

where the opportunity is wanting, (of exposing his leprosy to the priest, and abiding by his direction. Else, let the Protestant show me why the Saviour thus made his cure of the leprosy conditional. Let him show me also how the figure in question has been fulfilled, "to the last jot or tittle."

Besides, as every incident of our Saviour's life, was by himself designed, and is recorded by his inspired writers for our instruction: for according to St. Paul whatever is written, is written for our instruction—Rom. xv. 4—in the *one leper* whom he healed in the conditional way just mentioned we discover a figure of man in the abstract; or of human nature in Baptism freed by him from the leprosy of sin; and, in the *ten lepers* who presented themselves at once before him on another occasion, the *ten possible cases* of spiritual leprosy in the human race; or the *ten ways* by which we may become lepers in the spiritual sense; which we do by a breach of any of the *ten commandments*; all which cases he refers to the inspection and direction of his priests, as the indispensable condition on which he grants a cure.

To this humbling duty, all who have sinned are subjected; from the monarch on the throne, to the lowliest of his subjects; from the first pastor in the church, to the last of the faithful. Yet, if we consider the many advantages accruing to us from our exact compliance with this humiliating obligation we shall find that he enjoined it more as a measure of mercy and love towards us, than of justice and punishment for our offences.

For, in the first place, it is a strong natural check upon our sinful propensities. For who, knowing that he can never expect forgiveness from God for what grievous sins he commits, unless he first humbly confess them to his pastor, would not rather deny himself the proposed criminal gratification, than subject himself to the indispensable obligation of disclosing his guilt to his confessor, a fellow-mortal?

The Protestant says he will confess his sins only to God. We are all bound to do so with humility and sorrow. But he knows our sinfulness better than we do ourselves. And, however much the Protestant may boast his familiarity with his Maker, even after grievously offending him; he must own, after all, that the humble diffidence of the publican in the gospel, "who durst not so much as look up to heaven," was more pleasing to God, than the proud, presuming assurance of the Pharisee. He dares often do that in the presence of God, which he would not so readily do in the presence of man. The Catholic then, who knows his obligation of confessing his secret guilt to man; has one strong inducement to refrain from sin, which the Protestant is deprived of.

But the great object, which the Saviour had in view in thus obliging us to expose the leprosy of our souls to his priests, was that the spiritual patients, by making known their spiritual ailments or diseases, might receive the proper advice and prescriptions from their spiritual physicians; for no doctor can prescribe without knowing the disease, and the particular case for which he describes.

The maladies of the soul are much more various, complicated, subtle and deceiving than those of the body; and hence require to be more carefully inspected by those, whose study and business it is to cure them. Would a weekly lecture on medicine be thought sufficient prescription for all the possible cases of sickness in a community? It were most absurd to suppose so. And is it less absurd to suppose that a weekly discourse on moral and religious subjects, which is all the spiritual advice which protestants have, is sufficient prescription for all their spiritual complaints and ailments? It is quite impossible in such a discourse to descend to particulars as to hit the case of every one; for the duties and dangers of each are different; nor is the comprehension of all alike. Some may not well understand; others cannot apply to themselves; most will not remember what has been generally spoken. And is this all that is necessary in a matter of such dread importance as our eternal salvation? No, surely; neither has the Saviour left the members of his church in such destitution of "the word of life." He brings it down to the ear; adapts it to the capacity, and circumstances; and impresses it on the heart and memory of all and each of his beloved followers. His word serves thus as a lamp to their feet, and a light to their steps; Ps. 119, enabling them to walk without stumbling in the path of righteousness; and to avoid the many snares and dangers laid in their way by their invincible enemies. "But the children of darkness, as our Saviour says, hate the light, and come not to the light, that their works may be reproved. But he, who doeth truth, cometh to the light, that his works may be made manifest; because they are done in God." John, i. 9.

A further advantage, afforded to the Catholic by confession, is the safe and easy means of making restitution to all, whom he has injured in their goods, or reputation; without which reparation the injury done by him to his neighbour, at least in as far as possible, he needs expect no forgiveness from God.

Yet by making such reparation himself in person he might compromise not only his own, but his family's honour; he might ruin his character for ever; expose himself to bodily risk, and even to capital punishment. Nor would it be much safer for him to trust with so delicate a secret the man, who has his matrimonial

confidant; nor, indeed, any one, not tied down by all laws human and divine, to an inviolable secrecy; and whose character and office, should he undertake to perform so indispensable an act of justice, put him above all suspicion of being himself the delinquent. Such a one as this is the Catholic priest; through whom restitutions are frequently made; and wrongs of every kind redressed. And, if such acts of justice are seldom, or never known to occur among Protestants; it is not because they are less addicted to dishonest practices, or unfair dealings; but because they have no account of such to render here on earth; nor such ready, safe and easy means of fulfilling their duty in this respect.

The obligation of confessing our sins even to our fellow creature man is clearly inculcated by the Apostle, Saint James, in his Epistle, called *Catholic*, or *Universal*, because it was addressed, not to any particular congregation, but to the whole Universal Church. *Confess* says he, *your sins to one another*; ch. 5, v. 16. He never could have meant that we should confess them to every, or, any one indiscriminately; which, for one's honour and safety, prudence would forbid; but to those ordained, tried and lawfully appointed to be our spiritual directors.

The same wholesome practice of confessing our sins to God's priests was enjoined by God himself in the old law: for he commanded Moses to speak thus to the children of Israel: "When any man or woman shall have committed any or all the sins that men are wont to commit; and by negligence shall have transgressed the commandments of the Lord; and offended; they shall confess their sins; and restore the principle itself, and the fifth part over and above to him, against whom they have sinned." Num. 5, 67. Let Protestants now, who pretend to regulate their faith by scripture, shew me their scripture authority for denying the Sacrament of Penance.

TOLERATION OF THE REFORMERS.

From No. LIII. of the *Edinburgh Review*,—
Art. VIII. titled, *Toleration of the Reformers.*

Protestant writers, in general, are apt to describe the Reformation as a struggle for religious freedom. Now, we humbly apprehend, that the free exercise of private judgment was most heartily abhorred by the first Reformers, except only where the persons who assumed it had the good fortune to be exactly of their opinion.

The martyrdom of Servetus, in Geneva, and of Joan Boet in England, are notable instances of the religious freedom which prevailed in the time and primitive state of the Protestant churches. It is obvious also, that the freedom for which our first Reformers strenuously contended, did not, by any means, include a freedom to think as the Catholics thought; that is to say, to think as all Europe had thought for many ages, and as the greatest part of Europe thought at the very time, and continue to think to this very day. *The contemplated extirpation of the Catholic Church, not merely as a public establishment, but as a tolerated sect, was the avowed object of our first Reformers.*

In 1560, by an act of the Parliament which established the Reformation in Scotland, both the sayers and hearers of mass, whether in public or in private, were, for the first offence, to suffer confiscation of all their goods, together with corporal punishment, at the discretion of the magistrate; they were to be punished by banishment for the second offence—and by death for the third. It was not possible for the most bigoted Catholic to inculcate more distinctly the complete extirpation of the opinions and worship of the Protestants, than John Knox inculcated as a most sacred duty, incumbent on the civil government, in the first instance, and if the civil government is remiss, incumbent on the people, to extirpate completely the opinions and worship of the Catholics, and even to massacre the Catholics, man, woman, and child. * * * If the government had followed the directions of the clergy, the Catholics would have been extirpated by the sword.

In the reigns of Charles the Second, and of his brother, a Protestant prelacy, in alliance with a Protestant administration, stripped the wishes of those arbitrary monarchs in the persecution of their Protestant countrymen. It is needless to weary ourselves or our readers with disagreeing details, which the curious in martyrology may find in various publications. Every body knows that the martyrdoms were both numerous and cruel, but perhaps the comparative mildness of the *Catholic Church of Scotland* is so generally known. Knox has invested the matter

with commendable diligence, but has not been able to muster more than eighteen martyrs who perished by the hand of the executioner, from the year 1500, when heresy first began, till 1569, when the Catholics had no longer the power to persecute.

It is, indeed, a horrid list; but far short of the numbers, who, during the twenty-two years immediately previous to the Revolution, were capitally executed in Scotland for the "wicked error" of separation from the worship of the Protestant Episcopal Church.

From the *Catholic Herald*.

LECTURES.—The Lecture of last Sunday evening was attended as usual, by an immense concourse, of whom a large portion consisted of highly respectable Protestants. The Bishop began by a review of the mode whereby the primary truths of Religion were communicated from the commencement of the world. He maintained that even under the written law they were rather presupposed, than expressly delivered in the books of Moses; and that the unity of God, and His simple unchangeable nature, as also the spirituality and immortality of the human soul, and the rewards and punishments of a future life, could not have been learned fully and unequivocally from the Pentateuch. He showed that Christ had not written any thing, but had sent his Apostles to preach and teach, and pledged his assistance to the end of time to the Apostolic ministry preaching and teaching. The writing of the inspired books of the New Testament did not supersede this authoritative method, but harmonized with it, and sustained it. A mere inspection of the books themselves proves, that they were written without any view of forming a complete body of teaching, and owed their origin to special causes. The length of time elapsed before the canon was authoritatively proposed, proved that the knowledge of divine faith was not dependent on the personal perusal of the sacred books.

NEW BISHOPRIC.—From the *Canadian and Melanges Religieuses*, we learn that the Holy See has formed a new diocese in the British possessions, to consist of the province of New Brunswick, which hitherto was subject to the bishop of Charlottetown. The Very Rev. William Dullard, hitherto Vicar General of the bishop of Charlottetown, and pastor of the congregation of Fredericton, is the bishop elect.—*Cath. Her.*

FOREIGN ITEMS.

FRANCE.—We have authority to state that the elevation of Paris into a "Nunziatura," which is just about to be accomplished by the transfer of Mgr. Fornari from Brussels to the French capital, has been by the express desire of Louis Philippe. Hitherto; there has only been an Internuncio at Paris.

The Trappists have taken possession of the monastery of *Rouge-Reine*, in the department of *Tarn et Garonne*.

The Bishop of Avignon ordered a collection to be made last Monday in all the churches of his diocese, at Mass and Vespers, in favor of the Spanish refugees in his district. The above-named day was the last of the Jubilee for Spain, so far as the diocese of Avignon is concerned.

The Government, it appears, has resolved to repair the Cathedral of Notre Dame, Paris. Several architects have been ordered to draw up plans of operation.

The civil tribunal of Fontenay-le-Comte, La Vendee, decided, on the 18th inst., that a suspended and excommunicated priest could not legally contract marriage.

The Archbishop of Paris has just published a very important pastoral, wherein he lays down admirable rules for the guidance of religious writers. The *Univers* promises a detailed account of it.

By the *Packet Ship North America*.
ENGLAND.

The *Globe* of the 6th, evening, gives, as will be seen by our extracts, a sad account of the financial condition of Great Britain, in its leader. [The *Globe*, it must be remembered, is violently in opposition.] We quote the following passage:

We will not ask Sir Robert Peel to analyze the aggregate deficiency in the portentous official document before us. He has already done so. The Premier, with his assembled colleagues at the Cabinet Council, so suddenly summoned, and held at Windsor on Wednesday last, had returned before them, as then made up in a state of completeness sufficient to inform them of the utter failure of their hopes of amendment in the national resources.

And now the question forces itself on the national mind. "What is to be done?" A deficiency on a single quarter's revenue of between eleven and twelve hundred thousand pounds, is enough to shake the nerves of a bolder minister than Peel.

Again, we say, look at the items of revenue by a decrease in which the deficiency is made up. Although the duties on traders' licences come into the present quarter's account, there is a deficiency in the excise, into which those duties are paid, as compared with the last quarter, of £717,202. How emphatically do these figures speak the amount of privation to which the people have been subject during the last three months.

How vast the diminution in the consumption of necessaries and comforts, if the deficiency in the revenue upon those chargeable with duty to the excise (and