

if the subjects treated of there be really fit to meet the eye of Virgin, unexperienced youth; and innocent, untaught maiden modesty? How dead to every feeling of delicacy must be the minds of our Bible-hawking, self-commissioned preachers; who can recommend indiscriminately to the free perusal of every one, man or woman, young or old, learned or unlearned, the whole book of scripture, without a single warning note, or explanatory comment!!! It would seem as if the foul fiend had selected them as his instruments to degrade in the estimation of the profane and ignorant; and to turn to man's perplexity and bane, the whole sacred and mystical code; intended by the deity, when it rightly interpreted to us by his authorised expounders, as our cementing bond of unity in faith and morals: but from which the devil even could boldly cite, to tempt if possible, the Saviour himself.

Chapter 23—Verse 29. *Thou shalt not lend to thy brother money to usury, nor corn, nor any other thing: but to the stranger.*

God, the owner of all things, grants what he pleases to whom he pleases. But, except in the case just mentioned, usury is every where condemned in the scripture, as a grievous sin.—See Exod. 22. v. 25.—Lev. 25, 36, 37—2. Esdras, 57, Ps. 14, 5.—Ezek. 18, 8, 13, &c. D. B.

Verse 21. In this, and the two following verses, we observe again the practice of vowing sanctioned and vows, when once made, declared to be binding.

Chapter 25.—Verse 4, *Thou shalt not muzzle the mouth of the ox, that treadeth out thy corn on thy floor.*

Saint Paul cites this text to prove that the pastor has a right to be maintained by his flock; and that he who serves the altar should live by the altar. 1 Cor. 9, 9. The ox then figuratively designates the pastor. But he can only designate the catholic pastor. For the ox is a *eunuch*; and the Catholic pastors alone are *eunuchs* in the spiritual sense, by leading, as they must do, a single life in order to give all their toil and service to those who support them. They are those, who, as the Saviour said, *make themselves eunuchs*; that is, deny themselves the comforts of the married state, for the kingdom of heaven. Matt. 19, 12. Their whole care and concern are, or ought to be, *the things of the Lord*. But he who hath a wife, says Saint Paul, *mindeth the things of the world, and how to please his wife; while he, who hath not a wife, mindeth the things of the Lord, and how to please God*: 1 Cor. 7, 32, 33. It is of such *eunuchs* that the prophet Isaias speaks: not of the Jewish, but of the Christian Priests; the sons of the strangers, or offspring of the Gentiles: *Let not, says he, the son of the stranger, who adhereth to the Lord, speak, saying: the Lord will divide and separate me from his people: and let not the eunuch say, behold I am a dry tree: for thus saith the Lord to the eunuchs. I will give them in my house (that is, in his Church) and within my walls, a place and a name, better than sons and daughters: I will give them an everlasting name, which shall never perish*. Isaias 56, 3, &c. For this reason are wisdom's messengers stiled her *maids*; her virgin priesthood, sent to invite the *unwise and little ones* not the worldly wise and great to her feast prepared in *her house of the seven pillars*; in her Church of the seven sacraments—Prov. ix. Her priesthood in fine, must resemble in purity, and disengagement from the world him, their head, who sends them forth to our redeemed race, his heralds, and representatives. In no sense therefore can the ox designate the married clergy of the protestant sects. Their proper emblem were the father of the herd, with all his male and female adherents.

Chapter 28—Verse 49. *The Lord will bring upon thee a nation from afar, &c.* The whole remainder of this chapter is a clear prophecy of the invasion of Judea by the Romans: of the horrors of

the siege of Jerusalem prosecuted by Titus; and faithfully detailed by the Jewish historian Josephus who had been himself an actor on the occasion, and an eye witness of the scene; and finally of the dispersion all over the world, and wretchedly dependent state of the guilt stricken remnant of Israel: and all because they heard not the voice of the Lord their God. Verse 62.—They shut their ears against the exhortations of their promised Messiah; the long predicted deity incarnate: and in giving him up to the Romans to be crucified; they smote themselves and their posterity with the most awful of maledictions, crying out *his blood be upon us, and our children!* And still after the long lapse of eighteen hundred years, we see that curse lie heavy on them.

Chapter 30.—In this Chapter it is again unequivocally foretold that, after all their transgressions and consequent sufferings, the Jews shall finally be converted, and restored to God's special favor.

Verse 19. *I call Heaven and Earth to witness this day that I have set before you life and death; blessing and cursing. Choose therefore life, &c.* Can any testimony be clearer than this, that man's will is perfectly free?

To be continued.

## SELECTED.

### HUSENBETH'S DEFENCE OF THE CATHOLIC CHURCH.

Continued.

But even if such were the tendency of those Lessons, it would not be a fair inference that such was the tendency of the *Breviary altogether*: since as it has been shewn, those Lessons form not a twentieth part of the book, and they are only recited *two-thirds of the year*.

It is a false inference, however, that such is their tendency; for, in the first place, we are under no obligation of believing all that is recounted of the Saints in those Lessons: many of them are very ancient, and, as well as most of the modern ones, well authenticated; but others are known to be of doubtful authority, and the Church does not oblige any one to believe all that they contain: and, in the second place, the fact of several doubtful histories having been expunged from many Breviaries in France, and that it is the wish of many ecclesiasties in various countries; that the proper authorities should suppress whatever has found its way into the Lessons through imprudent zeal and credulity, abundantly shews that we are in little danger from those legends. But we shall not submit them to the censorship of such a person as Mr. Blanco White. We should fear from him, as from others who have risen up against legend before him, that, in his fury against false and doubtful narratives, he would become rash and hypocritical, and refuse all credit to those acts, of which the truth and authenticity have been proved and acknowledged.

Nor is their tendency, with all their doubtful or even false narrations, to adulterate Christian virtue. Mr. White is compelled to say this in order to prop up his new theory of the virtue of penance; and his ideas, which will soon come under review, of seclusion and celibacy. But since it is so readily and triumphantly proved against his erroneous notions, that self-inflicted pain, when suffered from the proper motives of satisfying the divine justice, and supplying, in the sense of St. Paul, for what is wanting in us, of the sufferings of Christ of being thereby made members conformed to our suffering Head, and partakers of his Passion, that by suffering with Him we may hereafter be glorified with Him, and of denying ourselves and taking up our cross, as our Lord himself has admonished us, is a truly christian and meritorious duty; we maintain that the austerities recounted of the

Saints do not tend to adulterate, but to cherish and promote christian virtue. Mr. White compares the Saints to Indian fanatics. let the venerable alban Butler speak to this point. "The extraordinary ansterities of certain eminent servants of God, are not undertaken by them without a particular call, examined with maturity and prudence, and without a fervour equal to such a state. *Neither do they place sanctity in any practices of mortification, or measure virtue by them, as a dervise or brachman might do; but choose such as have the greatest tendency to facilitate the subjection of their passions, and regard them only as helps to virtue, and means to acquire it, and to punish sin in themselves. Nor do they imagine God to be delighted with their pain, but with the cure of their spiritual maladies.* A mother rejoices in the health of her child, not in the bitterness of the potion which she gives him to procure it. The doctrine of Christ, and the examples of St. John the Baptist, St. Paul, St. Matthias, St. James, and the other Apostles; of many ancient Prophets and other Saints, from the first ages of our holy Religion, are a standing apology and commendation of this spirit in so many servants of God." This extract so ably replies to every objection raised by Mr. White against the mortification of the Saints, that there is no need of further observation on the subject.

Mr. White suppresses the innumerable other edifying traits recorded of the Saints in these lessons. Where it our wish to swell out this work, it would be easy to do so with copious extracts, illustrating the solid virtues of these holy servants of God their fervour and assiduity in prayer; their diligence in the service of God; their humility, meekness, contempt of worldly greatness; their union with God; their inflamed charity or love of God, and of their neighbour; their care of the sick; the humilifying services they often rendered them, ministering to Jesus Christ in the person of his suffering members; their abundant charities to the poor, and kind offices to all around them. These are brilliants in their holy crowns which Mr. White has enviously concealed; and the tendency of these is indisputably to animate us to every Gospel virtue. Who can deny, that to read these virtues is of the greatest edification? Such are read in the lessons of our Saints; and who then in common candour can venture to assert, that the tendency of such lessons is to adulterate christian virtue.

Much as we have seen of Mr. White's misrepresentation of our Faith, we really did not expect to see so gross a mis-statement of Catholic doctrine, as is contained in the following passages from his "Preservative" (pages 112—114): "Roman Catholics are not taught that good works are the fruit of true faith; but that they bear a true share with Christ in the work of our salvation. They are thus forced by their doctrines to look to themselves for the hope of Heaven—The Roman Catholic believes that his good works are, in part at least, the means of his justification;—the true Protestant feels assured that through Christ's blood his sins are pardoned without reserve."

How far this is from the true faith of the Catholic Church, let the following simple exposition shew which is gathered from the decrees of the last general Council of Trent. First, however, let the reader be assured that there is no Catholic who will not heartily say amen to the following anathema against the doctrine imputed to us by Mr. Blanco White, which we extract from Mr. Gother's "Papist misrepresented and represented."

"Cursed is he who believes that, independent of the merits and Passion of Christ, he can obtain salvation by his own good works, or make condign satisfaction for the guilt of his sins, or the pains eternal due to them.—Amen."

Catholics are not taught "that good works bear a true share with Christ in the work of our salvation." Our doctrine is thus defined by the Cdu-