

trained up in the sectarian principles of the fanatic donors. They would thus have the Parents, against their religious feelings, and the reproaches of conscience, to barter for a mouthful of meat, or some old rags of covering to their bodies, the immortal souls of their innocent and unconscious offspring; allowing their hopeful progeny to be reared by a club of raving bigots, in hatred to their Church; the only one of the Saviour's founding; and contempt for themselves, the authors of their being; whom they are taught to look down upon as the slaves of superstition, and poor benighted idolaters. A rare scheme of converting is this; and every way worthy of the sly worming sect that devised it. This, these idle, ignorant, self-conceited females are doubtless told by their unprincipled and speculating exhorters, is that charity, mentioned in scripture, *which covereth a multitude of sins*. Let them but discharge well this paramount duty of bringing in numbers to their dear little, *new built Zion*; so that she may enlarge her boundaries, and widen her tent; and *all else shall be clean unto them*. I own this doctrine is a truly consolatory one to the *godly miscreant* and guilt burthened sinner. It secures to him in all other respects, that liberty which is the perquisite of the Saints.

Suppose, however, the members of other sects as zealously active in kidnapping from them, and decoying their little ones, each into his own little *dear, and chief lauded Zion*, might not the charity which covereth their multitude of sins occasionally terminate in no very charitable, or edifying conflicts; should the obtrusive kidnappers find themselves as they deserve to be indignantly repelled by the dissenting inmates from their invaded premises. The Catholics on such occasions, could be but the looker on; as they are never seen to mingle in such evangelizing contests. Their *Zion* extends her borders to the uttermost ends of the world; and all the nations of the earth, as was predicted, have entered her holy precincts, and worship in her sanctuary.

I shall watch the further kidnapping attempts of these cat-paw tools of *Orthodoxy*; our itinerant female preachers: and should they still, like Eve, with apple in hand, persist, at the tempter's suggestion, in seducing from God's truth, and beguiling into their own error, the most innocent and unsuspecting portion of our race; I shall send you their names; in hopes that you will publish them in your journal; and hold forth such self-sainted hypocrisy and presuming ignorance to the merited scorn of the liberal and enlightened portion of the community.

I remain your constant reader,

CAMILLUS.

The Protestant, or negative faith, refuted, and the Catholic, or affirmative faith, demonstrated from Scripture.

Continued.

## XVII.

### ON HONOURING THE BLESSED VIRGIN, MOTHER OF GOD.

It would ill become those, who will have nothing to do with the Angels and Saints; who demolish

their images; destroy or profane the temples raised, in their name, to the worship of the true God; abolish their festivals, plunder their sacred shrines; dig up and burn their blessed remains; and scatter their holy dust in the wind: who mock and pollute every thing consecrated to the service of the Deity; and fling from them with disgust and derision the very cross on which the God incarnate completed our redemption: who, besides, condemn and ridicule the virgin state of celibacy recommended by St. Paul, 1 Cor. vii. 26; and embraced by those, who dedicate themselves exclusively to the service of God: the voluntary *Eunuchs*, mentioned by our Saviour, *who make themselves such for the Kingdom of Heaven*: Matt. xix. 12. it would ill become such, *the seed of the serpent*, to venerate and honor the woman destined to crush their father's head: Gen. iii. 15. the spiritual *Eve*, whose obedience restores to her children that bliss enhanced, which the disobedience of the natural *Eve* had lost to hers: the virgin mother of God; and hence the Queen of Saints and Angels: the first of creatures in the order of grace; and consequently the next in dignity and glory to her divine Son: she, whom an Archangel greets as his superior, with the unusually respectful salutation *hail*; declaring her *full of grace*; assuring her that *the Lord was with her*; and pronouncing her most *blessed of woman-kind*: whom her holy cousin, the inspired Elizabeth, on being honoured by her with a visit, saluted in a similar strain; crying out, says the Evangelist, *with a loud voice, and saying; blessed art thou amongst women! and blessed is the fruit of thy womb! And whence is this to me, that the mother of my Lord should come to me! For, behold! as soon as the voice of thy salutation sounded in my ears, the child in my womb leaped for joy*. Luke i. 41. Who in her own humble and inspired canticle, amid the overflowing of her gratitude to God, prophesies, saying: *From henceforth shall all generations call me blessed*, ibid. v. 49: which prediction is fulfilled in the Catholic Church; the Church of *all generations*: yet, with all this Scripture testimony to her transcendent worth and dignity under their eye, Protestants not only forbid any honours to be paid to her; but like the real offspring of the adversary, they feel a particular antipathy to her on all occasions. They can never bear to hear her well spoken of. They constantly lay snares for her heel; hissing and darting forth at her their stings, full of venomous slander; vilifying her immaculate person, and comparing her, in order to debase it, with the most common and worthless of her sex.

## XVIII.

### ON CELIBACY.

From their sovereign dislike to that virginal state, so recommended by Saint Paul to those who can aspire to it; 1 Cor. vii. 32, for *he, who hath a wife*, says that Apostle, *mindeth the things of the world, and how to please his wife; but he who hath not a wife, mindeth the things of the Lord, and how to please the Lord*: Protestants incessantly declaim against the state of celibacy enjoined to the Catholic Clergy, and religious; whose only business is to

mind the things of the Lord, and how to please the Lord: alluring, as St. Peter says, *through the desires of fleshy virtuousness those, who for a little while escape such as converse in error*: 2 Pet. ii. 18. that is, seducing at last, by this strongest of temptations, those who had else escaped the contagion of their heresy.

But is it not evident that this law of celibacy, besides freeing the Christian Pastors from the perplexing cares and concerns of this world, which are so incompatible with the proper discharge of their duties; was established as a measure of justice to the faithful; preventing them from being burthened with the support of wives and children for their Clergy; whose labours in the Ministry are constantly impeded, but can never be forwarded by the interference of such. One of the proofs given by the Saviour of the truth of his gospel, was, that it was preached to the poor. Matt. xi. 5. To the poor indeed it may be preached by single Clergymen; whose personal wants are easily supplied. But a married Clergy, require also for others, kept for the gratification of their carnal propensities, a far greater provision, than for themselves alone; and from all those, too poor to furnish this extra provision, that Gospel; which they preach, is necessarily withheld.

The Christian pastor is likened in Scripture to that drudging Eunuch among the animals, *the ox that treadeth out the corn*, whose mouth should not be muzzled: Deut. xxv. 4—1 Cor. ix. 13, not to the father of the herd, with all his family; a group ill suited to the Farmer's operations on the threshing floor.

Besides, can we suppose that the Saviour, who desired his gospel to be preached to every creature, would allow such a bar to be put to its universal propagation! Such an earthly clog to be fastened to the heels of his Evangelists, whom he commanded to go and teach all nations? No: on the contrary, he declares that *whoever does not even hate, as an obstacle to the discharge of his duty, father and mother; sister and brother; wife and children; nay, and his own soul, or life itself; cannot be his disciple*. Matt. xix. 19.

Or is it for one moment imaginable that he, who is justice itself, would entail upon his creatures, as the indispensable condition of hearing his necessary and saving truths, the obligation of providing for any, but those who teach them? Or, if he really sanctions such obligation: allowing what was never earned to be claimed as wages rightly due: why should that obligation cease at the Clergyman's demise? What then is to become of his widow and orphans? Cast upon the wide world, as they are liable to be at all moments, without a protector, a home, or a provision of any kind; what a dismal prospect and dangerous dark futurity lies before them! And can we suppose such an order of things as this, to be of the Saviour's institution? No, surely. His clergy are independent of all these human chances; and better adapted to his wise, just, and merciful purposes.