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The Catholic.

Quod semper; quod ubique; quod ab omnibus.

VOL. I.

KINGSTON, FRIDAY, MAY 20, 1831.

NO. 31.

SELECTED.

AMICABLE DISCUSSION.

Continued.

APPENDIX II.

An Historical Account of the Opinions that the First Reformers have given of one another, and of the effects of their preaching.

LUTHER.

About 1538, appeared in London, a work written, or at least approved by the English bishops, against the calvanistic sect of puritans. Calvin & Beza are there described [a] as intolergent & proud men who by open rebellion against their prince, & founded their gospel, and pretended to rule the churches with a more odious tyranny, than that, with which they had reproached the sovereign pontiffs. They protest in the presence of the Almighty God, that "amongst all the texts of Scripture quoted by Calvin or his disciples, in favour of the Church of Geneva against the Church of England, there is not a single one, that is not turned to a sense unknown to the Church and to all the Fathers, since the time of the apostles; so that were Augustin, Ambrose, Jerom, Chrysostom, &c. to return again to life and to see in what manner the scripture had been cited by these Genevese doctors, they would be astonished that the world should ever have met with a man, so audacious and extravagant as to dare, without the least colour of truth, to ill-treat in such a way the word of God, himself, his readers and the whole world." And after declaring that from this Genevese source an im poisoned, seditious and Catilnarian doctrine had been spread over England, they add; "Happy, a thousand times happy our island, if neither English nor Scot had ever put foot in Geneva, if they had never become acquainted with a single individual of these Genevese doctors!"

The partizans of Calvin have attempted, and for his credit, I wish they had succeeded in their attempt, to rescue his memory from the crime and disgrace of having the mark of infamy branded on his shoulder. "What must pass as an indisputable proof of the crimes imputed to Calvin, is that, after the accusation had been prepared against him, the Church of Geneva, not only did not shew the contrary, but did not even contradict the information, which Berthelier, commissioned by the persons of the same town, gave at Noyon. This information was signed by the most respectable inhabitants of Noyon, and was drawn up with all the accustomed forms of the law. And in the same information we see that this heresiarch having been convicted of an abominable sin, which was always

punished by fire, the punishment that he had deserved was at the intercession of his bishop, mitigated into that of the *fleur-de-lis*—Add to this, that Boiseque, having given the same information, Berthelier, who was still living in the time of Boiseque did not contradict it, as undoubtedly, he would have done, had he been able to do so, without going against the conviction of his conscience, and opposing the public belief. Thus the silence both of the whole town interested in the affair and also of his secretary, is, on this occasion, an infallible proof of the disorders imputed to Calvin." They were at that time so uncontested, that a Catholic writer, speaking of the scandalous life of Calvin, advances as a fact well known in England, that, "the leader of the Calvinists had been branded with the *fleur-de-lis* and had fled from his native town; and that his antagonist Wittaker, acknowledging the fact, merely replied by the following shameful comparison: Calvin has been stigmatized, so has St. Paul, so have others also." I find also that the grave and learned Doctor Stapleton, who had every opportunity of gaining information on this subject, having spent his life in the neighbourhood of Noyon, speaks of this adventure of Calvin's in the terms of one who was certain of the fact. "Inspiciuntur etiam adhuc hodie civitatis Noviodunensis in Picardia scrinia et rerum gestarum monumenta: in illis adhuc hodie legitur Joannem hunc Calvinum sodomice convictum, ex Episcopi et magistratus indulgentia, solo stigmate in tergo notatum, urbe excessisse; nec ejus familiaris honestissimi viri, adhuc superstites, impetrare haecenus potuerunt, ut hujus facti memoria, quae toti familiae notam aliquam inurit, e civicis illis monumentis ac scriniis eraderetur." Moreover the Lutherans, of Germany equally speak of it as of a fact: "De Calvini variis flagitiis et sodomiticis libidinibus, ob quas stigma Joannis Calvini dorso impressum fuit a magistratu, sub quo vixit." "And as for the affected silence of Beza, it is replied, that the disciple having acquired notoriety by the same crimes and the same heresy as his master, he merits not the confidence of any one in this point."

It is very possible and most easy to dissemble like Beza and others after him; but surely, it is hardly possible to fabricate at pleasure the account that an eye-witness and that contemporaries have given us of the death of this man—an account which must excite compassion and terror in all who hear it. An eye witness, who was then his disciple gives the following information: "Calvanus in desperatione finiens vitam obiit turpissimo et foedissimo morbo, quem Deus rebellibus et maledictis com-

minatus est, prius exerceatus et consumptus. Quod ego verissime attestari audeo, qui funestum et tragicum illius exitum his meis oculis praesens aspexi." The Lutherans of Germany testify, "Deum etiam in hoc saeculo judicium suum in Calvinum patefecisse, quem in virga furoris visitavit, atque horribiliter punivit, ante mortis infelicis horam. Deus enim manu sua potenti adeo hunc hereticum percussit, ut, desperata salute, daemones invocatis, jurans execrans, et blasphemans miseret me, animam malignam exhalavit; verbis circa pudeuda in aposthenate seu ulcere foetentissime crescentibus, ita ut nullus assistentium factorem amplius ferre posset."

On this subject I find an account too curious to be omitted here. "The Dean told me that an old Canon, a familiar friend of Calvin's, had formerly related to him the manner in which John Calvin died, and that he had learnt it from a man called Petit Jean, who was Calvin's valet and who attended on him to his last expiring breath. This man after his master's death, left Geneva, and went to reside again at Noyon. He related to this canon that Calvin on his death-bed made much lamentation, and that oftentimes he heard him cry out aloud and bitterly bewail his condition, and that one day he called him to him and said; Go to my study; and bring from such a part, 'The Office of our Lady according to the use at Noyon.' He went and brought it; and Calvin continued a long time praying to God from this office; he mentioned that the people of Geneva were unwilling to let many persons visit him in his illness, and said that he laboured under many complaints, such as imposthumes, the rash, the piles, the stone, the gravel, the gout, consumption, shortness of breath, and spitting of blood; and that he was struck by God, as those of whom the Prophet speaks, *Telligit eos in posteriora; opprobrium sempiternum debet eis.*"(a)

This recital agrees with that of Boise, who also cites the testimony of those who attended upon Calvin in his last illness. For after having spoken of

(a) Remarques sur la vie de J. Calvin, taken from the records of the chapter at Noyon, the personal examination that took place in 1614; by James Desmay, Doctor of Sorbonne, vic. gen. of Rouen. This little work, dedicated to Lord Kay, earl of Arceaster, 1621, is to be found in the Bibliothecque du Roi.

It is the part of candour to signify that I have not seen a word about the famous *fleur-de-lis* in the work of M. Desmay, although he carefully made his enquiries in these places. I should be glad if that silence carried sufficient weight with it to destroy the very positive and public assertions of authors who wrote more than forty or fifty years before him. It appears that M. Desmay only examined the records of the Chapter and not those of the town. Moreover, it was then eighty years after the sentence had been passed upon Calvin, and we are assured that his friends had succeeded in removing it from the records of the town.

the complaints mentioned by Beza, and of the loathsome disease, about which Beza, says nothing, he adds: "Those who attended upon him to his last breath have testified it. Let Beza, or whoever pleases deny it: it is however clearly proved that he cursed the hour in which he had ever studied and written: while from his ulcers and his whole body proceeded an abominable stench, which rendered him a nuisance to himself and to his domestics, who add moreover, that this was the reason why he would have no one go and see him." (Life of Calvin, Lyons, 1577, transl. from the Latin.)

THEODORE BEZA.

Let us now pass on to Calvin's celebrated biographer. The Lutherans shall teach us in what esteem and value we are to hold him: "Who will not be astonished (says Heshusius) at the incredible impudence of this monster, whose filthy and scandalous life is known throughout France, by his more than cynical epigrams. And yet you would say, to hear him speak, that he is some holy personage, another Job, or an anchorite of the desert, nay greater than St. Paul or St. John; so much does he every where proclaim his exile, his labours, his purity and the admirable sanctity of his life."

If we wish to refer the matter to one holding an elevated situation among the Lutherans; "Beza (says he to us) draws to the life, in his writings, the image of those ignorant and gross persons, who for want of reason and argument have recourse to abuse, or of those heretics, whose last resource is insult and abuse—and thus, like an incarnate demon, this obscene wretch, this perfect compound of artifice and impiety vomits forth his satirical blasphemies." The same Lutheran testifies that "after having spent twenty-three years of his life in reading more than 220 Calvinistic productions, he had not met with one, in which abuse and blasphemy were so accumulated as in the writings of this wild beast,—And if any one doubt of it, adds he, let him run over his famous Dialogues against Dr. Heshusius. No one would ever imagine they were written by a man, but by Beelzebub himself in person; I should be horror struck to repeat the obscene blasphemies which this impure atheist puts forth on the gravest subjects with a disgusting mixture of impiety and buffoonery; undoubtedly, he had dipped his pen in some infernal ink."

"Beza who was a Frenchman, says Florimond, and the great buttress of Calvin's opinions attacked Luther's version as impious, novel and unheard-of." "Truly, retorted the Lutherans, it well becomes a French merry-andrew, who understands not a word of our language, to teach the Germans to speak German."

MELANCHTON.

Let us confine ourselves to the judgment passed upon him by those of his own communion. The Lutherans declared in full synod "that he had so often changed his opinions upon the supremacy of the Pope, upon justification by faith alone, upon the Lord's supper and free-will, that all this his wavering inconstancy had staggered the weak in these

fundamental questions and prevented a great number from embracing the confession of Augsburg; that by changing and re-changing his writings he had given too much reason to the *Episcopalians* to set off his variations, and to the faithful to know no longer what doctrine to consider as true." They add "that his famous work upon theological common places would much more appropriately be called a Treatise upon Theological witticisms." Schlusseberg goes so far as to declare, "that being struck from above by a spirit of blindness and dizziness, Melancton afterwards did nothing but fall from one error into another, till at last he himself knew not what to believe." He says moreover, that, "Melancton had, evidently impugned the divine truth, to his own shame and the perpetual disgrace of his name."

ÆCOLAMPADIUS.

The Lutherans wrote in the Apology for their Lord's supper, that Æcolampadius, a fautor of the sacramentarian opinion, speaking one day to the Landgrave, said: "I had rather have my hand cut off than that it should ever write any thing against Luther's opinion respecting the Lord's Supper."

When this was told to Luther, by one who had heard it, the hatred of the Patriarch of the reform seemed immediately softened down. On learning the death of Æcolampadius, he exclaimed: "Ah! miserable and unfortunate Æcolampadius, thou wast the prophet of thy own misery. when thou didst appeal to God to exercise his vengeance on thee, if thou taughtest a false doctrine. May God forgive thee; if thou art in such a state that he can forgive thee."

Whilst the inhabitants of Bale were placing the following epitaph on his tomb in the Cathedral: "John Æcolampadius, Theologian,—first preacher of evangelical doctrine in this town and true bishop of this temple;" Luther was positive and sure, and afterwards wrote on his side, that "the devil, whom Æcolampadius employed, strangled him during the night in his bed. This is the excellent master (continues he) who taught him that there are contradictions in scripture. See to what Satan brings learned men."

OCHIN.

This religious man, superior of the Capuchins, leaving Italy and his order, where he had acquired a great reputation for the austerity of his life and his distinguished talent in preaching, repaired to Peter Martyr in Switzerland, where, after striking acquaintance with the Sacramentarians, he went a step farther and preached up Arianism. "He is become (wrote Beza to Didacius) a wicked lecher, a fautor of the Arians; a mocker of Christ and his Church."

'Tis true that Ochin had, on his part, been equally severe upon the religionists of Geneva and Zurich; for in his dialogue against the sect of terrestrial God's he thus expressed himself in their regard. . . . "These people are desirous that we should hold as an article of faith whatever comes from their brain. He who does not choose to follow them is a heretic. What they dream of in the night (an allusion to Zuinglius) is committed

to writing; is printed and held as an oracle. Do not think that they will ever change. So far are they from being disposed to obey the Church, that on the contrary the Church must obey them. Is not this being popes? Is it not being gods upon earth? Is it not tyrannizing over the consciences of men?"

Such were the principal authors of the religious and political, excitements that desolated the Church and the world in the 16th century. They were perfectly acquainted with each other; they had seen one another, had conferred together in different conferences; they laboured with emulation, if not with unanimity, at the work, which they called reform. It is impossible at the present day to form respecting their doctrine, their characters and persons, more correct notions than those which they themselves entertained respecting them, & which they have transmitted to us. It would therefore be unreasonable in us not to refer to the reciprocal testimonies they have borne to one another. Neither is it less true, that if we go by their own judgments, we cannot but consider them as odious beings and unworthy ministers, whether they have mutually done justice to each other, or have calumniated each other. In a word, the only point upon which they agree is to blacken and condemn one another and it is but too certain that this point in which they were all agreed, is also the only one upon which they were all right.

You then who have just heard them revealing to the world their own turpitudes, will you continue any longer to take them as your guides, your masters: your fathers in faith? Hitherto you have only been taught to look upon them as extraordinary beings, endowed with sanctity, virtue, and all the gifts of heaven; and with this persuasion, you felt proud to call yourselves their disciples and children. You now see your mistake; you see what they were they have told it you themselves. Believe them upon this point, and it is enough to make you abandon them on all others, and to abjure since you can do it, a descent that must from henceforth be so disgraceful and ignominious in your eyes.

What could religion expect from such men? What profit could the world receive from their preaching? What actually were the effects produced? Here also they shall be our instructors. The world grows worse and becomes more wicked every day. Men are now more given to revenge, more avaricious, more devoid of mercy, less modest and more incorrigible; in *fine* more wicked than in the papacy."

"One thing, no less astonishing than scandalous is to see that since the pure doctrine of the gospel has been brought again to light the world daily goes from bad to worse."

"The noblemen and the peasants are come to such a pitch, that they boast and proclaim, without scruple, that they have only to let themselves be preached at, that they would prefer being entirely disenthralled from the word of God; and that they would not give a farthing for all our sermons, toge-

ther. And how are we lay this to them as a crime when they make no account of the world to come? They live as they believe: they are and continue to be swine: they live like swine and they die like real swine."

Calvin after declaiming against atheism, which was prevailing above all in the palaces of princes and in the courts of justice and the first ranks of his communion, "There remains still (adds he) a wound more deplorable. The pastors, yes, the pastors themselves who mount the pulpit are at the present time, the most shameful examples of waywardness and other vices. Hence their sermons obtain neither more credit nor authority than the fictitious tales uttered on the stage by the strolling player. And these persons are yet bold enough to complain that we despise them and point at them for scorn. As for me I am more inclined to be astonished at the patience of the people: I am astonished that the women and children do not cover them with mud and filth."

"Those whom I had known to be pure, full of candour and simplicity (says one whom no one suspects) these have I seen afterwards, when gone over to the sect (of the Evangelicals) begin to speak of girls, flock to games of hazard, throw aside prayer, give themselves up entirely to their intrests, become the most impatient, vindictive and frivolous; changed in fact from men to vipers. I know well what I say."

"I see many Lutherans, but few Evangelicals. Look a little at these people, and consider whether luxury, avarice, and lewdness do not prevail still more amongst them than amongst those whom they detest. Shew me any one, who by means of his Gospel is become better. I will shew you very many who are become worse. Perhaps it has been my bad fortune; but I have seen none but who are become worse by their Gospel."

Luther was wont to say that after the revelation of his Gospel, virtue had become extinct: justice oppressed, temperance bound with cords, virtue torn in pieces by the dogs: faith had become weaving, and devotion lost."

It was at that time a saying in Germany, expressive of their going to spend a jovial day in debauch. "*Hodie lutherainice vivemus*: We will spend to day like Lutherans."

"And if the Sovereigns do not evangelize and interpose their authority to appease all these disputes no doubt the Churches of Christ will soon be infested with heresies which will ultimately bring on their ruin By these multiplied paradoxes the foundations of our religion are shaken, heresies crowd into the Churches of Christ, and the way is thrown open to atheism."

"Did any age ever witness persons of each sex and of every age give up themselves, as ours do, to intemperance and the fire of their passions? (said one of the first witnesses of the reform). Men now receive as a divine oracle that saying of Luther's, that it is more possible for a person to restrain his desires than his saliva, nor more easy for man woman to dispense with one another than

for them to go without eating and drinking. Impossible, do you hear it sung on all sides, and in all tones, impossible not to sacrifice to Venus, when the time of life arrives."

"Do we see at the present day (cries out another witness) youth even giving into debauch, and if they are withdrawn from it loudly demanding to be married- The young women also, whether already fallen or only as yet lascivious are perpetually throwing in your face that impudent sentence of Luther's that continence is impossible, seeing that Venus is not less necessary than eating; according to the new fashion, children marry and from them no doubt are to spring the valiant champions who are to drive the Turk beyond the Caucasus."

"We are come to such a pitch of barbarity that many are persuaded that if they fasted one single day, they would find themselves dead the night following."

"It is certain that God wishes and requires of his servants a grave and Christian discipline, but it passes with us as a new papacy & a new monkery.

We have lately learnt (say the religionists of our times,) that we are saved by faith alone in Jesus Christ, without any other help than his merits and the grace of God."—"And that the world may know they are not papists, and that they have no confidence in good works they perform none. Instead of fasting, they eat and drink day and night, they change prayers into swearing; and this is what they call the re-established Gospel or the reformation of the Gospel, said Smidelin."

"We are not to be astonished that in Poland, Transylvania, Hungary and other countries, many pass over to Arianism and some to Mahomet; the doctrine of Calvin leads to these impieties."

"Certainly, to speak the truth, there is much more conscientiousness and uprightness among the greatest part of papists than among many protestants. And if we examine past ages, we shall find more sanctity, devotion, zeal although blind, more charity and fidelity to one another, than is seen at present among us."

"Let them [the Protestants] I say, look with the eye of charity upon them [the Catholics] as well as severity, and they shall find some excellent orders of government, some singular help for increase of godliness and devotion, for the conquering of sinne, for the profiting of virtue; and contrariwise, in themselves, looking with a less indulgent eye than they doe, they shall find, there is no such absolute perfection in their doctrine and reformation." [a]

This is enough, without adding to these testimonials, those of Capito, Bucer, and Melancton, who may find place in the following letter, and without transcribing here upon England what is told us by Strype, Camden, Dugdale and even by Henry VIII in a declaration to his parliament. (b)

Such then were the first fruits of the reformation! and such we learn them to have been from its authors themselves, from its promoters and its first witnesses (c) Their Confessions, their lamentations, wrung from them by the extent and notoriety of the semi-

dal, will eternally proclaim to the world, that with the reform were propagated vices and disorders, that in the countries where it was adopted, and in proportion as it gained ground, devotion was seen to be weakened, piety extinguished, morals deteriorated, faith gradually lost in the multitude and even among the ministers themselves; so much so that to this day, in the cradle and centre of Calvinism, at Geneva, where they abound, you will scarcely find four or five (I know it for certain) who will consent to preach the divinity of our Saviour and teach it in their catechetical instructions. And yet there have been persons bold enough to hold out the progress of such a reform as a proof of the divine protection; as if we could acknowledge as its apostles such men as they have reciprocally described themselves to be: as if it could take part in disorders, smiling upon the propagation of vice and favour the decaying of faith and christianity!

(a) A Relation of the state of Religion and with what Hopes and Policies it hath been framed and is maintained in the several states of the Westerne parts of the world Sec. 48 By Sir Edwin Sandes, Printed London, 1605.—(b) See Letters of Atticus, p. 64, 65 3rd edition, London, 1811.

(c) I beg the reader to make also the following remarks: It is a fact that before the reformation, infidels were scarcely known in the world. It is a fact that they are come forth in swarms from its bosom. It was from the writings of Herbert, Hobbes, Bloum, Shaftesbury, Bolingbroke and Boyle that Voltaire and his party drew the objections and errors which they have brought so generally into fashion in the world. According to Diderot and d'Alembert, the first step that the untractable Catholic takes is to adopt the protestant principle of private judgment. He establishes himself judge of his religion, leaves it and joins the reform. Dissatisfied with the incoherent doctrines he then discovers he passes on to the Socinians, whose inconsequences soon drive him into Deism; still pursued by unexpected difficulties, he throws himself into universal doubt, where still experiencing uneasiness, he at last resolves to take the last step and proceeds to terminate the long chain of his errors in Atheism. Let us not forget that the first link of his fatal chain is attached to the fundamental maxim of private judgment. It is therefore historically correct that the same principle that created protestantism three centuries ago, has never ceased since that time to spin it out into a thousand different sects, and has concluded by covering Europe with that multitude of free thinkers, who place it now on the verge of ruin.

When sects boget infidelity and by infidelity revolutions it is plain that the political safety of the states will only be secured by a return to religious unity.

DEFENCE OF CATHOLIC PRINCIPLES,

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

Continued.

By this consecration, as I have shown before, Jesus Christ becomes really present upon the altar under those signs or forms which represent his death.

Now Jesus Christ being present in the Eucharist by virtue of the consecration which he himself appointed, presents himself (says St. Paul,) and appears for us before the face of God." Heb. ix. 24. Here then is a continuation of the great sacrifice of the Cross; here Jesus Christ continues to present to his heavenly Father the merits of his passion and death; he perpetuates the memory of his obedience, even to the death of the Cross, which includes an acknowledgment of God's supreme dominion; of course, here is a true and real sacrifice, and yet not a second sacrifice, but only a continuation of the great sacrifice of the the Cross. The

The prophecy of Malachias is fulfilled; "for from the rising of the sun, even unto the going down, my name is great among the Gentiles; and in every place there is sacrifice, and there is offered to my name a clean oblation, &c." Malach. i. 11.

The sacrifice here alluded to, cannot be that offered on Mount Calvary on the Cross, as that was only offered in one place; of course it must be the holy sacrifice of the Mass, because this is offered in almost every part of the globe, and because Jesus Christ, who there perpetuates the memory of his passion and death, is the only one who can offer a clean oblation to God.

When we consider what Jesus Christ operates in this mystery; when by faith we behold him actually present, with these signs of death, we unite ourselves to him in this state; we offer him to God; as our only victim, and as the only one who, by his blood, can show us mercy; protesting, at the same time, that we have nothing to offer up to God but Jesus Christ, and the infinite merits of his death. We consecrate all our prayers by this sacred offering, and, in presenting Jesus Christ to God, we are taught to offer up ourselves also in him, and by him, to his divine majesty, as so many living victims. Pray, dear sir, does this doctrine savour of superstition?

Here then is the great sacrifice of Christians, differing widely from that which was in use in the old law, a spiritual sacrifice, and worthy the new covenant; where the victim, though present, is perceptible only by faith; where the immolating sword is the word which mystically separates the body from the blood; where the shedding of the blood is of course but mystical, and where death intervenes but in representation; a most real sacrifice, however, inasmuch as Jesus Christ is truly contained in it, and presented to his Father under these symbols of death: But still a sacrifice of commemoration, which, far from withdrawing us, as is objected, from the sacrifice of the cross, attaches us to it, by all its circumstances, whereas it is not only totally referred to it, but in fact has no existence, except by this relation, from which its efficacy is entirely derived.

Such is the express doctrine of the Council of Trent, which teaches that this sacrifice was instituted only "to represent that which was once offered on the cross; to perpetuate the memory of it to the end of time; and to apply its saving virtues to us for the remission of those sins which we every day commit. Sess. 22. c. 1. The Church, then, far from believing the sacrifice of the Cross to be by any means defective, is, on the contrary, so convinced of its perfection, that it looks upon every thing done, in consequence, as merely to commemorate it, and to apply its virtue.

We believe then, the holy sacrifice of the Mass to be the greatest act of Religion that can be performed, the only one perfectly worthy of God, as that sacrifice Jesus Christ, equal to his father, is both the high priest and the victim: he is the high priest, in as much as he immolates and offers up the victim, which is himself, to his eternal father; "he is the high priest for ever, according to the order of Melchisedech." Ps. cix. 5.

For ever, because although he immolated himself but once in a bloody manner, yet in the Mass he perpetuates this sacrifice day after day, in an unbloody and mystical manner. According to the order of Melchisedech, because, "as Melchisedech brought forth bread and wine, for he was the priest of the most high God" Gen. 14. 18. so does Christ, the high priest of the new covenant, bring forth bread and wine: and having by his omnipotence changed them into his flesh and blood, continues under those forms of bread and wine to offer himself up, to present to his heavenly father the merits of his passion and death, and likewise under those forms, to feed and nourish the souls of men.

Whoever is in the least versed in the history of the Church and writings of the holy fathers, will readily acknowledge, that the Mass was always considered as the great sacrifice of the new covenant, and that the practice of celebrating Mass is as ancient as Christianity.

I have already quoted the words of St. Andrew, the apostle of Christ.

"In every day sacrifice to the Almighty, the only one and true God, the immaculate Lamb upon the altar, whose flesh is given to the faithful to eat; the Lamb thus sacrificed remains whole and alive." Book of St. Andrew's passion, Surlius.

St. John Chrysostome, bishop of Constantinople, says, "The wise men worshipped him in the manger; thou seest him not in the manger, but on the Altar, &c." in 1 Cor. Again,

"In regard it is offered in many places, are there many Christs? No; for as he who is every where offered, is one body, and not many bodies; so the sacrifice is one." Hom. 17. in Heb. In the same age St. Ambrose says, "when we sacrifice, Christ is present" in chap. 1. Luc. St. Jerome says "He (Christ) is the inviter and the banquet; we drink his blood, &c." Epis. ad Hædiber. q. 2. St. Augustine of the fifth age says, "When now we see this sacrifice offered to God in every place by the priesthood of Christ, according to the order of Melchisedech, and the Jews, sacrifice to cease, why do they yet expect another Christ?" De civitate Dei. c. 35. And in book ix. of Confessions, c. 3. he tells us, his mother Monica desired on her death-bed, to be remembered at the Altar, where she knew the holy sacrifice to be offered, where with the indictment against us was blotted out.

In another place, he says, "Christ is at the same time both the priest that offers, and the host (or victim) which is offered; and he would that the sacrifice which the Church daily offers, should be the sacrament and the representation of this mystery because the Church being the body of that divine head, it offers itself by him." All these holy fathers and bishops of the Church lived, some 1100, some 1200 years before the pretended reformation; at a time when even the most learned Protestants own that the Church of Christ had not gone astray yet. In the sixth age, that is, about a 1000 years before the reformation, St. Gregory the Great, by whose

means England was converted, has the following remarkable words in a sermon, which he preached on Christmas day: "Whereas by the grace of God, we shall this day celebrate Mass three times, therefore, we cannot speak very long on the Gospel." Homil. 8. in Evangel.

Such was the practice of the Church 1300 years ago, and such is the practice of the Church at present in 1823; on Christmas day every Priest celebrates Mass three times.

If then, dear sir, we are guilty of superstition in celebrating Mass, and in believing as we do of the Mass, it is a great comfort to us to find, that our superstition is no other than that, of which were guilty all the holiest and wisest Bishops of the most remote antiquity, even St. Andrew; who was instructed by Christ himself. It is a great comfort to us to know, that the Church had already existed more than 1500 years, before it was found out that to celebrate Mass, and to believe that Christ is really present in the Eucharist, are superstitious practices and doctrines.

Before I conclude this important subject, I should not omit explaining the practice of the Catholic Church, of giving.

COMMUNION

UNDER ONE KIND OF FORM:

Upon which head, we are accused of depriving the laity of an essential part of the sacrament.

From the moment, dear sir, the real presence of Christ in the Eucharist is admitted, there can no difficulty exist on this subject. It must be a matter of perfect indifference whether we receive the holy Communion under one or under both kinds.

"Christ rising from the dead, says St. Paul, dieth no more." Rom. vi. Consequently wherever Christ is, there also is Christ's body; wherever the flesh of Christ is, there also is his blood, his soul and divinity; and where his blood is, there also is his flesh, &c. To say that Christ is divided between the two kinds or forms, so as for one form to contain the one half, and for the other form to contain the other half of Christ, would be impious. But it is said, that in giving Communion under one kind, and depriving lay-people of the Chalice, we transgress the commandment of Christ, who, at the last supper said, "drink ye all of this," &c. &c.

In answer to this, we say, that Christ only spoke to his Apostles, as it is certain that none were present at the last supper but they. The precept then was directed to the Apostles, in obedience to which they and their successors to this day, when they celebrate the holy mysteries, always receive under both kinds.

St. Paul very clearly states that Communion may be validly received under either kind alone. "Wherefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, &c." 1. Cor. xi. 27.

I know, sir, that your Protestant translation says eat and drink, instead of eat or drink; but if you compare the Catholic translation with the genuine original Greek, you will find it correct. The sufficiency of one kind in the holy Communion is

clearly acknowledged by the Calvinists of France, in two of their synods. The synod of Pontiers, held A. D. 1560 has the following words:

"The bread of the Lord's Supper ought to be administered to those who cannot drink wine, upon their making a protestation that it is not out of contempt, when they also obviate all scandal, by bringing the Cup as near to their mouth as they possibly can." Synod of Poitiers, chap. 12. Article 10th of the Lord's Supper.

The same was again approved and confirmed by the Synod la Rochelle, A. D. 1571.

After all I have said, dear sir, you will conceive that Catholics are not guilty of superstition, in believing as they do, on the subject of the Lord's Supper and the Mass.

They are compelled to believe so, by the combined weight of heavenly and earthly authority which overrules the dictates and judgment of our corrupted senses, and of our weak and limited reason; and to all the arguments of human reason, or, if you choose, philosophy, we answer with St. Paul. "Our faith does not stand on the wisdom of man, but on the power of God." 1 Cor. ii. 5.

I must confess, that I am less surprised to see a person [with the Socinians] rejecting all mysteries, than to see him admit one and reject another, though the latter is perhaps more clearly expressed in the written word than the former.

Although I detest the impiety of the Socinian, yet I cannot but acknowledge his consistency; and should I ever have the misfortune (which God in his tender mercy forbid) to forsake the unerring guide which now overawes and silences my reason into perfect submission, and should I ever become so much blinded by a more than diabolical pride, as to make my limited and corrupted reason the sole arbiter of my faith, I think it would suggest to me the rejection of all mysteries, of every thing incomprehensible to that reason, and thus lead me at once into the paths of Socinianism. The same reason that would suggest to me the absurdity of eating the flesh of Christ, would likewise suggest the absurdity of three distinct persons in the divinity, which is essentially one:

If you cast your eyes around you, (without travelling many miles from home,) do you not see, in many respectable members of society, the deplorable consequences of trusting to the light of reason, and refusing submission to unerring authority. Do you not perceive in many of those whose reason has been developed by a liberal education, a perfect indifference (if not a kind of contempt) for the mysteries in general, and even in particular for those very mysteries, which by all societies are considered the fundamental principles of Christianity. In proportion as the powers of their understanding have been improved, they seem to have acquired a greater right to set up their reason as a judge over the divine mysteries, and thus to abuse the noblest gift of God to purposes of impiety.

The whole system of the Christian religion, the greatest of all the works of God, one and indivisible, must be believed in the whole and in all its parts, neither does it require less impiety to re-

ject one part of that divine system, known to be revealed by Jesus Christ, than to reject the whole. Now sir, from what you see before your eyes, I mean the rejection, both in principle and practice, of so many mysteries, by those who are more enlightened than the rest of their neighbours; and this is only a natural consequence of making limited reason the arbiter of faith; from what you see, how long do you suppose, will it be until faith will be entirely extinct? Will the present generation of children, after coming to the age of maturity, remember that their parents were Christians? Will the next generation even enjoy the benefit of baptism? I am acquainted with many youths of both sexes who, although born of protestant parents never received the benefit of baptism. Why so? Because their protestant parents, guided by the light of reason, could not see into the necessity of baptism, and thus probably judged it an idle ceremony. Thus is the child's eternal fate left to rest on the private opinions of their parent, and thus is the eternal fate of thousands of children left to rest on the private opinions of their parents on religious mysteries, as if our merciful God had left us in a state of uncertainty in those matters principally, in which certainty is absolutely necessary.

After this digression, which a sincere zeal for the salvation of souls has occasioned, I shall continue to explain a few remaining articles of catholic faith. Having explained the Catholic doctrine of the Mass, this leads me to the catholic doctrine of

PRAYERS FOR THE DEAD, AND PURGATORY.

What has induced the gentlemen of the pretended reformation, to discard purgatory from their creed and renounce the practice of praying for the deceased, I am at a loss to know. To any men of information, it must be notorious, that the belief and the practice are older than Christianity, are almost universal, and far from being impervious to human reason must, upon a candid examination, meet the approbation of reason.

The Catholic Church, the supreme tribunal of our faith, teaches, that "there is a Purgatory, a place of temporal punishment after death; and that the souls therein detained, are helped by the prayers of the faithful, and especially by the holy sacrifice of the Mass." Council Trident. Sess. 25. Decret. de Purg. This decree of the Church in general council met, is sufficient for a Catholic, to regulate his faith on the present subject, and convince him more forcibly of the existence of a Purgatory, and of the usefulness of prayers for the dead than all the arguments drawn from scripture, or from reason. Still it is a satisfaction to a Catholic already convinced by the authority of the Church, to find that even the plain words of scripture, and the plainest dictates of reason, are in perfect unison with the declaration of the Church. Long before the coming of Christ, the people of God prayed and offered sacrifice for the dead. Witness the collection of money made by Judas Maccabæus, the defender of God's sanctuary; "and making a gath-

ering, he sent twelve thousand drachms of silver to Jerusalem, for sacrafice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection:—it is, therefore, a holy and wholesome thought to pray for the dead, that they may be loosed from sins," 2 Macchab. xii. 43-46.

I know dear sir, that your reformation rejects the Maccabees, but you will permit me to observe that this rejection, made by modern reformers, can bear no weight, when made in opposition to all antiquity, in opposition to the universal Church, the only one extant at the time of the pretended reformation.

In the earliest ages of Christianity we find the holy fathers quoting the Maccabees as well as other scriptures. Witness St. Clement of Alexandria, *Lib. 6 Stromat*; Origen *Lib. 2. de Principiis, cap. 1.*; St. Cyprian *Lib. exortatione Martyris*; St. Jerom. *cap. 23, Isia*; St. Augustine *lib. 8 de Civitate Dei, cap. 36*: St. Isidoro *Hispalensis* says, "the books of the Maccabees, although separated by the Hebrews as apocrypha, are by the Church of Christ honoured and proclaimed as divine books." *Lib. 6.* The general Council of Trent, Sess. 4, declares the two Maccabees to be divine books.

But I will suppose the above passage from the Maccabees to bear no weight; the belief of a middle state is supported by many other texts of the old and new testaments.

"Thou also by the blood of thy testament, hast sent forth thy prisoners out of the pit, wherein is no water." Zach. ix. 11.

That pit cannot be hell, as out of hell there is no redemption. Consequently it must be a place of temporal punishment, from which redemption is had by the blood of the testament.

"Every man's work shall be made manifest; for the day of the Lord shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide, which he has built thereupon, he shall receive a reward. If any man's work burn he shall suffer loss; but he himself shall be saved, yet so as by fire." Cor. iii. 13, 14, 15.

This text hardly requires any comment. From it it appears plainly, that although the works of man have been substantially good and pleasing to Almighty God, yet on account of many deformities, the effects of human frailty and corruption, man must be cleansed by a purging and punishing yet saving fire, before he can be admitted into that sanctuary, into which "nothing defiled can enter." Apocalypse xxi. 27.

"But I say unto you that every idle word that men shall speak, they shall render an account for it in the day of judgment." Matt. vi. 38. Dear sir, you will hardly say, that every idle word will consign man to the everlasting punishment of hell; if so, who will be saved? There must then be some temporal punishments prepared after this life for trifling faults, which we call venial sins.

According to the same evangelist there are sins that "shall not be forgiven neither in this world, nor in the world to come." Matt. xvii. 32. Does

not this intimate that some sins may be atoned for in the world to come?

"Make an agreement with thy adversary quickly, whilst thou art in the way with him; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen I say to thee, thou shalt not go out from thence until you pay the last farthing." Matt. v. 25, 26.

The last text I am going to quote establishes the doctrine of a third place so plainly, that it appears strange how it can be misunderstood.

"Christ also died once for our sins, the just for the unjust, that he might offer us to God, being put to death indeed in the flesh, but brought to life by the spirit, in which also he came and preached to those spirits who were in prison; who in time past had been incredulous, when they waited for the patience of God, in the days of Noah, when the Ark was a building, &c." Peter iii. 18, 19, 20.

It will hardly be supposed that Christ preached to the damned spirits in hell, as it is acknowledged on all hands, I believe, that there is no redemption for them. How then can the above text be understood, unless by admitting a place of temporal punishment, in which were confined those, who in the time of Noah were incredulous, and who had not fully satisfied the justice of God before departing this life.

The doctrine of the existence of a third place is founded on the belief, that very often, after the guilt and the eternal punishment is taken away by the mercy of God, upon the sinner's sincere repentance there still remains, on account of the defects of that repentance, something due to the infinite justice of God, something to be expiated either in this world or in the next. Nothing indeed can be more clearly established in scripture.

Adam was cast out of the earthly paradise, himself and all his posterity punished with death and many miseries, after his sin of disobedience was forgiven, and a new chance of Heaven offered him.

David was punished with the death of his child, after his enormous crimes were forgiven, upon his sincere repentance. 2 Kings, c. 12. "O King, (saith Daniel to Nabuchodonosor,) redeem thy sins with alms." c. iv.

If temporal punishments often have been inflicted by the justice of God, after the guilt and the everlasting punishments were remitted, it follows, of course, that if the person dies before he has suffered that temporal punishment, he dies that much indebted to God's justice and must undoubtedly discharge that debt before he can enter Heaven.

The writings of the holy Fathers of both the eastern and western Church, most clearly prove, that from the earliest dawn of Christianity, the belief of a Purgatory was general in the Church. Tertullian the famous champion of the Christian religion, who lived in the second age, says, "No man will doubt but that the soul doth recompense something in the places below." Tr. de Anima. c. 58.

And again, in his book De Corona Militis, "we make yearly oblations for the dead."

St. Clement in the same age tells us, St. Peter taught them, among other works of mercy, to bury the dead, and diligently perform their funeral rites, and also to pray and give alms for them." Epist. I de S. Petro.

In the third age St. Cyprian says, "it is one thing, being cast into prison, not to go out thence until he pay the utmost farthing; another, presently to receive the reward of faith; one thing, being afflicted with long pains for sins to be mended and purged long with fire; another, to have purged all sins by sufferings." Epist. 25. ad Anton. In the same age Origen says, "though a releasement out of prison be promised." St. Matt. v. "yet it is signified that none can get out from thence but he who pays the utmost farthing." In Epist. ad Roman, ad Rom. 35 in S. Luc.

In the fourth age St. Ambrose "But whereas St. Paul says, yet so as by fire, he shows indeed that he shall be saved, but yet shall suffer the punishment of fire; that being purged by fire, he may be saved, and not tormented forever, as the infidels are with everlasting fire." Cap. 3. Epist. ad Cor.

In the same age, "This is that (says St. Jerome) which he saith; thou shalt not go out of prison, till thou shalt pay even thy little sins." c. v. Matt.

In the same age St. Cyril of Jerusalem says, "we beseech God for all those who have died before us, believing the obsecration of that holy and dreadful sacrifice which is put on the altar, to be the greatest help of the souls for which it is offered." Catch. Mystagog. 5.

Again, in the same age, the above quoted St. Jerome says, "these things were not in vain ordained by the apostles, that in the venerable and dreadful mysteries, the Mass, there should be made memory of those who have departed this life; they knew much benefit would hence accrue to them." Homil. 3. in Epist. ad Philip.

It would fill volumes to quote all those passages from the holy fathers which prove the belief in a third place, and prayers for the dead, to be coeval with christianity. Those I have quoted lived twelve, thirteen, and fourteen centuries before the pretended reformation, and were of course better judges of genuine apostolical tradition than the late reformers could be.

If these holy and learned doctors some of whom were the immediate successors of the apostles, did not think themselves guilty of superstition in praying for the dead, but declared that in doing so, they followed and obeyed the ordinances of the apostles, neither are we guilty of superstition, in believing and doing as they did.

An objection against Purgatory is found in the following words of scripture, "if the tree fall to the south, or to the north, in what place soever it shall fall, there it shall be." Eccles. xi. 3.

Admitting that the scripture here speaks of the soul after death, which indeed is highly probable, how does this make against Purgatory?

We believe that there are only two eternal states after death, viz. the state of glory, and the state of damnation. If the soul departs in the state of grace it shall be forever in that state, although it may have some venial sins to satisfy for, which may for a while retard consummation of its happiness. If it dies in the state of mortal sin, and an enemy of God, it shall be forever in torments. There are two

everlasting states, which may be meant by the north and south of the above text. If this interpretation is not satisfactory, let it be proved false. Used as we are, to submit, in religious matters, to none but an infallible authority, we cannot be pleased off by mere opinions.

To be Continued.

From the Jesuit

The following talk, which has proceeded from the unsophisticated heart of the wise, although "untutored Indian," speaks volumes in confirmation of what we have hitherto written against the barefaced swindling, and extensive robberies (under pious pretences) of the American Bible, Tract Education and Missionary Societies. The virtuous, the otherwise intelligent, and the patriotic people of America have been too long gulled, and plundered by those Societies. How have the objects for which the people have so liberally opened their purses to those itinerant and rapacious "wolves," been realized? The annexed document (*ab uno disce omnes*) will best declare. What evidence have our credulous fellow citizens of the fact that the thousands of dollars, the cargoes of food and raiment which were shipped for the suffering Greeks, had been received by those poor and oppressed descendants of Heroes and Sages? How easy is it to get up a mock expression of mock gratitude to the charitable Ladies and Gentlemen of America, by a crafty agent, in the Greek language, in the remote climate of Greece?

Could not that agent obtain for twenty dollars at most, a cunningly devised English address indicative of Grecian gratitude, dressed up in modern Greek, by one of the Clerks, whom the Agent may appoint for the sale of those articles?

Will Americans thus suffer themselves to be any longer imposed upon? What evidence have they that these cargoes were not profitably disposed of by the Agents and in their metamorphosed form, either in other goods, or hard money, returned to America, to swell the pecuniary tide of a Society so called, whose Calvinistic principles, if suffered to go the whole length into operation, will of course, "for the love of the Lord," be developed on the throats of their victims, and in the ruin of Constitutional Freedom. We who live at this side of the Atlantic, get no other proofs of the honest and honorable appropriation of such money and goods as have been exported for truly philanthropic purposes, than the self interested, proverbially false and lying statements of those pious, self-called Missionaries, whose reports contain any thing but truth. Why permit those individuals to throw dust into the people's eyes? Why allow them to insult and impoverish the community? But—to the document which should be engraved on brazen monuments, and which ought to be erected for that purpose, not only in the city of Washington, but in every city throughout our country—as indicative of the unblushing audacity of those Missionary Jugglers.

From the Washington Globe.

Washington City, March 5, 1831.

We, the Chiefs and Sachems of the Seneca Nation of Indians at Sandusky, Ohio, have often heard

From the American Manufacturer.

MISSIONARIES IN GEORGIA.

By an extract of the Cherokee Phenix, of the 19th ult, in the Christian Herald of the 9th inst, we have received the gratifying intelligence of the arrest of a number of sectarian persons, by the civil authorities of Georgia, denominated missionaries. The cause assigned for their arrest is simply that they would not comply with the legal requisitions of the State. This in our view, was amply sufficient to justify the conduct of the contituted authorities of the State. But there was another cause, or rather, a consequence of the cause just mentioned, which rendered their arrest by no means premature, or unwarrantable. Those idle fellows, the missionaries, have been spreading, not the spirit of christian meekness, but the spirit of discord and sedition, among the Cherokee Indians. They have fanned the flame of insurrection, and inculcated the beneficial lessons of disobedience, and resistance to the operations of the laws of the State and of the United States. And why? That they [the Missionaries] might exercise unbounded, and undivided authority and control over those untotored sons of the forest, as they are called. The pious Missionaries found their situation, in the Cherokee country an eligible one; their passion, for idleness, luxury and gain, was there gratified. They, and their families, lived in ease and affluence, by speculating on the property, and imposing on the credulity of those rude children of nature.

Hence those lazy, cunning, and hypocritical speculators, raised the cry of feigned humanity in favor of the "poor Indians!"—when circumstances rendered their removal proper and expedient; when the President of the united States, and a majority of the Representatives of the people concurred in the measure; when the most humane, munificent, and philanthropic stipulations were proposed, which justice and christian kindness could suggest, those ministers of discord, the missionaries, used every possible exertion to prevent the Indians from making concessions upon which their happiness and perpetuity depended.

This was not astonishing, at least to those who were acquainted with the character and objects of those men. They knew that if the Indians acceded to the generous and advantageous offers of the general government, that they (the Missionaries,) would lose the opportunity of further speculations on their property and industry. They also knew, that in a New Colony beyond the Mississippi, the concomitant privations attendant on new settlements would afford no alimient for their zeal, and, therefore they wished to retain the Indians where they are,—the laws of Georgia, and the peace of the Union, to the contrary notwithstanding.

But the vigilant executive, and the rest of the State authorities, happily discovered the real, and primary cause of Indian discontent and insubordination.

They found the artful Missionaries at the bottom of their troubles, exciting the Indians on to rebellion, whilst they, (blasphemously,) preached the God of peace. The authorities of Georgia notified the Missionaries of the discovery they had made, and gave them (if we mistake not,) orders to leave the Cherokee country within a certain limited time. This mandate, emanating from high legal

authority, the Missionaries thought proper to disobey, and await the consequences. They continued their insurrectionary labors, and the consequence has been, and very naturally, that the civil authorities of Georgia, have arrested them, as we learn from the Phenix, and will, no doubt, treat them, as felons and traitors should be treated, and justly consign them to hard labor in the Penitentiary.

Our Watchman's heading article of last week—*Paganized Christianity vindicated by the Vicar General of Kingston*; reminds us of certain reforming tricks, played off upon their ignorant dupes by other Protestant Evangelicals.

Cardinal Bellarmine (of whom our American *New Light* seems to have heard,) had, in his admired controversial discussions, started against his own religion the strongest objections that could possibly be put to it—stronger, indeed, than any ever put to it by her Protestant adversaries. And these he had as triumphantly and unanswerably refuted. A worthy son of the Reformation; as unprincipled as our type driving creed-maker; had the unblushing effrontery to publish all the Cardinal's objections apart, without his answers to them; and styled the book: *Bellarmino against Popery*. Thus could he remorselessly administer poison to the public, without allowing them equal access to the antidote. Is not this wilful soul-murder?

One Mr. Hick, a Church of England Clergyman, after cutting out of a much esteemed Catholic Prayer Book, called *Austin's Devotions*, all that regarded the Eucharist, Penance, Extreme Unction, Prayers to the Saints, and for the Dead; re-published it in its mangled form, and without one single addition to the work; giving it forth under his own name as his own production. And to this day it is known in the Church of England, as *Hick's Devotions*.

In the same thieving and dishonorable way has the universally admired work of *Thomas a Kempis* been published by Protestants of various denominations; but in an imperfect state; without its fourth book, which dwells entirely on the real presence of Jesus Christ in the Holy Sacrament of the Altar.

But why mention these thievish nibblings from the Mother Church; when all that is retained of Christianity by Protestants, is but her pilfered property. The very whole Liturgy of the Church of England, is but her Liturgy curtailed and maimed, in order thus to adapt it to the negative nature of the Protestant Creed; and translated from the universal language of the universal Church, to the peculiar idiom of the particular country, for which this Church was designed:

BIBLICAL NOTICES AND EXPLANATIONS.

Continued.

THE FIRST BOOK OF SAMUEL,

OTHERWISE CALLED

THE FIRST BOOK OF KINGS.

This, and the following book are called by the Hebrews the books of Samuel; because they contain the history of Samuel, and of the two Kings, Saul and David, whom he anointed. They are more commonly named by the fathers the first and

of the goodness of our white Brothers and Sisters in the United States, and that they have given and sent many presents of money, cloth and clothing to us, to relieve the distress of our women and children. We thank them for their charity and good will: but we solemnly say to them that we have never received from them a cent of money, nor any cloth, or clothing.

Brothers and Sisters—We speak the truth to you as it is given to us by the Great Spirit, in whom we trust and believe, and wish you to listen to us that you may no longer be in the dark. We hear that collections have often been made in all your churches for us, and that you, from the best of motives towards us, have entrusted them to the Missionaries, whom we call Black-coats,* to present us.

Brothers and Sisters—We ask you all in the name of the Good Spirit, in whom red and white men believe, not to send any thing to be given us by the Black-coats.

Brothers and Sisters—We ask you to hear what we say, for it is true. We have found the Black-coats treacherous, and they deceive us. They come among us and ask us to give them our property for saving our souls after we die. We do not like it, for they know no more about the next world than we do. We think the Great Spirit will save our souls and that the Black-coats cannot.

Brothers and Sisters—How can we have confidence in men who deceive both you and us? We feel friendship and affection for you, and we know that you feel the same for us. We wish you to know the truth, and we will tell it to you. If you send us any more presents, we hope you will send them by honest men, who do not pretend to so much goodness.

Christian Brothers and Sisters—We, the Red Children of Nawoneti, whom we call the Great and Good Spirit, who is present every where, now give you a talk which we hope will be long remembered by you all. Do not be deceived by the Black-coats. We believe they are sent out by the Bad Spirit to make talk to us. If the Good Spirit had sent them out, they would have given us your presents, and their talks would have made us better; but their talks do us no good, and we hear nothing of the presents you send us.

Brothers and Sisters—The Good Spirit has but one Big Book: the Bad Spirit has many, very many, books which his white children, use to deceive one another, and blind one another's eyes. The Great Spirit has ever since the world was made, and the grass grew, laid his big book open to all men of whatever color they may have been, and this book tells the truth to all, and deceives no man.

Brothers and Sisters—We do not worship the Good Spirit as you do, but our belief in him and our worship is sincere, and we think it acceptable to him. You do not think so. If we should send out our teachers of our religion to you, you would not believe them. It is contrary to your belief, but your Black-coats say that we must believe yours. You have your own teachers, let us have ours. We are grateful for your kindness. We should be glad to have you send persons to teach us how to plough, and reap, and teach us all the arts of agriculture. This would make us happy—but the Black-coats cannot.

Brothers and Sisters—This is the truth that you have not known before. We are your friends, and wish that you may not be deceived any longer,

- his
- Captain Good Hunter.
- mark.
- Hard Hickor.
- Cornstick,
- Seneca Steels,
- Small Chord Spider.
- George Herring.

second book of Kings.—As to the writers of them, it is the common opinion that Samuel composed the first book as far as the twenty-fifth chapter; and that the prophets Nathan and Gad finished the first and wrote the second book. D. B.

Chapter I. In this Chapter we may remark that Anna, another figure of the Gentile Church, was long barren; like Sarai, Rachael and Rebecca; all, however, the best beloved:—That the great prophet Samuel, was obtained by his mother's earnest prayer, and vow; and the blessing of Eli, the high priest: On which account he was named by his mother *Samuel* which signifies, *asked of God*:—and finally, that, in the offerings which she brought along with her, when in fulfilment of her vow, she went with her child, to consecrate him to the Lord in Silo; an allusion is made to the Jewish, or bloody and to the christian, or unbloody sacrifice: to the Jewish, by the three calves; and to the christian by the three bushels of flour and the bottle of wine. For the Jews first, by putting the Saviour to death, offered up the real, as they had done the figurative bloody sacrifice: and the christians, last, in the Eucharistic mystery offer up the unbloody sacrifice; which sacrifice was to continue for ever after the bloody one was offered up for Jesus Christ, our high priest, who offers himself up in an unbloody manner, under the forms of bread and wine in the mass by the hands of his lawful pastors, is in scripture denominated a *priest for ever according to the order of Melchisedech*. The number three in both offerings, indicates the trinity; to whom both sacrifices are offered up.

Chapter ii.—Verse 1. *My horn is exalted*, for the horn is the strength of such animals, as the Jews were wont to offer up in their sacrifices. But these animals, as has been observed; were always in some sense emblematical of the all conclusive and satisfactory victim to be some day offered up: and their horns therefore represented his strength and power. The Jews therefore, who considered that their strength and power, and prevalence over their enemies were derived from the efficacy of their sacrifices; that is, from their religious worship of God; and, in the fulfilment of the figure from the final victim slain; used this figure of speech, the horn, to denote power, strength, victory, exaltation and glory. It is also remarkable how similar in its sentiments this inspired canticle of Anna is to that of the blessed virgin. In the concluding words of her canticle: *the Lord shall judge the ends of the earth and he shall give empire to his king; and shall exalt the horn of his Christ*; Anna shews that the faithful Jews understood the figurative allusion of their victims to the Saviour in the very sense just mentioned.

Verse 32. *Thy rival*. A priest of another race. This was partly fulfilled, when Abiathar, of the race of Heli, was removed from the priesthood; and Sadoc, who was of another line, was substituted in his place. But it was more fully accomplished in the New Testament when the priesthood of Aaron gave place to that of Christ. D. B.

Verse 33. Still a remnant is left. The hope of Israel is not extinguished.

Verse 35. *And I will raise me up a faithful Priest*. This alludes immediately to Samuel: but remotely to the Saviour, of whom he was a figure like most of the great and holy personages under the Jewish dispensation.

Chapter iii.—Verse 1. *And the word of the Lord was precious in those days: that is, rare, as there was no manifest vision*. D. B.

Chapter iv.—Verse 1. *The stone of help*, in Hebrew, *IBEN-ETZER*; so called from the help, which the Lord was pleased afterwards to give to his people Israel in that place, at the prayer of Samuel. Chapter vii.—v. 12. D. B.

To be continued.

ALDARNO.

Fies nobilium tu quoque Fontium Me dicente. —Hor.

Aldarno down the cliffy steep
His crystal stream is hurling;
My ev'ry care he lulls asleep,
Sooth'd with his ceaseless purling;

As oft through each his flow'ry glade
Or with my friend I'm walking;
Or stretch'd beneath the birchen shade,
Our minds w'e're freely talking.

The warbling birds from ev'ry bough
Around are sweetly singing;
Each scented flow'r of lovely hue,
To paint the mead, is springing;

Where frequent hums the prudent bee,
Her task industrious plying;
The rest, like man, with thoughtless glee,
In airy dance are vying.

Now forth from passing cloud is seen
The sun effulgent beaming;
And through the waiving foliage green
His noontide radiance steaming.

The rural life I here perceive
For man was first intended,
Had ne'er the fiend sought to deceive,
Nor he his God offended.

The city now his noisy home,
To rural bliss a stranger;
Or doom'd o'er all the world to roam,
Expos'd to ev'ry danger;

Should e'er he view such scene, as this,
Remov'd from ought alarming;
His heart would own primeval bliss,
Nor feel ought else so charming.

THE DIES IRÆ.

Translated by Roscampnon.

The day of wrath, that dreadful day,
Shall the whole world in ashes lay,
As David and the Sibyls say.

What horror will invade the mind,
When the strict judge, who would be kind,
Shall have few venial faults to find!

The last loud trumpet's wondrous sound
Shall through the rending tombs rebound,
And wake the nations under ground.

Nature and Death shall with surprise,
Behold the pale offender rise,
And view the judge with conscious eyes.

Then shall, with universal dread,
The sacred mystic book be read,
To try the living and the dead.

The Judge ascends his awful throne,
He makes each secret sin be known,
And all with shame confess their own.

O then, what interest shall I make,
To save my last important stake,
When the most just have cause to quake?

Thou mighty, formidable King,
Thou mercy's unexhausted spring,
Some comfortable pity bring!

Forget not what my ransom cost,
Nor let my dear-bought soul be lost,
In storms of guilty terror tost.

Thou who for me didst feel such pain,
Whose precious blood the cross did stain,
Let not those agonies be vain.

Thou whom avenging powers obey,
Cancel my debt (too great to pay)
Before the sad accounting day.

Surrounded with amazing fears,
Whose load my soul with anguish bears,
I sigh, I weep, accept my tears.

Thou who wast mov'd with Mary's grief,
And, by absolving of the thief,
Hast given me hope; now give relief.

Reject not my unworthy prayer,
Preserve me from that dangerous snare
Which death and gaping hell prepare.

Give my exalted soul a place
Among thy chosen right hand race;
The sons of God, and heirs of grace.

From that insatiable abyss
Where flames devour, and serpents hiss
Promote me to thy seats of bliss.

Prostrate, my contrite heart I rend,
My God, my father, and my friend,
Do not forsake me in the end.

Well may they curse their second breath,
Who rise to a reviving death;
Thou great creator of mankind,
Let guilty man compassion find!

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