

These auburn ringlets, that o'ershade thy brow,
Shall from that brow by death's cold hand be torn ;
And, in their sockets sunk,
These visual orbs be lost.
Thy tongue, to sweetest harmony attun'd,
Dry shrunk; shall moulder 'twixt her parting jaw :
That through the wasted lip
Displays the ghastly grin.

That hand, that now my dictates nimbly takes,
And thy whole loosen'd frame, shall be commix'd,
Nor know'st how late, how soon,
With earth and reptiles vile.
Weep not. This but reminds thee that not here,
Where all is fleeting, like yon passing cloud,
Can e'er that bliss be found,
Which thou wert born to seek.

Here who that bliss would find, in vain pursue
A varying phantom, that their steps decoys ;
Till, urg'd o'er mis'ry's brink
They fall, to rise no more.
Not so, whom reason and religion guide
Through life's dark vale secure : like pilgrim tir'd,
They hope their journey's end,
And look beyond the grave.

There shall their sufferings cease, and joys begin,
That not with time shall end : and yet some day
He, whose almighty word
Bade all that is, to be,
Calls up to endless life their sleeping dust ;
To each his own restores ; now more refined
Than purest gold ; whose blaze
Would dim Sol's fainter beam.

Pulvis et umbra sumus.—Hor.

What is man, so portly made ?
A grain of dust : a fleeting shade.

We cannot help acknowledging the honour done us by the pious and elegant Editor of the *Canadian Watchman* ; who has thought proper, in the last number of his edifying journal, to stile ourselves *the Papist Beast*, and our publisher, *our Hireling Jackal*.—Who, of all his evangelical readers, but must admire this fine figure of his Orthodox oratory : this confounding argument against all the errors of Popery ? Who of them but must be edified with his holy scorn of *decent pride* ; and what the wicked world considers as *good breeding* and gentlemanly language ? His pride, and they may glory in it, is the unblushing pride of ignorance : and all his affected piety but the cant and mummery of *mammon's* worship to catch the passing penny.

The Protestant, or negative faith, refuted, and the Catholic, or affirmative faith, demonstrated from Scripture.

Continued

XII.

OF THE INVOCATION OF SAINTS & ANGELS.

PROTESTANTS deny that it is lawful to invoke the Saints and Angels ; because, say they, by asking their prayers, and mediation with God in our behalf, we derogate from the all-suffering mediation of our Saviour and High Priest, Jesus Christ. But, *that which proves too much, proves nothing*. Now their argument would prove that, for the same reason, we ought not to ask the prayers of one another here on Earth ; for to implore in our behalf the mediation of man on earth, is at any rate as great a derogation from the mediation of Christ, as to implore for the same end the mediation of the glorified in heaven. Otherwise let them shew me why I sin in asking the prayers of the justified in heaven ; and not in asking those of the just on earth. But how can the invocation, whether of the justified in heaven, or the just on earth, derogate from the acknowledged all and sole atoning, meritorious and

grace-imparting mediation of Jesus Christ, our High Priest and propitiatory victim ; *with whom, through whom, and by whom alone*, all that is asked, is asked ; and all that is obtained, is granted. This is rather an act of supreme homage paid to the Saviour's divine mediation ; than a derogation from it.

We all owe to one another, as a debt of charity, to *pray for one another*. Does our mutual charity, or brotherly love then end ; where, as Scripture inform us, it is perfected ? In hell itself the rich glutton prayed earnestly for his friends on earth. Or can we suppose the requests of the blessed above less prevalent with God, than those in this world of our fellow mortals ? Let the Protestant shew me where in all Scripture the invocation of Angels and Saints is prohibited, as in aught derogatory to the mediation of Christ, or displeasing to God. Unable to do this, with all the nimble versatility of the serpent, he turns round, and offers me, as the sole proof of his opinion, his own ignorant conjecture, that the Angels and Saints are as ignorant of us and our concerns, as we are of them and theirs. That, besides, as mere finite beings, their knowledge must be too limited, to be able to attend to all the numberless petitions of every kind put up to them from all quarters of the world by their votaries.

But where again in all Scripture has the Protestant learned that such ignorance is compatible with the clear vision of God, and the intellectual powers of the mind made perfect ? The very contrary of his opinion is there evidently affirmed ; by the Saviour himself, who declares that *there is more joy before the Angels of God for one sinner doing penance*, or, as Protestants translate the text, *that repenteth ; than for ninety-nine just persons, who need no penance, or repentance*. Luke xv. 7. The Angels then know, when any sinner is converted, in whatever part of the world he may be ; otherwise how could they rejoice at his conversion. Nor can the Saints, who, the Saviour says, *are like the Angels of God* ; Mat. xxii. 30. and inhabiting the same holy heaven, be ignorant of the cause of their joy ; or not participant in it.

The knowledge of the blessed in heaven surpasses prodigiously ours on earth ; as appears from the words of St. Paul : *Now we see, as through a glass darkly ; but then face to face*. Now, *I know in part ; but then, even as I am known*. 1 Cor. xiii. 12. And should their knowledge be so enlarged, as to take in the whole of the creation ; such a knowledge is still but finite ; and therefore not exceeding the capacity of finite beings made perfect.

Still all this knowledge of the blessed in heaven, who see every thing in God, whom they behold face to face ; is not so wonderful, as that imparted even here on earth to certain mortals, like ourselves. These in the bright light of revelation shed upon their minds, could see and know what was happening at the greatest distance. Thus did the Prophet Elisha know, at the very moment they were formed, the most secret deliberations, and resolutions of the king of Assyria against Jerusalem ; which he forthwith communicated to his native sovereign,

who was thus enabled to counteract all the designs and machinations of the enemy. 4 Kings, vi. 12. Thus could Samuel see even what had not yet come to pass ; and describe to Saul where and how he should meet those, who would inform him concerning his father's asses, that were missing ; together with circumstances depending on the future free will of others. 1 Kings, x. 1.

But all this yet is nothing to what we read in the Scripture concerning the prophetic powers of vision in other holy individuals, shut up, like ourselves, in the prison of their mortal bodies ; and not yet enjoying the beatific vision. These, in the light of God shed upon their minds, could clearly see, and minutely describe, not only what was happening at the moment, as Catholics affirm the Saints and Angels do : but also that which lay still buried in the dark womb of the most distant futurity ; and even depending on the free will and purpose of generations yet unborn. They could mark in the brightness of the divine effulgence, poured forth upon their mental optics, even the least and most trifling incidents of the great and important events, which they foretold ; carrying their observation down to the end of time ; and finally merging it in eternity.

And can Protestants, admitting all this, for admit it they must, or at once reject their pretended rule of faith, the Scripture ; can they deny to those enjoying the clear vision of God in heaven, the perfect knowledge of what is actually passing here below ; and hence infer that it is useless, absurd, and unlawful to invoke them : separating us thus from the communion of Saints in its noblest branch ; and breaking the golden band of charity, which links together the whole family of God, the children of his Church, whether militant on earth, suffering in Purgatory, or triumphant and glorified in heaven.

XIII.

OF HOLY IMAGES.

As Protestants have broken off all communications with the blest in Heaven ; so do they forbid any honours to be paid to them even such as they readily grant to the great on earth, their fellow mortals ; to the rich and noble ; to kings and Princes, the idols they adore. They have broken down and cast forth from the Catholic Church, of which they have possessed themselves ; and demolished in every place, the hated resemblances of Jesus Christ and his Saints ; to make room for the likenesses of those whom they more revere ; of Caesar and his favorites ; of their Statesman and warriors, the heroes of Abaddon, the destroyer ; very different from the champions of the Saviour, the Prince of Peace : to whose sacred images we see preferred by Protestants even in their Churches, as in those of Saint Paul and of Westminster Abbey in London, those of titled worldlings, the children of vanity and worshippers of *Mammon*. Nay, the fierce, fanatical figures of their desolating reformers, are often seen placed by them, where those of Jesus Christ, and his Apostles, Saints and Martyrs would not be suffered to appear. Even