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## THE CATHOLIC.

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### ON THE ROMISH WORSHIP OF THE VIRGIN MARY.

The profane article under this title, copied into the Toronto Church Journal from a sermon by the irreverent B. H. Kennedy, D. D. is a remarkable illustration of God's mystical address to the Serpent tempter in Paradise, Genesis iii. 15—"I will put enmity between thee and the woman, and between thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel." And who is that one of all woman kind, thus destined to crush the proud serpent's head; if not the ever blessed Mary, the Virgin Mother of our Lord? But mark the hostility, the enduring antipathy, which all have against her, who have separated themselves from the Catholic church, the only church of her divine Son's establishing. Such cannot endure to see her honoured, whom an Arch-angel was sent to salute from the throne of God; to declare her "full of grace;" to assure her that "the Lord was with her in a supereminent degree, and and that she was "blessed above all woman kind," whom her cousin Saint Elizabeth, inspired by the Holy Ghost, proclaims, like the arch-angel, "blessed among women, and "blessed the fruit of her womb;" adding, "whence is this to me that the mother of my Lord should come to me? Who, in her inspired Canticle, herself declares; "from henceforth shall all generations call me blessed;" that which the members of the Catholic church, the only church of all generations, never fail to do in their daily repetition of the Arch-angel's and St. Elizabeth's salutation, THE HAIL MARY, which all sectaries so abhor. And because, excepting these, the whole Christian world has ever honoured this most pure of creatures, the woman chosen to repair the evil caused us by the sin of Eve. This profane preacher of a national sect dubs, as idolaters, the countless Catholic millions of all ages and nations, who look up to her as a more powerful advocate with the Deity in our behalf, than any mortal here below, this English Bishop himself not excepted. We ask her indeed to pray for us, poor sinners here below; and surely this without derogating more from the chief mediation of Jesus Christ, than Protestants in asking, as they do, their parsons to pray for them. She is but a creature; yet the purest and most exalted of any; the dearest to her divine Son, who took of her that human nature, in which he atoned for human guilt. But how can she hear our prayers, Protestants will ignorantly ask. How, as the Saviour tells us, do the angels in heaven know

and rejoice at the conversion of the sinner? But Catholics worship her as a goddess, together with all the saints and angels; as the pagans did their false divinities. This seems more a wilful, than an ignorantly repeated falsehood; for a reverend D. D., should not be so profoundly ignorant of a doctrine which he pretends to refute. A two-penny Catholic catechism would have shown him that Catholics are less idolatrous in honouring God's favourites in Heaven, than he, and others, all but Quakers, are, in uncovering and bowing to their fellow mortals here on earth; in bending the knee to royalty; in saluting the throne as they pass before it, in the House of Lords; and in lifting their hat to the British Jack, as they step on deck on board a man-of-war. But our Kennedy, like many such, has his own view in all this vituperative declamation, which is to keep his credulous and uninquiring followers in the dark as to all that Catholics believe and practice. Were this not done; and should he neglect thus to close up his pen, his sheep might all escape, and whose then would be the fleece? Thus B. H. Kennedy has the ignorant, or wilful hardihood, to assert the following untruth; "the invocation of Saints is contrary to Scripture, and unknown to the church in the first three centuries. It is a pagan corruption which gradually introduced itself into Christian worship in the dark ages." &c. We shall however shew that the invocation of Saints is not contrary to Scripture; and that it was practised in the church for many centuries before what is called, "the dark ages."

Now, for that invocation to be contrary to Scripture, it is necessary that some clear texts of Scripture should be produced, forbidding that invocation. Let then this Kennedy, or any other shew such prohibiting texts in Scripture, from the beginning of Genesis to the end of Revelations; and then we shall give some credit to his otherwise unproved asseverations. Did not Jacob, on his death bed, pray to the angel, who delivered him from all danger, to bless the children of his son Joseph? GEN. ch. xlviii. v. 16. Did not the Israelites often invoke the protection of God for the sake, and through the mediation of his saintly favourites, Abraham, Isaac and Jacob, though these had not yet been admitted to the beatific vision? And has God a less regard for the Saints of the new law, who, since the Saviour's ascension into heaven, are admitted to that blissful vision? The saints there, as the Saviour affirms, are "like the angels;" and consequently "rejoice as he says, at the conversion of the sinner." And can they not help us here, who wish us so well? Can the devils harm us, and they not protect us? "The communion of saints, which we profess in the Apostles' creed, shews that we have, or ought to have, such a communication with our friends in heaven. Now, as to the antiquity and universality of his belief in the Christian Church, and particularly as to the veneration and invocation of the Virgin Mary, mother of God, had our doughy Divine been in the slightest

degree acquainted with Church history, and the writings of the ancient Fathers, he could not, unless willing to deceive, have so, boldly affirmed, that the honors paid, and the prayers addressed to the Saints and Martyrs, and the mother of God, were gradually introduced into the Church during the dark ages. The earliest centuries, the palmiest days of the Christian church—the days of the Cyprians, the Basils, the Gregories of Nyssa, and Nazianzin; the Chrysostoms, the Cyrills, the Jeromes, the Augustines, the Epiphanius, and of all the brightest luminaries of the Catholic Church—are particularly remarkable for the devotion of the faithful towards the Saints and the mother of God.

It is not unlikely that our D. D. doctor, from ignorant bias, may have confounded in his mind the Catholic with the Collyridian practices. These last were truly idolatrous, and condemned as such by the church. Those of the sect worshipped, as a goddess, the Virgin Mary; and their women were in the habit of offering up to her a flour cake. Saint Epiphanius, who repeatedly condemns this heresy, nevertheless declares that Mary ought to be placed far above all the other saints, because the celestial mystery (the Incarnation) was perfected in her womb. "Mariam longe anteponebam (dicit) ob celeste illud mysterium, quod in ejus utero perfectum est."

Saint Ephrem of Syria is endless in her praise. Addressing her, he expresses himself as follows: We fly to thy patronage, O Holy Mother of God!—Protect us under the wings of thy tenderness and mercy; and guard us," &c.

In St. Augustine we read the like earnest supplications addressed to her; which, with many others of the most illustrious Saints and Fathers we must omit at present for want of space.

The Editor of the Toronto Church, on Archbishop Laud's shewing, considers his national church as placed between two mill stones—Romanism and dissent. She is therefore in imminent danger of being ground to powder.

Two negatives, he says, make an affirmative. Query, then,—how many affirmatives will six hundred negatives make? for there are more than that number of such to be found in general Protestantism!

This is playing at puzzles with the Toronto school-boy, who walks, as he says, in the middle—between Romanism and Methodism—regardless of the left hand swarm of sectaries all opposed to him.

CAST DOWN, O LORD, AND DIVIDE THEIR TONGUES; FOR I HAVE SEEN INIQUITY AND CONTRADICTION IN THE CITY.—Psalm lv., 10.

We give the following extracts from the Christian Guardian Newspaper, on the sublime encomiums lavished by Dr. Strachan, and the green-horn Editor of his Toronto Church, on the Anglican scheme of Christianity.

We should require a page or two of our journal to make room for all the objectionable passages we have seen in the Church

for several weeks. A few must suffice to show its pretensions. Sept. 25th, it contained a Charge by the Bishop of Toronto, who in speaking of the Church of England says, "our Apostolic Church"—"the sound principles of the church as committed to her by the Apostles"—"she is and ever has been the principal asylum of the Catholic Faith"—"the acknowledged bulwark of the Protestant Faith"—"the pure light of the christian world"—"one holy and Apostolic Church"—"a spotless model of the primitive Church"—"she will never grow old, but will stand alone in the world—immutable amidst every vicissitude—immovable amidst every fluctuation—one constant star in this universe of growth and decay." Then we have "the reckless and dandy innovations of modern Dissenters," and "the crude and inconsistent heresies of Dissenters." Then comes "a high meed of praise" to the Puseyites: "The tenor of their teaching has been like their lives, holy, meek, and consistent with the spirit of Christianity; and they have by their writings, caused the voice of the Church Catholic to be heard through the whole of the British dominions." As a climax, the Bishop says, "Another emanation from that infidel spirit which seeks to separate religion from education, and little less destructive of the true faith, is that of various denominations uniting in Societies for religious purposes. Now, my brethren, the Church, and the Church only, should be our foundation and boundary for useful purposes, exertions, and operations. Our distinction should be church membership, and our Societies should be Church Societies." October 23d, the same paper has a long article on "The Danger of Dissent," the author of which says, "I consider Dissenters to be in a state of great spiritual danger." To Dissenters he says, "I express my serious apprehensions that they have never received christian baptism." Again: "The most serious and alarming consideration is involved in this doctrine: namely, whether dissenters have ever eaten the body or drunk the blood of Christ.

Whether the sacrament which they have partaken of be not a mock Sacrament, that is to say, no Sacrament at all."—"Whatever may be the blemishes which are supposed to exist, or really do exist in her, [the Church] yet, since she alone can show that she has God's commission, it is sinful and dangerous to separate from her communion." Our readers will say, "enough;" and so say we, though it was our intention to add a few more extracts from the editorials of the Church of a kindred stamp; and which we may yet do, on another occasion. The error of errors of the High Church, is the fancy that she is the ONLY christian church; and when we think of it, we cannot get out of our head Chinese geography: China covers the whole earth—except a little spot, and that begrudged! Thank God, the age in which we live, is far in advance of both Churchmen and Chinese. Now, we shall not take up the extracts we have made and notice them separately; but deny the truth of them in toto. We contradict the High Church in every assertion she makes, and without circumlocution affirm, that with her evil is the rule, and good the exception. The impertinence of the Church is our reason for now taking this position, and one we shall defend without shrinking. She affirms she is the true, holy, apostolic, Catholic Church. This we deny.

We deny the christianity of her polity. She has no authority from the Bible for her Establishment. They who argue from the Theocracy of the Jews make themselves ludicrous. The spirit, maxims, and usages of the New Testament are against an Establishment. The history of the Church for the first three centuries is against it; and let Mosheim, Cave and King be the judges. Paley, an