

which fled away alive, was *the sparrow*; the same in kind, yet numerically different—The very same allusion is made under a different form, in the selection of the *two buck-goats for sin*, on which *lots being cast, one of them was to be offered to the Lord, and the other to be the emissary goat*, as we shall see in chap. 16. But to return to the purification rite of the leper. With the blood of the immolated sparrow he is sprinkled *seven times*, to be *rightly cleansed*. Does not this evidently denote the *seven modes* of applying the expiatory blood of the prefigured victim towards the cleansing of our race from sin; that is, the *seven sacraments* of the Saviour's Church? The leper then lets go the living sparrow, tinged with the blood of the one that was immolated. The sparrow lives to bear abroad in its flight the proof of the sparrow's immolation. The Filial Deity bears aloft with him to heaven, and presents to his appeased father, the marks of his atonement for the sins of man. The leper then must *wash his clothes, shave his hair and be washed all over, &c.* before he enters the camp. This shews the great precautions the sinner must take to rid himself from all the remains of sin, by lopping off all redundancies and casting from him every connection, that might retain about him, and reproduce the disease. In a word, by discarding every inordinate attachment; and avoiding all occasions of a relapse. The subsequent offerings which he has to make, may, from what we have already said on the bloody and unbloody sacrifices, be easily understood; only that the touching the tip of the leper's right ear, the thumb of the right hand, and the great toe of his right foot, first with the blood of the victim, and next with the remainder of the oil, which had been sprinkled seven times before the Lord, denotes the application of the blood of Christ, and the unction of the seven-fold grace of the Holy Ghost: to the sinner's right ear, that he may duly hearken to the word of God; and to his right hand and foot, that all the works of his hands and the steps of his feet, may be rightly done to please God, and directed towards him.

VERSE 34.—The singular phenomenon of leprosy in a house seems to have existed in the old law, as an emblem of heresy, which was to be removed by the same oblations and with nearly the same ceremonies, as those with which the leper was cleansed.

NAVAL PREPARATIONS.—Whether it be the probability that the French troops will march into Spain, or that some cause exists to induce our government to be on the alert, certain it is that very extended naval equipments are ordered to be in progress. In this dockyard (Portsmouth), thirty additional shipwrights are ordered to be entered together with fifteen sailmakers, and twenty seamen of the *Victory* are to be uninterruptedly employed in the rigging-house.—In addition to which is directed that the masts, yards, spars, rigging, sails, and boats are to be kept in readiness at this port for twelve sail of the line and four fifty-gun frigates.—[Hampshire Telegraph.]

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, MARCH 16.

The Editor of that Kingston paper called *The News*, has surely to thank us for calling forth a lengthy, and we hope, a cheap contributor to his weekly sheet. Our *Alpha*, though a Greek by name, yet as a *Presbyter Anglicanus*, not *Americanus*, will prove a useful customer, to such a publication. For when, as often happens, there is a scarcity of news, his ready, long, though loose-spun yarn on polemical subjects, will fill up all the blanks in time of need, and supply all casual deficiencies.

But really, what person of good sense, taste and information, could sit down seriously to refute such a jumbled jargon of wrong conceived and worse expressed notions, as those put forth in his tawdry, trailing lucubration. Let others answer his old *Grannum's Oracles*, and *Nursery Tales*, about Jesuits, Popish Idolaters, the Roman Antichrist, and such old fashioned, but now obsolete Protestant bugbears. We have neither time nor space in our paper to allude to all these superannuated, and, in the present enlightened age, nearly exploded popular fictions, to particularise their egregious absurdities. Giving, therefore, our *Alpha* credit, for the sincerity of his belief in all these misconceptions, and misrepresentations of Catholicity, we shall only remark the extreme ignorance of the man, in his saying that Catholics, like Protestants, are divided into sects, since we have so many different religious orders. Therefore, says he, "the Augustinians, Franciscans, Dominicans, Jesuits, Benedictines, Jansenists, Hermesians, Anticelibitarians, Ursulines, English Dames, Sons of Saint Francis, [these are, but our *Alpha* did not know it, the same as Franciscans,] Sisters of Charity, Christian Brothers, Daughters of the Good Shepherd, Capuchins, [these are also Franciscans,] Pietists, Redemptionists, Carmelites, Patricians, Brothers of the Sacred Heart, Josephites, &c. &c. &c." He might have added many more; but he gave, indeed, more than he should have given. For he was ignorant enough not know that *Jansenists* are accounted heretics by the Catholic church, as well as his *Hermesians*. His *Anticelibitarians* is a new sect, if any such exists, of his own Protestant category. *Patricians* are no order at all, in the Catholic church; the rest indeed are Catholics. But our *Alpha* perhaps had read all this as he gives it, in some religious tract, his only class book. Now, if he was not a Noodle—an ignorant Protestant of the first water—did he really think that the various religious orders in the Catholic church, though they adopted different modes of living and serving God,—could he be so uninformed as to imagine that they held contradictory doctrines,

like the thousand Protestant sects, the foul spawn of Luther's Reformation?—No, never. They had but one, common, unchangeable creed, which was, is, and ever will be, that of all Catholics to the end of the world. But we have paid too much attention to the elegant polemical essay of the *News man's* supra-sapient correspondent.

In that elegant extract from the sermons of one Henry Melville given in the *Hamilton Gazette* of the 7th inst., we read as follows—"We declare that the Protestantism, for which we contend, . . . is nothing else but the Protestantism of Christ and his Apostles." The main drift of this ranter's no-popery effusion, goes to shew that Christ himself, and his Apostles, with all the ancient Fathers of the Church, were *Protestants!!!* "Modern Liberalism, (he affirms,) is little better than bigotry; [He who reads, let him understand—*Editor*] It is not the Protestantism of the holy Fathers of the church; not the Protestantism, (we are bold to use the expression,) of Christ and his Apostles." And such is the absurd stuff, the ridiculous outpourings of some fanatical preachers, which our sapient *Gazette* man presents to his readers, as a new, elegant, irrefutable and conclusive argument against popery. It has certainly the merit of novelty to recommend it. But we pity the uninformed intellect of those who relish, as dainty bits, and are fond to feed on such crude, uncondit, and loathsome garbage. Then, Christ himself, his Apostles and the holy Fathers of his church, according to this new evangelist, were all Protestants: that is, (if there is any meaning in the assertion) they all protested against Popery!!!—Then must they all have been at the Diet of Spires, in 1529, when those dissenting from the Catholic church took to themselves the honorable name and distinguishing title of Protestant. But this our ranter was probably ignorant of. And here we will remind him and his admirers of a new and curious chronological coincidence: The term allotted of the greatest trial by persecution of the church of Christ seems that of 300 years. During 300 years she continued to be persecuted by the heathen Romans, till the reign of Constantine the Great. During 300 years again, she was persecuted by the Arian heretics. She has, lastly, for 300 years, been persecuted by Protestantism, wherever it succeeded in rearing aloft its hydra head, and wresting the sceptre from the grasp of Catholic rulers. It is remarkable that the Catholics of the British dominions were emancipated, and legally relieved from Protestant bondage in the three hundredth year after the Diet of Spires, and on the same day of the same month on which the Reformers took to themselves in that assemblage the name of Protestants. But now, although our *Gazette* man's oracle, whose sermons he quotes from, endeavors to render that name respectable, by dubbing with it even Christ and his Apostles; a great proportion of his fellow believers begin at last to be ashamed of it, and would willingly exchange it for the long scouted,

but now coveted, and more christian appellation of Catholic. But to titles of dignity, while their rightful owners exist, any vain pretender would pass for a maniac, like some in Bedlam, who style themselves kings or princes, and look on all their keepers, visitors and companions, as their liege subjects, courtiers and attendants.

Were we to follow up all the misconstructions of scripture and history, and attend to all the ignorant twattle of our *Gazette* man's quack theologian; the merest skimmerings from such partial writers as Tillotson, Mosheim, Horn, &c. we should have to cram our paper with the abusive scribblings of one who argues against evidence, and is determined not to be convinced; who places himself but as a stumbling block in our way, which it were worse than folly to remain uselessly tilting at. We have a higher and holier purpose to attend to—the instruction of our well meaning fellow creatures; for what interest can the public have in our labors to reduce to reason one, whose only aim it is to elude or oppose it?

Who can reason with one who, acknowledging these to be the words of his Bishops in ordaining their priests, "whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain they are retained;" yet calls that a *damnable doctrine*, to pretend that such an ordained priest receives any power to forgive or retain sins; who contends that the power thus granted to absolve from sin, is no power to absolve from sin; that when his priest, as directed, in his attendance on the sick, moves his penitent to *confess to him*, and then pronounces in English the very words pronounced in Latin, on a similar occasion by the Catholic priest, viz:—"and by his (Jesus Christ's) authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost, Amen;" that he does not absolve or release the sick from their sins; for that were a *damnable popish doctrine*.—Then his priest declares an untruth.—"Mentita est iniquitas sibi—Iniquity has lied to herself.—Ps. xxvii, 12. Neither can this *willfully blind* opponent see in our copious quotations from the most ancient Fathers of the church, particularly in that of Origen, the clearest proofs of auricular confession. 'Only look round,' says that venerable Father, 'and see to whom you may confess your sins. Examine first the physician, to whom you ought to expose the cause of all your malady.'—Homily on Psalm xxxviii, 18—Num. iv.—We refer to our No. of the 2d inst.

Our *Gazette* antagonist cites the learned cardinal Bellarmine against us. This reminds us of the truly Protestant mode adopted by a reverend member of the English Church, of making the cardinal argue against his own church. Bellarmine had published the strongest arguments that could possibly be adduced by Protestants against the Catholic doctrines, with their irrefutable answers. These arguments, without their refutation, were re-published by the honest Protestant worthy, and the work entitled—*Bellarmin against Popery!*