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THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, AUGUST 24.

From that rhapsodic vehicle of modern fanaticism styled *The Christian Guardian*, that hodge-podge, will-o'-the-wisp, lucubration, sent forth by the original Tempter, to decoy, with its phosphoric glare, the ignorant, weak-sighted and unwary, into the absorbing quagmires of error; we give the following extract of the 16th instant.

The Organ of the Papists.—When we want specimens of vulgarity, ribaldry, and falsehood, we have only to turn to the *Hamilton Catholic*, and we are sure to find them, whatever number we may take up. The following are extracts from the number for August 10th, intended to apply to the Bible Society, and the readers of the Bible. It is well for Scriptural Christianity that the time of Rome's downfall is not distant. The Editor says, "We are not commanded by the Saviour to read, but to hear." Did not the Saviour say, "Search the Scriptures?"

Here are purposely left out the texts cited in the *Catholic*, which are too hard for the *Guardian* Editor's digestion. For the benefit of the sincere seekers of truth, we subjoin the whole passage from our number of the 10th instant, and leave the impartial public to say how far we have merited the coarse compliment of the *Guardian's* unprincipled and unmannerly Editor. As for Rome's *not distant downfall*; many a Protestant prophet has threatened it in vain: and were not the man a fanatic, or a fool, he would see signs innumerable of its growing strength, and confirmed, as foretold, permanency.

"The Devil, who quoted the Bible to tempt the Saviour, makes use more successfully of the same sacred book, and its acknowledged authority, to tempt from the unity of truth, and lead astray in a bewildering labyrinth of endless errors, the followers of the Saviour; those at any rate who, at the fiend's suggestion will not follow the only sure guide, nor listen to the sole inspired interpreter of that mysterious book, which he has so clearly pointed out to them. *He, who will not hear the church*, said he, *let him be unto thee as a Heathen and a Publican.* Matt. xviii, 17. *Faith comes by the hearing*, says St. Paul; *and hearing by the word of Christ.* Rom. x, 17. Now the hearing is not the reading, and judging every one for himself. We are not commanded by the Saviour to read, but to hear. *He who hears you*, says he, *speaking to his lawful pastors, hears me; and he who despises you, despises me; and he who despises me, despises him who sent me.* Luke x, 16. It is true, he bade the Jews *search the Scriptures; for in them you think*, said he, *to have life everlasting; and these are they which bear testimony of me.* John v, 39. This was but a challenge to the Jews who prided themselves in having the Scriptures; and *thought in them*, like our Protestants of all denominations, *to have life everlasting*; though they had it not; for they understood them not; otherwise they would, from the signs and clear prophecies recorded in them, have recognized him for the promised Messiah. So that the having and reading of the Scrip-

tures, without the hearing of those lawfully commissioned to teach us, does not secure to us their true sense, and preserve us in the unity of that faith, without which, as St. Paul says, it is impossible to please God. Heb. xi, 6. Nay, according to St. Peter, it but exposes us to err, when we presume of ourselves, without the teaching medium, to determine the sense of the inspired writings. For speaking of St. Paul's epistles, he says: *in which are certain things hard to be understood; which the unlearned and unstable wrest, as they do the other scriptures, to their own damnation.* 2 Peter iii, 16. And he affirms, directly contrary to the Protestant's rule of faith, that *no scripture is made by private interpretation.* 2 Peter i, 20.

In the old law, the scriptures, or the ordinances of God, were (as in the Catholic Church, or the new) always subject to the pontifical (the only legal and authorized interpretation.) For thus we read in that very Bible, which Protestants consider as their rule of faith: "If thou perceive that there be among you a hard and doubtful matter in judgment, &c., thou shalt come to the Priests of the levitical race; and to the judge that shall be at that time; and thou shalt ask of them, and they shall shew thee the truth of the judgment; and thou shalt do whatsoever they shall say that preside in that place which the Lord shall choose: and what they shall teach thee according to the law; and thou shalt follow their sentence, neither shalt thou decline to the right hand; nor to the left. But he, who will be proud, and refuse to obey the commandment of the priest, who ministereth at that time to the Lord thy God, and the decree of the judge; that man shall die; and thou shalt take away the evil from Israel. And all the people hearing it shall fear; that no one afterwards swell with pride." Deut. xvii. 8, &c.

The evil Spirit, the Spirit of Error, who deceived our first parents in Paradise, has instructed, like them, their posterity, who listen to his suggestions, to tamper freely with the word of God; and to subject his divine revelations, every one, like Eve, to his own proud and whimsical conjectures. He has thrown among them the apple of discord, the material printed bible; "the dead letter," without its sure meaning; "the letter that kills, without the Spirit that gives life." 2 Cor. iii, 6. Hence we see them every where, as St. Paul describes them, "carried about with every wind of doctrine: always learning, but never arriving at the knowledge of truth; always growing worse and worse; erring and driving into error; having itching ears (for sermons); choosing teachers for themselves." &c. And for this purpose does "the prince of this world," who sought to tempt the Saviour with the sight of all its riches (Matt. iv. 9.) heap upon his worshipping messengers, who propagate his delusion, the enormous weight of his mammon of iniquity; sums, capable, according to their own showing, of more than cancelling the national debt; but which vanish quite as soon as counted, without producing the least visible good to the contributing public! Who could believe that rational and reflecting beings could be caught in such an obviously tended snare?

PERNICIOUS EFFECTS OF METHODISM.

Wesley, after enumerating the singular blessings conferred upon his partisans, and representing Almighty God as "having wrought a new thing in the earth in their favor," thus unreservedly declares the fruits of Methodism: "It brought forth error in ten thousand shapes, turning many of the simple out of the way. "It brought forth enthusiasm, imaginary inspiration, ascribing to the all-wise God all the wild,

absurd, self-inconsistent dreams of a heated imagination." It brought forth pride, robbing the Giver of every good gift of the honor due to his name. It brought forth prejudice, evil-surmising, censoriousness, judging and condemning one another; all totally subversive of that brotherly love which is the very badge of the Christian profession; without which, whosoever liveth is counted dead before God. It brought forth anger, hatred, malice, revenge, and every evil word and work; "all dreadful fruits, not of the Holy Spirits, but of the bottomless pit."—[Wesley's Sermons, vol. vi. p. 66. Bishop Mant's Bampton Lecture, pp. 310, 311, 6th edition.]

THE DISCOVERY OF THE TRUE FAITH.

The prominent traits, by which a character of the true faith can be distinguished, are very evident to the sincere inquirer after truth. Its universal diffusion—its ceaseless consistency—its perpetual endurance—its identity with the majesty and glory of God—its preservation in purity, in the midst of a wicked world, to the present period—all unite to make its splendor as manifest to the eye, as the glorious sun in its meridian majesty. The Saviour, in his wisdom, established a church, and enriched it with the presence of the Paraclete, to be the guardian of this sublunary world, which he would always protect from the rude contact of human and vacillating opinions. Reason and the Holy Scriptures point out to the inquirer, that the attributes of the Deity should be partially developed in sustaining the integrity of its character and the miracle of its preservation. Hence, if the will of man be required to submit to its decrees, it is the just adoration of the soul to the Creator of the Universe—the God of truth, holiness, and sanctity.

There are, nevertheless, additional motives to strengthen the confidence which man should place in its guidance, and elicit from him the homage of his reason, and the tribute of his praise.

The moral code of the Catholic Church is the noblest proof that can be advanced to denote its heavenly descent. There is a humility in her piety—a meekness in her suffering—a holy resignation in bearing persecution; the spirit which she breathes is so chaste and elevating to humanity, that it has enabled her children throughout the ages of her existence, to take the foremost rank in every virtuous achievement—the Polycarps, the Basils, the Chrysosoms, the Cyprians, the Jeromes, the Augustines. Her exterior worship greatly adds to the devotion of her worshippers; by the homage of the senses we do not weaken the supplications of the spirit, but give honor to the Creator. The Church, in selecting from nature and art whatever is beautiful, makes all things subservient to the glory of God; we ascend from the beauty of his works to the perfection of their Author, and transition is not only natural but innocent. Her precepts are all the result of divine counsels—they reach the heart, and are eminently designed to sanctify its feelings. The exhibition of sacred relics awakens our emotions,

that she may afterwards guide them as they flow to the great ocean of the divinity, in which every thought should rest.

The Church teaches us to hate sin.—We should not defile with impurity that nature which the Divinity has so closely allied with himself. In all the other mysteries of faith which the Church teaches, the inquirer may discover the sublimest incentives to fill the soul with holy thoughts, and animate the heart to virtuous enterprises.

"They elevate the mind, though they humble the unnatural pride of reason; they improve our hopes though they dazzle our presumption, and whilst the proud man aims to measure and criticise the effulgent of heaven, and turns away abashed from the attempt, the humble Christian, more successful, beholds its bright reflection in the stream and goes on his way rejoicing."—*New England Reporter.*

DEVOTIONS ON THE PASSION.

Our attention has been directed by a correspondent to a work bearing this title, lately published by Burns, and which professes to be compiled by clergymen of the Church of England; and not only so, but these ministers are "prepared to defend every doctrinal statement contained or involved in the devotions, as consistent with their obligations to their own church."

We give the following extracts from this work, which we find to our hand in the April number of the *Irish Ecclesiastical Journal*, as sufficient for our purpose:

COMMEMORATION OF THE BLESSED VIRGIN.

Antiphon. Virgin Mother of Christ, when thou didst behold thy son dying on the cross, no sorrow was like unto thy sorrow.

V. What tongue could tell the agony of the mother?

R. When she saw her son fixed on the cross.

Let us pray. *Collect.*

O Lord Jesus Christ, Sweetest Son of the Virgin Mary, who didst sit at supper with thy betrayer, and wast shamefully dragged away captive; grant, we beseech thee, that we, remembering the sorrows of thy most holy mother, may so suffer with thee as to receive mercy, and, together with her, to abide with thee for ever, who livest.—p. 21.

Lord! to thy grace my weakness I commend, And seek to know thee, my untailing friend; When ruthless storms of sin are sweeping by, Oh, at thy mother's suit, grant me to feel thee nigh!—p. 29.

In the office of the tenebræ (to the rubric for which our correspondent particularly refers) the following is the conclusion of the service for lauds:—

While the Cantic Benedictus is being said, all the candles in the triangular candlestick, having been first extinguished, except the one on the top, the six candles on the altar are also extinguished one by one, at every second verse, so that the last may be put out at the last verse. Likewise the lamps and lights throughout the church are put out. When the Antiphon, "Now the traitor," is repeated, the topmost candle is taken from its place, and hid under the epistle side of the altar, whilst all kneel and say, "V. Christ became for us obedient unto death." "Our Father," privately. Then the psalm, "Have mercy," a little louder; after which is repeated in the same tone, without saying "Let us pray," the

Collect.

Look down, O Lord, we beseech thee,