

confirmed. Thus a tree having been chosen by Satan (the tree of knowledge, with its fruit,) as the instrument of our ruin; a tree not of knowledge, but of faith, with its fruit enjoined to be eaten as the sure antidote against the threatened death, is chosen by God to be the instrument of our salvation; a mystery surpassing all knowledge; but on this account, the most clearly solemnly and repeatedly revealed; JOHN vi. 31, 43, 48, &c.; MATT. xxvi. 26; MARK xiv. 22, 24; LUKE xxii. 19; i. COR. x. 16; ch. xi. 24, 25, 27, 29, &c. On this subject does the Church in her preface for passion Sunday sing: "We give thee thanks O Lord! Holy Father, Omnipotent Eter-God! Who hast chosen the wood of the Cross for the salvation of mankind; that, whence death originated, life might arise; and that He, who conquered in the wood, might be conquered in the wood, &c."—

All which shows that my explications given of this mysterious sign of the Saviour's death upon the Cross, are in perfect accordance with the sense of all the learned in the Christian church; and cannot otherwise be rationally explained by the Jews themselves, in whose most sacred Scriptures it ever stands recorded,

A most illustrious prototype of the Saviour next presents himself in the person of Melchisadech, King of Salem; who came to meet Abraham after his victory; "bringing forth bread and wine, for he was priest; of the most high God; GEN. xiv. 18. By his regal character, as King of Salem, (which signifies peace,) and by his offering, which was bread and wine; Jesus Christ is represented as the prince of peace, and as the supreme pontiff; whose offering in the Eucharistic sacrifice is bread and wine; and therefore is declared to be "A priest for ever, according to the order of Melchisadech; Ps. x. 4," HEB. vii. He was greater far than Abraham, whom he blessed; and from whom he received the tribute of tithes; for, "without all contradiction," says the Apostle, "that which is less is blessed by the better;" *ib.* vii.; this priesthood therefore, as representing that of Jesus Christ, was more dignified than the Jewish one; for, according to the same Apostle, "it may be said that Levi, who received tithes, paid tithes in Abraham; for he was yet in the loins of his father when Melchisadech met him;" *ib.* vii. 9. In this also did Melchisadech represent the Saviour, that he is mentioned in Scripture "without father or mother; without genealogy; having neither beginning of days, nor end of life; but, likened to the Son of God, continueth a priest for ever;" HEB. vii. 8. The Saviour as man, had no father; as God, he had no mother: And therefore, as the prophet says, "who shall recount his generation?" *Is.* liii. 8.

The beautiful translation of Dies Irae, is from the pen of Mr Crashaw. This gentleman renounced the errors of Protestantism, and became a fervent child of the Catholic church. We hope soon to be able to furnish a short biographical notice of him, whom Cowley addressed as Poet and Saint. Some of our Episcopalian friends seem not to be aware of his conversion to Catholicity—at least they keep dark about it.—*Catholic Herald.*

All letters and remittances are to be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDonald, Hamilton.

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, OCTOBER 20.

In refutation of Bishop Bull's assertion, as noticed in our last, and without entering into more minute details upon the subject, we need only state in few words, what every Catholic knows to be the doctrine of his church as to the Dispositions absolutely requisite in her Penitents towards the obtaining forgiveness of their sins in the Confessional.

1st,—Their confession must be full and sincere; not resembling the false tale of of Ananias and Sapphira.

2nd,—They must abhor their sins as displeasing to God, their heavenly father; and desire, like the Prodigal in the Gospel, to return to that Father, and be reconciled with him.

Without such a horror of sin, and such a desire, including a firm purpose of amending their lives, of quitting their evil habits, of restoring, as far as possible, the goods or good name to those whom they may thus have injured;—without such dispositions, and a firm reliance on the infinite merits and promises of Christ, every Catholic knows that they need not expect forgiveness from God; and that the very absolution granted them by the Priest, who cannot read into their hearts more than they are pleased to disclose, would, without these indispensable conditions, only add to all their other sins the heinous guilt of sacrilege, by the profanation of a sacrament. Is there aught in all this encouraging to vice, or discouraging to righteousness? Or if so, as Bishop Bull affirms, why is it not so also in the confession recommended to the sick in the Church of England?—And if, as his church declares, confession be good for the sick, why should it not be equally so for the healthy?

We scorn, more than merely to notice, the notorious untruth, of which *The Church* makes itself the vehicle, that future sins, or crimes to be perpetrated, were ever deemed absolvable in the Catholic church; and I pity the cause that cannot be upheld but by such suggested arguments of the Lying Spirit.

In *The Church*, Dean Waddington's account of John Tetzel is in true keeping with the other anti-Popery writings in an age when Catholics durst not raise their voice to refute them. Then might any thing be said or written against the Mother Church and her conscientious adherents. The long term of three hundred years was given to her mortal enemies to try their whole strength, ingenuity, subtle cunning, and subverting efforts, against her. And have they succeeded in routing all their foes, and gained the final and decisive victory over them? No: "The wise man's house, which is built upon the rock,"

defies all the storms and floods that can ever blow or beat against it. In their greatest privations, trials, and persecutions, Catholics were never heard to cry out, as Protestants are wont to do, *the church is in danger.*" These last, when any concession was likely to be granted to the religion of their ancestors—when any mitigation was proposed by government of the cruel and glaringly unjust laws enacted against her—immediately became alarmed for the safety of their church, *by law established*—their dear little modern-built, national, Zion. And well have they cause to dread the chances of its downfall; those, at least, whose interest it is in this world to keep it free of harm. It is but a thing of human institution, resting on an act of the British Parliament. Only remove the foundation, which it is in man's power to do, and then their boasted fabric falls to the ground.—Nay, we see it already more than rent asunder, and the greatest half leaning to the side of Popery. *Magna est Veritas, et prevalebit:* Truth is powerful, and must in fine prevail.

We would beg of this Dean Waddington to leave us to explain our own doctrines, we who understand them best; for he, and such as he, in endeavouring to do so, only prove themselves either grossly ignorant of these doctrines, (which a Catholic three-penny catechism would teach) or wilfully malignant calumniators. No Catholic in the known world (and there are millions in his church for every thousand in Dean Waddington's)—no Catholic was ever taught, or believed, that any power on earth, or in Heaven itself, could grant the remission of any sins unrepented for; much less, as the Dean so unscrupulously affirms, an entire absolution, not only of all past, but also of all future sins.

Let us also tell the Dean, and all whom such as he deceives concerning the Catholic doctrine of indulgence, that the first necessary, and indispensably required, condition, for profiting by any indulgence, is "a hearty sorrow for one's sins, and a sincere and firm purpose of amendment."

As for the poor body Dodsworth's insertion, in the same paper, such is his ignorance, or wilful misstatement of what was taught in the primitive church, that we pass it by as unworthy of our notice; for there were no end of refuting every falsehood advanced and defended by sheer ignorance or determined malignity. False premises can only be defended by false arguments; and this accounts for the never ending calumnies advanced by her adversaries against the Catholic church. Even Whittaker, a Church of England clergyman, in his life of Queen Mary, confesses, that lying and forgery are peculiar to Protestantism. "I blush [says he] for the honor of Protestantism while I write it; forgery seems to have been peculiar to the Reformed; and I look in vain for one of those accursed outrages of imposition among the disciples of Popery: Now the Devil is a liar, and the father of lies."

We have received in exchange the *Mélanges Religieux*, an excellent French periodical, containing very interesting particulars. By it we are happy to learn the

safe return from Europe of the worthy Bishop of Montreal. We regret however, to find therein no mention of the Bishop of Kingston's state of health, nor when we may expect the happiness of seeing him returned to his diocese, where his absence is so much felt by his clergy and people.

The following extract from "Allison's History of the French Revolution," was copied into "The Church" of the 2nd inst. We subscribe to the truth of its details, as having been an eye-witness to the scenes therein described; and only wonder how the Catholic religion should appear to the *Church* so unexceptionable in France, while the same identical religion in Britain is constantly represented, in that paper, as idolatrous, anti-Christian, and abominable! So much for sectarian inconsistency.

RESTORATION OF THE CHRISTIAN RELIGION IN FRANCE BY NAPOLEON BONAPARTE.

From Allison's History of the French Revolution.

Although the institutions of religion had been abolished, its ministers scattered, and its property confiscated by the different revolutionary assemblies which had governed the country, yet a remnant of the Christian faith still lingered in many parts of the rural districts. When the horrors of Robespierre ceased, and a government comparatively lenient and regular was established under the Directory, the priests obtained leave to open their Churches, provided they undertook to maintain them at their own expense, and a considerable number returned from exile, and commenced in poverty and obscurity the reconstruction of religious observances. They were again exposed to persecution and danger after the 18th Fructidor, and being destitute of any species of property, and entirely dependent upon the voluntary contributions of their flocks, they were totally unequal to the Herculean task of combatting the irreligious spirit which had acquired such strength during a revolutionary interregnum of ten years. A remnant of the faithful, composed for the most part of old women, attended the churches on Sunday, and marked by their fidelity an institution which might otherwise have been totally forgotten; but they were hardly observed amidst the crowds who had discarded every species of devotion; and a great proportion of the Churches, both in the towns and in the country, had either been pulled down, or converted into secular purposes during the Revolution; while of those which remained, a still greater number were in such a state of dilapidation, from the total absence of any funds for their support, as to threaten speedily to become unserviceable for any purpose whatever. In this general prostration of the Christian faith, the bewildered multitude had sought refuge in other extravagant creeds; the sect of the Theophilanthropists had arisen, whose ravings, amidst fruits and flowers, were listened to by a few hundreds, perhaps thousands, of the credulous or enthusiastic of Paris; while the great majority of the people, educated without any religious impressions, quietly passed by on the other side, and lived together without God in the world.

Although neither a fanatic nor even a believer in Christianity, Napoleon was too sagacious not to perceive that such a state of things was inconsistent with any thing like a regular government. He had early, accordingly, commenced a negotiation with the Pope; the head of the Church, delighted at finding such a disposition in a revolutionary chief, had received the advances with the utmost cordi-