

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

Wrinkled pages may film slightly out of focus.

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The Catholic.

Quod semper; quod ubique; quod ab omnibus

VOL. I.

KINGSTON, FRIDAY, OCTOBER 14, 1831.

NO. 52.

ORIGINAL.

ON THE UNREASONABLENESS OF BEING OFFENDED AT THE SEVERITY OF OUR STRICTURES ON THE VARIOUS SYSTEMS OF PROTESTANTISM.

We are aware that many have felt sore at the severity of our strictures on the various systems of their protestant belief; and have accused us of a want of charity for our dissenting brethren. Does charity then oblige us, besides loving the person, to love also his persuasion, however false and dangerous it may be? Or, if we see him labouring under some fatal delusion, are we not rather in charity bound, to do all we can to undeceive him? Common sense bids us distinguish between the *person* and the *persuasion*: between the person, whom whatever he be, (as created to the image of God, redeemed with the Blood of Jesus Christ, and a fellow creature, descended from the same common parents,) we are bound to love as ourselves; and the *persuasion*, which if proved erroneous, and inductive to endless misery, it were madness not to reject, and execrate and expose to the execration and rejection of all our Brethren. Or whom should we account most our friends; Those who seeing us in imminent danger, of which we are not aware, decline warning us of it, lest they should too much shock our feelings and disturb our momentary comfort; nay, who from selfish and interested motives, encourage us to proceed in our dangerous career: or those who in their eagerness to save us, rush forward at the risk of displeasing us, to our timely rescue: pointing out to us the hidden evil; and, in the last extremity, *pulling us out of the fire*, as the apostle St. Jude expresses it? *v. 23.*

Instead then of condemning us as uncharitable for shewing them, without respect of persons, their dangerous errors; our dissenting brethren ought to consider, as truly charitable, for so indeed it is meant, our disinterested endeavour to win them from the *broad and easy way, which leads to destruction*, and place them on the *straight and narrow path conducting unto life*. *Matt. 7, 13, 14.* To be sure, in doing so, we may hurt their feelings; disturb their quiet and mortify their pride. But to

matters of eternal moment should not everything else give place? And if we ought, even on the *Sabbath day* to help our neighbour's Ox or ass out of a pit, *Luke 14, 5,* how much greater at all times must be our obligation to help our neighbour himself out of the pit of error, into which his blind guides have led him? *Matt. 15 14.*

That such guides, whose living here entirely depends on their keeping up the general delusion; should be offended at our exposure in the light of truth of their dark and deep deceptions, is very natural; and nothing to be wondered at. But what interest can their followers have in being misled? Or why should they take it so amiss to be set right in a matter of such mighty moment as that, on which their eternal salvation depends? Is it that their pride is hurt at being thought mistaken, or capable of being so, in their religious opinions? But it is with them a fundamental article of their religion that each and all of them are *fallible*, and may be in error. It annoys them too, no doubt, to be so importuned to quit the smooth and downward road, on which they glide along so easy towards the precipice; and to enter upon the rugged, straight and uphill path, *which leads to life*; so derided by their hireling teachers; *by whom, as St. Peter says, the way of truth shall be evil spoken of, 2 Pet. 2. 2.* To be sure, if all they covet here on earth, is the liberty to live and think as they please; that liberty, (a very unscriptural one however, is granted them to the fullest extent, by the indulgent sects of the day. They are spared by thee, every painful and humbling duty of religion. From fasting, abstinence and every penitential exercise; such as a St. Paul thought it necessary to *chastise his body with, in order to bring it under subjection, 1 Cor. 9, 27.* they are wholly exempted; as well as from the humbling obligation of confession, *James, 5, 16:* neither are they tied down in matters of faith to more than what they themselves consider worthy of being believed; nor ever obliged to *capitulate their understandings in obedience to Christ, 2 Cor. 10, 5.* If with so little trouble to themselves they could gain the kingdom of heaven, well might they scout our warnings & admonitions & feel even indignant at our importunities. But let them remember the words

of the Saviour: *the kingdom of heaven suffers violence, and only the violent shall carry it away, Matt. 11, 12.*

TO THE PUBLIC.

The yearly term, for which we engaged to edit the *Catholic* being now expired; we feel ourselves for the present, not well able to continue it any longer. Our view in undertaking such a publication was, by familiarizing our Catholic brethren with the invincible proofs of our holy religion, to confirm them in the faith; & render them, in the midst of its enemies, what St. Peter exhorts us all to be, *always ready to satisfy every one, who asketh us a reason of the hope which is in us. 1. Pet. 3. 15.* The number also of anticatholic publications, daily starting up around us, seemed to render some such undertaking indispensable; in order to shew forth the ignorant prejudice, or determined malignity, with which their editors persevere in misrepresenting and calumniating the only Church of the Saviour's institution; the Church of all ages and nations and the one from which all the others have apostatized.—We thought it therefore incumbent upon us, to endeavor at silencing these hired organs of the lying spirit: who, though forced, like the devils in the gospel, to proclaim Jesus Christ *the Son of God, Matt. 9, 29,* yet labour to make him pass for an arrant impostor, whose word is not to be relied upon; that word, which he himself assured us *should never pass away, though heaven and earth should pass away. Matt. 24, 25.* That word had solemnly declared that *the gates of hell should never prevail against his Church. Matt. 16, 18.* But they have notwithstanding set themselves to prove to you that *the gates of Hell* very soon prevailed against her: nay, that she herself, whom her divine founder commanded us *to hear, or be accounted as heathens and publicans; Matt. 19, 17,* has become the very *gate of Hell*, a sink of idolatry and of sinful abomination: that *neither he himself nor his holy spirit had, remained with her, or her pastors, teaching them all truth, according to his promise: Matt. 28, 20.—John 14, 26.—15, 26.—16, 13. &c.* that, had it not been for Martin Luther, Jesus Christ would have, long ere now,

had no Church at all on earth: that not only Luther but that every one following the rule laid down by him, can make upon his reforming principle, a better church, than the one which Christ made: that their own word, or the word of any one, even that of a Johanna Southcot, is more to be trusted, than the word of the Saviour; that give them only *Bible-ground* to build upon; and, whereas Christ could make but ONE CHURCH, they will make you in a trice as many better and better ones, as there are readers of the sacred text: and still the last is the most improved; the snuggest and the safest one!!!

Such are the blasphemous absurdities, and anti-scriptural rhapsodies, which we have had to expose: as well as to repeat the abuse; and refute the toul invented fictions against the Catholic church; in which those editors so largely deal, whom we have had to contend with. Had we, as usual, put up in silence with all their falsehoods, and filthy imputations, their dupes and victims, the ignorant, who so abound in these new settlements, might well have supposed that what they so confidently advanced, and so constantly repeated, as undeniable, was undeniable. We have given, however, the public at large, the opportunity of viewing our religion, such as she is, not such as she is represented to be by her mortal enemies. And, though these, with all their wonted clamours hideous drawn caricatures, frightening bugbears and phantasmagoria, have endeavoured, from the very outset, to scare and confound us; we have not only kept our post; but we have driven them fairly off the ground; so as not to have now left us a single antagonist to contend with. In all our encounters with them, though they volunteered the attack, we could never once bring them to close quarters with us: nor did they ever venture to parry a single thrust from us. Our every argument was cautiously evaded, and some new or old calumny resorted in reply. We doubt not but when they find our opposition withdrawn, they will boldly reappear upon the stage; and set up again, to shoot at their *man of straw*, their Guy Fawkes hobgoblin, as popery personified. It is, we here warn them that our next visitation will be a longer lasting one. Nor do we apprehend, from the great encouragement afforded us by liberal-minded protestants, who prefer truth to falsehood; and reasoning to rant and rhapsody; as well as by those of our own persuasion; but that should circumstances call for such a thing, we shall be able to establish here in Kingston a PERMANENT CATHOLIC PRESS; capable, we doubt not, of keeping in check our most determined calumniators, and of setting ourselves

right in the estimation of a much imposed on, misinformed and long deluded public.

We now return our grateful thanks to our numerous subscribers; and request of all in arrears of payment for our paper, to transmit forthwith the amount due to our publisher, *T. Dalton Esq. Editor of the Patriot and Farmer's Monitor, Kingston, Upper Canada.*

THE EDITOR.

AU PUBLIC.

En terminant avec ce Numero notre periodique nous prions nos souscripteurs du Bas Canada de vouloir bien agreer nos remerciements pour l'honneur qu'ils nous ont fait, en nous pretant leur approbation et soutien dans une entreprise, ou la seule gloire de Dieu en defendant sa sainte religion contre l'ignorance et la malignite de ses calomniateurs nous a fait embarquer. Il n'y a qu'un an que LE CATHOLIQUE se public; et deja il a fait taire a quatre journaux protestants, qui n'avoient pour but que de représenter comme fausse et detestable sous tous les rapports la religion de tous les temps et de tous les lieux; de tous les scavants et de tous les grands, pendant plus de dixhuit siecles: la seule religion que Jesus Christ a fondee; et a laquelle toutes ses promesses ont ete faites. Ils reparoitront, peut etre, ces journaux protestants, sous une autre forme: Mais ils s'etoient trop compromis par leurs avances hardis, pour continuer a exister sous la premiere. Si toutefois le cas le demande a l'avenir; Nous nous fions a votre aide et contribution pour etablir ici UNE PRESS CATHOLIQUE, dont la religion a tant besoin dans ces parages; pour se defendre contre les attaques reiterées de ses ennemis acharnés. En meme temps nous prions tous ceux, qui n'ont pas paye en entier leurs souscriptions, d'en remettre le restant, le plus tot possible, au publicateur, T. Dalton, Esq. Editor of the Patriot and Farmer's Monitor, Kingston, U. C.

CONTENTS.

	Pages.
On the Mass.	1.
On the custom of lighting up the Altars, and illuminating the Churches.	4.
On the Real presence, or Transubstantiation.	ibid.
The evidence afforded to the truth of God's Religion by her Adversaries, in their constant retention of the Holy Scriptures.	6.
Biblical Notices.—Gen. ch. 1.	7.
Hymn on the Nativity of our Saviour.	8.
On Mysteries.	1.
Jerusalem and Rome.	2.
Thoughts on the principle of religious intolerance.	4.
On Reason.	ibid.
Letter on Modern Free Thinkers.	5.
Biblical Notices.—Genesis.	6.
Hymn on St. Peter, the Apostle.	8.
On things blessed, or consecrated.	ibid.

On Idolatry and Superstition.	ibid.
On Miracles.	10.
The least preferred by Omnipotence to the greatest.	11.
The Rule of Faith.	ibid.
Daniel O Connel's opinion of the French, and our modern Liberals.	12.
Biblical Notices.—Genesis.	13.
On the Passions.	15.
Attack of the Watchman.	ibid.
The tyrann, 'Ee Deum, a new translation.	16.
On the Soul.	ibid.
The truth of the Christian Religion Demonstrated by the fulfillment of the prophecies, and the condition of the Jews.	17.
On man's natural insufficiency compensated by his rational Faculty.	18.
France under the Bourbons.	19.
On the Celibacy of the Catholic Clergy.	20.
On Man's Connection with Rotteness and the worm,	21.
On Auricular Confession.	22.
Biblical Notices.—Genesis.	23.
Hymn to St. John the Evangelist.	24.
On Moral Evil.	25.
Female Preachers.	27.
Note on the Watchman.	28.
On Penance and Indulgence.	ibid.
On the Mock-styled Christian Guardian, Watchman, Warder and Sentinel.	ibid.
On the Apostate Blanco White, and his works, by Husenbeth.	29.
On the Bible and Religious Tract Mania, Mrs. Royal's remarks on it.	30.
Biblical Notices.—Gen.esis.	32.
Hymn to St. Stephen, the first Martyr.	ibid.
Against Religious Antiphies.	33.
On Purgatory.	34.
On the Catholic practice of honouring the Saints, and of keeping with respect and veneration their Relics, images and pictures.	ibid.
Rousseau on the Reformation.	35.
Husenbeth against Blanco white.	ibid.
The Bible and Religious Tract mania, continued.	36.
Biblical Notices.—Jenesis.—The History of Joseph.	36.
Thoughts on Intolerance.	39.
By its Fruits the Tree is known.	40.
Lines on the Ruins of a Cathedral.	ibid.
God's Immensity & Omnipotence, illustrative of the Eucharistic Mystery.	ibid.
Hymn on the Blessed Sacrament.	ibid.
The Hail Mary—Hymn.	41.
The Rise, progress and Discipline of protestantism in Germany.	ibid.
Husenbeth again A Blanco White.	43.
On Heaven—discourse.	44.
Biblical Notices.—Genesis.—the history of Joseph—concluded.	45.
The Watchman.—Query to him, Christian Guardian, &c.	47.
The Bible and Religious Tract Mania continued.	48.
Hymn to the Blessed Virgin Mary.	49.
Difficulties of Protestantism.	ibid.
On Bible reading.	50.
Testimony concerning Christ by Rousseau	51.
On the word of God.	ibid.
On the love of gratitude which we owe to God. Discourse.	52.
Biblical Notices.—Exodus.	55.
The Hymn at prime, translated.	56.
Husenbeth against Blanco White.	ibid.
Against Materialism.	57.
The Hymn, Adoro te Devote, translated.	59.
On Romance writing.	ibid.
Pindus enchanted, lines on the same subject	60.
On our preferring always the future to the present.	ibid.
On the probable time of the world's ending.	61.

Pages.		Pages.		Pages.
63.	Biblical Notices.—Exodus.	127.	Biblical Notices. Leviticus.	127.
64.	Husenbeth, against Blanco White.	129.	Husenbeth.	129.
65.	Hymn on Christmas Day, translated.	ibid.	Hymn, the Mento Rerum Conditor. trans.	ibid.
ibid.	On the many Titles, by which we belong to God.	129.	Thoughts on the Rule of Faith, dialogue.	129.
67.	Protestant misrepresentation of Catholic Doctrine.	132.	Dr. Ely gospel beggar.	132.
ibid.	The Protestant, or Negative faith refuted; and the Catholic, or affirmative faith, demonstrated from Scripture.	133.	On beauty.	133.
33.	The seven sacraments—Baptism.	ibid.	Meditation in a church yard, poem.	ibid.
70.	Bible and Religious Tract Peddlars.	134.	The Watchman again.	134.
ibid.	Biblical Notices.—Exodus.	ibid.	The protestant or negative faith.—Invocation of Saints and Angels on holy images, &c.	ibid.
72.	Husenbeth.	135.	Biblical Notices, Leviticus.	135.
73.	On the value of time, & scourse.	136.	Husenbeth.	136.
76.	On time and eternity, lines.	ibid.	Hymn to the B. V. <i>Quem Terra</i> , &c. translated.	ibid.
ibid.	The protestant, or Negative faith.—Holy Eucharist.	137.	Thoughts on the Rule of Faith, dialogue.	137.
79.	Biblical Notices.—Exodus.	140.	Death of Pope Pius VIII.	140.
80.	Husenbeth.	ibid.	Protestant literature replete with abuse against popery.	ibid.
ibid.	The Hymn <i>Launda Sion</i> translated.	141.	On the suffering lot of the christian.	ibid.
81.	Against Drunkenness.	142.	On the same subject, a poem.	141.
88.	Down patrick, communication.	ibid.	The Watchman still.	142.
84.	The protestant, or Negative faith, on the communion in one kind and confirmation.	143.	The protestant or negative faith.—Derangement of the decalogue, holy relics, the cross.	ibid.
85.	Biblical Notices.—Exodus.	144.	Biblical Notices.—Numbers.	143.
88.	Husenbeth.	ibid.	Husenbeth.	144.
ibid.	<i>Veni Creator Spiritus</i> translated.	145.	The paschal Hymn, <i>Aurora calum purpurat</i> , translated,	ibid.
89.	The peculiar claims of the society for promoting christian knowledge.	145.	Thoughts on the Rule of faith, dialogue.	145.
90.	An original letter from Cranmer, on Anne Bolen's coronation.	146.	On man's extreme attachment to the things of this life.	146.
92.	The protestant, or Negative faith.—Penance.	147.	Whence come, a poem.	147.
93.	The Bee, a poem.	149.	Communication to Watchman.	ibid.
ibid.	On the particular Judgment after death.	149.	Sectarian kidnapping.	149.
94.	Biblical Notices.—Exodus.	150.	The protestant or negative faith.—On honouring the B. V.—clibacy, & ws.	150.
96.	Husenbeth.	151.	Biblical Notices.—Numbers.	151.
ibid.	Hymns for holy innocents.	152.	Husenbeth.	152.
97.	Indefectibility of the Church.	ibid.	Hymn— <i>O Sola</i> &c. translated. <i>Te Lucis ante Terminum</i> , do.	ibid.
ibid.	Religion.	153.	Thoughts on the rule of faith, dialogue.	153.
99.	The Catholic faith not changeable—di- ogue.	156.	Hays on transubstantiation. Sermons.	156.
101.	The christian mother's lullaby—poem.	157.	Why protestants ought never to seek to make proselytes.	157.
ibid.	The protestant or negative faith.—Ex- reme unction.	158.	<i>Ignis Fulvus</i> ; a new song.	158.
102.	Biblical Notices.—Exodus, Leviticus.	ibid.	Protestant or negative faith, on persons, places and things consecrated, miracles.	ibid.
104.	Husenbeth.	159.	Biblical Notices.—Numbers.	159.
ibid.	Hymn for Ascension day, translated.	160.	Husenbeth.	160.
105.	Twelve lectures on the prophecies, &c.	ibid.	The Madonna and Child.	ibid.
109.	The Catholic faith not changeable, dialogue.	161.	On charity to the poor. Discourse.	161.
109.	The Pope's approbation of the translated bible.	163.	Hays on Transubstantiation;	163.
110.	Death-bed soliloquy.—poem.	164.	The Bible! the Bible! and nothing but the Bible!	164.
ibid.	Protestant or negative faith, holy orders, first part concluded.	165.	The Evangelical cobbler's a new song.	165.
111.	Biblical Notices.—Leviticus.	ibid.	The Watchman again, and the Christian Sentinel.	ibid.
112.	Husenbeth.	166.	The Prot. and Neg. Faith. Holy Days. Purgatory.	166.
ibid.	Hymn to the B. V. <i>O Gloriosa Virg- num</i> , translated,	167.	Biblical Notices.—Numbers.	167.
113.	Original letters concerning, and of Queen Mary of England.	169.	Husenbeth.	169.
116.	On excessive affliction.	ibid.	Vanity of vanities—a poem.	ibid.
116.	The effects of local scenery on the mind.	169.	On the greatness of the evil of sin. Dis- course.	169.
ibid.	The protestant or negative faith, part 2d.	173.	Hays on Transubstantiation.	173.
117.	Rejection of the mass.	174.	The Prot. or Negative Faith, praying for the dead. Indulgencies.	174.
117.	Why the Latin Idiom is retained in the li- turgy.	175.	Biblical Notices.—Numbers.	175.
118.	The Canadian Watchman again. Tellorand.	176.	Husenbeth.	176.
118.	Dr. Bucher.	176.	Lines on our Saviour's passion and death.	ibid.
119.	Biblical Notices.—Leviticus.	177.	Against persecution for conscience's sake.	177.
120.	Husenbeth.	179.	Lines on the same.	179.
ibid.	The <i>Ave maris stella</i> translated.	ibid.	The important advantages of the Protes- tant Reformation.	ibid.
121.	Thoughts on the Rule of Faith, dialogue.	180.	<i>Ne Sutor ultra crepidam</i> , Or the Cobbler Preacher.	180.
123.	France, miraculous punishment.	181.	Evangelical preparation: or the Watch- man once more.	181.
ibid.	On rural Felicity.	ibid.	Hays on Transubstantiation.	ibid.
124.	The happy ploughman, a song.	182.	Mock Reformation in France.	182.
125.	Evi's remedied by their opposites.			
125.	The protestant or negative faith, fasting abstinence, and guardian angels.—assistant.			
127.		127.	The Prot. or Negative Faith.—Benefit, necessity, possibility of good works.	ibid.
129.		129.	Biblical Notices. Numbers.	183.
129.		129.	Husenbeth.	184.
132.		132.	Divine Charity. Poem.	ibid.
133.		133.	Amicable Discussion.	195.
134.		134.	Christian Guardian, Watchman, &c.	187.
134.		134.	Prot. or Negative Faith, necessity of faith Predestination, Tradition.	ibid.
135.		135.	Biblical Notices. Numbers.—Deuterom- ony.	189.
136.		136.	Husenbeth.	190.
137.		137.	Midnight contemplation, a poem.	192.
140.		140.	Hymn on Good Friday, at the kissing of the cross.	ibid.
140.		140.	Amicable Discussion. On unity.	198.
140.		140.	Temporities of the pope.	196.
141.		141.	The Protestant or negative Faith. The protestant's rule of faith.	197.
142.		142.	Paddy O'Rafferty's expostulation, a new song.	198.
143.		143.	Biblical Notices. Deuteronomy.	ibid.
144.		144.	Husenbeth.	199.
145.		145.	I am fearfully and wonderfully made, a poem.	200.
145.		145.	Amicable Discussion. Unity.	201.
146.		146.	Catholic practice of keeping Sacred Im- ages &c. vindicated.	204.
147.		147.	Inscription for an Album.	ibid.
149.		149.	Christian Guardian again.	ibid.
150.		150.	The Protestant or Negative faith.—Prot. rule of faith.	205.
151.		151.	Biblical Notices.—Deut.—Joshua.	206.
152.		152.	Husenbeth.	207.
153.		153.	The repenting sinner, poem.	208.
153.		153.	Amicable Discussion. Unity.	209.
156.		156.	Defence of Catholic Principles.	211.
157.		157.	<i>Vox populi Vox Dei</i> , or, the general voice is the voice of God.	214.
158.		158.	Biblical Notices. Joshua.—Judges	ibid.
158.		158.	Husenbeth.	216.
159.		159.	The spring—a spring mornirg—poem.	ibid.
160.		160.	Amicable Discussion.—Unity.	217.
161.		161.	Defence of Catholic principles. confession	129.
163.		163.	Scriptural and rational harmonies in the Catholic Faith.	222.
164.		164.	Biblical Notices. Judges.	224.
165.		165.	<i>Man's days are as grass</i> &c. a poem.	ibid.
165.		165.	Amicable Discussion. Opinions of the first Reformers. given of one another, Luther Calostadius, Zuingleus, Calvin.	225.
166.		166.	Defence of Catholic principles. Holy Ec- charist.—Mass.	227.
167.		167.	Scriptural and rational Harmonies con- cluded.	230.
169.		169.	Watchman again.—Slanderous libel.	231.
173.		173.	Biblical Notices.—Judges.—Ruth.	232.
174.		174.	To a mother bewailing the death of an on- ly son! two poems.	ibid.
175.		175.	Amicable Discussion. Luther, Theodore Beza, Melancton, Ecolampadius, Ochin, &c.	235.
176.		176.	Defence of Catholic principles. Commu- nion under one form. Prayers for the dead, and Purgatory.	ibid.
176.		176.	Indian talk on Evangelical swindling.	238.
177.		177.	Mock Missionaries arrested in Georgia.	239.
179.		179.	The Watchman still, villainous suppression.	ibid.
180.		180.	Biblical Notices.—First Samuel, or first Kings.	ibid.
181.		181.	Aldarno, a Poem.—The Hymn <i>Dies Ireo</i> .	240.
182.		182.	Amicable Discussion. Infallibility of the Church.	241.
182.		182.	Defence of Catholic principles. Hou- ouring the Saints.	243.
182.		182.	Bishop Fishers execution.	245.
182.		182.	Editor of the Christian Guardian, to Edi- tor of the Catholic.	246.
182.		182.	Reply.	247.
182.		182.	Biblical Notices.—I. B. of Samuel or Kings.	ibid.

	Pages.		Pages.		Pages.
Hymn Veni Creator Translated.	248.	The Church of England contrasted with the Catholic Church.	316.	The Christian Sentinel; and papal supremacy.	352.
Amicable Discussion. Infallibility of the Church.	249.	To the Editor of the Christian Guardian.	317.	Ignorance and the vices, a poem. Extract.	354.
Defence of the Catholic principles.—the Pope.	251.	Protestant mode of Interpreting the Holy Scripture.	318.	Amicable discussion. Recapitulation on the Eucharist.	360.
Luther's Epistle to Pope Leo 10.	253.	The Christian Sentinel's case of conscience considered.	319.	History of the English Tithes.	368.
A Comparative view, shewing the British constitution formed on that of the Catholic church.	255.	Biblical Notices. Job.	320.	Christian Sentinel and Papal Supremacy.	
Biblical Notices. I. B. of Samuel or Kings.	256.	Reason, a poem. Extract.	ibid.	The wonderful scheme of Man's redemption.	392.
A wish for solitude.—and romantic Night scene Poem.	ibid.	Amicable Discussion. The words of Institution: Real Presence.	321.	Ignorance and the vices.—a poem. Extract.	ibid.
Amicable discussion. Infallibility of the church	257.	Motives for becoming a Catholic, a letter.	324.	Amicable Discussion. Recapitulation on the Eucharist.	393.
Defence of Catholic principles.—Toleration.	259.	Catholic rites and Ceremonies, the sacraments of the Eucharist, penance and extreme Unction.	326.	The papal supremacy concluded.	395.
Defence of Mount St. Mary's College Mary land.	261.	Remarkable judgment in Kingston on the Orange gang.	327.	Extract from the Moneiad, original poem.	400.
The vision of Ezechiel. His mystical chariot explained.	262.	Biblical Notices. Job. Concluded.	328.	On the unreasonableness of being offended at the severity of our strictures on the riotous systems of protestantism.	491.
Biblical notices. 2nd Book of Samuel or Kings. 3 Kings	263.	Ignorance and the vices, a poem. Extract.	ibid.	To the public.	492.
Lines on the birth of Christ.	264.	Amicable Discussion. The words of Institution.	329.		
Amicable discussion. Infallibility of the church	265.	On the excellence of the sacrifice of the Mass.	332.		
Defence of Catholic principles concluded	267.	Strictures on Christian Guardian's evasive reply.	336.		
The vision of the Mystical Chariot in Ezechiel explained	268.	Ignorance and the Vices, a poem. Extract.	ibid.		
On Catholic emancipation.	270.	Amicable Discussion. The words of Institution.	337.		
Biblical Notices.—3 B. of Kings	272.	Beautiful Specimen of Baptist holiness.	340.		
From Charity. a Poem. extract.	ibid.	Emmet'sburg. College.	341.		
Amic. Discussion.—Infallibility of the Church.	273.	Religious swindling; or Bible Society.	342.		
On the education of Canada.	274.	The Christian Sentinel against Celibacy, answered.	343.		
This, the Age of Reason.	277.	Ignorance and the Vices, a poem, Extract.	344.		
Editor of the Christian Guardian, in reply to Editor of the Catholic.	ibid.	Amicable Discussion. Tradition upon the Eucharist.	345.		
Christian Sentinel's tirado against the real presence; and the same answered.	278.	The Reformers and the ancient heretics.	349.		
Biblical Notices, 3 B. of Kings.	279.	The authority of the Church.	350.		
From Charity—a poem, Extract.	280.	Private Reason Versus authority.	351.		
Amic. Discussion.—Infallibility of the Church.—Tradition.	281.	Religious swindling concluded.	ibid.		
Education of Canada.	284.	Ignorance and the Vices, a poem. Extract.	352.		
Martin Luther versus Temperance.	285.	Amicable Discussion. Tradition on the Eucharist.	353.		
On religious symbols, signs and ceremonies.	286.	American Bible Society.	357.		
Biblical Notices—4 B. of Kings.	287.	Inconveniencies of Matrimony to the Clergy: a letter.	358.		
From Charity—a poem—Extract.	289.	The Brotherhood of Mercy in Florence.	ibid.		
Amic. Discussion. Tradition.	289.	Papal Supremacy, in answer to Christian Sentinel.	359.		
Education of Canada.	293.	Strictures on his uncorteous manner; ignorance, Bad taste.	360.		
The Catholic rites and ceremonies explained—Baptism.	294.	Ignorance and the Vices.	ibid.		
The chief apparent difficulty in the doctrine of transubstantiation explained from reason.	295.	Amicable Discussion. Proofs from the Liturgies.	361.		
Biblical notices, 1 Paralipomenon; 2 Paralipomenon.	ibid.	The Sisterhood of Charity.	364.		
From Charity—a poem. Extract.	296.	Female accomplishments.	365.		
Amic. Discussion—On the doctrine taught by the Church.	297.	American Bible Society.	ibid.		
Editor of the Christian Guardian, to Editor of the Catholic.	299.	Dialogue between the Pope, and the Prince of Darkness.	ibid.		
Reply.	301.	Papal Supremacy: in answer to Christian Sentinel.	367.		
Ceremonies used by the Cath. Church in Baptism.	302.	Ignorance and the vices, a poem. Extr.	368.		
Biblical notices. 1 Esdras.	304.	Amicable Discussion, on the same subject.	369.		
On reason. A poem. extract.	ibid.	The convent of St. Bernard.	373.		
Amicable Discussion. On the doctrine taught by the church, and on the Eucharist.	305.	A grave and sorrowful question. He-resy &c.	ibid.		
The catholic rites and ceremonies explained. Confirmation.	309.	Papal supremacy, continued.	375.		
Retaliation on the Christian Sentinel. The church of England considered.	310.	Ignorance and the vices.—a poem extract.	376.		
Biblical Notices, the book of Job.	312.	Amicable Discussion. Recapitulation on the Eucharist.	377.		
Reason, a poem, extract.	ibid.				
Amicable Discussion: on the Eucharist.	318.				

Does He, who made the Eye, not see?
Not hear, who form'd the Ear?
Is God, in whom we live and move
And are; not always near?
Not through an Eye-Ball form'd of clay,
Is spied the Spirit pass:
Not, till th' imprison'd Soul has left
Her Transient Obscure.
A Veil of flesh all from her view
Now hides the mental Scene;
Till Death, at his appointed town
Removes th' obstructing Screen.
Then He, who but the Surface here
Describes of grosser Things,
Shall view the Cause and End of all,
That now such wonder brings.
Still is her darksome Prison-House
Illum'd with Reason's Ray:
And Revelation's brighter Blaze
Turns all her Night to Day: