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The Catholic.

Quod semper; quod ubique; quod ab omnibus

VOL. I.

KINGSTON, FRIDAY, APRIL 1, 1831.

NO. 24.

ORIGINAL.

AGAINST PERSECUTION FOR CONSCIENCE SAKE.

Converte gladium tuum in locum suum; omnes enim, qui acceperint gladium, gladio peribunt. Matt. c. 26, v. 52.

Put up the sword into its scabbard; was the Saviour's injunction to his disciples, who had drawn the sword in his defence, and cut off the ear of Malchus, the High priest's servant, probably the most active in apprehending our Lord. *Put up the sword into the scabbard; for all they, who use the sword, shall perish by the sword.*

With the view of giving to his followers among his last and most striking injunctions the most important one of forbearance towards their enemies, even towards those actuated by the most deadly malice against them; but more particularly to impress upon their minds that they are not authorised by him to raise their arm of flesh in his defence; and murder or torment their fellow creatures on the pretext of maintaining his cause; and also, as he himself observed upon the occasion, that the prophecy concerning him might be fulfilled, which said that he should be reckoned among the wicked; thus designating those, who have recourse to the sword; with this view, I say, did he intimate to his disciple that he should provide himself with a sword and so far permitted him for once to use it, only that he might have the more solemn and public occasion of forbidding his followers the like use of it for ever; adding at the same time the example of rendering good for evil, which he had all along so forcibly inculcated by touching and restoring on the spot to Malchus the ear that had been cut off.

But the most direct object which he seems to have had in view in bringing about this mysterious incidence, was to prove that, however much, as he foresaw, they who might boast themselves his followers, should seek to establish, or uphold what they imagined to be his cause by violent measures; they not only had not his sanction for doing so; but that on the contrary, they were expressly forbidden by him ever to interpose in his behalf in so summary and cruel a manner; reminding such mistaken and presumptuous zealots that he needs not their aid to accomplish his ends; or, if he wanted aid, that he has the whole host of Heaven, more powerful assistants, at his call. *Thinkest thou,* said he to Peter, *that I cannot now ask my Father, and he will presently give me more than twelve legions of Angels?* On the very occasion alluded to he gave a convincing proof that, even in his mortal state, he required no human aid to defend him against his enemies, by sending his pursuers with a word and a kick reeling to the ground. And is he now less

powerful and more dependant on our help in his immortal and glorified condition?

His disciples, in the excess of their zeal, besought him once to allow them, like Elias, to call down fire from heaven to consume his enemies: but he gave them to understand that his dispensation was one of mercy and not of justice; for that he was come to seek and to save; not to scatter and destroy.

He was styled by the prophets *the prince of peace* and, after *glory to God on high, peace on earth, and good will to man,* was sung by the angels at his nativity. Meekness was his favourite attribute, and the virtue he recommended most to his followers; indeed the one by which he said they should be chiefly distinguished from the rest of mankind.

This is the particularly marked character of the Messiah, as given in the prophecies; which describe him as one, *the bruised reed who would not break; and the smoking flax, who would not extinguish.* Is. 42, 3, *Who gave his back to the smiters; his cheeks to those who buffeted them; and who hid not his face from ignominy and spittle;* 50, 6. *Who when oppressed and afflicted, did not complain; but was led like a lamb to the slaughter; and as a sheep before her shearers, opened not his mouth.* 53, 7. These, and a thousand other passages to the same effect, describe him as most distinguishable by the attribute of meekness; which shone forth most conspicuously in his conduct throughout the whole course of his life, but more particularly towards its close, and in the latest stage of his mortal existence. The last legacy he bequeathed to his disciples before leaving them, was *peace.* *My peace,* said he, *I leave you: my peace I give you, not such as the world giveth,* a treacherous and hollow truce, the effect but of mutual precaution, accompanied always with distrust; but one the pure offspring of brotherly love, derived from its native source the love of God, our common father; both which he strongly inculcated; declaring that *on these two depend the whole law and the prophets;* that is, that on these two the whole duty of man hinges and turns; and assuring them that the main test of their being his disciples, is, that they love one another. *By this,* says he, *they shall know that you are my disciples, that you love one another.* Nay, he bade them even forego their just and indubitable rights, rather than quarrel and litigate for them with one another. *You have heard said he, that it has been said, eye for eye; and tooth for tooth. But I say unto you, resist not evil. But, if any one should smite you on the right cheek, turn to him the other also. And if any one should sue you at law, and take from you your coat, let him have your cloak*

also. *You have heard it said, love your neighbour and hate your enemy. But I say unto you, love your enemies. Bless those that curse you: do good to those that hate you: and pray for those that despightfully use you and persecute you: that you may be the children of your father who is in heaven, who makes his sun to rise on the wicked and the good, and sends down rain on the just and the unjust. Blessed are the merciful, says he, for they shall find mercy: Blessed are the peace-makers, for they shall be called the children of God.* Matt. 5. And in that short but all comprehensive prayer which he taught us, he desires us to ask for forgiveness of our offenses against God, only in as far as we ourselves forgive those of our fellow creatures, who have offended us. Matt. 6.

These divine maxims of meek forbearance towards all men, and of charity even to our enemies, were exemplified in himself to a supreme degree. He did not refuse even to Judas the kiss of peace, by which he was betrayed; but only meekly remonstrated with him for making of that symbol of love, a treacherous sign. *Friend, said he, dost thou betray the Son of man with a kiss? He prayed for his very murderers in the midst of all the torments he was enduring upon the cross; and pleaded earnestly with his heavenly father in their behalf; urging the only possible excuse that could be offered for them, their ignorance of the dreadful crime they were committing. Father, said he, forgive them; for they know not what they are doing.*

Now let us contrast this conduct and these maxims of our Saviour, with the behaviour and maxims of those, who, while boasting themselves his disciples, and acknowledging him to be their perfect model; and his doctrine the unerring rule of their lives; subject their fellow-creatures nevertheless to all kinds of unjust privations, cruel sufferings, and even to death; for daring to differ with them in any degree on points of faith, of which they choose to proclaim themselves, without offering any sure proof of their right to such pretension, the only inspired and infallible expounders; for if they own themselves fallible in what they so forcibly inculcate, their conduct is then not only unreasonable, but wantonly atrocious.

What a strange and deplorable inconsistency is this, to glory so in being Christians; and yet to act in direct opposition to what that title so necessarily implies! Nay, to make a merit to one's self in acting so; offering even as the proof of their being the true followers of Christ, the violation of his strictest injunction; of the very one by the observance of which he said we were to know and

distinguish his followers : and holding themselves forth to our astonished reason as his more faithful imitators; just in proportion as they resemble him the less.

But our wonder at such inconsistency will cease, if we look a little beyond the mere surface of things; and consider, not the plausibly pretended, but the real motives for such conduct : which, however carefully kept out of sight, by the hoodwinking influence of interested sophistry and prejudice ; are nevertheless quite obvious to the attentive and impartial observer. To such it will soon appear that all this unauthorised strife about religion, which has proved such a source of misery to mankind for so many ages ; so far from originating in a pure and disinterested zeal for the glory of God ; is the genuine offspring of worldly pride, and of our sinful attachment to the honours and enjoyments of this life ; which we could wish either to make all our own, or retain when made ; claiming over and above, contrary to the Saviour's declarations, the exclusive monopoly and rightful enjoyment of the good things of the life to come.—In other words, our self-conceit resents it as an insult offered to our better supposed understanding, when any one dares to call in question the soundness of its decisions : and they again, whose temporal prosperity, call it *LIVINGS*, if you choose, depends upon the general adoption of certain modes of faith ; or upon their continuance, when once established ; are instigated on to this unholy, though pretended Christian warfare ; some with the hope of snatching, others with the hope of retaining, *the accursed thing, the Mammon of iniquity* ; till in the contest not only the Christian, but the man himself is lost in the remorseless savage ; the blood-thirsty and murder-boasting fanatic ; than whom there is not in nature a monster more deadly and untameable. It was to such that our Saviour alluded, when he foretold his Disciples that *the time would come when those even who killed them would think they were thus doing a service to God*.

Presumptuous worms ! He never required your exerted strength to rear ; nor your arm of flesh to prop and uphold his immortal structure, and imperishable fabric. Will experience never convince you that your forbidden interference in such a way ; your persecuting efforts ; your crafty and unprincipled endeavours ; only tend to mar his gracious purpose ; and impede, if possible, his merciful design ? That your furious zeal is the greatest obstacle to the far and wide dissemination of his holy doctrine ; which nothing but his own supporting omnipotence could make it overcome ? That infidelity has nothing so plausible to oppose to the adoption of his gospel truths, as the appalling atrocities committed by you in its blasphemingly pretended support ? That you thus make his holy name be reviled, and his divine revelation scouted by the ignorant, profane and profligate unbeliever ; making that gospel of peace and universal love appear to such an endless source of discord and contention ; and, instead of a blessing, which it were, if well observed ; as a curse and calamity to mankind ? Alas ! it is from false friends within the

fold, and not from openly avowed enemies without, that all this mischief proceeds. It is but of our own making. *perditio tua eate, Israel*. It was Achan in the camp, by coveting and retaining the accursed spoil, not the foe from without, who brought discomfiture and destruction upon the people of God.

How different from this was the conduct of the primitive Christians ! So far from contending with one another for the possession and enjoyment of the good things of this world ; they were seen cheerfully giving up all they possessed, in order the more freely to attend to their main concern, the salvation of their souls, by the diligent practice of their Christian duties : following in this the counsel of our Lord, addressed to all those who aspire after perfection ; and remembering how he checked on the eve of his passion, the ambitious rivalry of his Apostles ; as he had done before that of the sons of Zebedee. These were the real champions of Christianity, trained in the school of self-denial and mortification to the bloody conflict of martyrdom ; and to victory ; not, like the heathens, by desperately fighting ; but, like their lord, by patiently dying.

But no sooner was the Saviour's religion established every where on the ruins of idolatry ; and worldly honours and emoluments began to be heaped profusely on its pastors ; than the sinful propensity of human weakness appeared gradually mixing itself up, and contriving to blend, nay finally to identify itself with its most sacred and sanctifying institutions.

At first the pride of inventing new theories on the mysterious truths, and of getting them adopted by the community, gave rise to dissention and strife among the believers ; prompting each party to use every art and subterfuge in argument, and often physical force and compulsion, towards establishing or preserving established any where, its own favorite hypothesis. These differences in opinion, at first merely speculative ; & others, extending even to practice, subsequently invented by the too fertile imaginations of those, who found it their interest to hatch and propagate such innovations ; were used by their authors and abettors, not as the means of elucidating the truth, though craftily represented as such ; or as new discovered certainties ; but as those only of exalting themselves in the estimation of the public : of discrediting and undermining their hitherto venerated antagonists ; and of getting themselves finally substituted in their room, and put in full possession of their enviable and much coveted *livings* and preferments. The fear of losing on the one side, and the hope of gaining on the other, not the sufferings, toils and worldly privations, which the Saviour said were the portion of his followers but the temporal dignities and emoluments, which had been so unsparingly allotted to the pastors of the church ; these, I say, are the main cause of all this long lasting struggle and contention. The strife is all about the re-partition of the *loaves and fishes* ; which, were the same earthly authority that placed them there, to remove, or reduce, as it may ; we should soon see the desperate quarrel ended ;

and on this score something like social harmony restored. *It is impossible*, our Saviour says, *to serve God and mammon*. But here we find that in order to serve only *Mammon* : one must affect to be serving *God*. Still, I repeat it, could you, without the risk of being bitten in the attempt, only remove the bone of contention ; you would soon see the snarlers agree among themselves.

Here then you have at once unveiled before you the whole secret of religious persecution. It proceeds not from God. It is altogether worldly. *But ye are not of this world* ; said Christ to his followers ; as *I am not of this world* : for where I go, there is your home prepared for you in the kingdom of my heavenly father ; *that where I am, there you may be also*. There alone are all the dignities, there are all the treasures and enjoyments, which the christian, as such, is allowed to covet. The objects of his hope are placed beyond the grave, objects, which no earthly vicissitudes can deprive him of since they are laid up for him, *where neither rust corrodes ; nor moth consumes ; nor thieves break through and steal ; and, where his treasure is there his heart is also*. He strives not for the things that perish but for those that endure to life everlasting. He considers himself as no citizen of this world ; and therefore as having no rights here below to contend for. He views his present life as a short pilgrimage, and accounts himself but a passing traveller in a foreign land, always looking forward with anxious expectancy to the happy moment of his departure hence ; and exulting by anticipation in the promised enjoyment of that never ending bliss, for which alone he was created ; and which awaits him for certain in the world to come. Such is the faithful follower of Christ, in whom alone is seen displayed in its ever amiable light the genuine spirit of christianity ; a spirit that not only doth no evil, but that even thinketh none ; and whose earnest wish and constant endeavour, is to do good to all.

It was not such a gentle and benevolent spirit as this, that ever stirred up such hateful jars among those proclaiming themselves disciples of the redeemer. It was never this heavenly spirit of peace but a most opposite one, that invested the preacher of peace ; the bearer of glad tidings to all ; the meek exhorter to universal benevolence and brotherly love ; in a word, the commissioned apostle of the ever meek and merciful Messiah ; with the rigid and inexorable office either of inquisitor or of high commissioner in the days of our Elizabeth that furnished him with all his torturing implements. the chain, the scourge, the scavenger, the joint-rendering rack, the gibbet and blazing pile, to torture, mangle and consume his dissenting brother, whom his divine master died to save.

Neither is it this holy spirit that still keeps alive in our otherwise happy country these religious feuds which distract so the community :—that prompts the privileged few, who rest all their claim for such preference on the fallible decision of man, and his political statutes, to treat the many as aliens in their own native land ; excluding them for doctrinal differences, though equally loyal and

meritorious subjects, from all situations of trust, honor, and emolument: and, while shearing to the very quick their neighbour's sheep, to deny these, the natural means of repairing their fleece. It is not in fine, this meek forbearing spirit that had them hold forth so pertinaciously their abjuring *tests*: which but debarred the conscientious and worthiest part of the community from sharing with them in the public preferments; at the same time that the vain, invidious and unjust formality, proved but a stumbling block to the weak, exciting them to perjury, if they swore against their conviction: but to the unscrupulous reprobate, and infidel, a ready patent to place, profit, and every attainable dignity in the empire, And is all this intended to uphold the church establishment, and prevent its downfall!

What! Do they then acknowledge that their system, to which they would have us swear our belief, is not founded upon the promises of Christ: that it rests, not on divine, but on human support; and that support of the most unfair, partial, nay, iniquitous description. They need not wonder then at the daily falling off from such a Church: How can it stand if its main prop be but human: if its chief corner stone be not *the rock*, which is Christ; but the penal code: the parliamentary statute: political injustice, and legislative atrocity?

That the authorities who all, or nearly all, are of the same religious persuasion, should adopt such measures to prevent religious dissension, were not a very surprising. But in a country like this, where, under the general denomination of *Protestant*, Christians of every persuasion *reforming or reformed*, abound; in so much that it is hard to say which sect, in point of numbers, is the most popular and prevalent: that only one of all these, though declared by statute *the established one* of two thirds of the British empire, should prove so intolerant to all the rest: should thrust itself between them and their common national rights; and, with its *test* in hand, forbid them to proceed one single step towards these, till they have yielded sincerely or insincerely, no matter how, the worn proof of their conformity with its particular tenets: that it should thus stand in the way, like the dragon, guardian of the golden fleece, with open jaws and outstretched fangs, to scare away the scrupulous Christian, and deny him all access to the golden temptation: that such should be the conduct of any Church, were it even a *Pagan* one, must excite in every liberal and impartial mind, no less disgust than amazement: the more so when it is considered that this one, besides acknowledging her decisions all *fallible*, is herself the avowed offspring of that freedom of thinking for which the others contend; but which she now so unjustly denies them: or if not such, as by her conduct she seems anxious to prove, at best then but the creature, I had almost said the *procureur* of a rapacious, cruel and libidinous tyrant.

On the same subject,—Extracted from the *Moniad*.

But chief that virtue in his conduct shone
Conspicuous forth; that virtue all his own;
Sweet charity and universal love,
Embracing all and each of human kind
With fond fraternal feelings, and unfeign'd:
Which no exclusive difference e'er allow'd
Of country, kin, persuasion, friend or foe.
As tale of kind Samaritan must prove,
To all who ask who may their neighbor be,
By him adduc'd; and such their model shewn.
That love without reserve, till then unknown,
First taught by him, that renders good for ill.

O were his law of love by all observ'd,
Who boast his law to keep! a heav'n were earth.
Now, unobserv'd that law, what misery reigns
And wild uproar; that earth half hell might seem:
For hell is most, where least of love is found.

And strange! 'Tis passing strange, (as no pretence
For conduct e'er so barbarous can be found
In all his maxims mild, and precepts pure;)
That they, who boast them followers of that chief
Who stay'd th' uplifted steel, drawn in his cause,
Though righteous; and forbearance meek enjoin'd
Who to his aid had call'd th' angelic host,
If aid he'd wanted, though he wanted none;
That they should feign commission from such chief
To arm in his defence with fire and sword;
And, like Mahomet fierce, spread carnage round!
Should force the gift repugnant of their creed
On minds, that unconvinced, reluctant prove;
With threats, proscriptions, confiscations urg'd;
Exclusions, and the torture's dreaded pang!
Nay more: that ev'n they'd make his charity
And love for those they slay, the main pretence
Of all this monstrous cruelty display'd!
Who could believe, what yet we all have felt!
And feel; who does not feel! as else where, here?
Nay, ev'n in Britain feel the hot remains
Of unextinguish'd bigotry scorch sore
All, but *Court-Christians*; who can pliant trim
Their faith to modes most prevalent, as their dress;
Yielding of loyalty their perjur'd test,
If yielded insincere? As, *Cowper* thou
Of England's guilt fors'worn dost loud complain.

The mind is all her own: and to her own
Decision sole assents. 'Tis reason clear,
Not force terrific shewn, can her persuade.
Who would the mind compel, may make her feign;
But he'er can make believe. 'Twas but to win
By plain conviction and persuasion soft,
The willing mind from error, that our Lord
Religion sent; not bade coercive rule.

*TO ENGLAND.

Hast thou by statute shov'd from its design
The Saviour's feast, his own blest bread and wine;
And made the symbols of atoning grace
An office key, and picklock to a place:
That infidels may prove their title good
By an oath dip'd in sacramental blood!
A blot, that will be still a blot, in spite
Of all that grave apologists may write;
And though a bishop toil to cleanse the stain,
He wipes and scours the silver cup in vain.
And hast thou sworn on ev'ry slight pretence,
Till perjuries are common as bad pence:
While thousands, careless of the damning sin,
Kiss the book's outside, who ne'er look'd within.
Cowper — *The Task*.

THE IMPORTANT ADVANTAGES DEPAILED ON THE PROTESTANT REFORMATION.

WHAT has the Christian world gained by the boasted Protestant Reformation? The first gain looked for in it was freedom from all vowed religious restraint, and a *living* for its earliest Apostles, with their wives and families. They had to preach down the old Clergy to make way for themselves: and in this bold attempt they were encouraged and supported by the great and wealthy owners of estates in the vicinity of the Monasteries and religious establishments; the lands and property of which they made sure of gaining, should the new doctrines succeed in effecting their abolition. These were the first gains contemplated, and finally secured by the early reformers and their chief abettors.

But in order to get, and be able to keep them, when gotten; it was necessary to hold out in the new system of belief, some prospect of gain to the community also: some powerful lures to attract the people: for, *no flock, no fleece*.

The grand reforming lure held out to these, was the privilege granted to every one of thinking and acting as he pleased. All spiritual jurisdiction and subordination were at once proscribed. Each was now to be his own sole master, free to determine by *his own private judgment*, what he should believe, and what he should do, in order to be saved. None henceforth were to be reputed as babes, requiring merely the milk of instruction. All

were suddenly grown up into *the perfect man*. No food was too strong for their craving appetites: no substance too hard for their powerful digestion.

Gross as this illusion was, it readily took with the weak and vain; and was hailed, as an excusing and plausible plea by the sensual sinner and the religious sceptic. For such indeed, (not the smallest portion of our race) the tempting lure was wistfully intended: and, like the devil's speech to Eve, it won them over by the flattering assurance that they should all henceforth become as *Gods*, knowing both good and evil. Gen. 3.

Yet, how evident the inconsistency of the Protestant Reformers; and how inaccountable the blindness of their followers!!! They promised the people a complete disfranchisement from all instructive authority on earth; telling every one to take *the bible*; and, rejecting all human interpretation of it, except *his own*, to model upon *that alone*, his whole faith and practice.

Now, without asking why one, so contrary to the usual rule of prudence, should rely more upon his own private opinion, than on that of all the world besides; for to do so, were the very extreme of idiotic presumption; though the inculcation of such an absurdity was indispensable, in order to induce the people, so directly against the Saviour's command, no longer to *hear his Church*—Matt. 18, vii—or attend to the instructions of her lawful Pastors: Luke 10, xvi. Without pressing upon them this unanswerable query: I shall only beg to know with what consistency, after thus constituting every one the sole judge and regulator of his own faith and morals; could or can our Protestant Reformers still offer themselves to the people as their spiritual guides and teachers? They had assured the people that *the Bible alone*, and as understood by each, was *the all and sole sufficing rule of faith* to the Christian believer. What need then is there of their farther instructive interference? Or, if there is still need of such; why was I told by them the contrary; and thus made to reject the instruction of the whole Christian Church, as being *merely human*, and therefore inadmissible? Was it only to have foisted upon me, though *human* also, and far more inadmissible, the whims and dreams of every strolling teacher, and upstart, untaught and self-commissioned dogmatiser? And yet, how strangely unaccountable! An absurdity so grossly palpable; an inconsistency so obvious and glaring; could hitherto pass unnoticed even by the sensible Protestant public!!! And still more unaccountable how such an evidently self-contradicting principle could have so long prevailed; and won over so many from the sure and unerring guidance of the Church of Christ! But, there is no effect without a cause. Let us look a little nearer then to the cause of the people's fond attachment to so open a delusion.

As I said at first, it was the wish for freedom from the Saviour's yoke; and the greed of gain—the love of *thine* and of worldly acquirements; at the expence of the ancient Clergy and Religious; which prompted the first Reformers, and their powerful abettors, to oppose and cry down the hitherto

universally acknowledged instructive authority of the Catholic Church. The bait held out by these to the simple people was not so tangible and substantial, as that, with which they themselves had been caught by the master tempter. It was more an imaginary than a real gain. It was, as I also observed, together with the Bible, as a blind; or as a tub cast out to the whale; the unrestricted liberty to every one to live and believe as he pleased: the inherent right allowed to all and each, to think and act according to the decision and dictates of their own private judgments. It was loosing the proud human intellect from its enjoined assent to mysteries inexplicable; and leaving it to reason to decide upon them, according to its own vain and variable conjectures. It was subjecting thus the whole Revelation of God to the private judgment and determination of every man, woman or child, among their blind and insatuated followers. It was breaking at once from off their necks the yoke of Christ, so galling felt by the sinner, the worldling and the unbeliever. It was freeing them from all the painful and humiliating duties prescribed to our sinful, but redeemed race, during their short time of trial and probation here, by the suffering Deity incarnate, our propitiatory victim. It was with the proffer of this unhallowed and anti-christian independence upon the instructive authority established by the Saviour, that our Protestant reformers have gained, and still hold, their baleful sway over so great a portion of the deluded public; who naturally shrink from the investigation and acknowledgment of truths and precepts; the observance of which would trouble the smooth current of their temporal enjoyments: would beat down every height that exalteth itself against the knowledge of God, and bring into captivity every understanding in obedience to Christ. 2 Cor. 10, v.

This much in a worldly and sinful sense have Protestants gained by their vainly boasted reformation: let us see next what their gains are in a purely spiritual and christian sense. I fear, however, in this sense, their gains have turned but to their loss; and must evidently appear from the following observations.

Their teachers are those alone who retain the substantial gain. The loaves and fishes still form their exclusive perquisite and portion; for which they give once a week to their hearers a pitiful puff for all their payments. Could they well give less? Or was it possible to have contrived, at less cost and trouble to themselves, a choicer mode of quartering themselves and their families upon the community?

In order to lessen their task, they have struck off from the Christian calendar not only all the festival days in honour of the Saints; the display of whose virtues excites us to an imitation of their sanctity: but also those commemorative of the chief mysteries of our redemption; as if from a wish, if possible, to bury them in utter oblivion. Is this, I would ask, any spiritual gain afforded to the Christian believer? They have broken off all communion with the Saints, which every Christian professes in the Apostles creed. They will have

nothing to do with the evil ones. They have strove to break down the seven pillars of wisdom's house, Prov. 9, i. by denying all but two, the seven sacraments of the Saviour's Church: and declaring, of the two, which for mere appearance they affect to retain, the one unnecessary, and therefore useless; the other a mere empty sign, and therefore graceless.

They thus induce their hearers to neglect receiving themselves or applying to their hapless offspring the baptismal rite, declared by the Saviour, and held at all times by the Christian Church as indispensably necessary for salvation.

They deprive their followers of the promised paraclete, by annulling the institution, by which he is received.

They have excluded the Saviour from their assemblies, by abolishing his sacrifice and sacrament, in which he is rendered present in the midst of those, who are gathered together in his name. Matt. 18, xx. but in no other name whatever.

They have closed against their people the door of mercy, which the Saviour had opened in his sacrament of penance to repenting sinners, and shut them out from the needful instruction afforded them thence; and that healing advice which is best adapted to their spiritual ailments.

And to spare themselves the risk and trouble of visiting the sick; they have suppressed the undeniable scriptural and apostolic rites of the anointing with oil in the name of the lord—James 5—which enforces the Pastor's personal attendance on the dying; and to which so sure a promise of salvation is annexed.

Being all of them but self-commissioned, and self-inspired, they cannot claim, and therefore must deny the lawful Priesthood's generating sacrament of Holy Orders.

Nor have they left to the married faithful the Saviour's instituted medium of needful grace; by which is sanctified and blessed the general state of mankind.

In all this, I would ask again, what spiritual advantage is afforded to the Christian believer?

They have taught their people to abhor all things sanctified by prayer and the word of God—1 Tim. 4, v—and consecrated to religious purposes.

Likenesses of the Saviour and his Saints; and every external sign, or sensible memorial of him or them, are accounted by such a grievous eye-sore; and held out to their flocks as objects meriting their utmost abhorrence and detestation. The Cross, above all things, they cannot bear to look at. It seems as odious an object to them, as it must be to him who was conquered by it; with whom in this, and all the rest, they appear to have a common sympathy. The statues, busts and pictures of the worldly great, they keep and cherish; and introduce even into their places of worship; as into St. Paul's Cathedral & Westminster Abbey in London. How dear to them are also the portraits and relics of their deceased or absent relations and friends! But the relics and resemblances of our heavenly friends, the Saints, they cast from them with horror; and every thing exhibited reminding us of

the incarnate God, our dear Redeemer; whom notwithstanding, they pretend to worship.

They refuse all honour to his most blessed mother; the woman destined from the beginning to crush the Serpent's head; and to repair in fine the fault of Eve. It seems their delight to traduce upon all occasions; and, if possible, vilify in human estimation that purest of creatures, and the most honoured by the deity; by daring to compare her, saluted by an archangel, the most blessed of womankind; with even the most common and worthless of her sex. Whence all this dislike and antipathy borne towards her, if not from the original tempter, whose haughty head she was bid to crush?

No wonder then, that they should rail against virginity; her peculiar and transcendent virtue; the one so particularly recommended by the Apostle Saint Paul—1 Cor. 7, xxxiv—a virtue so lauded by all the Holy Fathers; and practiced in all ages by the most illustrious servants of God.

I say nothing at present of their demoralizing doctrines. I merely shew the faint outlines of a picture, which, the nearer it is inspected, the more disgusting it appears. Without therefore stopping to exhibit its deformities in detail; I shall conclude, as I began, by observing that all the substantial advantages of the Reforming scheme remain, as at first: on the side of its teachers; and all the ideal and imaginary gains, if spiritual privations and losses can be deemed such, on the side of the people, their deluded adherents.

The reforming scheme, however, by authorising every one to expound the word of God according to his own notions; and to commence as sure and lawful a teacher, as the best among his protesting brethren; has this peculiar advantage in it, adapted exclusively to themselves by its cunning and unprincipled contrivers; that it furnishes a ready support to all, whom misfortune or misconduct had reduced to poverty; and put upon their utmost shifts to find themselves a living; such, if they can but boldly act the Prophet or the Preacher, are sure to be listened to by crowds, and amply provided for by their admirers.

NE, SUTOR, ULTRA CREPIDAM.

Here lives a wight, a cobbler erst;
But now commene'd a Person:
Who scarcely had, in want immers'd,
A stool to set his — on.

Keen hunger and an empty stall
Made him, poor man! determine
His fretted fists no more to gall;
But try to make a sermon.

Strong was his voice; his tongue was glib:
Self-taught he read the bible;
And books, with many a pious fib;
And many a holy libel.

The preaching trade he now pursues
Beneath great Beecher's banners:
And he, who mend'd Boston shoes,
Now mend's our Kingston manners.

His holy cant he driv'ling draws,
As crowds around him gather:
You'd swear, so long and loud he hawls,
His lungs were of head-leather.

He clergy mawls with satire keen,
As edge of cobbler's knife:
But yet he seeks, if right I weep,
Their living, not their life.

He ragged consciences can clout :
Ease virtue's rugged path,
By giving souls for such hard road
The cork-sol'd shoes of faith.

In sin, no sinner can abide
Before this wond'rous man.
Hearts, harder than an old bull's hide,
He easily can tan

What secret has this wordy seer,
Astonish'd if you ask ;
He honest sinner's trains to wear
The hypocritic mask.

Should he the wicked e're appear
To draw from sin and evil ;
He but expells one fiend, I fear,
To admit a greater devil.

One thing I blame : he does not splice
The thread of his discourse ;
It bustles up,—the man's not nice,
Loose, thru' many, thick and coarse.

But yet, unless he stitch full tight
The rents of his poor Church ;
For all his much admir'd new tight,
He'll be left in the lurch.

I fear he soon must scamper home,
Unto his well-known stall ;
And, though reluctant, reassume
The apron and the awl.

With empty paunch, and throat athirst,
He'll renunciate the past ;
And curse the day he ventur'd first
To go beyond his last.

EVANGELICAL PREVARICATION DEMONSTRATED.

In our No. 22, we called upon that American *per light*, EZRA STERLING ELY, (only think what a name!) a journeyman printer, set up here as Editor of a low rhapsodical, lying, canting Paper, called *The Watchman*, by a joint stock company of *evangelical spongers* from the United States : we called upon him and his partners, either to prove, *only in one single instance*, what they asserted in their uncouth miscellany as generally the case ; that Catholics style their chief Bishop : *Our Lord God the Pope* ; or stand convicted before the public as retailers of untruth, and *wilful slanderers*. To this challenge they have ventured no reply. And will still our hitherto included countrymen continue to encourage with their subscriptions, and pious fancied contributions, the mammonic speculations of such self-dubbed Gamaliels ; here proved to be, and they dare not deny it, remorseless fabricators of lies, and unprincipled impostors. They would well spy in the number of our paper alluded to, what they thought they could represent, in order to injure us, as a libel on the *Dorcas and Benevolent Societies of the Ladies of Kingston* : though neither of these societies were ever so much as dreamed of. To the ladies, in particular of the *Benevolent Institution*, we owe the acknowledgment that their charities have all along been liberally dealt out to suffering humanity, without any reference to sectarian distinctions. In their meritorious efforts to provide asylums and aid for the sick and destitute, they have far outstripped our Kingston Gentlemen ; and set us all a bright example to be imitated.

This vile outlandish paper, *The Watchman*, as well as *The Christian Guardian*, and othe about to be edited in this Province, are supported, we understand, from the American Book Fund, and other foreign sources ; not quite so evangelical, as is generally supposed. And hence their publishers are enabled to scatter gratis, their anti-Christian and anti-British lucubrations among their dupes, our ignorant and unsuspecting population.

SELECTED.

Arguments in favour of the Catholic doctrine of Transubstantiation and the real presence ; Selected from the sermons preached on that subject by the Reverend Richard Hayes.

Continued.

Thus my brethren, we see that, of all the divine dogmas of Christ, the one before us was not only, the most precisely expressed, but likewise, the most obstinately contested. If then, we must believe his unequivocal word, ' This is my body, ' how invincible, in our minds, does that word become, when we hear it maintained, and with so much perseverance maintained, by Christ himself, even to the loss of his disciples faith ; and consequently, maintained in that sense, which alone could have shaken their faith, or given rise to the contest—the literal sense of the Catholic Church. For either this was the sense, in which he maintained it ; or we must blaspheme him for the grossest and silliest of impostors ! There is no medium ; and therefore, while the Catholic believes his Saviour's word, let the Calvinist tremble at the other branch of the dilemma. He who denies Transubstantiation, may alledge, as long and as often as he pleases, its incomprehensibility—his denial charges imposture upon Christ.

And then, what follows ? Why that the whole scripture, from beginning to end, is an imposture, where it relates any thing, which we cannot comprehend. Give the victory then O ye figurative sacramentarians !—give the victory to the Arians, the Socinians, the Unitarians, and the Deists who deny the divinity of Jesus and the Holy Ghost ! For the very texts, which stand for the Trinity, are not more express, than those, which I have quoted for transubstantiation. " In the beginning was the word, and the word was with God, and the word was God : " The Father and I are one : He that seeth me, seeth the Father also : " " I am in the Father, and the Father in me : " " The Paraclete, the Holy Ghost, whom the Father will send in my name : the Spirit of truth, who proceedeth from the Father, " Baptizing in the name of the Father, and of the Son, and of the Holy Ghost ; " finally, " There are three that give testimony in heaven : the Father, the Word, and the Holy Ghost : and these three are one. " These texts which prove the Trinity, are not more literal and express, than the repeated asseverations of Christ : " This is my body : This is my blood. " Give the victory then, ye Protestants ! to all the anti-trinitarians ; and, with your figurative sense, or to speak correctly, your absence of all sense, deny the divinity of the second and third Persons ! Why should you believe, that either is God ? Do you understand, how they are God ? Much less than you do, how the bread is changed. Treat their divinity then, as you do the sacrament ; make it figurative ; the most convenient way in the world to deny, what you do not comprehend : say, out with it at once ; " They are not God, they are only the signs, the figures, the representations of God ! "

But, will your figurative sense stop here? will it

be content with destroying Transubstantiation and the Trinity ? Not at all. It is a besom of destruction, [to apply that expressive term of the prophet Isaias,] which sweeps, clean away every relic of revelation. " The word was made flesh, and dwelt among us. " ' Poh ! how could God be made flesh ? It is all a figure. '— " Behold a virgin shall conceive. " ' No such thing. Who can understand such a thing ? It is only an emblem. '— Christ Jesus, being in the form of God, debased himself, taking the form of a servant, becoming obedient unto death, even the death of the cross. " ' What a contradiction ! that God should die ! It is all a sign, a figure, an emblem, a representation, a false appearance.—Well Calvin ! have you yet made havoc enough in the fields of revelation ? No no ; you are determined to reduce them to a complete desert.—Who can understand the creation ? the fall of man ? the temptation of the serpent the eternity of punishment ? the eternity of happiness ? the resurrection of all human bodies ? Who can understand the being of God ? Away with all these truths, then ; we must not believe what we do not comprehend ; let us eat ; let us drink ; for to-morrow we shall die ! "—A devastation an universal infidelity, to which the figurative sense has paved the way, and which the Bible Societies are now completing. For if men are once taught to set aside a reality by a figure, because they comprehend not the reality—they will extend this sweeping privilege—so flattering to their pride, their ignorance, and their passions—from the sacrament, to all the unintelligible dogmas, aye, and disagreeable duties of religion.

But, have Calvin and his figuratives nothing to say for themselves ? Say that they will, and say and say forever ; and though you were to prove to them, one hundred times, that ' is is is ; ' though Christ himself were to tell them, one hundred times, that it is his body ; they would one hundred times, reply to him that it is *not*. What can you do with such men ?—But not to offend their vanity (for they would rather die than be considered dumb.) let us hear, not their arguments, (for they have not the shade of one to offer,) but their talk of which they are so fond. " Christ is called a door and a vine, " say they ; but, these are metaphors ; ergo. " Metaphors ! Aye, and I will add to this formidable array of metaphors, if metaphors be of any use to them. He is called a lion too, and a lamb, and a rock, and a corner stone. Well and what then ? Because some passages of scripture are evidently metaphorical, does it follow that all are so ? What then, becomes of the Trinity, the incarnation, and all the other mysteries I have just now mentioned ? Are they all metaphors too ? Because Christ uses metaphors, and parrables, and similitudes of every kind, according to the practice of his age, taking care to let us know, by the context of his discourse, that they are metaphors—does it follow, that he never said any thing but in metaphor ? even when his very words exclude the possibility of a metaphor ?

But let us not compare these metaphors, so &

ternally flung in the face of our common sense, with the words of the institution. Christ says, "I am the door; I am the vine," &c. Now as the word "I" is, and remains the nominative case in these sentences, there can be no change in the thing expressed by that "I," namely, the person of Christ; and therefore, these sentences must be metaphors, by the common rudiments of speech. But with regard to the Eucharist, Christ did not content himself with saying, "I am the living bread that cometh down from heaven." That was a metaphor; and had he said no more, our adversaries might have some colour of grammar, at least, on their side. But he says, "This is my body—This is my blood;"—and lest we should dream of a metaphor, he adds, my body "which shall be delivered for you;" my blood "which shall be shed for you." Now here, the nominative case is not "I," which as in the objected instances, would show a metaphor; for then, there could be no change in the person of Christ; but the nominative case is "This;" namely that substance, which he then held in his hand, and which he declares, and by that declaration, makes, (for his word is omnipotent, as well as true,) to be instantly changed into his body, or his blood. He does not even say this bread, this wine, lest we might suspect any metaphor; but "This," without an adjunct, to show that there is nothing there, but his body and his blood; and whereas, in the objected phrases, there can be no change in his person, which continues what it was, in the nominative case "I;" so on the contrary, in the words of the institution, the nominative "This" having no noun in either sentence, to which it can be referred, except "body or blood,"—by the rules of common grammar, as well as by the power and truth of Jesus, "This" must be, respectively, his body, his blood.

To be continued.

From the Jesuit.

"A report which we strongly suspect has been manufactured by a mock orthodox Editor in New York, although he states that he received the private information from a friend in Paris going the rounds of the Calvinistic prints in town and country. The amount of it is, that about four hundred of the French Clergy have separated themselves from the Roman Catholic Church, and have determined to Anglicanize themselves by taking wives, and thus living rather in imitation of the new fangled ministers of a mis-named reformation, than of the Apostles and their legitimate successors. It is also rumoured that the mock equality King Louis, Philippe, has sent over to England for an improved copy of the Book of common Prayer, in order to trim, and adjust it to the versatile taste of the fashionable schismatics, and eventually, to recommend its adoption to his dear French subjects. We do not believe a word of all this. We consider the report to be calculated for effect, to further the schemes of the Bible, Tract, and Missionary Society, by opening another source of imposition upon the virtuous but too frequently duped people of America. The Sectarian cant of "spread the Bible," let it fly to those that are sitting in darkness, and all such stuff, will perhaps, now ring in every reformation pulpit; will groan forth from every reformation press. The pious canters and groaners, will perhaps be made by the speculation. will

amass additional wealth at the expense of the American people, who if they wish to be thus imposed upon, must blame their own credulity. But what if four hundred or five thousand of the French clergy have become renegades to the faith of the Apostolic Church, will such apostasy invalidate the great principle of Truth? will it shake the great cause of Catholicity? No, no. Its foundation is too strong to be effected in the slightest degree by such a schism, even were it to have taken place; we know, and it is with painful feelings we record it, that but too many (if there were but one) of the French Clergy have forgotten themselves during the performance of the Revolution-tragedy in unfortunate France; but then thousands of the Clerical order were nobly crowned with martyrdom, and thereby added fresh laurels to the Catholicity of that great and good country. Even many of those deluded Clergymen who, in the moment of frenzy which may almost be called national, had forgotten their dignity, and their cause and exchanged their Breviaries for wives, recovered the use of their senses, and returned eventually to their duty. But with regard to the book of common Prayer, we consider the report too stupid for comment. We do not however doubt of the good intentions of the present incumbent upon the throne of France; he knows that bad as some of the French people are, and careless as they may be about the religion in which a Saint Louis gloried they would sooner compel the citizen King to march to the scaffold of his father, than to follow the religious fashions of the English Church, The French seldom adopt the fashions of England, the latter on the contrary adopt those of the former. Time the great tell truth will develop all. In the mean time, we caution the good American people to take care of their purses.

ORIGINAL.

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

Continued

XXVI.

OF THE BENEFIT DERIVED BY THE LIVING AND THE DEAD, FROM THE PRAYERS AND GOOD WORKS OF THEIR BROTHEREN HERE ON EARTH.

Protestants own that the living are benefitted by the prayers for their brethren here on earth: though any for their pious, charitable, or good works offered up to God for their spiritual or temporal welfare, are considered by them as useless. But all such good works are evidently prayers, and that of the most effective kind; they are prayers, not in word only but in deed; and prove their sincerity by the virtuous acts performed. If therefore as is and must be acknowledged, such prayer can benefit the living, why may it not also benefit the dead, who, as has been shewn, may be in a state of temporary suffering, capable of being mitigated, or wholly remitted by that merciful God, with whom the prayers and good works of the righteous, like those of the pious Toby, and the holy Daniel, are sure to prevail. For as we read in the Sacred Scripture, the prayer of him who humbly himself shall pierce the clouds; and till it come nigh, it will not be comforted; nor will it depart, till the Most high behold it.—Ecclesiasticus, 35. 21. And we are assured by the same divine authority that Charity covers a multitude of sins. James 5. 20.

In the mystical body of Christ, which is the

Church, every member, according to Saint Paul exists, as in the natural body, not for itself alone, but for the good of the other members. If one member, says he, suffers in anything, all the members suffer with it: and if one member glories, all the members rejoice with it. 1. Cor. 12. 26. that which exactly happens in the Catholic Church where all the members concur in affording their aid towards the relief of the suffering members, and in rejoicing at the happiness of the glorified members the Saints: which last, in their turn, interest themselves for the safety and well being of their Brethren here on earth; still fellow members with them of Christ's mystical body, and children of the one great Family of God, the Church. They therefore, as our Saviour tells us, rejoice so at the conversion of the sinner. These again, and those on earth, interest themselves in behalf of their suffering members in a middle state after death; who cannot help themselves: yet, who, not having been topped off at last, as incurable, are still members of Christ's mystical body; who adhere for the present in a threefold relationship united together; and are joined in the communion of Saints.

XXVII.

OF THE NECESSITY OF GOOD WORKS.

But what surprises most in those, who say they take scripture for their rule of faith; is their formal denial of all the merit and utility of good works; though these form the constant theme of scripture exhortation; and the main drift of the inspired writings from beginning to end.

With this negative did the arch enemy of good works furnish Luther and his loose associates, as with a magically impenetrable shield, to screen their unholty and sensual conduct from all the sharp shafts of censure directed against it by their Catholic opponents. For, as these last objected to them that their new and unheard of doctrines, destitute of all miraculous evidence, to which these innovators never could lay claim; had not even in the conduct of their propounders, any thing like christian virtue, good works or sanctity to recommend them: but that, on the contrary, the lives of these new apostles were altogether sensual, selfish and worldly; unable to deny the charge, they, as if in mockery of it, and to baffle all further attacks of the kind, unblushingly made it even an article of their reformed creed, that good works are useless, nay, prejudicial to the believers. Let this, says Luther, be your rule in interpreting the scriptures: wherever they command any good work, do you understand that they forbid it. be cause you cannot perform it.—De Serv. Arbit. Tom. 3. Fol. 171.—Unless faith be without the least good work, it does not justify; it is not faith. ibid. Tom. 1. Fol. 361. His favorite disciple and bottle companion Amsdorf, whom he made Bishop of Newberg, wrote a book expressly to prove that good works are not only unnecessary; but that they are even hurtful to salvation, and cites his masters works in confirmation of this doctrine. See Brierlies protest, apology 303. page 324. 326. —Is not this the doctrine of Devils?

To get rid of the testimony of Saint James, who in his Catholic epistle so clearly inculcates the necessity of good works together with faith; and as if writing purposely against this impious article of the Protestant Creed, compares their faith with *works* to the belief of devils; thou believest, says he, *thou dost well: the devils believe and tremble*: Ch. 2. v. 17. 19. to get rid of this unanswerable testimony, the Arch-reformer, Luther, who stuck at nothing, had the antichristian audacity to strike this epistle out of the canonical code of Scripture, stiling it contemptuously *an epistle of straw*: though his followers have since thought proper to replace it. Yet he had more reasons than one for disliking particularly this epistle; for inculcated also, in the plainest terms, as we have seen above, two rather troublesome Sacraments which he wished to abolish, *confession* of our sins to man; and extreme unction.

XXVIII

OF THE POSSIBILITY OF KEEPING GOD'S COMMANDMENTS.

Protestants deny not only the merit and utility, but even the possibility of good works. for in the Scotch Presbyterian Chatechism we read, as an article of their faith, that *no mere man since the fall of Adam, with any grace received in this life, is able perfectly to keep God's commandments; but doeth daily break them in thought, word, and deed.*

God is thus blasphemously declared to be a weak and foolish Legislator; a weak one, in not being able though acknowledged omnipotent, to make his laws be kept; since with any grace he can give he cannot enable us to observe them; a foolish one; in enacting laws which no one can possibly keep. How contrary is this to the doctrine of Scripture, where we read that *Zacharius and Elizabeth were both just before God; walking in all the commandments and justifications of the Lord without blame.* Luke. 1. 6. Will they then blame those who were blameless before God; and say they daily broke his commandments in every way possible, in thought, word and deed? Yet, *if thou wilt enter into Life, says Christ, keep the commandments.* Math. 19. 17. *He who loves me keeps my commandments; he who loves me not keeps not my commandments.* John. 14. 15. 21. 23. 24. &c.

But this article of the Presbyterian's Creed is evidently as absurd as false and blasphemous. For it affirms of every one what is impossible to any one; that he daily breaks Gods commandments in thought, word and deed. He may indeed break some commandment daily; but must he so break all, and that too in thought, word, and deed? Or if he keeps some, why may he not keep all? Or should he daily kill in thought, or in word, though this last way of killing is not very intelligible; must he also daily kill in Deed? the worst of sinners then is not so bad a wretch, as this wretched, Blasphemy would make the very best of Christians.

To be continued.

BIBLICAL NOTICES AND EXPLANATIONS.

NUMBERS.

Continued.

Verse, 23.—*And taking up his parable, again he said: Alas! who shall live, when God shall do*

these things! This exclamation shews the distance of the events foreseen.

Verse, 24.—*They shall come in galleys from Italy. They shall overcome the Assyrians; and shall waste the Hebrews: and at the last, they themselves shall perish.*

Chapter 25.—We see in this chapter from the rigour with which God punished the fornication of his people with the daughters of Madian, how detestable the sin of impurity is in his sight.

Chapter 27—Verse 12.—*And God said to Moses: go up into this mountain, Abarim; and view from thence the land which I will give to the children of Israel.*

Moses and Aaron had offended God by their diffidence shewn in his word to them, when he bade Moses smite the rock with his rod and thus bring forth water from it, to quench the thirst of the multitude. He had been merely bidden to smite the rock; but, as if doubting, he smote it once and again. Numb. 20, 11. Therefore he, and his brother Aaron, who shared in his diffidence, were deprived of the happiness of entering the promised land, towards which they had been conducting the children of Israel. Deut. 49.

But under the veil of this prohibition there is a mystery concealed. Moses and Aaron, represented the authorities in the Jewish dispensation; or the synagogues; which was not fit to introduce the spiritual Israelites into the prefigured and true land of promise, the kingdom of heaven. They who enter that land, must pass the Jordan (in baptism) under the command of the prefigured Joshua, or Jesus, the Saviour, and fight and conquer under his banner. This is the one, whom Moses begs the Lord would provide to be over his people; to go out and in before them, to lead them out, and bring them in; lest they should be as sheep without a shepherd. The prayer of Moses was that of all the just in the synagogue, whom he here represents: and by whom the promised Messiah was ever anxiously desired and expected. Joshua is therefore chosen by Almighty God, as all those must be, who are duly appointed to conduct his people: and commissioned in the presence of all by Moses: who, laying his hands on his head, repented all things that the Lord had commanded. Thus are still consecrated the lawful guides of God's people, and shepherds of Christ's one fold, very unlike our modern, self sent, reformers. These enter not in by the door into the fold: but climb up another way; and are styled by our Saviour thieves and robbers. John, 10, 1.

After what has been premised on the several sacrifices and their accompanying rites, it were needless to dwell any longer on those enumerated and commanded in the two following Chapters; as their meanings have already been generally explained.

In the next chapter God sanctions vows, and directs how they are to be made. If they are now unlawful, as protestants pretend; let them shew in all the scripture, when or where God ever abolished them. *I came not, says our Saviour, to abolish, but to fulfil the law.*—Mat. v. 17.

Chapter xxxii.—The tribes of Ruben and Gad, and the half tribe of Manasses, who obtained their inheritance on the near side of the Jordan; and before crossing it with Joshua; represent those of the people of God, who, before the coming of our Saviour, and his institution of baptism, were saved, without that sacrament. Such, however, received their desired portion only on condition of fighting with the rest of their brethren, under the command of Joshua; till all their enemies were subdued. This was spiritually done by the just in the synagogue, who believing in the Saviour to come, and practising those virtues, which he afterwards more fully and clearly inculcated; were joined in faith and practice with those, who, under the real Joshua, passed the Jordan, and defeated their enemies. In other

words, the religion of the Jews and the religion of the Christians are the same religion; as in both, the same God was worshipped; the same virtues were inculcated: the same sins forbidden: the same Saviour was looked up to. The whole hope of the synagogue was in the Saviour to come. The whole hope of the Christian Church, is in the same Saviour, who has come. The only difference between them; and a fatal one for the Jews, is that, as was foretold: these last disowned and rejected the Saviour when come; and the Christians acknowledged and received him. The Jews clung to the prefiguring rites: the Christians to their fulfilment in the Saviour's institution.

Chapter, xxxiii.—9.—*The twelve fountains of waters, and seventy palm trees, round which the Israelites encamped, are considered as prefiguring the twelve Apostles, and the first disciples.*

Verse 52.—*Destroy all the inhabitants of that Land. Beat down their pillars, and break in pieces their statues; and waste all their high places; cleansing the land, and dwelling in it; for I have given it to you for a possession.*

God, the arbiter of life and death: and the just judge and punisher of the wicked, who can use what instruments of his vengeance he pleases, orders his people to destroy the inhabitants of Canaan; the measure of whose iniquity was full. Every body acquainted with history knows, what murderous use the first reformers made of this order given by God to his people to root out and destroy the Canaanite, the Hethite, the Jebusite the Amalechite &c. and how, like the devil tempting Christ, they turned the sacred text to suit their own selfish views, and forward their iniquitous purposes, to exterminate the Catholics, whom they denounced as an idolatrous and accursed race; and establish themselves, the self-styled people of God, in their stead. They adopted the order, as addressed to themselves; and acted upon it to the utmost extent of their power. Who has not heard of the furious harangues, of a John Knox, that true son of *Apollo the destroyer*; and of the demulcing deeds of his fanatical followers. In every corner of Scotland, once a respected kingdom, from the ruins of so many churches, abbeyes, monasteries, and nunneries, the hallowed haunts of piety and learning; the asylums of the peaceful followers of Christ; the very stones themselves cry out against him and his desolating maniacs. Contemplate next on scripture authority the ruthless war-waging covetisers. Next the bloody horrors of the Cromwellian usurpation; the civil massacres of fellow-Christians and fellow countrymen—all based upon scripture interpreted to the aggressor's sole account. Need I mention the same perversion and profanation of the most holy word of God, still practiced in the swearing dens of the Orange blood and plunder boys? They are the champions commanded to root out the *Popish amulechite*. To them alone is justly due the inheritance of the Catholic forfeited soil. O! the darkest page in British history; and for which some day, our posterity will blush; is that which details in our islands the rise and progress of the Reformation. But where has it not caused equal horrors at its very earliest appearance? Without describing the scenes of desolation caused in the south of France by the *Albigences*: the rebellious wars of the Anabaptist fanatics; or the civil commotions raised in Germany by the new and never heard of doctrines of Huss and Wickliffe: let us only reflect on what human blood was spilt in France in the wars raised by the rebel Hugonots; and then let us not altogether condemn those sovereigns, who thought it necessary to take measures to exclude from their dominions the desolating mania of self-taught scriptural interpretation; and a doctrinal or dogmatizing, not a moral, reformation.

To be continued.

SELECTED.

MUSENBETH'S DEFENCE OF THE CATHOLIC CHURCH.

Continued.

Mr White's absurd caricature of Catholic practices.—true meaning of *superstition*—His Misrepresentation of the nature of repentance, and of fasting—his insidious attack upon the Roman breviary.—its real tendency the opposite to that charged upon it by Mr. White.—his false account of our doctrine respecting good works.—our doctrine truly stated.—presumption of Luther.—doctrine of celibacy and religious vows.—Conclusion.

MR. WHITE having advanced, in the conclusion of his third Dialogue, that every Catholic "must become a weak, superstitious being," if not a violent and bigotted persecutor—proceeds in the beginning of the fourth to attempt some proof of his assertion. For this purpose he collects together a number of pious practices of Catholics, and some which probably no Catholic ever thought of; and mixes them up in one monstrous caricature of a "Romanist retiring to bed at night." He falsely asserts that the Catholic Church encourages a *superstitious* state of mind similar to that which makes people afraid of witches, charms, omens, and such things; and we must say, that if Mr. White's account of Catholic practices were anything like truth, there would be some ground for the assertion. But what are the practices he describes, and what does he wish his reader to infer? We cannot afford space for a copy of his picture, though it would be highly amusing to a Catholic to see how Mr. White has ridiculously worked it up. These, however, are the leading features: the Romanist lights up two candles near his crucifix, beats his breast till it rings again—takes a skull out of a cupboard and kisses it! gives himself a discipline, mutters several prayers, turning to every picture in his room, sprinkles the bed and room with holy water to keep the devil off, and to wash away his own venial sins, which, according to Mr. White, holy water has the power of clearing away: then he has an *Agnus Dei* made in a mould, says Mr. White, "not unlike a large butter-pat;" what he does with this, Mr. White omits to tell us, but he says that every kiss impressed upon it strikes off the amount of fifty or an hundred days from the debt he has to pay in purgatory. Then he feels for his rosary and scapular about his neck, says a prayer to his good angel, and makes the sign of the cross the last thing. These are some of the strokes in Mr. White's laboured caricature; upon which we shall briefly remark: 1st.—That many of the practices may be done with a proper intention, and assist a person to retire to rest in a Christian manner; particularly begging the prayers and protection of our guardian angel, and the holy sign of the cross, which has been in use from the very days of the Apostles. 2d.—That the use of holy water is very ancient in the Church, as a means of drawing down a blessing of God, which we hope to obtain through the prayers which the Church has appointed to be used in blessing it; but that we do not believe, as Mr. White falsely asserts, that holy water has any power in itself, or spiritual virtue to wash away even venial sins. 3d.—That no pious Catholic considers that any outward ceremonies or practices can avail him, without true repentance for his sins, without faith, hope, charity, and careful keeping of all the commandments; so that he will not neglect prayer, self examination, meditation and spiritual reading, which Mr. White takes care not to mention; and that if to these he joins outward mortifications or ceremonies, they are only adopted as helps to interior devotion, or expressions of it. 4th.—That kissing an *Agnus Dei* will not free us from purgatory; and that *kissing a skull* is a new way of cherishing the remembrance of death, which we never heard of before.

And from the above ridiculous caricature of re-

ligious practices, scarce one of which is held by any Catholic as essential to religion; and all of which we feel confident are not practised by any one Catholic in the world, Mr. White attempts to infer, that we "must become weak, superstitious beings!" *Superstition*, properly defined, is "an excessive and superfluous worship, by which either sovereign honour is given to the creature, or in an undue manner to the Creator." Our adversaries have the word *superstition* so continually in their mouths against our religious practices, without knowing what they really mean by the term, that it is necessary to lay down its meaning accurately, and then we are not afraid for our practices to be tried by it. None of our authorized religious ceremonies or practices render *sovereign honour to the creature*; we pay to relics, images, &c. no more than a relative honour, as memorials of Christ and his saints; nor by any of them do we *adore the Creator in an undue manner*, that is, in a manner which he has not appointed, either himself, or by those who have authority from him, and which consequently is not pleasing to him. We are ready to shew that our religious practices are grounded upon Scripture, and the universal practice of antiquity, and approved by the Church of God, which has authority to guide us, and if other practices are in use not so grounded and approved, or if those that are approved are not performed in the proper manner by any individuals, the Church is not answerable for them. She does all in her power to confine these practices within proper and salutary limits. Many decrees of councils might be quoted, to prove how desirous the pastors of the Church have been to prevent superstitions: we shall confine ourselves to a decree of the Council of Mecklin in 1670, and select it because its language is remarkably applicable to Mr. White's picture of the Romanists. "Let not the faithful rashly give credit to certain books circulated or even printed with privilege, which from light and superstitious causes, and uncertain revelations, promise immoderate and unjustly exorbitant indulgences; particularly if they promise deliverance from certain effects, that is, from dangers of swords, torments, horses, plague, or certain deliverance from purgatory."

It was to be expected after this, that Mr. White would misrepresent our virtue of *pennance*. He has the boldness to assert, that though Catholics believe the atonement of Christ sufficient to save them from hell, they do not believe it enough to save them from a temporal punishment of sin. Thus he calumniously insinuates, that Catholics do not believe in the all-sufficiency of the atonement of Christ; but hope to atone themselves for what deserved temporal punishment, by voluntary sufferings of their own, independent of the satisfaction of Christ. If this were Catholic doctrine, Mr. White might well write a "Preservative" from it. But we are of opinion, that the man who could thus knowingly misrepresent the creed in which he was educated, and of which he was an appointed preacher, would find equal room to condemn the great Apostle himself, for he says of himself, that he "fills up those things that are wanting of the sufferings of Christ in his flesh," &c. (Coloss. i, 24.) We should be glad to hear Mr. White's explanation of that passage: but meantime we can assure his readers, what Mr. White knew when he wrote perfectly well,—that the doctrine of the Catholic Church is very far from being thus injurious to the merits of Christ. What we call *satisfaction*, is nothing else than an application of the infinite satisfaction of Jesus to our souls. We believe that the atonement of Christ was full and infinite in value; that he offered a superabundant satisfaction for our sins, more than sufficient to atone for all that they deserved, both temporal and eternal. But he can apply this satisfaction to us as he pleases; either by abolishing our sins entirely, and all punishments

due to them;—or, by removing the eternal punishment, and still leaving us to endure some temporal sufferings. The first method, we believe him to use in Baptism, but the second frequently in regard of the sins we commit after Baptism. He requires some temporal punishment to hold us to the line of duty, and it is to fulfil this obligation, that we undergo certain painful works which we call *satisfaction*. These reserved punishments do not proceed from any deficiency in our Saviour's payment, but from a certain order which he himself has established for the application of his atonement to our souls. Our salvation is all the work of his mercy and grace, first and last: what we do by his grace, is not less his, than what he does himself by his own absolute will; and we only hope, through his merits, for our works to prove satisfactory.

To be Continued.

Original

DIVINE CHARITY.

Vain, but for thee, O charity, had been Creation's wonders all: nor ought had pleased In all this universe immense display'd; With suns and moons so bright, and twinkling stars, And gaily glittering globes, strew'd profuse O'er the azure arch, illicitly spread: Not all this fabric vast, external rear'd,— With all th' enchanting scenes its sphere enfold, Could cheer the drooping mind; or ought impart To move our smiles, or wake the heart to joy. Ev'n reason's ray, that chief delighting shines, Would pain, but through thy milder medium seen, The aching sight, and scorch the frenzied brain— Thus fierce it flames, and scorching on the sight Of those unblest, whom wilful guilt has plac'd Beyond the bounds extreme, and limits fix'd Of thine and mercy's realms; where patient hope, With heav'n ward looks expectant, still sojourns.— But O, how goodly all, and glad some smiles The scene within thy sacred influence spread! What visions there of ever varying bliss; And objects all around endearing crowd! Though chief in heav'n thy glory shines reveal'd To those all beautiful, basking in the blaze Of deity disclor'd: who on their sight The glowing wonders of his bosom bares.— Till all, in bright array, like mirrors pure His light essential back reflecting send.

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