

oil of Trent:—"To those who do good even unto the end, and hope in God, eternal life is to be proposed, both as a grace mercifully promised to the sons of God through Jesus Christ, and as a reward to be faithfully rendered to their good works on account of the promise of God himself.—Christ Jesus always influences the just by his virtue; which virtue ever precedes and accompanies and follows their good works, and without which they could not by any means be pleasing and meritorious in the sight of God.—Thus, neither is our own justice established as our own, coming from ourselves, nor is the justice of God unknown or repudiated; for that which is called our justice, because we are justified by it, being inherent in us; the same is of God because it is infused into us by God, through the merit of Christ.—Far be it, however, from a Christian to confide in himself, or to glory in himself, and not in the Lord; whose goodness towards all men is so great, that he is willing that what are his own gifts should be their merits"—we are not taught that good works are only the fruit of true faith—this doctrine the Council has condemned in the following Canon.—"If any one shall say, that justice, when received, is not preserved, and even increased before God by good works, but that works themselves are only fruits and signs of justification obtained, but not the cause of its increase, let him be anathema."

These are our doctrines; and knowing them to be such, how could Mr White impute to us the abominable presumption of holding that "our works bear a share with Christ in the work of our salvation?" We ask every thing, we hope for every thing, we give thanks for every thing, through our Lord Jesus Christ. How then does Mr White say, that we "are forced by our doctrines to look to ourselves for the hope of heaven?" And since we firmly believe, as the Council of Trent declares, that we are justified freely, because none of those things which go before justification, whether faith or works, merit the grace of justification. With what face can Mr White proclaim to the world the foul calumny, that "the Roman Catholic believes that his good works are, in part at least, the means of his justification?" Well may the much injured Catholic exclaim, under imputations like these, with the indignation of Bossuet: "Will the Church never be able to persuade her children, who are now become her adversaries, neither by the explanation of her Faith, nor by the decisions of her councils, nor by the prayers of her Sacrifice, that she does not consider herself as having life or hope, but in Jesus Christ alone?" Not while they are determined to misrepresent us, we fear, not while there are men still to be found, who will adopt in these days the ravings of Martin Luther, who Mr. White tells us, calling our system of justification "a plain tyranny, a racking and crucifying of consciences." And since Mr. White so often commends Luther, acknowledges that Luther and Co. founded his Church, and has been so loud against our doctrine of justification, as well as in accusing us of believing that God delights in the sufferings of his creatures, we may do our selves some justice by quoting a few passages from Luther, that the reader may see how edifying are both his language and his doctrines on these subjects. Luther teaches "that God works the evil in us as well as the good," and "that the great perfection of Faith, consists in believing God to be just, although by his own will, he necessarily renders us worthy of damnation, so as to seem to take pleasure in the torments of the miserable." Even Mr. White never laid to our charge a doctrine so abominable as this! Luther says again: "I am delighted when I see my doctrine give occasion to these disturbances and tumults." He attached such importance to his doctrine of the inutility and impossibility of wood works, that he declares it shall stand in spite of all the Emperors, Popes, Kings,

and Devils, and concludes thus: "If they attempt to weaken this article, may hell fire be their reward let this be taken for an inspiration of the Holy Ghost, made to me, Martin Luther." And whereas Mr. White very boldly accused us of altering the text of St. Luke, and substituting do penance for a word which he pretends means only *change your mind*, let him take this specimen of Luther's art of false translating, and even impiously lamenting that he had not done worse: In Romans iii, 28, the text says, "a man is justified by Faith, without the deeds of the law." Luther put in after Faith the word alone, to support his favourite doctrine against good works; and he thus audaciously glories in his infidelity in translating: "So I will, so I command it to be. Let my will be the reason. Luther wills it so, and says he is a doctor above all the doctors among all the papists. Therefore the word alone shall remain in my New Testament—even if all the Pope asses should be driven mad by it, still they shall not take it away. I am sorry that I did not add further the word any twice over, so that it might be, *without any works of any laws.*" With these notions of Faith and good works, it is no wonder if Luther called the Catholic system of justification "a plain tyranny, a racking and crucifying of consciences."

Mr. White goes on to exemplify the tyranny of Rome, by speaking with unmeasured violence against the discipline of our Church with regard to celibacy and religious vows. In his "Evidence" he has a letter on these subjects, which we shall now notice, along with whatever new matter he has condensed, on the same, in his "Preservative."

He begins in his favourite manner by false assertions: "The principle of religious tyranny," he says, "supported by persecution, is a necessary condition of true Catholicism." He talks of the inexorable obstinacy of Rome, in not altering her discipline on celibacy, "for the benefit of public morals." This is assuming boldly enough, that the celibacy of our clergy and religious, tends to promote immorality, and this indeed appears to be Mr. White's aim, in his invectives throughout, against our discipline in this respect. For this end, he makes the basest insinuations, and charges of the most revolting nature, against both clergy and religious. Let the truth of what he advances be tried by Scripture, reason, and experience.

To be continued.

"I am fearfully and wonderfully made."

Ps. cxxxix. v. 11.

Fond atheist! could a giddy dance
Of atoms blindly hurled
Produce so regular, so fair,
So harmonized a world?

Why do not Lybia's driving sands,
The sport of every storm,
A palace here, the child of chance,
Or there a temple form?

Presumptuous worm! thyself survey;
That lesser fabric scan;
Tell me, from whence the immortal dust,
The god, the reptile man?

Where wast thou, when the embryo earth
From chaos burst its way,
When stars exulting sang the morn
And hailed the new-born day?

What fingers brace the tender nerves,
The twisting fibres spin?
Who clothes in flesh the hardening bone,
And weaves the silken skin,

How came the brain and beating heart,
Life's more immediate throne,
(Where fatal every touch) to dwell
Immailed in solid bone?

Who taught the wandering tides of blood
To leave the vital urn,
Visit each limb in purple streams,
And faithfully return!

How know the nerves to bear the will,
The happy limbs to wield?
The tongue ten thousand tastes discern,
Ten thousand accents yield!

How know the lungs to heave and pant?
Or how the fringed lid
To guard the fearful eye, or brush
The sullied ball unbid!

The delicate, the winding ear
To image every sound,
The eye to catch the pleasing view,
And tell the senses round!

Who bids the babe, new lunched in life,
The milky draught arrest,
And with its eager fingers press
The nectar-streaming breast?

Who with a love too big for words
The mother's bosom warms,
Along the rugged paths of life
To bear it in her arms?

A God! A God! creation shouts,
A God each insect cries;
He moulded in His palm the earth,
And hung it in the skies.

On the translation of the paschal hymn, *aurora calum purpurat*, inserted in that excellent paper, *The Catholic Press*, No. 39, by N.; we beg leave to cite the following lines of Virgil:—*NON EGO VERSICULOS FECI: TULIT ALTER HONORES. CAMILLUS.*

ERRATA.

Page 188, first column, line 12, for *not content with having led themselves far &c.*—read, *not content with having led them so far &c.* Page 188, third column, line 22, for *contrition*, read *contradiction*. Page 192, middle column, line 10, for *bid*, read *bids*. Line 18, for *swim*, read *swim*.—Ibid. line 23, for *the*, read *he*. Ibid. line 38, for *he came*, read *became*. Line 41, for *choice* read *choir*.

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