" Host which, if remaining, (No 6), is to be deposited in the Tabernacle?

If the consecrated Host (Nos. 7-9) be really Christ, then why the uncertainty as to how He should be dealt with? If our blessed Saviour should in His bodily presence come among us, we should hope to be able to acknowledge Him with due reverence and devotion, but in the Church of Rome there are so many Christs,—created by Priests unwittingly—cleaving together in superfluous abundance—existing at one time in integral Hosts, and at other times in minute particles of the same, it is, perhaps, no wonder that they find a difficulty in disposing of them. They are, therefore, either reserved in the

* Catech. Trid. p. ii. c. iv. q. 34.

Tabernacle of the Altar, or handed over from one Priest to another; but the same fate, under all circumstances, awaits their created Deity, by one or other, or perhaps by many,—He is to be devoured!

Would to God we were not obliged thus to speak, but Rome compels us! The whole series of her Rubrics on the “Defects of the Mass” inspire us with pity and compassion,—yea, more, with deep concern, for those who have become entangled in such a yoke of bondage, whose hopes of present happiness and of future glory are so clouded in such a mist of superstition, and whose eternal welfare depends upon so many chances, uncertainties, and doubts. We would rescue them if we could. But God alone can accomplish this.

VIII. “The Defects resulting from the Disposition of Mind” are Six in number, namely:—

1. “If any Priest, being under suspension, excommunicated, degraded, or otherwise canonically inhibited, should celebrate, he indeed consecrates, but sins most grievously.
2. “If any Confessor should celebrate in mortal sin, he sins grievously.
3. “If any Priest, not a Confessor, should in case of necessity celebrate in mortal sin, without contrition, he sins grievously.
4. “If in celebrating the Mass the Priest should remember that he is in mortal sin, let him be contrite.
5. “If the Priest should remember that he is excommunicate or under suspension, let him be contrite.
6. “But *before* consecration in the aforesaid cases, if scandal is not anticipated, he ought to desist from the Mass thus begun.”

These Defects, above enumerated, all go to prove that the Priesthood of the Church of Rome enjoys not the characteristic—the essential characteristic—of the Christian Priesthood namely, *exemption from sin*. The Roman Priest is a sinner—confessedly a sinner—and even in the most solemn act of his Priestly office may himself be under the guilt of “mortal sin.” And can any one suppose that God will receive the offerings of such? Will God indeed have respect unto their prayers? By no means, for it is written —“The *sacrifice* of the wicked is an *abomination* to the Lord.” Prov. xv. 8.

The Jewish Priests were sinners, and as such each Priest first “offered *for himself*,” and then “for the errors of the people.” Heb. ix. 7. Even thus are the Roman

Priests also. And so, partly by reason of their sinful nature, the Jewish Priests were in time removed, in order to make way (not for any equally imperfect Priesthood, but) for the great High Priest of the Christian dispensation, even the *sinless* Jesus;—"For such an High Priest became us, who is *holy, harmless, undefiled, separate from sinners.*" Heb. vii. 26.

Thus while the Priests of Rome and their offerings are, by reason of sin, subject to all the defects above mentioned, we, as Protestants, have no such Defects. There is no Defect in *our* Priest—no Defect in *our* Sacrifice. Our Priest can never be "under suspension"—can never be "excommunicate"—can never be "degraded" from his office—can never be in "mortal sin." Our Priest is CHRIST JESUS, and His one Sacrifice He offered once for all on Calvary, "a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world."

IX. "The Defects resulting from the Disposition of Body" are Six in number, namely:—

1. "If any one should not have fasted after midnight, even if he should take only water, or any other drink, or food, even in the form of *medicine*, and in any quantity, however small, he cannot communicate, nor celebrate Mass.
2. "But if he should have taken food or drink *before* midnight, even though he has not slept after it, nor digested it, he does not sin; but because of the perturbation of mind, which destroys devotion, he is advised to abstain for some time.
3. "If any particles of food remaining in the mouth should be swallowed [after midnight], they do not hinder communion, inasmuch as they are swallowed not in the way of food, but in the form of spittle (*salivæ*). The same is to be observed if, in washing the mouth, a drop of water should unintentionally be swallowed.
4. [This Defect is too gross and immoral to admit of its translation into the English language, at least in this work!]
5. A doubtful case resulting from the same.
6. Another doubt arising from the same.

Verily, the Roman Missal gives us an insight into the secret thoughts, and the preceding and subsequent actions of Roman Priests and others, some of which may, and others may not, impede the efficacy of the Mass. These Rubrics, just quoted, tend still further to confirm the view which we have expressed under the preceding head, an expression of thankfulness that *we* have a Priest that is

“holy”—a Priest that is “*undefiled*”—a Priest that is “separate from sinners.” We are, thank God, in no respect exposed to uncertainties and doubts resulting from any “superfluity of naughtiness” in *our* High Priest. For Jesus never sins. He is the Lamb of God, without spot or blemish, and “who *taketh away* the sins of the world.”

The idea of receiving the Eucharist *fasting* (Nos. 1-3), is pushed to a very extravagant degree of precision, involving neither elegance of language nor nicety of taste. We should not, however, so much object to this, were it not that we know that when Christ and His Apostles first received the Lord’s Supper, at the original institution of the same, they partook of the bread “as they were eating,” Matt. xxvi. 26; and “likewise also the cup *after* supper,” Luke, xxii. 20. Yet to partake of the Eucharist *now* in the Roman Catholic Church after eating, or “*after* supper,” would be to *destroy* the Sacrament.

If a Priest should celebrate Mass “in mortal sin,” he indeed *consecrates* the Sacrament; but if a Priest or Layman should presume to receive the Eucharist, having previously taken but one drop of water, he *desecrates* the Sacrament. Surely this is “to strain at a gnat and swallow a camel!” Matt. xxiii. 24.

X. “The Defects in the Service itself, and in the Arrangement of the Vestments” are manifold—no fewer than Forty-five in number, namely:—

1. “If anything be deficient in the matters required; as, for instance—
2. “If the Mass be celebrated in a place not sacred, or on an altar not consecrated.
3. “If the altar be not covered with three napkins.
4. “If the candles are not of *wax*.
5. “If it be not the due time for celebrating Mass, which is commonly from morn to midday.
6. “If the officiating Priest shall not have said the Matins with the Lauds.
7. “If he should omit any of the Priest’s vestments.
8. “If the Priest’s vestments and the napkins have not been blessed by the Bishop, or by some one else having the power.
9. “If there be not a Clergyman or some other serving at the Mass.
10. “Or if there be one who ought not to serve, as, for instance, a female.
11. “If there be not a chalice or paten at hand; and the chalice

- must be made of gold, or silver, or pewter, but must not be brazen or of glass.
12. "If the cloths (*corporalia*) are not clean; which ought to be made of linen, but not of silk.
 13. "If the Priest should celebrate with his head covered, without a dispensation.
 14. "If he should not have the Missal before him, although he should know from memory the Mass which he *intends* to say."

To such as are spiritually instructed in the spiritual nature of the Lord's Supper, the foregoing Defects may justly seem strange and absolutely unaccountable. What the "reasonable service" of the Sacrifice of praise and thanksgiving can have to do with "three napkins" on the altar, (neither more nor less,) we leave to Roman Catholics to divine. Still less can we discover the connexion between candles—*wax* candles—and the presence of Christ, more especially as the Mass can be offered only "between morn and midday,"—from sunrise to the meridian,—during which time candles are anything but useful, much less necessary or *essential*. Assuredly this question of "candles" does not throw much *light* upon the subject of the Roman Mass! It seems to us to involve it in further doubt, darkness, and uncertainty; for how can any Roman Catholic assure himself that the candles *are* of wax? And if these altar-lights be of any other *matériel*, as is frequently the case in Ireland—Does Christ, then, for this reason—for this trivial reason—for this apparently immaterial cause—absent Himself, and refuse to obey the customary call of the transubstantiating Priest? If this be so, as by the Roman Missal we are assured it is, then truly does the Mass recline upon a foundation considerably lighter than a spider's web.

It is said, and truly said, that "wilful waste makes woful want;" and this old adage finds, perhaps, its best illustration in the Roman Mass and its "Defects." Roman Catholics do not generally possess the Bible: they generally plead poverty as an excuse. The Church of Rome has no Bible Society to provide the Holy Scriptures at a cheap rate to her people; and here, again, the plea urged in extenuation is the poverty of the Church of Rome in the aggregate. Now, while we know that large means are within the reach of the Roman Church in this

country, as well as in other lands—yet we could, perhaps, suggest a remedy which would not interfere in any degree with the other demands on the Romish system. “Wax candles” are expensive, and when used at midday involve an unnecessary cost, amounting even to “wilful waste.” Now if the expenses incurred in providing wax-lights—extravagantly supplied as they are, both as to size and number, upon every Roman Catholic altar throughout the world*—were to be dispensed with, or rather diverted into a more profitable channel—a Bible Society, for instance—how many thousands of Bibles might annually be distributed among Roman Catholics, and how many dark souls illumined by that word which is “a lamp unto our feet and a light unto our path!” Ps. cxix. 105. There would thus be less “wilful waste” of candle-light, and far less “woful want” of *Scripture* light—of that record which ever points to Jesus, who has of Himself declared, “I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.” John, viii. 12.

Again (No. 5): if the Mass be useful, good, and beneficial, when offered between morn and midday, why should it not possess the same virtue if offered “from noon to dewy eve?” More especially as we know that the original institution of the Lord’s Supper by Christ Himself took place in the *evening*—“on the same *night* in which He was betrayed.” 1 Cor. xi. 23.

* The use and the *great advantage* of candles on the Romish altars may be well illustrated by the subjoined extract from *The Tablet*, a Roman Catholic newspaper:—

“DESTRUCTION BY FIRE OF LORETTO CONVENT, DOLLYMOUNT.

“Deep and unfeigned regret appears evidently to prevail amongst all classes in the neighbourhood at this calamitous occurrence, which took place at *half-past ten o’clock* on Thursday morning. The conflagration, which was purely accidental, originated in some of the *altar draperies* of the Convent Chapel having caught fire from a lighted *wax candle* placed too near them The decorations of the altar comprised, of course, the *lights* always used in festivals. It would appear that the flame of one of the tapers caught a portion of the side draperies, which were in a blaze in a moment.”—*Tablet*, June 3d, 1854.

So much for candles on the altar! All this conflagration, trouble, and expense, would have been saved had the Church of Rome but been satisfied with the light of the sun, which they certainly might have been at *half-past ten o’clock* in the morning.

Moreover (No. 6): How can any Roman Catholic know, or be ascertained, of the fact that a Priest has read his Matins and Lauds? Many Priests never read their Breviary at all. Yet on this chance stands the efficacy or worthlessness of the Mass!

And again (No. 7): Why should a Defect in the Priest's Vestments at all prejudice the Mass? Whether does the Priestly office consist in the Priest's *robes* or in the Priest's *person*? That "all things should be done decently and in order" we highly approve, as an apostolic mandate; but that such and such vestments are *absolutely essential* to a participation in the Sacrament of the Eucharist—while it may be a Romish dogma, involving many chances of uncertainty and doubt, yet know ye, "*we* have no such custom, neither the Churches of God." It must be not a carnal, but a spiritual worship—not an earthly but a heavenly feast—depending not on the outward dress but upon the inward soul.

But to proceed to further Defects:—

15. "If the Priest should become sick before the consecration, or should fall into a swoon, or should die, let the Mass be broken off.
16. "If this should happen *after* the consecration of the Body, but before the consecration of the Blood, let the Mass be supplied by another Priest from the place where the former left off, and, in case of necessity, even by one not fasting.
17. "If, however, he should not die, but become weak, and yet can communicate, and if no other consecrated Host is at hand, let the Priest who supplies the Mass *divide the Host*, and give one part to the sick Priest, and let himself devour the other part.
18. "But if the Priest should die, the form of consecration of the Body being but *half* expressed (*semi prolata*), then, inasmuch as the consecration is not completed, it is not necessary that the Mass should be supplied by another. But if the form of consecration of the Blood should be half expressed, then let another Priest follow on with the Mass."

These Defects must inevitably accompany a human Priesthood when thus intruding upon the Sacrificial work of the one Great High Priest, Jesus Christ. One would imagine that the time for the services of "sick and dying Priests" had long since passed away, since the Jewish Priesthood was superseded, or rather fulfilled, by the Priesthood of Christ. The Jewish Priests were liable to sickness, liable to death. In this partly consisted the

imperfection of the order of Aaron, and now in the “endless Life” of Christ, and in His exemption from death consists the superiority of His Priesthood. As the Apostle argues,—“They truly [i.e. the Jewish Priests,] were many Priests, because they were not suffered to continue *by reason of death*. But this man [Jesus], because He continueth ever, hath an unchangeable* Priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing *He ever liveth* to make intercession for them.” Heb. vii. 23–25.

The Priests of the Church of Rome, like the Priests of the Jewish Church, are subject to sickness, and “are not suffered to continue by reason of death.” Not so our Priest, Christ Jesus, the only Sacrificing Priest in the Christian Church. Our Priest can never die;—“knowing that Christ being raised from the dead, *dieth no more*; death hath no more dominion over Him.” Rom. vi. 9.

Hence we find St. Paul declaring that the Priesthood of the Christian Church is not *earthly*, but *heavenly*, and, as such, concentrated in one Person, even the Divine Person of Jesus Christ. Yea, more, even the Priesthood of Christ is subject to this condition, that it be a *Heavenly* Priesthood; “For,” as saith the Apostle, “if He [Jesus Christ] were on *earth*, He should not be a *Priest*.” Heb. viii. 4. If, then, the Son of God Himself would not be a Priest, had He continued upon earth—think ye, can yonder Priest, “clothed in purple and fine linen,” assume *on earth* an office which even Christ Himself, if He were now on earth, would not assume? While on earth He executed His Priestly office—He was sacrificed “without the camp;”—in the “outer court” of this world, He, as the great High Priest, offered up even Himself. But now He executes the office of a *Heavenly* Priesthood—he has entered into the Holiest of all—He has penetrated “within the veil,” into heaven itself, “the true Tabernacle,” where he presents His one Sacrifice, once offered, as an atonement for the sins of a ruined world. The only Priest of the Christian dispensation is Christ, and His Priesthood is a *Heavenly* (not an *earthly*) Priesthood—“For if even Jesus were on earth, He should not be a Priest.”

* Gr. ἀπαράβατον, *intransmissible, not transferable*.

Again:—It is prescribed (No. 17) that “the Priest who supplies the Mass should *divide the* (previously consecrated) *Host,*” &c. Now, what is it that is thus divided? Is it Bread? Certainly not, if Transubstantiation be true! Is it then the Body of Christ? If so, we may well inquire of the Church of Rome, as St. Paul inquired of the Church of Corinth,—“*Is Christ divided?*” 1 Cor. i. 13.

This same inquiry is suggested by the fact that in every celebration of the Roman Mass the Priest *breaks* the wafer, *after consecration*, into three parts. What, then, is it that the Priest thus breaks?

Is it *bread* that he breaks? Certainly not; for, on Romish principles, it remains no longer *bread*.

Is it, then, the *Body* of Christ that is thus broken? If so, then the Roman *Priests* accomplish what even the wicked Roman *Soldiers* failed to perpetrate; for these latter, while they brake the legs of the two thieves, yet “they brake not *His* legs.” If the Roman Priests break the *body* of Christ in the Mass, they, by that very act, break prophecy also—a prophecy, too, which the Roman soldiers did not violate—the prophecy which saith—“A bone of Him shall not be broken.” See John, xix. 36, and Ps. xxxiv. 20.

But the Church of Rome attempts to free herself from such a charge. Dr. Doyle (a late Roman Catholic Bishop in Ireland,) thus informs us, in his “*Abridgement of Christian Doctrine,*” p. 81:—

“Q. Is the *Body* of Christ *divided* or *broken* when we divide or break the Sacrament?

“A. *It is not*, for He is now immortal and impassible,” &c.

If then it be not *Bread*, nor yet the *Body of Christ*, may we beg to inquire—What *is* it that is thus broken?

If any Roman Catholic should, in an attempt to avoid this difficulty, assert that the *accidents* of the original substance of bread are thus broken, we would simply remind him that “accidents” *cannot* be broken. Who, for instance, could break *colour*? Who could break *taste*? Who could break *smell*? Yet these are the accidents (so called) of the original substance of the Host. The diffi-

culty, therefore, remains still unsolved. Who will undertake to answer it ?

The Defects proceed :—

19. “ If any one, these [the preceding] cases of necessity being excepted, does not consume the entire Sacramental elements (*integra Sacramenta*), he sins most grievously.”

Roman Catholics would do well to ask themselves whether they have, any one of them, ever received “ the entire Sacramental elements.” The wine is withheld from the Laity. How, then, can they receive the “ elements entire ?” The withdrawal of the cup from the Laity is, indeed, an essential “ Defect” in the Roman Mass—a Defect first instituted in the Council of Constance, A.D. 1415—a Defect which was once repudiated even by a Pope (Gelasius), who thus remarked :—“ Either they receive the Sacramental elements entire (*integra Sacramenta*), or they are wholly debarred from them. Because a division of one and the same mystery cannot exist without a great *sacrilege*.”* Thus spake Pope Gelasius of the fifth century. How comes Pope Pius IX., of the nineteenth, to say the contrary ?

Defects now multiply on our hands, and suggesting no very elegant thoughts to our minds :—

20. “ If a fly, or a spider, or anything else, should fall into the chalice before consecration ; let the Priest cast the wine into a decent place, and, serving other wine in the chalice, let him mix a little water in it, and proceed with the Mass.
21. “ If a fly, or such like, should fall into the chalice *after* consecration, and occasion a *nausea* to the Priest ; let him draw it out and wash it with wine, and the Mass being ended, let him burn it, and let the ashes and the water be cast into the drain.
22. “ But if the Priest should feel no nausea, nor anticipate any danger ; let him swallow it [the fly or the spider] with the Blood !”

And all this can happen to CHRIST, there personally present ! A fly touches Him, or it may be a spider, and forthwith is doomed to be *washed*, and then *burned*—or, if agreeable, or at least not *disagreeable* to the *taste* of the Priest, to be swallowed, together with that which he imagines to be Christ Himself ! But enough, already, of such Rubrics.

We therefore proceed to further Defects :—

* Gratian. de Consecr. dist. ii. c. 12. Cologne, 1673, p. 1167.

23. "If any *poisonous* thing should fall into the chalice, or anything to provoke nausea, (*vomitum!*): let the *consecrated* wine be deposited in another chalice, and let other wine with water be supplied for consecration; and the Mass being ended, let the Blood thus deposited be preserved in a linen cloth or tow, until the species of wine be dried up, and then let the tow be burned.
24. "If anything poisonous should touch the *consecrated* Host: then let the Priest consecrate another, and take it as prescribed; and let the former [the *poisoned* Host] be kept in the Tabernacle in a separate place, until the species be corrupted, and, when corrupted, let them be cast into the drain."

All this is very crafty—very worldly-wise—very cautious—but, withal, exceedingly inconsistent. The Priest calls the consecrated Host the Body and Blood of very Christ, but he takes all due precaution, by this saving clause, not to poison himself by taking it when infected with poison; and, forthwith, he very wisely, but yet very inconsistently, votes that although transubstantiated *bread* is *flesh*—yet transubstantiated *poison* still continues *poison!*

This tends, however, most unanswerably to make good the charge, that no one disbelieves in transubstantiation more than does the transubstantiating Priest himself! Else, why should he thus dread to take that, over which he had himself expressed the wonder-working words, and which, by virtue of those words, he asserts to be changed into quite another substance—into the very Body and Blood of Jesus Christ? If the Priest can transubstantiate *bread* into flesh, why can he not also transubstantiate *poison* into wholesome food? Can Christ's Body be poisoned? Can His Person see corruption?

What mean, then, these Rubrics, which direct that the *consecrated* wine—that is, in Rome's Theology, VERY CHRIST—should be wrapped in tow and linen, and there absorbed into annihilation? Can Christ be "dried up?" Can He "be corrupted?" or is it possible that our glorified Saviour can, at the bidding, or by the hand, of mortal man, be "cast into the drain"—the receptacle of all the profaned "Holy things" of Rome? The thought is in itself impiety—the act is nought but blasphemy!

Of the Person of Christ it was predicted—"Thou wilt not suffer Thine Holy One to see corruption." Ps. xvi. 10. But the *consecrated* Host *can* be corrupted.

The inevitable, the only conclusion therefore, is, that the consecrated Host is *not* the Person of Christ.

But still more Defects :—

25. " If, in taking the blood, any particle [of the Host] should remain in the chalice : let the Priest draw it with his finger to the lip of the chalice and take it before the purification, or let him pour in wine and drink it.
26. " If the Host before consecration be found broken, unless it appear evident to the people, let it be consecrated.
27. " But if it cause scandal to the people, let another be taken and offered.
28. " But if the oblation of the Host has already been made, let him take it after the ablution.
29. " If the Host should appear broken before the oblation, let another whole one be taken, if it can be done without scandal or any great delay."

Our readers will understand that the Host used in the Mass in the Church of Rome, is a thin, slender wafer, so slender as to be even transparent. It is made of flour and water, with, we believe, a mixture of a small particle of isinglass to make the former elements to adhere together. It is, therefore, from its very constitution, a brittle, fragile substance. Hence the foregoing " Defects." Indeed, it must often happen that *broken* Hosts are presented on the altar. The possibility, at all events, of such is the foundation of these Rubrics, now under consideration.

We have already (vii. 4-9) stated that the Doctrine of the Church of Rome is that "*whole Christ* is contained, not only in *either* element, but in *every portion of either element.*" If, then, the Host be broken before consecration, and as such be consecrated, two or more " whole Christs " must be produced by that act of consecration !

But this may be prevented by the people, *if* they perceive it in time—a proof that the people—the Laity—should be more vigilant than they generally are, and that they should not too implicitly or blindly trust to the Priest in the celebration of the Mass. Thus such and such a Host may possibly, by the *vox populi*, escape being transubstantiated into one or more whole and perfect Christs ! The voice of the people may cry out, " Not this one, but the other ! " and their voice must prevail, and the other Host delivered up to their will, to be *sacrificed* in the Mass !

But mark the following extraordinary "Defects," in continuation :—

30. "If, on account of *cold*, or through negligence, the *consecrated* Host should fall into the chalice, let the Priest proceed with the Mass, by performing the ceremonies and the usual signs with the remaining part of the Host, which has not been moistened with the Blood,—if this can be conveniently done.
31. "But if the whole Host should have been moistened, let not the Priest draw it out, but let him proceed, omitting the signs, and take alike the Body and Blood together, signing himself with the chalice, and saying,—'the Body and Blood of our Lord,' &c.
32. "If during winter the Blood be *congealed* in the chalice, let the chalice be wrapped in warm cloths.
33. "If that does not avail, let it be placed *in warm water*, near the altar, until it thaws."

If these Rubrics appertained to a mere particle of ice, or any kind of congealed liquid, we could tolerably well understand them,—whether it were with reference to the Alpine avalanche on the mountain-top, or the slender icicle on the window-frame. But to tell us that the wine, which has been transubstantiated into the very Body and Blood of Christ,—that is, that Christ Himself is chilled, congealed, and ice-bound, is to exact a considerably greater degree of credulity than a mind of even less than average reasoning powers could at all afford to bestow! It is, perhaps, no less an insult to our common sense and religious principle than it is to the power and majesty of the glorified Saviour, to whom such unworthy changes and chances are thus attributed.

Let any Roman Catholic but ponder these Defects—let him observe how Christ is spoken of—how He is handled—how He is treated in these directions of the Mass;—spoken of as a created thing—handled as a lifeless substance—treated as an inanimate, soulless, senseless atom. Let the Roman Catholic dwell but for a moment upon these things, and then conscientiously say whether Christ is thereby glorified, or the inviolable sanctity of His Person maintained?

For instance, we find (No. 30) that the consecrated Host—that is, in Romish Theology, Jesus Christ Himself—may fall from the Priest's hands;—that He, without whose permission even a sparrow shall not fall to the ground, may Himself fall helpless by reason of the cold or

the carelessness with which the Priest may be affected. Yea, more (Nos. 32, 33), that Christ Himself may be by cold congealed—become like some frozen river, or as an iceberg in the northern seas! Horrible thought, and unscriptural exceedingly!—that He that is the SUN of Righteousness—diffusing warmth, vitality, and life—pervading boundless space with the majesty of His Presence and the glory of His splendour, so that “there is nothing hid from the *heat* thereof,”—that *He* should Himself become a congealed mass of frozen wine or frozen blood (it matters not which), is a thought unworthy even of heathenism; yea, heathen nations present no parallel so awful, so revolting, so absurd. Much sooner may a Roman Catholic demand of us to believe that the Sun in the firmament above is a mass of chill, cold, cheerless ice—that the greater Light that rules the day, “whose going forth is from the end of the heaven and his circuit unto the ends of it”—has become the source of darkness instead of light—of cold instead of heat—of death instead of life; rather these, I say, and far more credible, than that my Saviour—He that died and rose again, and now ever liveth to make intercession for us, should thus be changed in the immutable glory of His Person. But enough. Rome deserves an outspoken, unmistakeable rebuke for this her treatment of the Son of God!

The Defects further proceed:—

34. “If, through negligence, any of the Blood of Christ should fall upon the ground, or upon the table, let it be licked up by the tongue, and the place sufficiently scraped, and the scrapings burned.
35. “If it should have fallen upon the stone of the altar: let the Priest suck up the drop, and let the place be well washed, and the water thrown into the drain.
36. “If it should have fallen upon the covering of the altar, and a drop should have reached the second cloth or the third: let the cloths be thrice washed where the drop had fallen.
37. “But if it should have fallen upon the *corporal* only, or on the vestments of the Priest; these ought likewise to be washed, and the water cast into the drain.
38. “If it should have fallen on the cloth or carpet: it also should be well washed, as above.
39. “If it should happen that all the Blood is spilled *after* consecration, if any or even a small particle remain; let him drink it, and regarding the remaining Blood that had been spilled, let it be done as aforesaid.”

The Church of Rome does not increase in reverence and respect to the King of kings as she advances in her Defects of the Mass. It seems as though every possible kind of mischance, injury, and profanation may befall the glorified Jehovah. Yet the worst has not even yet been told. Surely, that Christ may fall to the ground, is now at least an unwarrantable insult to His Person, as we have already stated. But that He may be "lapped up" as water spilled upon the ground, is a degradation that might at least be spared Him.

The process seems to be this,—The consecrated wine, that is, in the teaching of Rome, very Christ, perfect God and perfect Man, drops helpless from the hand of the Priest. There is therefore much consternation and alarm. Christ has fallen, as Dagon once did in the idol's temple in Ashdod, but not even "the head" nor "the palms of the hands" can be discerned in this case, as in that of Dagon. The idol of Rome is inferior even to that of the idolatrous Philistines. *Their* idols were silver and gold, but this is a transparent wafer. The gods of the heathen have mouths, though they speak not; eyes have they, though they see not; they have hands though they handle not; feet have they, though they walk not; but the idols of Rome, the consecrated bread and wine, though worshipped as a god, yet have no mouth to speak, nor eye to see, nor ear to hear, nor hand to handle, nor feet wherewith to walk. Surely of one we may say, as does the Psalmist of the other—"They that make them are like unto them; so is every one that trusteth in them!" Ps. cxv. 8.

Christ, then, being thus fallen to the earth, must, according to these Rubrics, thus remain until removed. He that raised Himself from the dead has no more power to rise! He may fall upon the cloths or on the coverings—upon the altar napkins or on the altar-stone—upon the draperies of the furniture or on the vestments of the Priest; on each and all alike He may fall utterly helpless. There is no hand to raise Him, no strength of Himself to rise. He must either be "licked up by the tongue" of the Priest (this is the language of the Rubric), or be

washed and wrung out by the hand of the sub-deacon* and then cast into the drain. May we not repeat to Roman Catholics the reply of the angels to the plaint of the weeping Magdalene,—“*He is not here, He is risen?*” Would that Roman Catholics could but abide by the exhortation of the Apostle,—“If ye, then, be risen with Christ, seek those things which are *above*, where Christ sitteth at the right hand of God!” They would then no longer degrade Christ or depreciate His person by classing Him among the things that perish. Knowing this, “That God hath highly *exalted* Him, and given Him a name above every name.” Yea, even “Him hath God exalted with His right hand to be a Prince and a Saviour.”

But even at this stage, Rome’s profane treatment of what she calls “a perfect Christ” does not cease. Further ignominy is designed, and He must yet again drink to the dregs the cup of His humiliation. After Christ has fallen to the ground, and after He has been lapped up by the tongue, some particles may yet remain (each of these particles, however minute, still constituting in itself a perfect Christ.) The directions, in such case, are, that “the place be sufficiently scraped, and that the scrapings be burned!” That is, that the body and blood of very Christ still remaining must be *burned* with fire! What a catastrophe, and how unworthy of that Saviour whom they profess to follow!

Do we unduly strain these Defects, or extend them beyond their proper import? Certainly not, while the Doctrine of Transubstantiation is held by the Church of Rome. We find, for instance, the Catechism of the Council of Trent asserting the following definition:—

“The pastors must explain that not only the true body of Christ, and whatever pertains to the true nature of a body, such as *bones* and *sineus* (*ossa et nervos*), but also that a *whole Christ* is contained in this Sacrament.”
—*Catech. Trid. P. II. c. iv. § 31.*

* “It is the office of the *Sub-deacon* to *wash* them, (i.e. the linens,) which he does in three waters,” &c.—Order and Cerem. of Mass (p. 11), by Rev. F. Oakeley, R. C. Priest.

And, moreover, this further testimony, which, for the sake of emphasis, we now for the third time quote:—

“Nor ought this to be omitted, that *whole Christ* is contained, not only in either element, but also *in every particle of either element.*”—*Catech. Trid. P. II. c. iv. § 34.*

Upon such principles are Roman Catholics bound to believe that, by the act of consecration, the bread is transubstantiated from its original substance into the substance of perfect Christ; that the wine likewise is changed from the substance of a created thing into the very essence of the Creator, God! This god, thus created, thus produced, “falls” to the ground, or is “frozen,” or is “broken,” or is “lost,” or is “by a miracle removed,” or is “by an animal devoured,” or is “washed away,” or is “burned,” or perhaps eventually “cast into a drain!” We imagine that if the Prophet of Horeb were to visit the Roman Mass, he would rebuke the Priests of Rome, as he once on the heights of Carmel rebuked the Priests of Baal, and with the strong and resolute voice of inspired sarcasm urge on the worshippers and incite them to call upon their God, saying, “Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked!” 1 Kings, xviii. 27.

But we forbear; worse is yet to come. This we now hasten to record, though not without some apology to our readers:—

40. “If the Priest should reject (*evomat*) the Eucharist; if the species appear entire, let them be reverently *eaten again*, unless nausea should arise!
41. “If so, then let the *consecrated* species be cautiously separated and placed in some sacred place, until they be *corrupted*, and then let them be cast into the drain.
42. “But if the species do not appear, let the discharge (*vomitus*) be burned and be cast into the drain.”

Worse and worse! Impiety, blasphemy, and coarseness combined! This humiliation surpasses that of Calvary. This degradation sinks lower than the worst that Jewish prejudice and hatred could suggest. The treachery of Judas, the wavering policy of Pilate, the cruelty of Herod, the voices of the Chief Priests and of

the multitude—"Crucify him! crucify him!"—the verdict of the populace, "Not this man, but Barabbas,"—the mockery of the crown of thorns, and the purple robe, the horrors of the crucifixion, the death-cry, the exhaustion and the giving up the ghost,—these, perpetrated by the hands of foes, were as nothing when compared with the fate which now awaits Him at the hands of Romanists, who profess and call themselves Christians. What Roman Catholic can contemplate these Rubrics without a shudder and revolt against the glaring impiety which has dictated them? To devour Christ is bad enough, but to spue Him forth again is intolerable. To expose Him to the chances and accidents of life is now impossible, and to deal with the Glorified after the fashion of these Rubrics is as impious as it is impossible. Surely this is "putting Him to open shame,"—that the immortal Jesus should thus become as the off-scouring of the earth, provoking the disgust [*nausea*] of all who behold Him! From such contempt of Him who saved us, may God ever deliver us!

We are here strongly reminded of the conduct of Moses towards the Israelites, who were punished by reason of their idolatry, in worshipping the golden calf, which Aaron made,—an incident fraught with important lessons to all who keep not themselves from idols. It is written that "He [Moses] took the calf which they had made, and burned it in the fire and ground it to powder, and strawed it on the water, and made the children of Israel drink of it." Exodus, xxxii. 20.

To which is appended the following striking note in the Commentary of Menochius—a class-book in Maynooth College,—“Moses did this through his zeal, so that the apostates might *devour* their idol, and thus learn to *despise* what they *swallowed* with their mouth!”*

If the Israelites were thus taught to despise what they could devour, is the lesson wholly lost on Roman Catholics? Can they, indeed, devour, and not at the same time despise that which is *called* God and is wor-

* "Fecit id Moses ex zelo, ut idolum suum vorarent apostatæ, et ut contemnere discerent, quod ipsi suo ore hauriebant."—Menoch. Comment. in Exod. xxxii. 20.

shipped? May we not even go a step farther, yea, many steps, and again inquire, can they not only *consume*, but also *reject*, as they would a surfeit, the sacred, inviolable person of Christ? Rome, indeed, supplies the not very elegant idea, and furnishes us with the not over-delicate phraseology. To her we are wholly indebted for this humiliating view of Christ—this degrading treatment of our Incarnate God. Her Rubrics speak for themselves. They publish their own shame, and involve the Saviour of mankind in ignominy and degradation, such as it was not His lot to bear even while He sojourned amongst us as the suffering Son of Man.

The Prophet Isaiah predicted of Christ's tribulation, which He should receive in the house of His brethren,—“He is despised and rejected of men, a man of sorrows and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not.” Isa. liii. 3.

This prediction prophesies of Christ's reception by the Jews of ancient times. Does it not equally apply to His rejection by Roman Catholics of the present day?

One or two further Defects remain to be considered:—

43. “If the consecrated Host, or any particle of the same, should fall to the ground; let it be reverently received, and let the place where it has fallen be cleaned and scraped, and let the dust be cast into the drain.
44. “If it should have fallen outside upon the napkin, or in any other way upon any linen; let the napkin or linen be diligently washed, and let the washing be cast into the drain.”

These Defects, as liable to happen to the consecrated Host, are similar to those which may happen to the consecrated wine, and of which we have already treated at some length. They involve the same uncertainties and inconsistencies. We therefore refer our readers back to Nos. 34–39 of this head, and to the observations thereby suggested.

We accordingly proceed to the concluding Defect,—the forty-fifth of this series, and the ONE HUNDREDTH of the aggregate number:—

45. “Defects can also happen in the Service itself, if the Priest should be ignorant of the rites and ceremonies to be observed therein.”

Roman Catholics may imagine that this Defect can never occur. Then why retain this Rubric, if it speaks of an impossibility? All that we can say about it is, that this Defect *has* happened, and, as such, may happen again. Strange as it may seem, it is yet evidenced by history, that this Defect must very often, and to a great extent, have vitiated the Roman Mass. We find, for instance, in Sir James Ware's "Annals of Ireland," a striking illustration of this in a letter written by Dr. George Browne, (an Archbishop of Dublin at the period of the Reformation, and the first of the Roman Episcopate, at that time, to shake off the yoke of Popery, in which he was followed by all the then existing Bishops of Ireland, with two exceptions,—the reforming Bishops still retaining possession of their sees.) Archbishop Browne thus wrote to Thomas Cromwell, Lord Privy Seal of England:—

"The people of this nation be zealous, yet blind and unknowing; most of the clergy, as your Lordship hath heard from me before, being ignorant, and *not able to speak right words in the Mass* or Liturgy, as being *not skilled in the Latin grammar*; so that a bird may be taught to speak with as much sense as several of them do in this country. These sorts, though not scholars, yet crafty to cozen the poor common people, and to dissuade them from following his Highness' orders."—*Ware's Annals*, p. 150.

Had the Irish people no Mass at that period? Surely, then, a "Reformation" was needed, and the Reformation, which was ultimately effected, afforded them a living language instead of a dead one,—a "reasonable service," instead of the most unreasonable of all services,—an intelligible worship, instead of an unintelligible jargon,—a sacrifice of praise and thanksgiving, which both minister and people could jointly celebrate, and in which no Defect could exist, save and except the Defect or lack of heart-felt spirituality of mind and worship. "Ye worship ye know not what: *we* know what we worship." John, iv. 22.

We have concluded our Review. Our work in this respect is done. It remains for the Holy Spirit, whose aid we humbly implore, to bring home these truths to the

hearts of our readers, and to bless them to their soul's eternal welfare. We have not here combated the Doctrine of Transubstantiation, nor yet the Sacrifice of the Mass; but, for the time, admitting these, we have merely traced them to their inevitable consequences,—consequences and results which are furnished to us by Rome herself. We have seen these Doctrines beset with difficulties on the right hand and on the left—encompassed by uncertainties manifold, “Defects” an *hundred* fold, and impossibilities beyond enumeration. The Church of Rome cannot hold the Doctrine of Transubstantiation without at the same time admitting everything that is revolting to religion and dishonouring to Christ. She cannot maintain the Sacrifice of Christ in the Mass, without inculcating all that is degrading to Christ and humiliating to His Divine and Human Nature. If, then, these dogmas—Transubstantiation and the Mass,—can be maintained only on these conditions, far be it from us to receive them; for nothing can be a Christian doctrine but what brings glory to Christ, honour to His Sacrifice, dignity to His office, respectful reverence and devout homage to His person.

The Roman Mass ensures none of these. It conduces in no wise to the honour of the crucified Jehovah. It grievously dishonours Him who is now our risen and ascended Saviour. What grace can this Sacrifice impart? What advantage *does* it give? Can any Roman Catholic know of a surety that some, perhaps many, of these Defects do not occur in any given celebration? Out of so many as One Hundred Defects, the chances are that many must happen to every Mass, and thus the Sacrament is either wholly vitiated, or at least so impaired, as to convey but little advantage, yea, rather actual sacrilege and guilt to the recipient. Certainty cannot possibly consist with so many chances. Perfection and completeness can never accompany so many Defects. A service so defective involves doubt instead of certainty—danger instead of safety—participation in a sacrilege, instead of communion in a Sacrament. Amid all these doubts, chances, uncertainties, and defects, we would fain point

out to our Roman Catholic brethren "a more excellent way."

Let the Roman Catholic, then, believe what Holy Scripture tells him, that Jesus Christ, who once, and for our sakes, traversed this weary world of sin and sorrow,—who bore our griefs and endured our afflictions,—He who had not where to lay His head,—who once and for ever made one perfect Atonement and Sacrifice,—who suffered the contradiction of sinners, the rebukes and the revilings of the ungodly,—He who bore our sin, and, burdened with the aggregate of a whole world's iniquity—that intolerable load—sweated even great drops of blood,—that He became our Sacrifice,—that He wrought out an atonement such as only a God-Man could accomplish, and achieved that perfect work once for all and for ever. That work needs no addition. That Sacrifice possesses no "Defects." That same Jesus, "who once descended into the lower parts of the earth, hath now ascended up far above all heavens." Eph. iv. 9, 10. "God hath raised Him from the dead and set Him at His own right hand in the heavenly places." Eph. i. 20. There is no scene of Calvary now—no agony in the garden of Gethsemane now—no shame, no suffering, no humiliation now. The scenes of trial and of conflict are past. He has triumphed over sin and death, over hell and the grave. "O sing unto the Lord a new song; for He hath done marvellous things: with His own right hand and with His holy arm hath He gotten Himself the victory." Ps. xcvi. 1.

Bound upon th' accursed tree,
Faint and bleeding, who is He?
By the eyes so pale and dim,
Streaming blood and writhing limb,
By the flesh with scourges torn,
By the crown of twisted thorn,
By the side so deeply pierced,
By the baffled burning thirst,
By the drooping death-dew'd brow,
Son of Man! 'Tis Thou, 'tis Thou!

Bound upon th' accursed tree,
Sad and dying, who is He?
By the last and bitter cry,
The breath resign'd in agony;

By the lifeless body laid
 In the chamber of the dead ;
 By the mourners come to weep
 Where the bones of Jesus sleep,
 Crucified ! we know Thee now ;
 Son of Man ! 'Tis Thou, 'tis Thou !

Bound upon th' accursed tree,
 Dread and awful, who is He ?
 By the prayer for them that slew,
 'Lord ! they know not what they do !'
 By the spoil'd and empty grave,
 By the souls He died to save,
 By the conquest He hath won,
 By the saints before His throne,
 By the glory round His brow,
 SON OF GOD ! 'Tis Thou, 'tis Thou !"







