

Jesus said to his disciples. Whom do you say that I am?

Simon Peter answered and said: Thou art Christ the Son of the living God.

And Jesus answering, said to him: Blessed art thou Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it.

And I shall give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth shall be loosed also in heaven. S. Matthew xvi. 15-19.



'Is the Church likened unto a Louse? It is placed on the foundation of a rock, which is Peter. Will you represent it under the figure of a family? You behold our Redeemer paying the tribute as his master, and after him comes Peter as his representative. Is the Church a bark? Peter is its pilot; and it is our Redeemer who instructs him. Is the doctrine by which we are drawn from the gulph of Sin represented by a fisher's net? It is Peter who casts it; Peter who draws it, the other disciples lend their aid, but it is Peter that presents the fishes to our Redeemer. Is the Church represented by an embassy? Saint Peter is at its head. Do you prefer the figure of a Kingdom? Saint Peter carries its keys. In fine, will you have it shadowed under the symbol of flock and fold? Saint Peter is the Shepherd, and Universal Pastor under Jesus Christ.' S. Francis of Sales. Controv. Disc. 42.

CALENDAR.

- FEBRUARY 13—Sunday—VI after the Epiphany S Gregory II P C Doub Sup
14—Monday—S Agatha P and C Doub Sup com &c.
15—Tuesday—S Martina V M Doub in Brev 30th Jan com &c
16—Wednesday—S Gregory X P C Doub Sup
17—Thursday—S Hyginus P M Doub Sup
18—Friday—S Raymond of Penafort C Secid
19—Saturday—S Marcellus I P M Doub from 16th Jan.

A JUST JUDGMENT ON THE CATHOLIC DOCTRINES.

Judge not according to the appearance, but judge a just judgment. St John, vii. 24.

(Concluded.)

The communion of intercourse we hold with the dead, is another subject upon which a sound judgment is to replace the judgment passed according to appearances. We pray for some dead; we pray to others. There, will many say, we find a formal contradiction, and a practice at variance with Scripture, having no other warrant than the tradition of men, derogatory from the honour and glory which is due to the supreme majesty of God. To pray for the dead appears to some superstition, folly and infatuation—to pray to the dead is to become worshipper of men, is to commit a flagrant sacrilege, and to rob the Almighty of the homage which is due to him alone. This is the point of view under which many contemplate our doctrines, let us now divest our belief of these false, deceitful and calumnious appearances, and it will appear such as it is, full of grandeur and nobleness, and presenting sublime views and heavenly tenets. We hold that some live so badly and so plainly against the laws of religion and morality, that there is very little, if any, hope for them to have stood the reproof of the Supreme Judge. Such we leave to the equitable judgment of the Infalible Truth; but we do not pray for them because they have not lived well enough, to justify the hope that prayers may be useful to them. Others live in so holy a manner, with such an accumulation of merits and good works, and with such a pure and unsullied conscience, that we feel confident they have passed immediately into the regions of bliss, and for them we do not pray; nay, instead of praying for them, we expect them to interest themselves in our behalf, and when those proofs of their sublime virtues which the Almighty is wont to give have been obtained, we give them the name of Saints, we honour them, and we pray to them, that is, we beseech them to present our petitions before the throne of grace, and to add their own intercession to our weak prayers. In fine, some live neither in so bad a manner as to preclude hope of their salvation, nor so perfectly as to inspire us with a reasonable assurance that they have immediately reached the harbors of peace; of such, the apostle St. Paul says, that they shall be saved, yet so as by fire, 1 Cor. iii. 15. for them we pray, according to the constant usage of Christians from the times of the apostles, that in the place of expiation in which they are detained, they may find light, refreshment and peace. What can we see in such a practice, but a palpable argument that death does not dissolve the ties and bonds which connect us with our fellow men, and that as there is no dead for God, to whom all live, so also there are, in one way, no dead for the Catholic Church, and she communes with them as members of one great family, composed of militant members on earth, of suffering mem-

bers in purgatory, and of reigning members in heaven. We continue then to act with regard to our deceased brethren, as we acted with them through life, knowing that death has not snatched them from our society and friendship, we pray for them and interest ourselves in their behalf, when we believe that they are yet in a state of purification, as we would do for them here upon earth, if we knew them to be in misery, distress, want or captivity. On the contrary, we recommend ourselves to our brethren reigning in heaven with Christ, as we would and do often recommend ourselves to the prayers of our living brethren, such particularly, as by their exemplary conduct, fervent piety and application to good works, give us a fair ground of thinking that they are the friends of God; and in the same way that we honor on earth such persons as are evidently models of Christian virtue and genuine piety, and that we cannot help harboring sentiments of respect, affection and love for such of them as consecrate their whole life to the practice of good works, and to the heroic acts of Christian charity, so also do we honor, respect, praise and magnify those Christian heroes whose godly deeds have not failed, imitating in this the sacred Scripture that bestows so magnificent eulogies on the friends of God Eccles. xlv. But as we give no room to imagine fancy and enthusiasm, no man receives publicly in the Church the marks of respect and honor due to companions of Christ's glory in heaven, but after a long, severe and scrupulous examination of the virtue procured by the deceased, this solemn decision upon the eminent sanctity of the servants of God is called canonization, and any one that would refuse himself to the evidence resulting from the long, patient and solemn inquiry which precedes a canonization, must be very little better than a sceptic. The above is a summary of our doctrine on prayers for the dead, and on the honor and intercession of the Saints. The one who will divest this subject of the lying appearances with which it has been clothed from early prejudices of education, will see in it but a noble, sublime and elevating doctrine, constituting of all mankind, whether living or dead (except the reprobate in hell), but one family worshipping the same living God, and connected with each other by the ties of charity, love, friendship and desire of benefiting one another, and so tightly connected that death does not lose, but rather tighten the bonds of their union. Where shall we look for a more natural, more elevated and more comprehensive explanation of the article of the Creed, I believe in the communion of Saints, than in the tenets of the Catholic Church, which makes of the Saints in heaven, on earth, and in purgatory, but one body communing by love, prayers and good works, and which doctrine is more congenial to the feelings of the human heart, either that which teaches that we have nothing more to do with the dead than to bury them in a hurry, fulfilling the proverb, out of sight, out of mind, or that which makes us follow them beyond the grave, and shows us our ties with them to have become more sacred, more solemn, more indissoluble by death?

Images and pictures are another point upon which misrepresentation has exercised itself most maliciously and boldly, and upon which we find a great number of those judgments which are according to the appearance, but widely far from the reality. How many that look upon crosses, crucifixes, statues, medals, pictures and images, as the plain renovation of the folly and idolatry of the superstitious pagan of old. As the pagan bent his knee before his idol, and placed his confidence in the wooden and stony

divinity which adorned his house, so does the modern papist prostrate before a cross, and exhibit respect and confidence before pictures and images—Such is the appearance, I will not say for all, but for some who wish absolutely to transform Catholics into pagans, idolaters, and something worse if they could. Take now the case as it really stands, not as it falsely appears. How wide from the truth are those imputations attached to the use of crucifixes and holy pictures, authorised by the Catholic church? Does the Catholic acknowledge any inherent virtue or merit in the materials of which the picture is made? Does he revere and respect the brass or wood or plaster of which the image of Christ attached to the cross is made, or the paper, ink and colour of an engraving or picture? Does he intend, by kneeling before a picture, to exhibit divine honors to brass, wood, paper or any thing else? The imputation is too absurd to be believed by any body, and indeed, if in our catechisms, the idea is asserted, that we do not pray to pictures and images, it is not from any want of undeceiving the harmless and innocent child: for the most innocent Catholic babe would laugh upon scorn the idea of reverencing and honoring brass and paper; it is in order to refute a calumny which some have not been ashamed to utter. What is then a picture in the idea of a Catholic? It is a representation, or sign of the same thing. A crucifix is a representation of Christ nailed to the cross, a medal of the B. Virgin, or of a Saint, is a representation of the Mother of Christ, or of a Saint. The Protestant doctrine is not totally adverse to the use of representations or signs. Many take bread as a sign of the body of Christ, what a strange sign that one is, and what a singular representation bread is of Christ's body, we leave others to admire. But the Catholic finds the crucifix a more forcible, more expressive, more intelligible representation of Christ. The sight of a crucifix will awake more infallibly, more readily and efficaciously sentiments of love, respect adoration, gratitude for Christ, who gave himself a redemption for all, than the view of bread. The respect exhibited by a Catholic before a picture, is intended by him to be directed to the object represented by the picture. It is not an agreement of men, it is the very dictate of nature, and an innate sentiment in the human breast, that any honor and dishonor shown to a picture, is supposed and admitted to be shown to the subject of the picture. A pious Protestant could not bear coolly, no matter how fervid his zeal might be against pagan and popish superstitions, a stranger to spit upon the likeness of his father or mother. It is the feeling of nature, of which no one can divest himself. The lesson a monk gave to the Emperor Constantine Copronymus, who, long before the rise of Protestantism, waged a destructive war to crucifixes, holy pictures and images, well illustrates this point. The monk drawing out of his pocket a coin, asked whose image was represented upon it. "It is the emperor's," was the answer, and the emperor and an immense crowd had their eyes on him. Then throwing it in the mud, he began to trample on it with affected marks of contempt, scorn and malignant joy, whereupon the emperor foamed with rage and wished to make an example of such jarring contempt.... "Why," said the monk,

- Q. Is it allowable to honor relics, crucifixes and holy pictures?
A. Yes; with an inferior and relative honor, as they relate to Christ and his Saints, and are memorials of them.
Q. May we then pray to relics and images?
A. No, by no means: for they have no life or sense to hear or help us.

"you cannot bear me to trample your image; how will Christ bear you to trample, burn and profane his image, that of his mother, and of his friends?" The emperor on that occasion contradicted himself because his theory of images was against nature. Thus men may blind their understanding for a time, but nature will sooner or later regain its rights: Naturam expellas furca, tamen usque recurret. Turn nature out of the door, she will return through the window.

When the emperor of Japan wished to exclude effectually Christians from his island, which had been converted by St. Francis Xavier, at about the time that Protestantism made its intrusions on Europe, he thought he could not use a more efficacious means, than to order that all foreigners, who wished to have commercial relations with his subjects, should beforehand trample on the image of the founder of the Christian religion, so plain did it seem to him that this would include a formal and positive renunciation of Christ.—Far from encouraging any superstitious or idolatrous notions, crucifixes and holy pictures may become, and are in reality, the occasion and the means of innumerable acts of piety and religion. The crucifix particularly, which the Church places upon the most prominent part of her temples, and which she so earnestly exhorts the faithful to keep in their houses, or even to wear upon their persons, may be viewed as a mysterious and Divine Book, a book that can be read by all, by the ignorant and the learned, by the savage and the civilized man, a book most concise and most expressive, a book containing not sounding words but living examples, a book, in a word, that tells us in a most admirable and energetic way that Christ has had for us, and the love we should have for him, the confidence we may place in his merits, the hatred we must have for sin, the patience we must keep in the various afflictions of life, the supreme contempt we must entertain for the honors, respect and riches of this life, &c. Keep often this book before your eyes, dear reader, and this will prove the most victorious refutation of all charges brought against crosses, crucifixes and holy pictures.

One more apparent wrong in the Catholic Church. The service is performed in Latin, all the psalms sung in Latin, all the prayers said in Latin, and the priest never opens his mouth but to speak Latin! Here is then a plain and obvious proof of the intention of the priests and of the Church to conceal the truth from the people, and to keep them in darkness, making them attend a service in which they understand nothing. Some may have embellished this picture of the ignorance the Catholic Church entails upon the people, by adding that the priest preaches in Latin. There is the judgement in appearance, to have the reality, let the sincere inquirer gratify his curiosity, by visiting one of the Catholic churches during the celebration of the service, and he will be surprised to understand easily the sermon which is regularly delivered after the Gospel, though he may never have opened a Latin grammar. Let him also supply himself with a Catholic prayer book, which it will be an easy matter for him to obtain in any of our cities. He will soon perceive the state of things not as they are represented, but as they are in fact. He will satisfy himself, that all the prayers which the priest says, are translated into the vulgar tongue, and it is easy for any one to purchase the book called Missal, out of which the priest reads the Mass. If then the service is performed in Latin, it is not out of a desire to keep the people in darkness about what is said or done in church. That