

**WONDERFUL PROGRESS OF CATHOLICITY.**—We copy the following paragraph from an article in the *N. Y. Herald* on the progress of Catholicity:—

This "revival" movement of the Catholic hierarchy, all over the world, will in a few years astonish the Protestant churches. The Catholics have, within the last few years, doubled the number of their churches and religious establishments in England, and in America they are increasing rapidly every day. At this moment a new college and monastery have been commenced in Illinois, and another college is in process of erection at Worcester, in the very centre of N. England! This latter institution will be under the management of the Jesuits, and will be opened with great pomp and ceremony under the auspices of that distinguished order. The Rev. Mr. Mullady, of Virginia, has been appointed the Superior, and it is quite probable that a convent may also be erected. Such an invasion of the territory of puritanism is certainly remarkable. It shows that the Catholics are rapping and mining the very citadels of the Protestant faith. Much, however, of the antagonistic influence, which is at present defeating the churches of the Reformation, is borne within those bodies themselves. Multitudes of their people are now driven into fanaticism on the one hand, and a cold scepticism on the other.

**PHYSICIAN HEALS HIMSELF.**—The celebrated liberal Bishop Dr. Thirlwall, has recently delivered his charge to his clergy at St. Asaph, and in so doing he thus condemned the Reformation, by stigmatising dissent from the Anglican Church. "The gradual divergency of dissent from the Church presents," says the Whig Bishop, "an instructive illustration of the universal tendency of schism, to which we may apply what the wise man says generally of strife, that its beginning is as when one letteth out water. And it holds out a warning that will not be slighted by those who value the unity of the Church, against every arbitrary or wilful infringement of any rules or observances calculated to secure it."

## THE PROTESTANT, OR NEGATIVE FAITH REFUTED; AND THE CATHOLIC, OR AFFIRMATIVE FAITH, DEMONSTRATED, FROM SCRIPTURE.

(Continued.)

### Of Persons, Places, and Things Blessed, &c.—Concluded.

Need I mention the holy oil of unction; the sacerdotal vestments; the High Priest's mitre, with the name of God engraved on a plate of the purest gold, and placed on the front of it: the ephod; the oracular urn and thummim; the Altars; the perpetual holy fire, &c.—Lev. xvi. 12, the presanctifications of the Priests; the people and the victims? Even the holy water, which Protestants so dislike and make a mock of, was kept and sprinkled by the order of God, and with the same allusion in the Jewish Church as in the Catholic—Lev. 5 17.—Numb. 8. 7. "Wafers too of fine flour" were offered up and styled "the holy of holies' oblations."—1. v. 2. 4. 10. a striking emblem of the real Holy of Holies offered up in the Catholic Church.

Now, if Protestants allow, (as they must; or deny at once all scripture authority;) that these things in the Jewish Church were rendered holy by the priestly consecrations: on what ground do they deny the consecrations of the Catholic priesthood at least an equally sanctifying efficacy? Will they say that nothing appertaining to his religion is so holy and venerable, as on that appertained to the Mosiac dispensation? That the shadow is preferable to the substance? The figure more august than the reality?

As to the peculiar sanctity of certain places, there are numberless instances of such mentioned in the sacred Scriptures. "Terrible is this place," cried Jacob, on awaking from his dream. "This is nothing else but the house of God, and the gate of Heaven: and, rising in the morning he took the stone which he had placed under his head, and raised it up, as a monument, pouring oil upon it."—Gen. xxviii. 17. 18. "Come not near," said God to Moses from the burning bush. "Put the shoes from off thy feet, for the place on which thou standest is holy ground." Exod. iii. 5. The like warning and command was given to Joshua by an Angel.—Josh. v. 16.

To say nothing of the Temple, from the sacred precincts of which the Saviour cast forth the buyers and sellers, who profaned it with their worldly traffic. Nay, we find in the Scripture, holy and miracle-working wells, brooks and rivers; such as the pool of Siloe; the waters of which were good for restoring sight; the prohibitive pond, which, when stirred by an Angel, cured every debility in the human frame; and the waters of the Jordan, better as Naaman found them for curing the leprosy than those of the Danian rivers, Albani and Pharphar.—1 Kings, 5. 15.

### XXI.—OF MIRACLES.

Protestants deny that Christ has left with his Church the power of working miracles, co-trary to his own express declaration, recorded in Scripture. "Them that believe" says he, "these signs shall follow; in my name they shall cast out devils: they shall speak with new tongues: they shall take up serpents: and, if they drink any deadly thing it shall not hurt them; they shall lay their hands upon the sick, and they shall recover." Mark. xvi. 17. &c. This, as we read in the same Holy Scripture, was but the renewal of that ample promise which he had made before, in the following most solemn manner: "Amen, amen, I say unto you, he who believeth, the things that I do, he shall do also; and greater than these shall he do because I go to the Father." John xiv. 12. 13. Where, then, in all scripture do Protestants read, for they say they believe nothing but Scripture, that the Saviour ever retracted or limited these his promises to time or place? It is true he limited them to the true believers, that is, to his own Church. And Protestants, by acknowledging as they all do and must, that the power of working miracles was never with them, avow themselves not the believers, to whom the Saviour granted it.

### XXII.—OF HOLY DAYS.

Protestants have abolished all Holy Days, except the Sundays. "They said in their heart, the whole kindred of them together, let us abolish all the festival Days of God from the land."—Psalm lxxiii. 8.—For not to speak of the Holy Days kept in honor of the Saints and Angels, with whom, as we observed above, they have renounced all communication; they have besides, almost all of them, abolished the sacred Festivals of the Church, kept in her from the earliest ages, in commemoration of the chief mysteries of our redemption.

And is not this still the work of Abaddon, the Destroyer; who strives thus to obliterate from our minds

and banish from our recollection all that God has done to save us from endless misery; and revalidate our claim to that perfect bliss for which he had created us; inducing us at the same time, so wholly to engross our minds with the vain concerns of this fast passing life, as to overlook quite the one thing necessary, our eternal salvation.—Luke x. 42.

Strange that, in the Protestant systems every supposed improvement consists in the denial of some truth affirmed, or in the suppression of some duty enforced. It is always, in faith and morals, a pulling down; never, by any chance, a building up: an ever adverse working principle, still opposing, negating, and subverting the Saviour's Revelation; in one word, what is fully and properly implied and designed by the well known terms of Protestant and Protestantism.

### XXIII.—ON PURGATORY.

Protestants deny the existence of a Purgatory, or a middle state after death, in which the just expiate by sufferings their venial transgressions; for according to Scripture, the just man falleth seven times and still is called just.—Prov. xxiv. 16, a state in which they shall render an account for every idle word, Matt. xii. 36, should they have neglected to render that full account during their life in this world; and pay up to divine justice whatever remains of the debt of temporal punishment due for sins, the eternal punishment of which has, in consideration of their timely repentance, been mercifully remitted to them. For, as in the case of David, 2 Kings x. 13. 14, it does not necessarily follow, when God remits the sin, and consequently the eternal, that he also remits the temporal punishment due for it.

But to what other state or place does the Saviour allude, when he exhorts us "to be reconciled with the adversary, while we are in the way; lest he deliver us over to the judge, and the judge to the officer; and we be cast into that prison, out of which he assures us shall not come till we have paid the last farthing?"—Matt. v. 25. 26. He cannot here allude to any pecuniary debt, or earthly prison, as is evident from the context.

Besides, if, as Scripture affirms, "the just man falleth seven times;" and as our Lord declares, "we shall render an account for every idle word;" how few die so perfect as not to have at least some slight fall, or so many as an idle word to account for! Where, then, is this account to be rendered? Not in Heaven, for all accounts must be settled before one enters there. Not in hell, for the accounts of the damned can never be cancelled; or, if, for an idle word, one may be eternally damned; who of all the human race could expect to be saved? Reason, then, shows us, as well as Revelation, the necessity of a middle state, such as that affirmed by the Catholic Church.

When our Saviour also tells us, Matt. xii. 32, that certain sins against the Holy Ghost shall not be forgiven in this world; would he so superfluously add, nor in the world to come, if no sins whatever remained to be forgiven in the world to come? Would it be like a wise man's speech, in saying, you shall not see the sun, during the day, to add, nor during "the night?"

Protestants generally allow that none of the human race could be admitted into heaven, till Christ with his precious blood, poured out for their ransom, "had blotted out the handwriting that stood against them." Coloss. ii. 14. This is what the Saviour himself declares. "No man," says he, "hath ascended into heaven but he who descended from heaven, the Son of Man who is in heaven."—John iii. 13. Where, then, were the souls of the just detained from the beginning of the world, till the death, resurrection and ascension of the Redeemer? Not in the hell of the damned, for "out of that hell there is no redemption." Not in heaven, for no one had ascended up thither before him "who led captivity captive, and gave gifts to men."—Ephes. iv. 8.—Then necessarily in a middle state; in that hell or prison, into which the Saviour, after his death, descended and preached, as Saint Peter informs us, "to the spirits of those detained there, who had been some time incredulous, when they waited for the patience of God, in the days of Noah, when the ark was building."—1 Pet. iii. 19. To those prisoners of hope to whom the prophet Zacharias alludes, when addressing thus their deliverer, "Thou hast by the blood of thy Testament sent forth thy prisoners out of the pit, in which there was no water. Return to the strong hold ye prisoners of hope." &c.—Zach. ix. 11. 12.

Now, though our Lord at his descent into that prison, may have set all free who were then detained in it, does it follow that none henceforth should ever be detained in such a place for their slighter offences? Let Protestants then show me in Scripture that such a place, which they own to have once existed, no longer exists.

The Saviour, they will say, having now laid open to us the gates of Heaven, there is no further necessity for our detention in such a place. None surely, for such as leave this world, without having so much as an idle word to account for. But, as mortal sin excludes for ever from Heaven all those who die guilty

of it; so venial sin excludes from Heaven those who die in it, till it is purged away. for "into heaven nothing unclean can enter."—Apoc. xxi. 27.

The belief in such a middle state was always that of the true believers; of the Jews before, and of the Christians since the coming of the Saviour. The belief of the Jews on this head, which in nothing differs from that of the Catholics, is clearly exposed in the twelfth chapter of the second Book of Maccabees. And, though Protestants deny these books to be canonical scripture; they must admit them, as indubitable historical evidence of the doctrine and practice of the Jewish people on the subject in question. The passage alluded to, is as follows:

"Judas Maccabees, having made a collection, sent twelve thousand daricms of silver to Jerusalem, that sacrifice might be offered up for the sins of those who had fallen in battle; thinking well and religiously of the resurrection, for unless he hoped that they, who had fallen, would rise again, it must seem vain and superfluous to pray for the dead; and because he considered that they who had fallen asleep in Godliness, had great cause laid up for hope. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins."—2 Maccab. xii. 48.

This doctrine and practice of the Jews, the Saviour never found fault with. I could wish, therefore, to know upon what authority, scriptural or unscriptural, Protestants venture to condemn this article of the ancient faith, still held by the Jews as well as by the Catholics.

On scriptural authority, which they as readily produce, as the Devil did, to tempt the Saviour, but it is always on scripture misunderstood or misapplied, as in their present and sole remaining quotation. They cite against a middle state after death, the following text from the Ecclesiastes i. 3. "If the tree fall to the south or the north, in whatsoever place it shall fall, there it shall lie." Their sole and constant argument, against such a middle state, is, "as the tree falls, so it shall lie." And so it surely shall, says the Catholic also; for we all acknowledge that at death is decided the eternal fate of every one. To whatever side we then fall, to the south or the north, to the side of Heaven or of Hell: on that side to which we fall we shall lie. Yet may those who fall to the side of bliss, not deserve to be put at once in full possession of it; though it is now to them inalienably secured.

### XXIV.—ON PRAYING FOR THE DEAD.

Protestants, contrary, as we have just seen, to the belief and practice of the Jewish and universal Christian Church; and with out the incontestable proof of scripture; condemn, and prohibit all prayers put up, and good works performed for the dead: all supplicatory intercession with God in their behalf; all being baptized for them, as St. Paul expresses it.—1 Cor. xv. 29.—The ties of their natural charity are thus wholly broken; and all their religious sympathies, and well wishing to one another, destroyed by death, as if they had never been. Though commanded in scripture to pray for one another—James v.—they, as if the dead and the living were no longer that one another, are forbidden to pray for their brethren departed. They must no more wish well to their nearest and dearest friends, for that were to pray for them. They must take no interest in their posthumous fate; but forget them quite, as if they had never been; and were never more to meet again. She is not the true mother of the child, who persisting in her claim to it, can thus with indifference see it doomed to destruction, and not interpose with the sovereign judge to save it.—3 Kings iii. 26. The real mother seeks at any cost, to preserve her cherished offspring from the threatened doom. By such maternal fondness still is the real mother of the faithful known. She flings not so her children from her; nor forgets her immortal progeny; but in yielding them up, when called for by her divine spouse, she implores him not to deal with them according to the rigor of his justice; but to spare them according to the multitude of his mercies. Nor will he turn a deaf ear to her supplication, who hath assured her that whosoever she asks the father in his name, shall be granted to her. Mat. xxi. 22.—John xiv. 13.

They are still her children, all those, whom her spouse has not disowned; and for them she exerts with him her tender solicitude, to induce him by the blood of his testament to set them quickly free, and send forth his prisoners of hope from the pit, where no water is found; where no refreshment is now within their reach; nor means at hand to mitigate their pain.—Zach. ix. 11, 12. All their relief must come from without; for their day of meritorious labour is ended, and they are overtaken by that night, in which, as our Lord assures us, no one can work.—John ix. 4.

For these she pours forth her prayers, offers up her sacrifice, and uses every deprecatory means for their relief, till she obtains at last their longed-for deliverance: and then she exults in their final exaltation to that bliss and glory, for which they were created; and where, from the influences they now have with their maker, they will amply repay the charitable contribution manifested for them in the hour of their distress by their mortal brethren here below.

To be Continued.