

Abraham and others of his most holy servants; and as he did afterwards particularly to the prophet Daniel, 7, 9, under a borrowed and emblematical form.—Suppose then that these forms, under which God has deigned to represent himself to the human eye, should, from their description, be retraced in as far as possible to the same eye; where is the harm of it? Have we not already formed from their description an image of them in our minds? And is that image the worse for being represented externally to the eye? He who cannot read, cannot of himself form any mental representation of these forms; but without knowing the letter of a book, he can catch at once with his eye the idea of what is written in the Bible for his instruction; for *whatever is there written, says St. Paul, is written for our instruction.* He knows, however, (and what Christian does not?) that God is a spirit, who cannot be represented, as he is in himself, under any corporeal form.—Will our modern haters of all sacred images, (though not of profane ones) then say that God ought not to exhibit himself to us under such forms; or that though we may contemplate these forms internally with the eye of the soul, we must not look at them externally, represented to the eye of the body; which returns them back faithfully to the eye of the soul?

☞ 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, FEBRUARY 2.

In answer to a letter addressed by "A Protestant" to the Editor of the *Canada Enquirer*, London, January 21, we have only to ask our Protestant noodies, who know nothing of the Catholic doctrine but what they have learned from the long tale of calumny and misrepresentation perpetuated against it by their interested sectarian preachers for more than three hundred years. Do they, can they for a moment really believe, that any one of our many millions, (of as sensible and highly educated individuals as any Protestants are,) could possibly imagine that he might yield an equal homage to creatures, however perfect and glorified with that supreme homage which is due to God alone? That Protestant preachers should continue to inculcate so gross and palpable a falsehood on the minds of their hearers, is not at all to be wondered at. This is but in the way of their trade. Their livings depend upon their doing so. Neither need we be surprised that the low and uneducated of their communities, who gather all their information on religious subjects from the speeches and writings of such, should prefer the false testimony of those who have so long been accustomed to rely on the unenquiring ignorance of their followers; but, that individuals, whose gentler habits, and intercourse with the higher world, whose interest, besides, it

is not to impose, or be imposed upon; should still fondly cling to their national, sectarian and early formed prejudices, and obstinately shut their eyes against the clearest evidence of truth, is what is really wonderful; and, in a natural sense, quite unaccountable. Let a Protestant ask any Catholic, do you believe the Virgin Mary more able to protect you, assist you or save you than God? The answer will be by no means; God alone is Omnipotent! Why then do you pray to her? Why do you Protestants pray to your parsons, and even to one another? I but ask her prayers, and with much more confidence than you do theirs; for I know that the prayers of the just man availeth much, even hereon earth; but much more those of the justified in heaven.—And I know, for the Saviour has told me, that the justified in heaven take a lively interest in our spiritual welfare, and rejoice at the sinner's conversion, which they could not do if they were, as all Protestants suppose them to be, ignorant of all that happens here below.

But you worship them.—Do you worship your fellow creature when you bow to him, and uncover before him? Yes, but you give to the saints titles of excellence, which belong to God.—All excellence belongs to God, and is derived from him upon all his creatures in a greater or less, but limited degree—but in a transcendent degree on the glorified in heaven. You do not begrudge giving to sovereigns here on earth the title of *gracious Majesty*;—and to other fellow-beings, in dignified situations, the appellations of *Serene*, or *Royal Highness*; of *Most Illustrious*, *Most High and Mighty*; of *Your Excellency*, *Your Grace*, *Your Lordship*, *Your Reverence*; even *Your Worship*, *Right Worshipful*, &c.; and in the first page of your parliament bible, you scruple not to call that despicable royal heartless pedant, James I., *Most High and Mighty Prince*. You compare him to the *sun rising in the east*:—and call the blood-stained Queen Elizabeth *the bright Occidental Star*!! And is not the least in the kingdom of heaven much greater than any of these? and deserving of much more high and glorious appellations? The titles given to the Virgin Mary by the Catholic church are all scriptural. Is she not *holy*, whom an archangel declared *full of grace*? Is she not *mother of God*, and *Virgin of Virgins*? *Mother of Christ*, and therefore *mother of divine grace*?—John i. 17.—*most pure*? Isaias vii. 14.—*most chaste*? Luke i. 34; *Mirror of Justice*? Canticle iv. 7.—*Seat of Wisdom*? Prov. ix. 1.—*Cause of our Joy*? Luke ii. 10.—*Spiritual Vessel*? Acts ix. 15.—*Vessel of Honor*? Rom. ix. 21.—*Vessel of singular Devotion*? 2 Tim. ii. 21.—*Mystical Rose*? Eccles. xxiv. 18.; *Tower of David*? Canticle iv. 4.—*Tower of Ivory*? ib. vii. 4.—*House of Gold*? 3 Kings, vi. 22.—*Ark of the Covenant*? Jos. iii. 3.—*Morning Star*? (a brighter, higher, holier one than the *bright occidental star*, Queen Elizabeth.) *Health of the Weak*? Gen. iii. 15.—*Refuge of Sinners*? John ii. 3.—*Comfort of the Afflicted*? Luke i. 41, 42.—*Queen of Angels*? Psalm xlv. or Heb. xlv. 11. &c. &c.

All these mystical titles, given to the virgin mother of God in her litany, are

scriptural, and surely not too high for the purest, most dignified, and holiest of creatures. The first saints and holy fathers of the Christian church are every where lavish in her praises; and nothing can exceed the fervor with which they supplicate her powerful patronage and intercession with Christ. In what Protestants allow to be the purest ages of the church, a Basil, an Ephrem, the Gregories of Nyssa and Nazianzin; an Augustine, a Jerome, and every Father who mentions her, cannot be surpassed in their praise and admiration of her; nor in the fervency of their supplications for her powerful mediation with her divine son in their behalf. Surely, she who could here on earth prevail on him with only a hint, to work before his time the miracle of transubstantiating the water into wine for a marriage feast, [John ii] will find him more ready at her entreaty (for her influence with him is not diminished) to furnish the needful grace to the sinner's soul, whom he came to seek and to save; and for whom he, as man, and her son, shed the last drop of his precious blood upon the ignominious tree of the cross.

We have reason to presume that the Correspondent is, like most Protestants, a perfect stranger to the writings of the first Fathers; otherwise, unless he reject them altogether as too papistical, he would not sneer so at our invocation of saints.—We are no more fools nor idolaters than he, however wise and well informed he may think himself: and surely we may confidently affirm, that we have in our favour the authority of numbers, time, and place. If he be right, millions to one for ages have been, and still are, wrong, tho' as wise and learned as the *Inquirer's* Protestant correspondent. What if Solomon's saying should allude to such as he: *There is more hope for a fool than for one who is wise in his own conceit.*—Proverbs xvi. 11.

As to the nature of Indulgences, we have explained that subject, we should think, sufficiently in our two last numbers but one, to convince Protestants that they are not, what they are taught to suppose, either a pardon for sins committed, or a fresh leave to commit sin. We cannot help pitying the wilful blindness of our Protestant brethren, who hate the light of truth when held forth to them; who, believing every thing that is said against us, distrust and reject whatever is advanced in our favour. There is no sincerity—there is no love of truth in this; but faith is a gift of God; and "no man can come to me [says the Saviour] unless the Father, who has sent me, draw him, and I will raise him up at the last day.—John vi.

The Correspondent ends with JESUITISM—the famous bugbear and scare-crow of Protestantism. O'Dwyer, we can assure him, is no Jesuit.

Reminiscences of Catholicity among Protestants, and their reformed singularities.

The Protestant Reformers have found it impossible with all their endeavors, to eradicate from the minds of their people the recollections of the Catholic religion, the venerated religion of their ancestors,

Their several Term Days throughout the year, remind them of the Mass, and are nominated after her saints, and holy solemnities; such as Michael's mass, Martin's mass, St. Swithin's day, Christ's mass day, Canale's mass day, Lady day, Good Friday, Whit Sunday, Ash Wednesday, Lent, (in Scotland the Lentern time,) Peace Sunday, and Easterday, &c.,—Many of their proverbial sayings are of Catholic origin; such as, *mass and meat hinder no man*; shewing that as we deem it no hindrance to our business to take our meals, neither should we think it one to attend mass, the daily worship of the Catholic church, and say prayers. In Scotland, the common people, on entering any house, use the apostolic salutation, used on their official visitations by the Catholic clergy, *peace be here*; and are answered: *Sae fa' ye*; that is, *so befall you*. A common saying still among them, not much to the honor of the first Reformers, is, *If there never had been a bad priest, there never would have been a good minister*. In Catholic Ireland, the salutations of the common people are all blessings. The reverse is the case among the Protestant peasantry in England.

It is remarkable that in all Catholic countries, no human being passes another without mutual salutation. The same custom is still observed among the French Canadians. The homage thus paid by them is to the image of God in man. The reverse is generally observed among Protestants.

Nay, a salute from an inferior or a stranger, would generally be considered as an insult or a great impertinence. All seems self in the Protestant system. All in the Catholic principle is obviously the reverse.

Catholics kneel down to pray before lying down at night, and immediately after rising up in the morning. Should Protestants observe them doing so,—as happens, for instance, in steam-boats with fellow-passengers—they are instantly recognised, and sneered at as Papists; and that, we have known, by those who make a public parade of daily prayers in their families, at which they compel servants of a different religious persuasion to assist; as if a menial should always conform externally with the religion of those he serves, be they Anglicans, Presbyterians, Methodists, Unitarians, Jews, Turks, or Infidels.

In Catholic countries, all are of the same religion, and may unite together in all religious exercises. In these countries, were any one seen to lye down, like a beast in his lair, without kneeling to pray; or to rise up and walk away without doing the same in the morning, he would be set down in the minds of all observing him as no christian. These observations exhibit only a small sample of the improvements made on the manners and usages of christian society by the Protestant reformation.

To say nothing of its baneful effects on the existing friendly relationships between man and man; nor of the misunderstandings, disunion and discord which it has introduced into the world; we shall take a view on some future occasion of the pretended spiritual advantages derived from it; and show how much mankind are in