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The Catholic.

Quod semper, quod ubique; quod ab omnibus

VOL. I.

KINGSTON, FRIDAY, MAY 27, 1831.

NO. 32.

SELECTED.

AMICABLE DISCUSSION.

Continued.

LETTER III.

ON THE INFALLIBILITY OF THE CHURCH

We have just seen that unity in faith and government is an absolutely essential dogma, taught by Jesus Christ, by the apostles and their successors from age to age, recognized and set forth in all the Churches and in all the communions of the christian world. When we are all of us, without exception, once agreed upon admitting the principle, we must of necessity be agreed upon admitting its immediate and necessary consequence, which is, that Jesus Christ has supplied us with some means of preserving and maintaining this unity. For, to oblige us all, under pain of damnation, to have but one baptism and one faith, to form of ourselves but one only body, one only Church, and to leave us without the means or the possibility of arriving at this, would be inconsistent with his providence and justice. Now we all know and we loudly profess that his providence and justice have never been wanting and never will be wanting to man. We are therefore, all convinced that Jesus Christ has not left us without the means of being able to fulfil his great commandment. We have only therefore to examine what are the means appointed by him, in order that, following his direction and his wish, we may all with one consent have recourse to them, that we may adopt them with sincerity and attach ourselves exclusively to them.

If each one of us were directed by an immediate revelation, a particular inspiration, there is no doubt that we never should depart from unity. But that this is not the means that providence grants us, no person, how enthusiastic or fanatic soever, can reasonably doubt. Every one sufficiently feels within himself that he is not supplied with this miraculous assistance.

But perhaps Jesus Christ may have left his doctrine to our private interpretation; perhaps it was his wish that for the explanation of his dogmas and the understanding of his law we should have no other guide but ourselves, no other judge to attend to but our private opinion. If he had come to establish upon earth a variation in the belief and a plurality in the government of his church, well and good: for we have already seen and soon shall still more plainly see, that the liberty of interpreting just according to our fancy and of preferring and following our own conceits, is the infallible means of introducing disputes, quarrels, and dis-

cords, and of multiplying sects *ad infinitum*: it is diametrically opposed to unity, and is therefore proscribed. We are under the necessity of looking out for another mean, and we shall never find it except in a supreme authority, that speaks with a tone of authority, which presses equally upon all which has the right to declare what is revealed and what is not, what we must believe, what we must reject; and which consequently, itself being secured from error, shall protect us from it, by subjecting us to her decisions. This is the powerful, the efficacious, the only means we can conceive capable of holding us together, circumstanced as we are. Without it, it is impossible we should ever be united; with it, impossible we should not always be so; it has therefore been established; we cannot doubt of it. It necessarily follows from the principle of unity as an effect belongs to its cause, and a consequence flows from its principles. Were there no scripture in the world, were there no monument of primitive tradition, we should not on that account be less certain of the institution of this eminent and infallible authority, when once the necessity of being but one in belief and in communion is demonstrated to us,

But, thank God, we have the holy Scripture, we have the unbroken tradition of all centuries, since the preaching of the gospel, from age to age, down to our days; both attesting in the most authentic manner the positive institution of this authority.

1^o Jesus Christ, after his resurrection, appeared again at different times during forty days in the midst of his apostles and disciples to console them and give them his last instructions, speaking to them of the kingdom of God, which without doubt means his church, and of its progress and its obstacles, of its combats and its triumphs, of the forms essentially necessary in its hierarchy and government and of its unavoidable connection with the powers of the world. It was in his last appearance to them, that he announced to his apostles the termination of his mission and the commencement of theirs, when he solemnly addressed them in these important words: "All power is given me in heaven and in earth. Go therefore teach ye all nations—teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world." What an authority to go and instruct! Never was such given to man before. It comes to them from the Almighty himself, and subjects the whole human race to them. What security, what confidence is there not given to their teaching by this holy word, *I am with you!* Go, fear nothing: let men and devils rise up against you,

their efforts, their illusions shall not prevail: I hold them under my hand: all power is given to me in heaven and on earth, and by virtue of this power from this moment I stand by your side, and shall unceasingly remain with you, without the least interruption, even of a single day, to the end of time. A potentate may assemble his ministers and say to them, Go, bear my orders to all my empire, inform my people of them: he has a right to do so, he can do it: But is there one who could say, Inform *all nations* of them? Such a command could only come from him to whom the whole human race was subjected. And again should this potentate have conquered the universe, would he presume to add: *I am with you even to the consummation of the world*; he who is feeble and mortal as ourselves, he whose power expires with his life, and is buried in the same tomb with him? This promise becomes Jesus Christ alone, and truly shows us what he is. He made it like a master; he keeps it like a God. By this promise he secures his church against all error in its doctrine, and ensures the perpetuity of its existence and its indefectibility to the end of time. Already has this promise preserved his church against earth and hell for nearly two thousand years; and this without doubt is sufficient to convince us, that it will support it even to the consummation of the world, come when it may.

He had formerly said to the chief of his apostles when he took from him the name he had till then borne, to give him one that was symbolical and mysterious; "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it," and to his apostles in general "And I will ask the Father, and he shall give you another Paraclete—the Spirit of truth—When he the Spirit of truth is come, he will teach you all truth." These passages are so clear, that at the first glance they immediately discover to us the stability of the edifice he proposed to raise (an edifice not to be overturned by all the powers of hell) and the namissible purity of doctrine in his Church, with which the spirit of all truth is to reside for ever.

I am not surprised that, intending the Apostles to represent him one day and reserving for them a tutelary and continual assistance from on high, he should in the course of his preaching have said to them, and also to the sixty-two disciples. "He that heareth you heareth me; and he that despiseth you, despiseth me." A simple expression this, but yet vigorous enough to put forth at one single stroke and in the highest degree, on the one side, the authority to teach, and, on the other, the duty to

obey. After this striking and peremptory word: "He who despises you, despises me," how are we to account for the blindness or impiety of those Christians who afterwards had the face to despise this their doctrine? We learn moreover from St. Matthew, that our Saviour sometimes sent off the apostles to announce in the towns and cities of Judea, that the kingdom of heaven was at hand: "And whosoever shall not receive you, nor hear your words going forth out of that house or city shake off the dust from your feet." And what shall be the punishment of those who refuse the instructions of the apostles? Let us hear it from Jesus Christ. "Amen, I say to you, it shall not be more terrible for the land of Sodom and Gomorrah in the day of judgment than for that city." This oracle proceeding from a God-man, is sufficient to terrify us. Let those consider it and apply it, who persist with their forefathers in shutting their ears against instructions and rejecting the authority that has a right to instruct them.

I know that, in their defence, they have said that these menaces against the refractory on the one hand, and this absolute and infallible authority on the other must be limited to the persons of the apostles and to the period of their ministry, and not be extended to their successors and to future ages. But that they may no longer attempt to persuade you of this, remark well, I entreat you, the words by which the transmission of these same prerogatives and those same powers, and the perpetuity of them in the church are forcibly declared. In fact, did not Jesus Christ say: "I am with you even to the consummation of the world?" did he not say: "The gates of hell shall not prevail against it?" did he not say: "The spirit of truth shall remain with you for ever?" It is the apostles therefore in the first place, and in the succession of ages those who were to succeed them in the plenitude of the priesthood, that he appoints as his ministers, his ambassadors his representatives to continue and consummate his work.

Let us never be afraid to repeat to ourselves; it is glorious, it is profitable to contemplate in its origin the ministry it has pleased our Saviour to create and leave after him: for in this he truly appears as a Sovereign, as a God. He sends the ministers of his word as he had been sent, to whom all power had been given in heaven and on earth. Whither does he send them? To all nations, to every creature shall they bear his word, that is, as he himself explains it, all his commandments; all, without restriction. But will they be heard? There is a command for all the world to receive them, and a prohibition under pain of everlasting and most rigorous torments, for any one whatsoever to despise them. And now, with this strict obligation on our part of submitting to their authority, it was the part of justice that there should not be the possibility of error or of deception to be apprehended from them: and accordingly never will hell be permitted to prevail against their instructions, and the Church which they have to establish; the divine Spirit presides eternally over it, to teach it all truth; and their doctrine, always incorruptible, shall be per-

petuated from age to age with the world for its boundaries and time for its duration. Such is the command and the desire of our Legislator, to whom alone it belonged to command its execution.*

* Never was an order so faithfully executed, never were instructions followed by so indefatigable a zeal. At first the Apostles preach in Jerusalem and in Judea. They speak with an authority that imposes and astonishes. Although poor, simple and modest, nothing intimidates them. The spirit, with which they are animated, raises them above human considerations. To the little, to the great, before the people, before magistrates, in the synagogues, and the sanhedrim, they deliver themselves with the same firmness, the same tone of confidence, of superiority, and supreme dominion. Assembled in counsel they hesitate not to pronounce in their own name, and in the name of God. "It hath appeared good to the Holy Ghost and to us." Thus do they write at the head of their decree. From Judea they spread themselves over the world: some proceed straight to the centre of the empire and settle there: others to its principal towns; others penetrate to its utmost extremities some even beyond, and reach as far as India.

Every where do they announce the kingdom of God, every where do they establish the Government that Jesus Christ had traced out for them and which in their turn they again trace out for their disciples with an injunction to transmit it to their successors. The divine master had said to them — "Teach all nations to observe whatsoever I have commanded you," and St. Paul says to the inhabitants of Miletus and Ephesus: "I take you to witness this day, — I have not spared to declare to you all the counsel of God."

He had told them that he should be with them to the end of ages, which necessarily supposes an unbroken chain of successors; and in all places where the word fructifies they establish bishops, "Take heed to the whole flock where in the Holy Ghost hath placed you bishops, to rule the Church of God." They confer upon them the powers with which they themselves are invested, with an injunction to transmit them in their turn: "I left thee in Crete — that thou shouldst ordain bishops in every city, as I also appointed thee — a bishop must be without crime."

Jesus Christ had said to them. "As my Father hath sent me so do I send you," and they carry themselves as his ministers; "Let a man so account of us as of the ministers of Christ;" and again, "For Christ therefore we are ambassadors, God as it were, exhorting by us." Undoubtedly the ambassador of such a master forcibly felt the dignity of their character & knew how to assume the language belonging to it "These things speak, & exhort & rebuke with all authority Let no man despise thee."

And because authority falls away or obedience ceases, the apostles had been admonished, that they were, in case of refusal and opposition, to shake the dust from off their feet, and that the refractory would be treated more severely than Sodom & Gomorrah. The apostles also warned the faithful of the submission they owed to their bishops: remember your prelates who have spoken the word of God to you: whose faith follow." And you, sir, remember here your supreme governess expelling the bishops who were preaching the word of God, rejecting, instead of following their faith, "Obey your prelates and be subject to them." Call to your mind, moreover your ancestors of 1553, and all those who elsewhere called themselves reformers and reformed.

Jesus Christ had said to his apostles: "He that heareth you, heareth me; and he that despiseth you, despiseth me." And the apostles, sanctioning by the same motive the defence they required of the first faithful to the instructors of their bishops; "He that despiseth (said they) these things despiseth not man, but God, who also hath given his Holy Spirit in us." What a contrast between the submission and respect commanded by the scripture towards bishops, and the insubordination and contempt of the reformers towards one another. We will not here repeat the painful narrative of it — both you and I have but too often heard it. But let us at least learn from scripture, what conduct they ought to have adopted. They should have had recourse to

It seems to me impossible for any one, who is not obstinately blind, not to recognise in the Testament of our Saviour, on the one hand, the establishment of a spiritual authority, always guided by the spirit of truth in every thing pertaining to revelation; and consequently incapable of leading us astray in the doctrine attributed to it; and on the other hand the duty of submission and obedience to the instructions belonging to this authority. We are certain (for it would be blasphemy to doubt that a God-man would fulfil his promise) we are certain that this infallible doctrine, whatever changes take place in the affairs of the world, will never depart from his Church. As to obedience and submission they never will cease to be a duty. But the observation of this, as well as of all other duties, depends upon the free will and liberty of man. What is certain and as clear as the light of the sun, is that all those, who fulfil this duty of obedience to the instructions of the spiritual authority, can never be divided, when once this authority has spoken. What is certain and as clear as the sun, is that by their submission to its word it must necessarily follow that they remain united together in the same Church and the same faith. The authority given by Jesus Christ to his apostles and their successors is therefore the means that he has established, & that we were looking for, to conduct to him, to cement in one body and in one and the same belief, the people of all nations, of all countries and of all ages.

And in fact, that such actually was the intention of our divine Legislator, we learn positively and in distinct terms from the apostle St. Paul. The passage I am going to quote from his epistle to the Ephesians deserves your particular attention. "And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ — that henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine, by the wickedness of men, by cunning craftiness by which they lie in wait to deceive." St. Paul, you see, here reveals to us the interior thoughts of Jesus Christ, his wish, his positive intention in giving us his apostles, and after them the bishops, often designated by St. Paul under the name of pastors, doctors, and priests. For what reason did he establish their ministry? To assemble his saints from all parts of the world, and by their union to raise the edifice of his Church and his mystical body. And how long was the ministry of the pastors to be continued? Until all people drawn by their teaching, become members of this great body, and meet successively in the union of faith to the end of the world. Thus the flocking to the same Church, adherence to the same

the successors of Peter, to the successors of the apostles, and to them they should have addressed the same language that Cornelius, his family and his friends, formerly addressed to Peter: "Now therefore, all you are present in thy sight, to hear all things whatsoever are commanded thee by the Lord." This is what the respect enjoined by the scripture commanded them to do: you know what they did do.

body, agreement to the same faith are the effect, the aim, and object of the ministry established by Jesus Christ.

To be continued.

DEFENCE OF CATHOLIC PRINCIPLES,

By Demetrius A. Gallitzin, a Russian Prince; now a Catholic Priest; addressed by him to a reviler of our Holy Religion.

Continued.

I shall now undertake to prove, that the belief in a place of temporal punishment, after death, far from being unreasonable, is perfectly agreeable to the dictates of sound reason; and here I shall borrow the words of the Philosophical Catechism, Art. vii, Sect. 4 N. 480.

"Here is what a Christian orator and philosopher might say: the soul of man ceasing to dwell upon earth, is summoned to appear before the tribunal of God; his works and virtues speak for him; the law, which he has religiously observed, stands up in his defence, to get him crowned in the assembly of the saints. A slight transgression, a foible hardly perceptible, a small failing, inseparable from mortal nature, is perceived in a crowd of meritorious deeds. You who acknowledge a just God, who adore a merciful God, and yet a God inimical to all iniquity, incapable by nature of admitting into his abode any thing sullied with guilt, say, what is to be the fate of this soul, righteous indeed, though stained with a sin; a friend to God? Yet bearing in its bosom an enemy to God. Shall its sins be placed along with its virtues? its weaknesses and its fortitude be crowned alike? its Christian works confounded with the works of natural frailty? No: you will never think it; nor have even the adversaries of the tenet of Purgatory ever ventured to say it openly. But, must this unfortunate soul be eternally reprov'd, without mercy or resource? Shall the purity of its faith, the liveliness of its hope, the good works without number or measure it has performed; plead for it in vain? Far be it from us to think it. By thinking so, we should attack the infinite excellence and perfections of the sovereign Lord of this world. No; never will God rank in the same category, inadvertence and malice; a distraction in prayer, and the total neglect of it; an officious lie, and a detestable perjury; the man with a few blemishes, and the miscreant sunk over head and ears in profligacy: he will purify the one; and reprobate the other: he is at once the God of all justice, and the God of all sanctity. A holy soul, but sullied by a stain, shall not enter his mansion, because he is the God of sanctity, and yet shall enter, because he is the God of justice. He therefore will reform it, will complete the lustre of its virtues, establish the purity of its works, and then will place it in his glory." There is the solid foundation of the belief of a Purgatory, and the conclusion we are to draw from the incontestible attributes of our judge and our God. Hence it is that of all the tenets of the Catholic Church, the most widely diffused, and the most generally admitted, is the tenet of Purgatory. The knowledge of a God, both just and holy, has united the most inimical religions, and the most opposite to profane, in the belief of a Purgatory; that is,

of a certain delay put to the eternal reward, during which the just man is still more justified, and the saint more sanctified: an offended God does not damn, because his wrath does not extend to the offender's death; nor a remunerating God confer his rewards immediately, because his liberality is restrained by the faults of a just, yet guilty man. This the sages of antiquity have taught in their books—Plato in *Timæo*; this the profane but sublime Poets have sung in their hymns—Virgil's *Æneid*, L. vi. v. 7, 8; this the nations misled by Mahomet, profess in their *Alcoran*; in this the Hebrews, both ancient and modern, agree with the Christians; and even the Greeks, severed from the Church by a long and obstinate schism, pray for the dead.

Here then is the greatest part of mankind, all that believe in revelation, except those who follow our late reformers, and numbers of those who are guided by reason alone, agreed in the belief of a place of temporal punishment, and in the practice of praying for the dead.

If then the Protestant continues to assert, that he cannot find Purgatory in the scripture, nor the practice of praying for the dead, the Catholic Church and the Greek Church answer, that they find both the doctrine and the practice very clearly in the scriptures.

If the Protestant peremptorily decides, that the belief in a Purgatory is absurd, and the practice of praying for the dead ridiculous, we in our sober senses, possessed of common sense as well as our good Protestant neighbour, enlightened by a liberal education as well as many of them, endowed with genius and talents, capable of the most profound disquisitions, in short, endowed, many of us, with all the perfections of the understanding which nature can give, or education improve, we answer, that we find the belief in a place of temporal punishment, and the practice of praying for the dead perfectly-reasonable.

Here then is reason opposed to reason common sense to common sense, genius and talents to genius and talents; but reason, common sense, &c. of very many, in favour of Purgatory, opposed to reason, common sense, &c. of (comparatively) few, against Purgatory. Who shall decide, and decide so as to put the question for ever to rest? None but the great tribunal which Jesus Christ established on earth more than eighteen hundred years ago. When infusing into his ministers the spirit of truth, he promised that that spirit should never depart from them to the end of time. This tribunal, as I have proved above, has decided in our favour, and it is because that supreme and infallible tribunal has decided so, that we believe as we do.

Just as I was going to close the present subject, a little pamphlet fell into my hands, the author of which calls himself an independent minister, in which I find the following objection against Purgatory.

"This doctrine of Purgatory casts a reproach on Christ as a saviour of sinners, representing his obedience and sufferings as insufficient to atone for their sins."

This objection, dear sir, will appear very trifling to you when you know, that the Catholic Church teaches, that the merits of Jesus Christ are of themselves far more than sufficient to atone for all the sins of mankind. But Jesus Christ requires our co-operation; and it depends upon the degree of our co-operation, whether those infinite merits of Christ are applied to us in a more or less abundant measure.

It is in the order of grace as in the order of nature. "In the sweat of thy face, shalt thou eat bread." Gen. iii. 19.

God's omnipotence alone give growth to our gain; yet, without casting a reproach on that omnipotence; we may safely assert, that, *ceteris paribus* in proportion as we plough, manure, sow, &c. in that proportion we shall reap. So, likewise, although Christ's merits and satisfaction for sinners are of infinite value, yet the benefit we shall reap of those infinite merits, will be proportionate to our endeavours in subduing our corrupt nature, our sinful inclinations, and conforming to the will of God.

"He who soweth sparingly shall reap sparingly and he who soweth in blessings shall also reap in blessings." 2 Cor. ix. 6.

He, then, who soweth so sparingly in this world as to remain in his dying moment indebted to the divine justice, will, after his death, be compelled to pay to the last farthing what, by more serious endeavours, he might have paid in this world.

I believe, sir, I have fulfilled my promise of proving, that we are not guilty of superstition in believing a Purgatory, and in praying for the dead. I shall now try to prove, that we are no more guilty of superstition in

HONOURING THE SAINTS.

AND.

Applying to their intercession.

Few of the tenets of our holy religion are attacked with more virulence, than the present one; but pray, sir, how is it attacked? by misrepresentation: it is exhibited in a most odious form and then this phantom, the offspring of a heated imagination, or perhaps of a malicious heart, is attacked by the most violent abuse, the very worst of bad arguments; it is attacked with the powerful arms of ridicule and low ribaldry.

According to the bold assertions delivered from Protestant pulpits, and propagated from Protestant presses, we worship the saints, we make god's of them, we consider them as our mediators, we give them the honour belonging to God alone, &c.

The general council of Trent expressly teaches that, "the saints who reign with Christ, offer up their prayers to God for men, and that it is good and useful to invoke them, and in order to obtain from God blessings, through his son Jesus Christ our Lord who alone is our Redeemer and Saviour, to have recourse to their prayers' help, and assistance." Conc. Trid. Sess. 25.

Again, "Although the Church, does sometimes offer up Masses in honour and in memory of the saints, yet it is not to them, but to God alone, who has crowned them, that the sacrifice is offered up;

Therefore, the Priest does not say, I offer up this sacrifice to thee Peter, or to thee Paul, but to God himself, giving thanks to him for their victories, imploring their patronage, that they may vouchsafe to intercede for us in Heaven, whose memory we celebrate on earth." Con. Trid. Sess. 22. c. 3. You will readily acknowledge, dear sir, that there is a wide difference between divine worship & honour. Divine worship belongs to God alone, honour and reverence may be paid to many of God's creatures. Thus, even by God's commandment we honour our parents, our superiors in Church and state, thus we honour persons respectable for their rank, dignity, virtue, talents, &c. and all this without robbing God of that honour and reverence justly due to him.

If, then, it is no sin to honour poor mortals who are yet in this place of trial, of whose eternal fate we are very uncertain, why should it be a sin to honour those whom the great God has been pleased to honour with a seat of eternal glory in his Kingdom. All the power, riches, and glory of this world are nothing in comparison to a single ray of Glory emanating from the lowest saint in Heaven.

What honour would not a monarch over the whole earth receive? and perhaps he might be a very great sinner, perhaps a victim of God's eternal vengeance, how much more honor and reverence then is even the least saint in heaven entitled to? The Council of Trent, ordering sacrifice to be offered to God alone, confines divine worship to God, but at the same time recommends the saints to be remembered, and honoured, and their intercession in our behalf to be implored.

The Catechism of the council of Trent (part 3.) explains the prodigious difference there is between the manner of imploring the assistance of God, and that of imploring the assistance of the saints; "we pray to God," it says, "either to grant us good things, or to deliver us from evil;" but because the saints are more agreeable to him than we are, we beg of them to plead in our behalf, and to obtain of God, for us, whatever we stand in need of. Hence it is, that we make use of two forms of prayer widely different from one another; for whereas in speaking of God, we say, *have mercy on us, hear us*, in addressing ourselves to a saint, we say no more than *pray for us*.

It is a very ancient and common practice among Christians to ask one another's prayers, and to pray for one another. "I beseech you (says St. Paul) that you also help me in your prayers to God for me." Rom. xv. 30. "I make my prayers (says St. John) that thou mayest prosper as to all things, and be in health," &c. 3 John 2.

The holy Apostles then in applying to the intercession of, or praying for others, did not think they were guilty of derogating from any of the divine Perfections, or of attributing to mere creatures, what belongs to God alone. Neither are we guilty of derogating from the perfections of God, when we apply to one another's intercession. Why, then should we be guilty of derogating from the perfections of God by applying to the intercession of his saints in Heaven, admitting that the saints are able

to hear our prayers and willing to offer their intercession in our behalf you will readily acknowledge, dear sir, that their intercession must be more efficacious than the intercession of our fellow mortals. If then praying, to the saints is by the gentlemen of the reformation, considered as superstitious, it must be because the saints are considered too far from us to hear our prayers, or because they are thought unwilling to apply in our behalf. Such, indeed, is the objection I found in a book, entitled, *The Morning Exercise against Popery*, which is a collection of sermons, preached by twenty-four Protestant ministers, with the avowed purpose of detecting and confuting the errors of the Roman Catholic Church. This practice is irrational (says Mr. Mayo, in his sermon against invocation of saints and angels, (p. 525); there is nothing more absurd. Consider (says he) their incapacity to hear the prayers that are directed to them. That this is the case of the glorified spirits is evident, because.

"1. They are not omni-present; they are circumscribed and finite creatures, and can be but in one place at once.

"2. They are not omni-precipient; if they should hear what men say with their mouths, they cannot perceive or understand what men say in their hearts. Here is Logic indeed!

The saints and angles are not every where, do not know every thing, therefore they do not hear our prayers, far less perceive our thoughts. Such and no better, will be the way of reasoning of any person, who has no other guide out reason blinded by prejudice

Beginning where he should end, he will lay down as self-evident the very matters in dispute, without any better proof than his own bold and presumptuous assertion, it is certain—it is absurd—it is self-evident, &c. &c. and thus starting from false principles, his conclusion can be no better.

Mr. Mayo and I suppose, all the gentlemen of the reformation, take it for granted then, that saints and angles do not hear our prayers, far less perceive our thoughts. Now, sir, abstracting for a while from the decision of the Catholic Church, which for Catholics is sufficient and taking the present question on your own ground, what does scripture say? "There shall by joy before the angels of God upon one sinner doing penance." Luc. x. 10. The angels then see our thoughts.

"Take heed that ye despise not one of these little ones, for I say to you their angels, that are in Heaven always see the face of my father." Matt. xviii. 10. The angels then know when we are injured, and pray to God in our behalf; and the saints are as "the angels of God in heaven." Matt. xxii. 30. "equal to the angels." Luke. xx. 36.

"When thou didst pray, said the angel Raphael to Tobias, "I offered thy prayer to the Lord." Tob. xii. 12.

"The angels are all ministering spirits, sent to minister for them who shall receive the inheritance of salvation." Heb. i. 14. And that God gives the saints great power in the government of this world is plain from the following.

"He that shall overcome, and keep my works to the end, to him will I give power over the nations, and he shall rule them with a rod of iron." Apoc. ii. 26, 27.

That angels and saints actually pray for us, is likewise plainly stated in scripture. "The angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and the cities of Juda, with whom thou hast been angry these three score and ten years?" Zach. i. 12. "The four and twenty ancients fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of the saints." Apoc. v. 8. "And Judas Maccabeus saw in a vision Onias, that had been high priest, holding up his hands, and praying for the Jews, and pointing also to another, in these words: This is a lover of the brethren, who prayeth much for the people, and for the holy city, to wit; Jeremias, the prophet of God." 2 Machab. xv. 12. 13. 14. They had both been dead many years.

That the practice of honouring and praying to the saints is as ancient as Christianity, is evident from the testimony of the holy fathers in all ages.

St. Dionysius, a disciple of the apostles, assisting with the divine scripture, "that the prayers of the saints are very profitable for us in this life, after this manner; when a man is inflamed with a desire to imitate the saints, and distrusting his own weakness; betakes himself to any saint, beseeching him to be his helper, and petitioner to God for him, he shall obtain by that means, very great assistance." Eccles. Hierarch. c. 7. part 3, sect. 3.

"I will begin to fall down on my knees," says the learned Origen, who lived in the third age; "and pray to all the saints to succour me who dare not ask God for the exceeding greatness of my sin. O saints of God! with tears and weeping I beseech you to fall down before his mercy for me a wretch." In Lamenti And again, "All the saints departed, still bearing charity towards the living, it shall not be inconvenient to say, that they have a care of their salvation, and help them with their prayers to God for them." &c. Homil. 3. in Cant. Instead of quoting any more of the holy fathers, I cannot forbear giving you here the opinion of the learned Protestant Bishop of Montague on the present subject.

"I do not deny" says he, "but the saints are mediators, as they are called, of prayer and intercession, but in general, and for all in general. They interpose with God by their supplications and mediate by their prayers." Antid. p. 20. The same Bishop Montague owns that the blessed in Heaven do recommend to God in their prayers, their kindred, friends; and acquaintance on earth; having given his reasons, he says, "this is the common voice with general concurrence, without contradiction of reverend and learned antiquity, for ought I ever could read or understand; and I see no cause or reason to dissent from them, touching intercession in this kind." Treat. Invoc. of Saints, p. 103. He owns also, that it is no injury to the meditation of Christ, to ask of the saints to pray for

18. "Indeed, I grant Christ is not wronged in his mediation; it is no impiety to say, as they of the Roman Church do, holy Mary pray for me; holy Peter pray for me," p. 119. And again I see an absurdity in nature, no incongruity unto analogy of faith, no repugnancy at all to sacred scripture, much less impiety, for any man to say, holy angel guardian pray for me."

It is true, The same Protestant Bishop seems in another place to express a doubt whether the saints can hear or know our prayers.

"Could I come at them," he says, "or certainly inform them of my state, without any question, or more ado, I would readily and willingly say, holy Peter, blessed Paul, pray for me; recommend my case unto Christ Jesus our Lord. Were they with me, by me, in my kenning, I would run with open arms and fall upon my knees, and with affection desire them to pray for me."

The only difficulty then with this good Bishop is his uncertainty whether the saints can have any knowledge of the petitions made to them; but this difficulty seems to be completely removed by the declaration of scripture, that there is joy in Heaven at the conversion of a sinner. St. Augustine (*Lib. de Cura pro Mort. c. 26.*) moves the same difficulty, confessing it above the reach of his reason, to understand how the saints relieve those that call upon them. Yet he, with all the holy fathers and doctors of the Church, maintains that the saints do certainly assist us, and intercede for such as call upon them.

Divine mysteries, as I have already observed, always offer difficulties to the human understanding. The present difficulty however, is not altogether insuperable to human reason; on the contrary, dear sir, the Catholic belief on the present subject must, on examination, meet the approbation of reason.

Would it not be unreasonable, even impious, to assert that the saints and angels, assisted with the light of grace and glory, do not know as much as infernal spirits, who are deprived of both. Now sir, it is certain that evil spirits have a knowledge of us, and in a great measure know not only our actions, but even our thoughts.

"The accuser of our brethren, the Devil, is cast forth, who accused them before our God day and night." Apoc. xii. 10.

How could Satan know the disposition of Job, as appears he did in some measure, when he tried his utmost to make him fall away from the service of God? How can the Devil go about like a roaring lion (1 Pet. v. 8.) seeking whom he may devour, if he has no knowledge at all of the inward dispositions of men?

How did the same evil spirit know that our Saviour was fasting, when he tempted him to change stones into bread? Matt. iv. 3.

"The Devil cometh, says Christ, and taketh the word out of their hear, lest believing, they should be saved." Luke viii. 12.

The Devil then can see into the hearts of men; even has the power to take the word out of us, and to put evil in its place.

In what manner evil spirits receive their knowledge, to exercise their power, I do not understand; but pray is it unreasonable to believe, that heavenly spirits, by the light of grace and glory, know as much, at the very least, as evil spirits without that light?

Is it unreasonable to believe, that blessed spirits have at least as much power in protecting man, as infernal spirits in destroying man? Is it unreasonable to believe, that the blessed spirits who surround the throne of God, have at least as much zeal for the salvation of man, as infernal spirits for his damnation? Finally is it unreasonable to suppose that the blessed in heaven, are as able and willing to plead in our behalf, as evil spirits are to accuse us?

The secrets of hearts have been in many instances known to mortals. Thus Eliseus in his house knew the king's intention to take his head. Kings iv. 6; thus, the same Eliseus knew what passed between his servant Giegi and Naaman, when himself was absent. Kings iv. 5.

St. Peter knew the sacrilegious fraud acted privately between Ananias and Saphira. Acts v. What was possible for feeble mortals, by the light of grace, should that be impossible for the blessed saints, who have both the light of grace and glory of whom St. Paul says, "they see and know God face to face, even as they themselves are known." 1 Cor. xiii. Much more might be said on the subject: enough has been said to convince the candid reader, that Catholics are not guilty of superstition, in honouring those whom God himself chooses to honour, and in expecting much from the intercession and protection of those blessed angels and saints, who surround the throne of God, and whose thoughts, desires, affections, charity, zeal &c. are in perfect unison with God's holy will and infinite charity.

It can be no superstition then, to believe that the saints desire our salvation, because God desires it. It can be no superstition to believe that the saints know our thoughts and desires (which even the Devils know,) the scripture declaring that the repentance of the sinner on earth causes joy among the blessed in Heaven. Luc. xv.

It can be no superstition to expect much from the protection of those, who by the spirit of God, are declared to be appointed ministering spirits for our salvation. Heb. 1, and who are again declared to have power, and to be rulers of nations. Apoc. ii. It can be no superstition to apply to the intercession of those, who in holy writ are declared intercessors in our behalf. Zach. i. & ii. Mach. xv. It can be no superstition to believe, that the intercession of the saints of heaven will be of more avail towards deciding the fate of men and nations, than the intercession of ten mortals would have been in deciding the fate of a city. Gen. xviii. or the intercession of one man. (Job) in deciding the fate of his three friends.

Permit me, dear sir, to ask you one question; Are you very certain, that the Lord, whose decrees are inscrutable, has not perhaps made your salvation dependant on the intercession of some certain

saint, or saints? Are you altogether certain, that your own prayers will prove sufficient to obtain now, and in your last hour, a full application of the merits of your dying Saviour? the Lord, it is true, is merciful beyond expression, but he calls himself a jealous God. Are you certain, that the Lord is not offended, that his wrath is not kindled to the highest degree, at seeing those neglected and despised upon earth, whom he so much exalts and honours in heaven?

Are you certain that those will ever be associated in the enjoyment of eternal glory, to the blessed saints in Heaven, that had no communication with them on earth?

The Apostles creed *I believe in God &c.* makes mention of the *communion of Saints* which is the ninth article of said creed. Pray, which Church is it that really, and not in words alone, holds and believes the communion of Saints in every sense of the word.

Forgive me, dear sir if my zeal for the salvation of my Protestant fellow-mortals causes me sometimes to overstep the bounds of my subject, and of my original plan, which was to exculpate Roman Catholics from the guilt of superstition.

To be continued.

From the Catholic Press.

BISHOP FISHER'S EXECUTION

Mr. Editor—Dodd in his Church History, gives the following very affecting and edifying account of the execution of Bishop Fisher, victim of the Reform of England. He copies from Dr. Fuller's Protestant History.

"After the Lieutenant of the Tower had received the writ for his execution because it was then very late and the prisoner asleep, he was loth to deprive him of his rest. But in the morning before five of the clock he came to him in his chamber and finding him yet asleep, waking him he told him he was come to him on a message from the King, and his pleasure was that he should suffer that forenoon. Well, quoth the Bishop, if this be your errand, you bring me no great news: for I have looked a long time for that message, and I most humbly thank his majesty, that it pleases him to rid me from all this wordly business; yet let me, by your patience, sleep an hour or two, for I have slept very ill this night (not for any fear of death I thank God) but my reason of by great infirmity and weakness. The King's pleasure is farther, said the lieutenant, that you shall use as little speech as may be especially of any thing touching his majesty whereby the people should have any cause to think of him, or his proceeding, otherwise than well. For that said he, you shall see me order myself as by God's grace neither the King, nor any man else shall have occasion to mislike my words. With which answer the lieutenant departed from him: and so the prisoner falling again to rest slept soundly two hours and more; and after he was awakened called to his man to help him up but first commanded him to take away his shirt of hair (which he customarily wore) and to convey it privately out of the house; and instead thereof to lay

him out a clean white shirt, and all the apparel he had as cleanly brushed as might be. And as he was arraying himself his man seeing him more curiosity and care for the fine and cleanly wearing his apparel that day than was wont, demanded of what this sudden change meant, saying that his Lordship knew well enough, that he must put off all again within two hours & lose it. What of that? said he, doest thou not mark that this is our marriage day; that it behoveth us therefore to use more cleanliness for the solemnity thereof? About nine of the clock the Lieutenant came again, and finding him almost ready, said he was now come for him. Then said he to his man reach me my furred tippet to put about my neck. O! my lord said the Lieutenant, what need you be so careful of your health for this little time, being as yourself knows, not much above an hour? I think no otherwise saide he but yet in the meantime, I will keep myself as well as I can. For I tell you truth, though I have, I thank Lord, a very good desire and willing mind to die at this present and so trust in his infinite mercy and goodness, he will continue it, yet I will not willingly hinder my health, in the meantime, one of an hour, but still prolong the same as long as I can, by such reasonable ways and means as Almighty God hath provided for me, and with that taking a little book in his hand, which was a New Testament lying by him, he made a cross on his forehead, and went out of the prison door, with the Lieutenant, being so weak, as he was scarce able to go down the stairs. Wherefore at the stairs-foot he was taken up in a chair, between two of the lieutenant's men and carried to the tower gate, with a great number of weapons about him to be delivered to the sheriff of London for execution.—And as they were come to the uttermost precincts of the Tower, they rested there with him a space, till such a time as one was sent before to know in what readines the sheriffs were to receive him. During which space, he arose out of his chair & standing on his feet leaned his shoulder to the wall & lifting up his eyes to heaven, said, O Lord, this is the last time that I ever shall open this book, let some comfortable place now chance unto me, whereby I thy poor servant may glorify thee in this my last hour. And then looking into the book the first thing that came to his sight were those words, John 22. 3.—*Hæc est autem vita, æterna, ut cognoscant te solum Deum verum et quem misisti Jesum Christum.* Ego te glorificavi super terram, opus consummavi quod dedisti mihi, &c. (Now this is eternal life: that they may know thee the only true God and Jesus Christ whom has sent.) and with that he shut the book together and said here is learning enough for me to my life's end. And so the sheriff being ready for him he was taken up again among certain of the sheriff's men with a new & much greater company of weapons than before, & carried to the scaffold on the tower hill otherwise called *East Smithfield*, himself praying all the way and recording upon the words which before he had read. When he was come to the foot of the scaffold, they that carried offered to help him up the stairs: but said he, my masters

seeing I am come so far, let me alone & ye shall see me shift for myself well enough: and so went up the stairs well enough without any help, so lively that it was a marvel to them that before knew his debility and weakness. But as he was mounting the stairs the south east shin'd very bright in his face; whereupon he said to himself those words lifting up his hands.—*Accedite ad eum et illuminamini, et facies vestra non confundetur.* (Come ye to him and be enlightened; and your faces shall not be confounded, Ps. xxxiii. 6.) By that time he was upon the scaffold, it was about ten o'clock; where the executioner being ready to do his office kneel'd down to him (as the fashion is) and asked his forgiveness. I forgive thee, said he, with all my heart, and trust thou shall see me overcome this storm hastily. Then was his gown and tippet taken from him and bestowed in his doublet and hose in sight of all the people, wherefore there was no small number assembled to see the execution.

Being upon the scaffold he spake to the people in effect as follows: Christian people, I am come hither to die for the faith of Christ's holy Catholic Church, and I thank God hitherto my stomach has served me very well thereunto, so yet I have not feared death. Wherefore I desire you all to help and assist me with your prayers, that at the very point and instant of death's stroke, I may in that very moment, stand steadfast without fainting in any point of the Catholic faith, free from fear. And I beseech Almighty God, of his infinite goodness, to save the King and this realm, & that it may please him to hold his holy hand over it, and send the King a good council." These words he spake with such a cheerful countenance, such a stout and constant courage, and such a revenged gravity, that he appeared to all men not only void of fear but also glad of death. After these few words by him uttered, he kneel'd down on both knees and said certain prayers among which as some reported one was the hymn of *Te Deum Laudamus* to the end, and the *Psalms In te Domine speravi.* &c. In the O Lord have I hoped. Then came the executioner, who bound a handkerchief about his eyes and so the Bishop lifting up his hands and heart to heaven, said a few prayers which were not long but fervent and devout, which being ended, he laid his head down over the midst of a little block when the executioner being ready with a sharp and heavy axe, cut asunder his slender neck at one blow. He suffered June 22, 1535, being nearly 77 years old. What hastened his death was supposed to be the honor conferred upon him by Paul III. The 21 May he bestowed upon him a Cardinals hat, which he was not privy to much less ambitious of it. When King Henry understood it he commissioned a person to demand of the Bishop whether he was willing to accept of such an offer from the See of Rome. He replied that through the dignity was far above his merits, yet he would not refuse to serve the church in this or any other way. Henry was so provoked at this answer, returned to him by secretary Cromwell that he swore, if the Bishop of Rochester did accept of a Cardinal's hat he should wear it upon

his shoulders, for he should have no head to carry it on. It was thus the Bishop fell a sacrifice to the favors and rage of two great courts.

TO THE EDITOR OF THE CATHOLIC, PUBLISHED AT KINGSTON U. C.

REV. SIR.

Catholics and Protestants agree that there is one God; that God exists in three persons, co-equal, co-eternal and essentially one in nature and substance; that the Bible is the word of God; that man is naturally a fallen sinful being; that redemption and eternal salvation are only to be had through the atonement of Jesus Christ; that there will be a future resurrection and general judgment; and a place of perpetual happiness and punishment; and I doubt not but there are thousands of those who have died in the Catholic as well as Protestant churches, whose souls are now resting from their labors in the Paradise of God.

There are, however, other points of faith & practice respecting which Catholics and Protestants differ. The most material of these points are, the homage paid to saints, particularly to the Virgin Mary; the honor given to images and pictures, transubstantiation, or the real presence of the body, and blood of Jesus Christ in the Sacrament; the nature and extent of the Pope's authority; Priests marrying; praying in an unknown tongue; the authority of the Priesthood to forgive sins; the communion of the laity in both kinds; and the general distribution of the Scriptures.

The peculiar doctrines of the Roman Catholic Church on these points, Protestants of course view as additions to, and incompatible with, the Holy Scriptures. They are so, or they are not,

You set forth these points as of great importance. You say that Protestants have "assumed the very title, by which in the Scripture the Devil is designated;" & intimate that they are children of the "father of lies;" (see Catholic, pp. 67, 68.) and consider their errors so egregious and dangerous, that you seem to question the possibility of their salvation.

Far be it from me to impugn your sincerity, and did I entertain the same opinions that you do, deeply anxious should I feel to reclaim Protestants from the fatal errors of their ways. Allow me, however, to say, that a rejection or denial of error is as much a duty, as believing the truth, and is in fact included in it. If therefore, the Protestant believes all that the Bible asserts to be true, his rejection of untruth can with no more propriety be pronounced a denial, like that of the Devil, of the word of God, than can the renouncing of idolatry be denominated the renouncing of the worship of one True and Living God.

You likewise observe—"There is not one of all the Protestant writers or declaimers against the doctrines of the Catholic Church, but either from ignorance, or a conscious malignity, misrepresents and disfigures the articles, which he pretends to refute." (Catholic p. 67.) If this be true, great injustice has certainly been done to the doctrines of the Catholic church. But permit me to say, that I have never, to my acknowledge, written one paragraph designedly against the doctrines of the Catholic Church.

From the above remarks, it appears 1st, that you consider Protestants to be under the influence of dangerous errors; 2ndly, that they are deplorably mistaken as to the nature and excellence of Catholic doctrines; 3rdly, that you are fervently anxious to remove these unreasonable prejudices, and correct those monstrous errors.

But here you meet with serious embarrassments. Only a few Protestants are disposed to take your Journal—and the great body of Protestants still remains under the influence of their errors and prejudices.

I propose to relieve you from this embarrassment, and to afford you every facility that you can desire of converting a very large body of Protestants to the doctrines of the Catholic church.

I propose to publish any articles which you may feel disposed to write on any or all the abovementioned points of difference between the Catholics & Protestants. I make this proposal with one simple & reasonable proviso; namely, that I shall be at liberty to correct, as far as I am able, any erroneous representations of the doctrines of Protestants or of the Holy Scriptures, should you make any, and that you will publish attempted corrections in your Journal, in order that Catholics may not be mistaken as to the real doctrines of Protestants.

I pledge myself, Rev. Sir, that my remarks—if I shall think fit to make any—shall be free from personal abuse & scurrilous insinuation, and that they shall be more circumscribed than yours.

Your superior skill and qualifications, to which you make frequent claims, and your deeper experience in the development of these controverted doctrines, I feel no disposition to dispute. Indeed I am aware that the peculiar doctrines of Protestants must appear to every disadvantage in my hands; and that the doctrines of the Catholic church will be exhibited to the very best advantage in your hands.

I cannot believe that you will feel yourself justifiable upon the score of consistency to reject this proposal, after the repeated and gratuitous notice you have taken of us. And I should be insulting your sincerity to insinuate, that you have too little faith in the truth of the Catholic doctrines, to refuse to allow your readers to peruse objections to, as well as the arguments for them; and especially when these objections would be urged by a Protestant, to whom you have emphatically asserted, "stubborn nature has refused a mental soil." [Catholic, p. 47.]

Believe me, Rev. Sir, I do not make this proposal to "strive for the mastery," or to kindle the fire-brands of heart-burning contention. I do it to discover truth; to remove prejudice; to allay animosities; to reconcile differences; to cherish and promote kindly feelings: to advance the religion and honour of Him whose we are, and whom we are bound to serve.

That you and I may be led into all truth, as it is in Jesus Christ, is the sincere desire of, Rev. Sir,

Your obedient,

Humble Servant,

EDITOR OF THE GUARDIAN.

York, May 20, 1831.

REPLY.

To the Editor of the Christian Guardian, published at York, U. C.

Sir,

I cannot refuse my assent to your proposal, made in so candid, dispassionate & christian a manner. It will ever be as far from my wish, as you declare it to be from yours, "to kindle the firebrands of heart-burning contention." And I sincerely join you in the affirmation that I have no other object in my editorial labors, than not indeed to "discover, but to promulgate the revealed truth: to remove prejudice: to allay animosities: to reconcile differences: to cherish and promote kindly feelings: to advance the religion and honor of Him, whose we are; and whom we are bound to serve:" and that you may be led into the way of "truth," is

equally my ardent desire and most earnest prayer. You hint, I own, in the most delicate manner, that my strictures on certain passages in yours, as well as the Watchman's Journal, have been unnecessarily severe. In as far as regards your paper, I never dreamt of any thing personal. With regard to my neighbor Ely, it was only after gratuitously repeated insulting attacks, that I dealt with him, as I thought he deserved. A reference to the passages in question in his paper and mine, will convince you that I was not the aggressor. I do not however consider it strictly just to *father* upon an Editor all the obnoxious matter that may slip inadvertently into his hasty periodical. But what all must blame, as unfair, is to afford in his columns always room for attack, but never any for defence: and what is still more censurable in one, who professes to direct the public opinion on matters so awfully important, that upon our right or wrong notions concerning them, our happiness or misery for an eternity depends; is to misrepresent, in order to condemn: to force upon our neighbor a belief which he detests and disclaims: and to renew against him degrading calumnies, a thousand times exposed and refuted; breaking thus an express commandment, *thou shalt not bear false witness against thy neighbor*. Such a one may plead in excuse, his ignorant conviction that all was true which he published. But is such an excuse admissible in favor of one, who offers himself as a guide to the blind; and though himself as blind as any? The real doctrines of the Catholic Church are, from their unchangeable nature and universal publicity, the easiest ascertained of any. Can any one, taking them wholly on the report of her interested and deadly sworn enemies, without vouchsafing to cast an enquiring glance at the universally approved exhibitions of her faith; her numberless doctrinal treatises & catechisms to be every where met with; can any one acting partially thus be thought a sincere seeker or teacher of truth? Misrepresentation, calumny, and even forgery against the olden church, are the original and ever enduring sins of our Protestant polemics; a truth avowed by one, whose word you will not doubt, by the Protestant minister Whitaker, in his vindication of Mary Queen of Scots.—Vol. iii.—Chap. i.—Sec. i.—"Forgery," says he, (I blush for the honor of Protestantism while I write it,) forgery seems to have been peculiar to the reformed: and I look in vain for one of those accursed outrages of imposition among the disciples of Popery."

I rejoice, Sir, at finding in you a more honorable and fair dealing antagonist, than the one alluded to: and I accept your proposal on your own conditions.

I have only further to add, that the points of difference between us have already been pretty largely discussed in the Catholic. Whichever, therefore, of these you choose to single out, and publish in your paper; I shall endeavour from Scripture & reason to defend, against such objections as you may judge proper to start: and your arguments shall be as duly published in the Catholic as mine are in the Guardian. Most earnestly imploring

the God of Truth to give fruitful issue to this our amicable discussion, I have the honour to be,

Sir,

Your most obedient,

Humble Servant,

EDITOR OF THE CATHOLIC.

BIBLICAL NOTICES AND EXPLANATIONS.

Continued.

THE FIRST BOOK OF SAMUEL,

OTHERWISE CALLED

THE FIRST BOOK OF KINGS.

Chapter 5.—If God, for the honour of his Religion, wrought such wonders, as those detailed in this Chapter, by the mere presence of the Ark: is it unscriptural, or absurd with Catholics to believe that he may still, when he pleases, work such wonders with sacred things, appertaining to his Church and worship? Where, in all Scripture, do Protestants read that he will not; or cannot?

Chapter 6.—Verse 19.—*But he slew of the men of Bethshames, because they had seen the ark of the Lord.* That is, because they had looked into it with irreverent curiosity. The number of the slain is supposed by the learned to have been, by a mistake of the copiers, set down much greater than it was in the original text. From the whole context, we clearly see with what respect God requires everything appertaining to his worship to be kept by his creatures.

The golden images also of the *mice and emeralds*, placed in the Ark by the Philistines, were not condemned, nor rejected by the Deity: but were suffered to remain in it, as a trophy and memorandum of his might, acknowledged even by his enemies.

Chapter 7.—Verse 6.—Here again we find the people of God fasting in order to appease his wrath.

Chapter 8.—Verse 7. *Rejected, &c.* The Government of Israel had hitherto been a *Theocracy*; in which God himself immediately ruled by laws which he had enacted; and by Judges extraordinarily raised up by himself: and therefore he complains that his people rejected him, in desiring a change of Government. D. B.

Chapter 9.—Verse 12. *A Sacrifice.* The law did not allow of sacrifices in any other place, but at the Tabernacle or Temple; in which the Ark of the Covenant was kept. Samuel, however, by Divine dispensation, offered up sacrifices in other places: for which dispensation this reason may be alleged, that the House of God in Silo having lost the Ark, was now cast off, as a figure of the reprobation of the Jews. Psalm. 77. v. 60, 67. And in Carinthiarum, where the Ark was, there was neither Tabernacle nor Altar. D. B.

Ibid. The High Place, EXCELSUM. The *Excelsa*, or high places, so often mentioned in Scripture, were places of worship, in which were altars for sacrifice. These were sometimes employed in the service of the true God; as in the present case: but more frequently in the service of Idols; and were called *Excelsa*, which is commonly (though perhaps not so accurately) rendered *high places*: not, because they were always on hills: for the very worst of all such, which was that of *Zopheth*, or *Gehennam* (Jer. 19.) was in a valley: but because of the high altars and pillars, or monuments, erected there; on which were set up the idols, or images of their Deities.

Chapter 10. In this Chapter we admire Samuel's foreknowledge of what depended on the free will of the individuals, whose speech and actions the prophet foretells to Saul. And if such may be the knowledge inspired of the just here on earth; what must be the knowledge revealed of the Saints in Heaven?

Verse 3. *Three men going up to God to Bethel; one carrying three kids; and another three babes*

of bread; and another carrying a bottle of wine. The same allusion is here found, as in Anna's offerings, to the Jewish and Christian; or the bloody and unbloody sacrifices.

Verse 9.—*God gave unto him another heart.* The heart of man is in the hands of God; who, without forcing the will, can turn it to whatever good he pleases.

Verse 25. *And Samuel told the people the law of the Kingdom; and wrote it in a book, and laid it up before the Lord.* This is another portion of the holy Scriptures which is lost.

Chapter 12.—Verse 11. *Jerobaal and Badan, were Gideon, and Samson; called here Ba-Dan, because he was of the tribe of Dan.* D. B.

Verse 16.—*Wheat Harvest.* At which time of the year it never thunders or rains in those countries.—*Ibid.*

And you shall know and see that you yourselves have done a great evil in the sight of the Lord, in desiring a king over you. Because they preferred a fellow mortal for their supreme ruler, before God himself: whereas, said Samuel to them, the Lord, your God, was your King.—V. 12.

Chapter xiii. v. 1.—*Saul was a child of one year: that is, he was good and innocent, like a child of one year: and he continued such for two years.*—D. B.

Verse 13.—*Saul's dread of the enemies, and distrust in the Lord, made him venture to offer up sacrifice in the absence of God's pontiff, Samuel; foolishly presuming that he could propitiate the Deity by an act done against his ordinance: and therefore was he rejected.*

Chapter xiv. v. 42.—*Jonathan was taken.*—Though Jonathan was excused from sin, through ignorance of the prohibition; yet God was pleased on this occasion to let the lot fall upon him, to shew unto all, the great obligation of obedience to parents and princes.—D. B.—Jonathan, besides, was in this instance a striking emblem of the Saviour; whom, though innocent, his heavenly father had doomed to death; by the incurring of which doom, he had routed the enemy, and saved his people.

Chapter xv. v. 3.—*Slay loth man and woman; child and sucking &c.* The great master of life and death, (who cuts off one half of mankind whilst they are children,) has been pleased sometimes to ordain that children should be put to the sword, in detestation of the crimes of their parents: (for he visits, as he declares, the sins of the parents upon the children, to several generations) and that they might not live to follow the same wicked ways. But, without such evident ordinance of God, it is not allowable in any wars, how just soever, to kill children. D. B.

Verse 22. *And Samuel said: Doth the Lord desire Holocausts and victims; and not rather that the voice of the Lord should be obeyed? For obedience is better than sacrifice: and to hearken, rather than to offer the fat of rams.* Verse 23. *Because it is like the sin of witchcraft to rebel: and like the crime of idolatry to refuse to obey. For as much therefore as thou hast rejected the word of the Lord; the Lord hath also rejected thee, &c.*

Yet Saul believed in the Lord; and sought to honour him; though in his own way; and contrary to the Lord's injunction. How then can those be excused, who breaking from the unity of the church; and thus rending the external of God's worship, as Saul did the Prophet's garment; v. 27, 28 venture to set up an unbiddden, nay, a forbidden way of

their own of honoring God, as all schismatics and heretics do: rejecting the word of the Lord, spoken to them by his chosen organs; the pastors of his universal church; whom he commands all to hear and obey, as if they were himself addressing them.—Luke x. 16.

This sin of thus rebelling against the lawful authority is declared by Samuel to be like the sin of witchcraft; and their disobedience, like the crime of idolatry: because in both they turn away from God; in the one case, to seek help from the Devil, since refused by God; and, in the other, to worship the adversary, since their offerings, like those of Saul, are made in contradiction to God's precepts; and in defiance of his prohibitory mandate.

Chapter 16—Verse 14.—*And the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.* In Saul is found the emblem of the Jewish; in David that of the Saviour's Sovereign jurisdiction. On the Saviour's appearance, as their appointed successor, in authority, an evil spirit is allowed by God, to trouble the Jewish rulers as it had done Saul, their prototype, inciting them to make away with the chosen descendant of Isai, the Bechlemite. in the vain hope of thus preserving their own temporal consequence and dominion. *What do we, said they; for this man doth many miracles? if we let him alone so, all will believe in him: and the Romans will come and take away our place and nation.* John, 11, 47, 48. In this they spoke prophetically true; for the Romans did come, and take away their place and nation, and succeeded to all the spiritual rights and jurisdiction of the synagogue; which it had deliberately made over with its promised and long looked for Messiah to the Romans, in the person of their representative Pontius Pilate: and those Romans after unconsciously avenging Messiah's wrongs; destroying the Jewish city and temple; and scattering all over the world the self-anathematized remnant of the deicidal race; became the chosen people of the predicted Saviour; whose church among the Gentiles, no longer confined to one particular nation, but embracing all, is therefore styled Catholic, or universal; and Roman, from its earliest origin; Rome having become the Jerusalem of the Gentiles,—all which change was most clearly foretold by the prophets; and particularly by Malachy, the last of their number. Ch. 1. v. 11.

Verse 20.—*And Isai took an Ass laden with bread, and a bottle of wine, and a kid of the flock; and sent them by the hand of David, his son, to Saul.* The ass bore that bread, or him, who called himself the living bread which came down from heaven; on his solemn entry into Jerusalem. It was then, by the hand of the real David, brought to Saul whom the evil spirit was troubling at the time—that is, of the Jewish authorities, whom the Devil was then instigating to put the Christ to

death. *The bottle of wine together with the bread, indicated Messiah's sacrifice, in which Aaron's represented by the kid, found its entire fulfillment.*

Verse 23. Nothing could free Saul from the evil Spirit, but the sound of David's Harp; and nothing can scare away the troubling spirit of sin from Jew or Gentile, but the harmonious sounds of the Saviour's precepts and doctrine.

To be continued.

THE HYMN.

Veni, Creator Spiritus!

Creator spirit, gracious deign
To visit here thy suppliant train!
Fill with thy grace, supernal shed,
Our hearts, thy chosen mansions mend!

Thou, whom we hail the paraclete:
God's gift, with ev'ry good replete!
The living font; the fire of love:
The spiritual unction from above.

Thou sov'nfold grace imparting spright!
Dread finger of paternal might!
The father's promis'd prompter, sent,
The dumb who read'st rest eloquent.

Bid on our sense thy light to shine!
Pour on our hearts thy love divine!
Still here on earth while we abide,
Our feeble steps support and guide!

Drive from us far the tempting foe!
Give us thy perfect peace to know!
Thus, plac'd beneath thy guidance sure,
We'll ev'ry danger shun secure.

Grant us, the Father, and the Son
And thee, their spirit, three in one;
Adoring here on earth to know;
And ever firm our faith to shew.

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