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# The Catholic.

Quod semper; quod ubique; quod ab omnibus.

VOL. I.

KINGSTON, FRIDAY, AUGUST 26, 1831.

NO. 45.

## SELECTED.

### AMICABLE DISCUSSION.

Continued.

#### LETTER VIII.

##### EXAMINATION OF TRADITION UPON THE EUCHARIST.

I have engaged myself, Sir, to justify the decrees of the Church upon the Eucharist, to shew you their conformity with the doctrine revealed by Jesus Christ and transmitted to us in the two-fold deposit of the scriptures and tradition. The first of these you have just been examining, and in it you must have discovered the principal dogmas, which the Church obliges us to believe. The second is now about to be laid open before your eyes, and in it you will see these same dogmas taught at all times, and indubitably deriving their origin from the preaching of the apostles. It is an immense field to pass over; but be not alarmed; the ages, with which above all it will be our business to become well acquainted, are the most ancient. We will confine ourselves to the six first: and by proceeding methodically, we shall avoid the confusion into which we should otherwise be thrown by the quantity, of monuments, facts, and passages, which will successively, present themselves; to us. We will begin by arranging them into classes, into general and particular proofs. The former will bring us acquainted with the tenets of all the Churches of the world at once; the latter will shew us the testimonies separately given by particular churches in its favour.

##### FIRST GENERAL PROOF DRAWN FROM THE DISCIPLINE OF SECRECY.

Every person who shall pay any attention to the history of the first ages of the Church will be struck with a point of discipline which I propose here to investigate with you, and which regards the inviolable secrecy observed by all the faithful on the sacraments, and especially on that of the altar. Jesus Christ gave it as a precept to his disciples, when he commanded them under figurative expressions not to give that which is holy to dogs, nor to cast pearls before swine. When he instituted his august sacrament, he would have none but his apostles for witnesses: and we see that after his example the apostles never celebrated but in secrecy. The scripture positively remarks, that they met daily in the temple, and there prolonged their prayers, but that they entered into the interior of some private house to participate of the body of the Lord for this undoubtedly is the signification of the

breaking of bread, in the style of the New testament: the first enigmatical expression upon the Eucharist that we meet with in antiquity; an expression moreover, which, while it was well comprehended by the christians, could not be understood by the unbelievers. I know that St. Paul has spoken more openly and I have myself quoted his words: but he was writing to the Corinthians: his letter was addressed and entrusted to the discretion of the clergy of this Church, who read only to the faithful those passages, which were forbidden to those who were not of the number of the faithful. We must say as much for the passage in which St. Ignatius, speaks with more clearness, of the Eucharist in his epistle to the inhabitants of Smyrna.

In ancient times the sacraments were designated under the general name of mysteries, which signifies things hidden. They were administered in private assemblies, after sending out all those who were not initiated. Until the time of the celebration it was permitted to the catechumens, the strangers, and even the unbelievers to remain. They assisted at the prayers, and the lessons that were read from the old testament by lectors, from the new by priests or deacons. They could moreover hear the explanation of the scripture, reserved to the bishops, sometimes but rarely, delegated by them to a priest. In these homilies or public explanations of the scripture, the preacher was exceedingly cautious not to speak of the mysteries, or if his subject obliged him to make allusion to them he did it with extreme reserve, covering the doctrine under enigmatical terms, that it might not be understood by the catechumens or the pagans. We do not speak clearly of the mysteries before the catechumens, said St. Cyril of Jerusalem: but we are often constrained to use obscure expressions, in order that, making ourselves well understood by the instructed faithful, those who are not so may not receive injury from it. St. Ambrose says also, "that if he had spoken of the sacraments it would have been, not to instruct them in them, but to make a discovery of them by a kind of treachery." Nothing is more common in St. Chrysostom than this manner of speaking; "The initiated alone know it: the mystics are instructed in it.—I would wish, says he again, to speak out clearly upon baptism; but I dare not on account of those who are not initiated. These persons make the explications of these things more difficult to us, by obliging us either to speak obscurely or to discover hidden things: and notwithstanding, I will explain myself as far as I possibly can, in covert and

veiled terms." In the other Fathers, particularly in St. Augustine, we frequently find concealments, phrases and sentences broken off and purposely obscured, on the subject of the Eucharist.

You see clearly, Sir, that this reserve never leaving them when they spoke in public, did not forsake them when they took the pen and composed works to confound heretics, pagans and jews. If they had divulged the secret in their writings, it would have been as ridiculous as useless to be so scrupulously careful & skillfully discreet in treating the subject in their sermons. Saint Cyril of Alexandria satisfies himself with answering to the objections of Julian the Apostate against Baptism, "that these mysteries are so profound, & so lofty, that they cannot be comprehended but by those who have faith: that therefore for fear, that by discovering the mysteries to the uninitiated, he should offend Jesus Christ, who forbids holy things to be given to dogs and pearls to be cast before swine, he will not undertake to treat of the more profound parts of them." And after having touched somewhat upon it, he adds "that he would say much more about it, were he not afraid of being understood by the uninitiated, because, says he, people generally ridicule what they do not understand, and ignorant persons, not even being aware of the weakness of their minds, condemn what they ought most to admire." Remark the reserve they imposed upon themselves in the works destined for the public. It is here expressly mentioned, as well as in other fathers: and we have always a right to suppose it, even when it is not announced in express terms. This habit of precaution and silence, so general in the primitive Church, continued up to the commencement of the fifth century, when we see that Innocent I replying even to a bishop who had consulted him, dares not to open himself in writing upon the mysterious part of the Eucharist. "As for the rest, says he, which it is not permitted me to write, we shall be able to speak of that by word of mouth, when you shall be here." Hear now in what manner the Abbe Fleury draws out in few words this discipline of secrecy with his usual accuracy and precision. It was customary to keep the sacraments concealed, not only from the unbelievers, but also from the catechumens: and they not only did not celebrate them in their presence, but they dared not even relate to them what passed in them, nor speak even of the nature of the sacrament. They wrote still less about them; and if, in a public discourse, or in a writing which might fall into profane hands, they were obliged to speak of the

Eucharist or of some other mystery, they did it in obscure and enigmatical terms."

But how then, you will ask me, did the faithful come to the knowledge of them? & what were the occasions in which the bishops openly explained to them the doctrine of the mysteries? When the catechumens had been sufficiently proved and appeared worthy to receive baptism, the favour of which they preserved in soliciting, for it was only conferred upon those who asked for it, they were collected together at the baptismal font, on the eve of Easter or Pentecost, solemn and splendid nights, generally set apart for the regeneration of adults. It was here, before their immersion in the sacred water, that the bishop explained to them openly and fully the necessity and the effects of the first of the sacraments. On coming out of the baptismal waters, they were conducted, clothed in a white robe, to the assembled faithful, whose number they were from henceforth to augment: the bishop then ascending the pulpit, and drawing away the veil which till then had concealed the mysteries from them, brought them to light before the neophytes; and the instructions, upon the institution, upon the nature and effects of the Eucharist, upon the sentiments of lively faith of piety and love which the participation of these august mysteries required of them, were continued every day of the first week. Such was the general practice of the Churches up to the fifth age, as many monuments of those primitive times testify and suppose.

However true, and conformable this historical account may be with all that we know of antiquity it has nevertheless been contradicted by Protestants particularly by Calvinistic teachers. This I must not conceal from you. They have pretended and you will soon be struck with astonishment at it that this discipline of secrecy and reserve upon the mysteries, far from coming down from the apostles was unknown to the three first ages, and only dates its origin from the fourth. These gentlemen have found it suitable and convenient enough to suppose that the pagans of the three first ages were perfectly acquainted with the doctrine of the Church on the Eucharist, in order to display with greater plausibility a pretended unanswerable objection against the Catholic dogma. But what they have invented against the truth has never been able and never will be able to stand examination. The principle they here suppose is evidently contrary to facts and even to good sense. In effect, how could these gentlemen, with their well known sagacity and talents, imagine, and how can they have the hardihood to attempt to persuade others that what was generally known during the three first ages, ceased all at once to be known in the fourth? that all the bishops and all the members of every christian society should then have formed the project and have been able to accomplish it, to remove away in a day from every thing that was not christian the belief of the Eucharist, which the day before was unknown to no one? Did ever any one think of attempting to conceal from the world what for centuries had been known over all the earth? If

it be a folly to attempt it, is it a less supportable folly to suppose that such a thing was ever undertaken, and above all undertaken with success? The secrecy so religiously observed in the fourth age, demonstrates therefore from this single fact, that it must have been equally observed in anterior times, and up to the days of the apostles. It is very true that the fourth age, abounding more in monuments of every kind, furnishes us with many more proofs of the discipline of secrecy, than the three first which were unceasingly agitated by persecutions. Prayer, and good works were then the great occupation, and they had less leisure for writing, when every moment they were expecting to be called forth to answer for their faith and seal it with their blood.

But, Sir, if the three first ages offer us fewer direct proof than the succeeding one, they present indirect proofs, which perhaps have still more weight and which I doubt not, will excite in you still more interest and admiration for those heroic periods of christianity. In fact, tell me, I pray, if the apostles and their disciples had made no mystery of the Eucharist, if in the three first ages; jews & pagans, unbelievers and catechumens, had known the doctrine and practice of it, would people have ever dreamed of forging, with regard to the celebration of this sacrament, the atrocious calumnies, of which undoubtedly you have heard? Would they have succeeded in gaining credit for them in the world in raising up all nations against the christian name in making these nations demand the punishment and death of the christians, whom they abhorred on account of the erroneous notions they had formed of them, as abominable monsters, unworthy to see the day! Ferocious men had intended these horrors: men probably deceived had circulated them. They ran therefore through the provinces of the empire, every where admonishing the world to guard against a new sect of people, who under the mask of exterior virtues, gave themselves up, in the secrecy of their mysteries to the most shameful acts of cruelty & debauchery, who slaughtered, as they confidently asserted, a new born infant, covered with flour preserved the blood to drink or to dip their bread therein, roasted their paspating victim then divided its limbs among them for a repast and terminated this horrid feast by eating a bit before a dog, which being tied to the lamps overturned and extinguished them by leaping upon its booty: that then men, women, fathers and daughters, mothers and sons were all confusedly and indiscriminately jumbled together in the dark. Do not these imputations framed and accredited upon uncertain and confused notions of the body and blood, of which they had heard that the christians participated, do they not say, shew, on the one hand the ignorance universally existing among the people, and on the other the impenetrable secrecy observed by the christians on what was believed and practised among them! And now, Sir, how far back do you think these calumnies and their bloody consequences may be traced? As far up as the very time of the apostles. We learn from Ori-

gen, that from the birth of christianity, the jews had spread a report through the world that the christians fed upon the limbs of an immolated babe; from Tertullian, that from the reign of Tiberius, these feasts of Atreus & Thyestes had been again conjured up through hatred and detestation of the christians; and in fine from Eusepius, that Simon and his disciples, Carpocrates, Basilides and Saturninus, were the authors of these atrocities. Simon, having received baptism from Philip the apostle, and participated in the mysteries, had returned to his art-magic and impostures, and by these calumnies worthy of an apostate, he thought without doubt, that he should either force the christians to renounce their religious observance of secrecy, or make them sink under the weight of this infamous accusation.

If the apostles and their disciples had made no mystery of the Eucharist: if, in the three first ages, Jews and Pagans, unbelievers and catechumens had known its doctrine and practice, why did the philosophers, who wrote at that time, reproach them with the obscurity in which they kept themselves, and from it pretend to justify the accusations which the voice of the whole world raised against them. In like manner, at the entrance of the third century Cœlius advanced, without hesitation, "that the obscurity in which this religion was concealed proved the truth of a part of the crimes imputed to it. Why this necessity for hiding themselves and concealing their worship from the public eye, since men fear not to expose to light what is fair and good?" So also at the conclusion of the first age or the commencement of the second, Celsus, the philosopher, frequently referred to the secrecy of the mysteries, and bitterly attacked the affected privacy of christianity, &c.

If the apostles and their disciples had made no mystery of the Eucharist, if in the three first ages, Jews and Pagans, unbelievers and catechumens, had been acquainted with its doctrine and practice, what need would there have been to put christians to the torture, in order to extort from them a confession of the crimes imputed to them? And yet Pliny the younger, Governor of Bithynia, in the account he gave to Trajan of the Christians, says, on occasion of the reports which were circulating in the world about them, "that he had on that account deemed it the more necessary to interrogate on the rack, two women who were said to have ministered in their secret assemblies. But I found nothing, adds he, more than an ill regulated and excessive superstition." Do we not know more over from a fragment of Irenæus, that, in the persecution at Lyons, the Roman magistrates upon the irregular deposition of some slaves, persuaded themselves that the christians actually practised what was laid to their charge, and endeavoured by torments to get an acknowledgment to that effect from Blandina? But this christian slave replied with a freedom full of wisdom; "How should those, who through piety abstain from meats otherwise lawful to eat, be capable of doing the things you impute to us?" Be pleased to observe this last instance of concealment in the heroic Blandina: we shall

soon have occasion to refer to it again. Do we not know also from Eusebius, to whom we are indebted for the admirable letter of the christians of Lyons to those of Asia, that Biblis, one of those who had been weak enough to deny their faith, was put to the torture that she might be forced to confess the impieties imputed to the christians? The torments roused her from a profound sleep: these transitory pangs made her reflect upon the eternal pains of hell; and how, said she, should we eat the flesh of children, we who are not even allowed to eat the blood of beasts! She then confessed herself a christian, and was ranked among the martyrs. Thus the demonstrated ignorance of the Pagans upon the Eucharist restores to the Church a soul, whose overthrow it had for a moment bewailed, and replaces Biblis with honor at the side of the invincible Blandina.

But if our adversaries, after so many convincing proofs, still require some that are direct, with regard to the three first centuries, Tertullian and Origen shall now supply them with proofs most positive. The former, repelling the charges of intemperance and impurities, exclaims, "Who are they who have told the world these pretended crimes? Would it be those who are accused of them? But how could that be, since it is the common law of all the mysteries to keep them secret? If they themselves did not make the discovery, it must have been strangers that did it. But how could strangers have any knowledge of them, since strangers are kept far away from the sight of the most holy mysteries, and a selection is made of those who are permitted to remain as spectators." If the christians made no difficulty about speaking of the Eucharist, how could Tertullian say that "the common law of the mysteries was to keep them secret." If the Pagans were instructed in them, what right had he to ask, "How should strangers become acquainted with these things?" In the work, he addresses to his wife, he supposes as a fact, that the christians believed themselves bound to secrecy, because he employs it as an argument for deterring her from taking an unbeliever to her second husband. "For by this means, says he, people fall into the crime of letting the Pagans come to the knowledge of our mysteries. Might not your husband learn, said he, what it is you taste in secret before all nourishment? and if he perceives that it is bread, will he not imagine it to be that which is so much spoken of?"

Origen in his noble refutation of the work of Celsus, after saying in answer to his reiterated reproaches of secrecy, that in general the doctrine of the christians was better known than that of the philosophers; "It is nevertheless true, he adds, that there are certain points among us, that are not communicated to every one, but this is so far from being peculiar to the christians, that it was observed among the philosophers as well as among us.— In vain then does Celsus undertake to render odious the secrecy observed by the christians, since he does not even know in what it consists." This passage proves at once that the secret was observ-

ed both in the time of Origen and in that of Celsus, who knew not in what it consisted, that is, at the commencement of the third century, and at the end of the first. Thus all kinds of proofs conspire to shew the discipline of the secrecy relative to the Eucharist during the four first ages. The fact is acknowledged by all for the fourth; and good sense demonstrates that it could not then have been established, if it had not existed from the very time of the apostles. The calumnies of unbelievers, the attacks of the philosophers, the tortures employed by governors to extort a confession of the pretended crimes, are indeed but convincing proofs of secrecy, and in addition to this, we have positive testimonies for the first, second and third centuries.

I have been anxious to set this historical fact beyond dispute, and invest it with all the certainty you can desire, because the general discipline of secrecy necessarily supposes the universal belief of the five first ages upon the Eucharist, to be such as the Catholic church has always taught: in fact, if, on the one hand, this discipline agrees exactly with our belief respecting the Eucharist, and if, on the other, it should be found irreconcilable with the opinion which the Calvinists have formed of it, it must of strict necessity be concluded that what was concealed in the primitive Church is not what the reformed, but what we believe. In those times the concealment was made either of the doctrine of the figurative sense, or of that of the reality; there is no medium, and if secrecy excludes the first, it necessarily admits of the second. All that remains therefore is to establish the truth of these two propositions; first, that the discipline of secrecy exactly tallies with the catholic sense of the reality; in the second place, that it cannot be reconciled with the calvinistic sense of the figure. I am persuaded that of yourself you will catch the argument before I explain it, so striking does it appear to me.

I maintain that the ancient discipline of secrecy exactly chimes in with our belief upon the Eucharist. It would be superfluous to enter into a long dissertation to shew the incapability of reason to attain to the inaccessible sublimities which are found in the dogma, such as the Church proposes it to us and as we believe it. The reformed confess this, since they have made it the cause of their rejecting and attacking it. But in the supposition that the primitive Church believed as we do, what was it to do? and how must it manage with regard to the unbelievers? It must before all things, prove to them, the certainty of the revelation, convince them, by the miracles of Jesus Christ and by the sublimity of his morality, of the divinity of his mission, and never attempt to confide to them respecting the Eucharist, dogmas so elevated, so alarming to human comprehension, until they had sufficiently prepared their minds and hearts for it: must have done precisely what it did. If they had begun by bringing forward these mysteries, if they had commenced by speaking openly of the real presence of Jesus Christ upon the altar, and of the miraculous change of the substance which follows from it, they would have shocked the senses and

the imagination of men; and have driven those from their religion whom they were desirous of attracting to it. What language, in fact, and what a strange doctrine for the Jews and Pagans! What, would not their senses and the pretended wisdom on which they prided themselves, have suggested against it? Let us judge what would have been said by men who were not christians, by what we are continually hearing from men, who, unfortunately for them, have ceased to be so. It was necessary then for their interest, charitably to spare their weakness: it was necessary also for the interests of truth, not to expose it to the railleries of those who were not yet in a state to hear it: and on the supposition that the dogma was then the same as it is for us, it cannot be denied that it was reasonable and even necessary to establish this discipline of secrecy.

And to shew still more evidently the analogy of our actual belief with that of the first ages, I observe, that in supposing an exact parity between them, not only must the greatest secrecy have been then recommended, but it must moreover have been recommended from the two kinds of motives just mentioned, the one relative to the weakness of the persons, or if you please, the ignorance and blindness of the unbelievers, the other, to the dignity and divine institution of the mysteries: in order that, on one side, the unbelievers might not be injured or scandalized, and thus driven away from christianity; and on the other, that the mysteries might not be exposed to the railleries, sarcasms and objections of carnal minds. Now, in point of fact, (and this must strike you,) the discipline of secrecy turned exactly upon these two kinds of motives. They are each of them distinctly pointed out by the Fathers. "We make use of obscure expressions before the catechumens, said Saint Cyril of Jerusalem, in order that those who are not instructed may not be injured by them." Now hear the whole synod of Alexandria: "It is not lawful openly to disclose the mysteries to the uninitiated, lest through ignorance they should ridicule them, and lest the catechumens should happen to be scandalized by an indiscreet curiosity." Such is the first kind of motives, relative to the state of the unbelievers or catechumens.

You will recollect the reason alleged by Saint Cyril of Alexandria, for his concealment: "He would have been afraid of being understood by the uninitiated, because, said he, people generally ridicule what they do not understand, and ignorant persons, not aware of the weakness of their own minds, despise what they should most of all admire." An author, anonymous indeed, but of very high antiquity, since we find him translated by Rufinus in the fourth age, proves that it is extremely difficult to preach to a mixed multitude of persons, and often necessary, in their presence, to shroud the mysteries in ambiguous terms. "For what is amongst us cannot be told indiscriminately to all persons exactly as it is, on account of those who lend a captious and malignant ear. What then must be done by one who addresses a crowd of persons strange and unknown to him? Shall he conceal the truth? But in that case how is he to

instruct those who are deserving of instruction?—And yet if he display the naked truth before those to whom salvation is a thing of indifference, he is false to him by whom he is sent, and from whom he has received injunction not to cast the pearls of true doctrine before swine and dogs, who would fly in his face with sophisticated arguments, would cover it with the mud of their carnal conceptions, and by their barking, and their disgusting replies would worry to death the preachers of God." Here you see a second series of motives relating to the dignity of the mysteries. You will find both of them set forth in many ecclesiastical writers, such as Tertullian, Zeno, bishop of Verona &c. They are precisely such as they must have been, on the supposition that the real presence and change of substance were then concealed in secrecy. Their fears and anxieties were such as they must certainly have entertained on this hypothesis: their precautions were those that it requires, and they were influenced by all the motives that it commands.—The identity of apprehensions, dangers and measures denotes the identity of principles and belief. We have then solid grounds for concluding that it was the real presence together with its change of substance, that all the Churches of the world kept shut up in those times so scrupulously in their bosom. This is disclosed to us by the secrecy itself, as well as by the motives of the secrecy, so exactly do they tally with this belief, as you have just seen. I add, for the completion of this moral demonstration, that they tally with this alone; and prove it.

Q In fact, what is there I ask, in the Zuinglian opinion requiring to be made so great a secret to pagans and catechumens? According to it, we become united to our Saviour, but only in spirit and by faith: prayers and homage are addressed to Jesus Christ at the right hand of God, but in no-wise upon the altar, from which he is supposed to be as far removed as earth from heaven: they call to mind his death, but without pretending to renew the oblation made by him upon the cross. For this opinion acknowledges neither sacrifice nor victim: it exposes, it is true, and distributes to its followers the bread and wine, but still remaining in effect as our senses perceive them: according to it, every change of substance is a gross error, & adoration an act of idolatry. These ordinary aliments, bread and wine, have here no other excellency than that of having been chosen by Jesus Christ as figures of his body and blood. What fault could the most obstinate Jew or unbeliever find with this? Is it not a common and received custom to leave some pledge of oneself to our friends on quitting them, that thus we may be brought to their recollection during our absence or after death! and is it not a thing quite indifferent whether this or that object be selected to awaken remembrance, warm the heart and fulfil between absent friends this ministry of reciprocal tenderness? It is even plain that our Saviour, when dying for mankind, had nothing better to select and leave them as a memorial and pledge, than the common aliment of all mankind. In all this you will discover nothing revolting to the mind nothing calculated to give a shadow of scandal to men and by consequence nothing that required secrecy.

I know that the ministers have sometimes taken it into their heads to speak of the great wonders of their Eucharist, and of the incomprehensibilities to be found in it without the real presence or any change of substance. But I also know that they affect this language merely to resemble that of antiquity, and to shew that the passages in which the Fathers enlarge upon the difficulty of believing in the mystery, from its opposition to the senses and to human reason, correspond with their doctrine as well as with ours. But in point of fact, Zuinglius and Beza discovered no mystery at all in the Eu-

charist: they prided themselves upon the discovery of the figurative sense, because it removed at once the difficulties and the scandal, and rendered the belief simple and easy to every understanding. No other than this is the judgment formed of it by the Zuinglians of your country, as I have often had occasion to learn from their conversation and writings. "In my judgment, said a writer well known amongst you, nothing has occasioned the loss of that due reverence, which is owing to the sacraments so much, as the making more of them than scripture has done: and representing them as mysteries, when they are plain religious actions. The unintelligible part of a sacrament is what the free-thinkers have chiefly made the object of their ridicule: but had the Eucharist been represented, as I have represented it, it could never have been mentioned by infidels with disrespect, at least it would have given them no occasion of treating it with any."

Had the primitive Church thought after the fashion of this modern theologian, never would it have had any reason to withhold its altars from the sight of the catechumens and the knowledge of unbelievers. Sheltered from the shafts of ridicule and malice, it might have celebrated its Eucharist with open doors, and have discoursed and written upon it without obscurity of disguise. But how did it act? Precisely the contrary, and during full four centuries it rigorously maintained the discipline of secrecy respecting the mysteries, particularly respecting the one of which we speak. Let your Bishop Pearce, and whatever associates he can reckon in the world, acquaint us, if they can, with a plausible reason, for such conduct. There is none: there can be none, according to their ideas of the Eucharist: their opinion and the discipline of secrecy cannot go together; they are at eternal variance. All mystery being once removed from the sacrament, the primitive Church had no longer any cause for silence and secrecy.

But what am I saying? She would moreover have been urged by the most pressing motives to make a full explanation of it. Atrocious and abominable actions are publicly laid to her charge, and she does not attempt her justification! though this justification would be easily accomplished, by the simple declaration of her belief and practice. And if a candid explanation of this nature were found to be insufficient for the purpose, why did she not throw open her doors and admit her accusers or their emissaries into her assemblies, and celebrate her religious repast in their presence? Nothing could be more natural than this, on the supposition that she adopted the system of the figurative sense, at which the pagans could take no offence. The declaration published by these wit-

\*Bishop Pierce's second letter, written in 1730, to Doc-Waterland. Works. London 1777, vol. II. p. 452. It may also be found in a note of Dr. Sturges, Reflections on Popery, p. 100.

To one who has reflected upon the texts of the New Testament, upon the doctrine of the apostolic and primitive ages; to one who is not a stranger to the testimonies of the holy Fathers, some of which I shall continue to produce to the end of this dissertation, I know nothing more uchristian and more revolting than this system of the anglican prelate. It strips the Eucharist of all the wonders which our Lord had thrown round it, and with which his first, and faithful servants have at all times believed it to be invested: and boasts to have by this manœuvre removed from what are called men of strong minds, but who are more appropriately called men of weak minds, every pretext for irreverent declamation. With the admirable principles of these conciliating divines, it only remains for them to draw their pen over all the mysteries of religion, because, in good truth, the proud and of course weak wits of the age, employ by preference their sarcasms and abuse against whatever is mysterious in doctrine.

Add this new example to the examples I have already adduced, of the infinite variations and perpetual discord into which the uncontrolled liberty of dogmatizing leads the members of your Church, and even the very inmates of its sanctuary, as you see by these three personages.

nesses, of what had passed under their own eyes, would immediately have put an end to the calumnies that had gone abroad to the world.

And, observe, it was not the common people alone among whom such ideas were current: they had reached the highest and the most enlightened classes of society. Numbers took up their pen against the christians, and boasted that they had proved these crimes, on the grounds of their clandestine assemblies and the secrecy of their doctrine. What reply would the christian apologists have to make, on the Zuinglian hypothesis? Simply, or nearly this: So far are we from perpetrating the crimes which you lay to our charge, that we take, in our sacred repast, nothing more than a little bread and wine in memory of our divine master; the bread, as the figure of the body which he delivered, and the wine, as the figure of the blood which he shed for us. He himself, on the eve of his passion, instituted this holy and moving ceremony, commanding us to do it after his departure, in remembrance of his death, and also as a sign of union between us and him: we merely obey his commands." But was this satisfactory and natural reply ever given? Attend and see: "Our accusers, says Justin, themselves commit the crimes of which they accuse us, and they attribute them to their Gods. As for us, as we have no share in them, so we trouble not ourselves about them, having God for the witness of our actions and thoughts.—We entreat you that this apology may be rendered public, after you have replied to it as to you may seem fitting, to the end that others, may know what we are, and we may be delivered from the false suspicions, that expose us to punishment. They know not that we condemn the infamies publicly laid to our charge, and that we therefore renounce the gods who committed such enormities and who require the same from their adorers. If you will grant our request, we shall then lay open our maxims to the world—to convert it, if its conversion be possible." Observe, he does not say; we will expose our mysteries, we will celebrate before witnesses, we will throw open our doors. This however would have put an end to all calumnies and removed all suspicions. On the Zuinglian hypothesis, it is difficult to imagine what could have prevented Justin from publicly making an offer at once so simple and so natural. "If we always remain concealed, replied Tertullian, how have they discovered what we do! and by whom has it been discovered? Assuredly, not by the accused, for it is the common law of all mysteries to keep them secret. It must then have been by strangers. But whence could these know it, since the sacred initiations admit no strangers and reject the profane?" In vain was their clandestine worship objected to them by the pagans: far from denying or renouncing it, Tertullian takes up its justification, and employs it to demonstrate how futile must be the accusations of those who know nothing of the matter. "Do you really believe it possible," exclaims Octavius, "that the tender little body of an infant should be destined to fall beneath our blows, and that we should shed the blood of a new born babe, almost before it has received the shape of a human being. Let him believe it, whose cruelty could accomplish such a deed,—as for us, we are not permitted to assist at a homicide, nor even to hear it spoken of: so far, indeed, are we from spilling human blood, that we forbid even the blood of animals at our meals." The secrecy of the christians is cruelly misrepresented and aspersed; and yet Octavius does no more than shew that they are incapable of committing the imputed crimes, never discovering what it is that they really do. "If our accusers be asked" says Athenagoras, "whether they have seen what they assert of us, they will not have the impudence to say they have.—How can those be accused of killing and eating men, who, as it is well known,

cannot endure to behold even the death of one executed by law? those who have renounced, as we have, the shows of the gladiators and of the beasts, believing that there is but little difference between him who beholds, and him who commits the murder!" You have seen Origen justifying their profound silence respecting the mysteries by the example of the philosophers, of the Greeks and barbarians; you have seen him in his turn reproaching Jesus for reprobating the secret kept by the Christians, while he knew not in what that secret consisted. Such were the replies of the apologists: and such also they must have been, to be consistent with our belief. But according to the doctrine of the reformation these replies become inconceivable and absurd. For is it not absurd to establish a secret and instead of being induced by the most powerful reason to break it, still to continue obstinately to preserve and justify it, even when they knew nothing in it worth concealing?\*

\* Truth obliges me to say that one of these apologists has not hesitated to remove the veil and lay open the mystery of the altar. Justin has done it in his first apology. We shall endeavour soon to detect his motive for so doing. But as he thought proper to act in this manner, we will ask: what did he discover? what did he make known? This is a curious and important point to ascertain. For most assuredly the doctrine that he discovered was the doctrine of the Church—the precise doctrine so carefully concealed by the other Christians. This disclosure must for ever decide the question between us. Let the Reformation triumph, as is just, if the apologist here declares in formal or equivalent terms, that the bread and wine blessed by the bishop were received by the faithful merely as signs of the body and blood of Jesus Christ, absent in heaven: that the bread, without undergoing any change, ceased notwithstanding to be regarded as ordinary bread, because it was offered to God as an emblematical figure representing his Son. Will Justin hold such language as this? Let us hear him with attention; these are the words to the point: they are big with interest and importance. "This food we call the Eucharist, of which they alone are allowed to partake, who believe the doctrines taught by us, and have been regenerated by water for the remission of sin, and who live as Christ ordained. For we do not take these gifts as common bread and common drink, but as Jesus Christ, our Saviour, made man by the word of God, took flesh and blood for our salvation; in like manner, we have been taught, that the food which has been blessed by the prayer of the words which he spoke, and by which our flesh and blood, in the change, are nourished, becomes the flesh and blood of that Jesus incarnate." Such is the doctrine which Justin made no difficulty in revealing to the Emperor: you have here the word of God compared to the prayer of Jesus Christ; the same power and efficacy is attributed to each; by the former Jesus Christ became man, by the latter, the bread and wine become his body and blood, and this change is not less real than was that of his incarnation. From this springs the following short and decisive argument. Justin here discovers that, which the Christians universally concealed in secrecy. Now what he discovers is the Catholic doctrine; therefore the Catholic doctrine had been universally concealed in secrecy among the Christians. Pray, reflect upon this argument, it alone should open your eyes to the system of belief that you are seeking in the primitive church. But what motive could induce the apologist to

From the Catholic Press.

THE REFORMERS AND THE ANCIENT HERETICS.

Did Luther, Calvin & Co revive the condemned Maxims and Doctrines of the ancient Heretics?

MR. EDITOR.

Having abrogated the holy sacrifice of the Mass, in which the body and blood of Christ are offered up to God in union with the sacrifice upon Calvary, it was but advancing another step in the march of the Reformation, to deny the real presence in the Holy Eucharist. It was a step, however, which Luther would not, and indeed could not venture to take, though he eagerly desired it. "If any person could persuade me, (he used to say) that there is nothing in the sacrament but bread and wine, he would do me a great favor. I have tried (he adds) to extricate myself from the belief in the real presence, for I know that thereby I would greatly an-

maks so public an exposure, contrary to the general discipline of secrecy to which we find but this single exception recorded in history. To form a correct judgment upon the conduct of Justin, we should thoroughly understand how the writer was circumstanced. For my own part, I should be inclined to consider this first apology as a private memorial presented to the Emperor alone, he probably having called for such a declaration from the Christians. The title prelacing the document to be addressed to the Emperor or the Senate and the Roman People, in no wise deters me from venturing this conjecture, since it was possibly nothing more than the usual form of petitions. In his second apology addressed to Marcus Aurelius and the Senate he entreats him to publish it that the world may be enabled to form an opinion upon the Christians. We find no such request in the first from which we may infer that he neither intended nor desired its publication. As he exposes the great mysteries of religion, which it was forbidden to publish we are to presume that he did not apprehend that they would be published and that his object was not to divulge the secret but merely to make a confidential communication of it, to one most deserving of confidence an excellent Prince who was considered as a second Serates upon the throne. The Prince does not appear to have betrayed the confidence reposed in him, for we do not find the pagans any better informed, in consequence of it. Thus the event would have justified the apologist on the supposition that he confided the secret to Antoninus alone, with the hope, that so just and sensible a prince would terminate the bloody persecutions of the Christians, when once he became better acquainted with their real character. Although this expectation was not entirely, it was at least partially realized. Whether it was that Antoninus did not do all that he could, or, which is perhaps more probable, could not do all that he wished, the persecutions did not entirely cease, and, on this account, we regret to find considerable numbers of martyrs in the subsequent years of his reign. This much however is certain, that he published edicts favourable to the Christians.

He had received letters from various governors of provinces consulting him on the mode of treatment to be adopted in their regard, to which he replied that they must not be molested; unless they were discovered plotting against the state. He wrote also to the cities of his empire, prohibiting the Christians to be disturbed; and by name, to Larissa, Thessalonica and Athens and to all the Greeks. Of this we are informed by the historians Rufinus and Eusebius, and also by Melito, bishop of Sardes, in his apology addressed shortly after to Marcus-Aurelius.

noy the Pope; but the text of the gospel is too plain." Thus poor Luther was obliged to continue sore against his will in the belief of the real presence. The express declaration of Jesus Christ in promising this heavenly food, and in presenting it to his disciples at the Last supper, chained down even Luther's stubborn mind, to this belief. But Zuingle and his Calvinistic associates were not bound to Luther's interpretation of the sacred text. *Nullius addictus jurare in verba magistri*, was the motto of their sect, from which the words of Luther or of Christ, like the words of the Church or the Pope were not to be excepted. They had become free in the enjoyment of that glorious Gospel liberty which allowed them to "think what they pleased, and say what they thought;" and therefore they would not submit to the dictation of Luther or any other man. They had the Bible, and the means of understanding it as well as he; and they determined to exercise their right of private interpretation, which was the grand principle by which they justified their schism and heresy and by means of which they too, hoped by the boldness of their opinions to rise to celebrity; a distinguished honor which they could not expect, if they tamely walked in the footsteps of Luther or the Pope. Accordingly they now started in advance of Luther in the march of Reformation. It was in vain he proclaimed himself an Evangelist, and that, *whoever did not receive his doctrine could not be saved.*† He stormed and threatened "to recant all he had written and taught," and return to the Pope; but they cared not.‡ He called them *heretics, blasphemies, infidels &c;* but to no purpose. They did defiance to his threats, they smiled at his anathemas; for they knew that his was but human authority, that they had as good a right and were as competent to interpret the rule of faith—the Bible, as he could be, and where he found a real presence, they could discover nothing but a real absence. Moreover they had received light and assistance, to which Luther laid no claims on this point, though he had acknowledged such favors on other occasions. It was by the counsel and instruction of Satan, that he tells us he was induced to suppress the Mass; and Zuingle had the advantage of the same monitor, who appeared to him by night to suggest that passage from Exodus, chap. xii. 11, by which he learned to understand the words *this is my body*, as if Christ had said "this signifies my body." It is true indeed that Zuingle does not like Luther absolutely state that his nocturnal visitor was Satan himself.—"He does not remember, he says, whether the spirit was

\* Si quispiam mihi persuadere potuisset, in sacramento preter panem et vinum nihil esse, ille magno beneficio ahi dirinctum me reddidisset, omnibus nervis me extricare conatus sum, cum probe percipiebam hac in re papam cum primis me valde incommodare posse. Verus textus evangelii nimis apertus est. *Luth. Epis. ad Argent. Tom. vii.*

† Quisquis doctrinam meam non acceptaverit, salvari non potest. *Luth. Conf. Statum. Eccles.*

‡ Non dubitabo omnium que scripsi aut docui palinodia canere, a vobis discedere. *Sermo. Tom. vii. de o. 276. Sacramentarii heretici, blasphemici, infideles, &c.*

a black or a white spirit;" *Lib. de subsid. Euch.* but that it was no other than the dark spirit, we, who are convinced that such doctrine could only proceed from the Father of lies, do readily believe; and such also was the conviction of Luther, when he declares that "the devil seems to have mocked mankind, in proposing to them a heresy so contrary to scripture as that of Zuingle's." *Luth. defen. Verb. Cons.*

Should they, however, be unwilling to admit that the Calvinistic doctrine on the sacrament proceeds from the author of all heresy—satan. They will not, I hope, pretend to deny that it came from the unbelieving people of Capharnaum, who calling in question the omnipotence of him, to whom all power was given in heaven and on earth, asked the infidel question, "How can this man give us his flesh to eat?" So universal was the belief in the real presence, among the ancient sects and heretics whether *Syrians, Greeks, or Armenians*, that I fear the apostate disciples at Capharnaum were the only persons who coincide with the Calvinists on this point; but we read in St. Ignatius' Letters that in the year of our Lord 100, there were heretics who denied the real presence. "They abstain from the Eucharist, and from the public offices, because says the venerable martyr, they confess not the Eucharist to be the flesh of our Lord Jesus Christ, which suffered for our sins, and which the Father in his goodness raised again from the dead. It will therefore become you, he concludes, to abstain from such persons, and not to speak with them, neither in private, nor in public." This same advice Luther gave his followers respecting the Sacramentarians, and they continued to wage a desperate war on the subject of the real presence for 300 years, but they have lately laid down their arms, and in the true spirit of religious indifference agreed to teach the people that what they had hitherto condemned in each other as fundamental errors, are in truth, opinions of no moment, which christians may receive or reject indifferently; and they further agreed that it was lawful to receive the sacrament indifferently, from the hands of the minister who believed and taught that it is a mere figure, from which Christ is really and substantially absent, as from him who taught that it was a divine reality in which Christ was really, truly and corporally present. But what would Father Luther say of such a union of contradictory creeds! He has already cursed it by anticipation. May all agreement with the Sacramentarians be eternally cursed, because such concord tends to lacerate the bosom of the church.† But Luther's disciples no longer care for his curse or his doctrine. The articles on Free Will and the Real Presence he held to be fundamental, and that they who differed from him could not be saved. Can they who having departed from his doctrine

\*Eucharistias et oblationes non admittunt, eo quod non confiteantur Eucharistiam esse carnem Salvatoris nostri Jesu Christi. Epist ad Smyrn See this Epistle in full in a late work published by Doctor Cooke, a Protestant, on the Invalidity of Presbyterian Ordination. Appendix

†Maladieta sit in eternum charitas et concordia (cum sacramentariis) Luth Tom. fol. vii. 281.

on these points, believe that he was in error, think still that he was commissioned by God to reform the doctrines of the church! We think not.

N. O. P.

From the same  
THE AUTHORITY OF THE CHURCH

The claims of the Church to authority and privileges divinely communicated seem to unbelievers unwarranted pretensions, and impious encroachments on the prerogatives of the Deity: but to the believer they afford presumption of her divine origin. Independently of the proofs which she adduces of each privilege, he, considering her claims in the abstract, deems them worthy of a divine institution.

The Church presents herself as the Herald of divine truth; and announces the revealed doctrines with all the confidence inspired by a consciousness of their certainty. The tremulous accents of human hesitancy are not heard from her lips. She tells us—*Thus has God revealed; thus you must believe at the peril of incurring his eternal indignation; thus has God commanded; you must obey under pain of his eternal vengeance.* Whatever extenuation or excuse frailty or ignorance may offer, no article of revelation can be sacrificed to human pride, no divine Law can yield to the influence of the human passions. The obstinate unbeliever and the impenitent delinquent are alike menaced with the wrath of an insulted deity. The child is imbued with the divine principles which from equally the Rule of Faith and morals for the man of mature or declining age: the unlettered slave hears the same oracles of heavenly wisdom to which the learned philosopher is commanded to yield the unhesitating assent of his understanding. All are children of the same mother, and bound to hear her with the same reverence and affection: all are disciples of her, who, because she proclaims the mysteries and behests of the Most High God, speaks to all with power and authority.

The infallibility claimed by the Church becomes a divine institution. The schools of human science may be occasionally disgraced by errors and absurdities, since the human intellect is circumscribed and subject to gross delusions. But a tribunal of instruction divinely constituted to notify to man the truths and laws of God, must exhibit a divine impress in the unerring wisdom of its decisions. To disclaim the privileges of *inerrancy* is to avow that the institution is purely human: to claim it is a necessary consequence of the assertion that its origin is divine. The pretension, of a society to infallibility may be unfounded, and must be so, if the society be of human origin: but no society can be divine in its origin and constitution, if it be altogether destitute of security as to the revealed doctrines. We do not now examine whether the claims of the Catholic church to this prerogative be well grounded: but we merely state that those claims form a presumption in her favour, because it becomes the wisdom and displays the power of God to establish and maintain an infallible tribunal.

The authority which the Church claims as dispensatrix of the mysteries of God affords a new motive for presuming that she has been divinely established. She appears not as the mere Herald of divine truth, but as the agent of a divine power in the sanctification of man. She enlightens the mind by the communication of that knowledge which is derived from the infinite wisdom of the deity: she directs the will by the laws which flow from his infinite sanctity; she purifies and sanctifies the soul by the participation of those gifts which are imparted by the mercy and bounty of God in regard to the boundless merits of the Saviour. She claims a power, which none but God could bestow: loosening the sinners bonds, and restoring him when penitent to the friendship and grace of his offended Creator: she asserts her right to cast around the obstinate delinquent those spiritual chains which will bind him even before that God whose judgments are not dependent on human caprice of human authority. Her claims are not put forward in the ostentatious language of vanity, or with the trepidation of a doubtful pretender: but fully conscious of her divine delegation she tranquilly and confidently proceeds in the exercise of the powers divinely communicated; and only alleges her commission when questioned by the incredulous or inquisitive, by what authority she performs acts so sublime a nature. We decline for the present examining this commission, and limit ourselves to observing that the powers which she claims are such as might be expected to characterize a divine institution.

Before the investigation of the proofs of such authority the mind must perceive its accordance with the attributes of deity, and its suitableness to the infirmity of our nature. We know our liability to err, and we must be sensible of the importance and necessity of being divinely assured of those truths which are to direct us in the path to eternity. How worthy then of the wisdom and power, as of the mercy and goodness of God must it not appear to us to have established a Church wherein the doctrines of salvation are delivered with such certainty, and such perspicuity, that even the young and the illiterate can attain their knowledge. We feel our sinfulness and our spiritual miseries: and we cannot but regard the voice as divine, which invites us to approach with the assurance that we shall be free from the burden of our sins replenished with the consolations and gifts of the deity.

A society that proposes its tents with such diffidence and hesitation as to leave it optional for the hearers to reject or receive them, shews that it is void of all just claims to divine origin. Were the said society certain that its doctrines were divine it could not without absurdity and impiety consider their belief a mere matter of choice or indifference. because the veracity, wisdom, & majesty of God necessarily demand the acquiescence of created intellects in the communications of infinite intelligence. Its disclaimer of divine powers is equivalent to a renunciation of all pretensions to divine origin since it cannot be supposed that the Saviour God would institute a society void of all power and au-

thority. It is impossible that the members of such a society can have real security in their religious tenets whilst the society itself disclaims infallible certainty of their revelation, or that it can reverence the society as divine, seeing it distinguished by no divine prerogative. Whilst the founders of human institutions employ all their wisdom, ingenuity, and power to perfect and perpetuate them; surely the wisdom and power of Jesus Christ were not unemployed for the sure transmission of his doctrines, and the perpetuation of his divine establishment.

From the same—  
PRIVATE REASON VERSUS AUTHORITY

Of all the faculties which a bountiful Creator has granted to man, there is none which has been alternately extolled and depreciated more than Reason, while modern Infidels and most of modern Religio-nists attribute to it the most exorbitant empire over all sciences, both human and divine; others dismayed at the consequences of such a doctrine, run into the opposite extreme, and pretend that reason is at all times a faithless guide, a glimmering, treacherous light, which can only lead us into the abyss, and that if we wish to find a secure refuge from uncertainty, error and despair, we must cast ourselves blindly, and with full confidence into the arms of Authority. Placed between these two conflicting sentiments, what party shall we join? Must we side with the Infidel and insist that reason, reason alone has a right to judge of every thing—sole arbitress of truth—that whatever is above reason is against it—and that a revealed religion, no matter how divine in its institution, its doctrines and effects upon society, must be rejected as absurd, because the mysteries it teaches are, and ought to be, incomprehensible to Reason? Or shall we on the other hand with a fiery zeal with science, strip reason of its just prerogative; deny that it can afford us any certitude whatever, and finally conclude to abjure it as the enemy of religion, truth and social virtue? The proverb says: No! that there is a golden medium where virtue and truth reside, and the Apostle tells us that it is in being "wise unto sobriety," "Sapere ad sobrietatem." We shall therefore give to reason and authority what respectively belongs to them, without lessening or exaggerating the lawful rights, and just privileges of either. In the first place then, when an opinion has not been revealed from on high, no matter by how many it may be professed and defended, if it does not appear to you evident, you have an indisputable right to subject it to the ordeal of a new examination—to adopt, reject, or doubt of it, according to the conviction of truth, or falsehood, or obscurity which the nature of its proofs shall have left upon your mind; on such occasions take up the flambeau of reason—approach and investigate, if you can, the unexplored secrets of its bosom—here dissent from all opinions, is no vice; weakness and timidity, no virtue—the aberrations of former philosophers only a salutary restraint—a mark to point out the precipice and to caution us to beware not to take the demonstrations of reason and conviction for the

visionary ravings of an overheated imagination.—In this conclusion we are justified by a reflection that only a few ages back, an infinity of the phenomena of nature appeared incomprehensible to reason which have been since explained, not to the delight alone, but to the utility of mankind. Among other important discoveries achieved by the darings of reason, we may instance the invention of balloons, and the degree of perfection to which modern aeronauts have brought them, notwithstanding that Borelli demonstrated its impossibility in a dissertation *ex professo* in the year 1608, we can add to this the accessions made to natural science by the inventive genius of a Franklin, and a Fulton. Nor will gratitude for America and freedom suffer us to forget Columbus, and his inflexible rashness in stretching across an untravelled ocean, to seek in defiance of authority, a new and undiscovered world. Nature has not been since altered—the human mind has not lost any thing of its vigor and neither the jealousy of ancient Greece, nor the affected fears of more recent debasers of reason can forbid the hope, that the Zenos and Aristotles, the Newton's and the Des Cartes may not yet be equalled, if not surpassed, such are, at least, the rights of private reason; such the advantages it has conferred on mankind. But shall we now become intoxicated with its power? Shall we assign it no limits in its pride? Shall we forget that even the ocean in its immensity has bounds which it respects, and from which its swelling waves retire upon themselves, and that reason, after having ranged with freedom the wide field of nature should not be content with this, nor dare to step beyond it; to search and scrutinize the *unsearchable* things of God?—No: she has been given to man as his guide in the natural order of things, she conducts him to religion for which she has first prepared his mind—nor does she abandon him here—she points out the truths which are not repugnant to her, nor to the idea that we should form of the Divinity—she gives testimony to the miraculous voice of God by which they have been proclaimed, and the innumerable other motives of credibility on which they are supported—she shows us that our obedience to such a Faith is Reason—and having done this, her mission is accomplished. Nor be it objected that all we have said in vindication of private reason, has authority against it; Paschal, Bacon, Malebranche, Leibnitz, and a host of others did not think so—all that we have advanced, has been nothing but the faithful expression of the testimony of these great men. Infidels and heretics themselves, by not discerning or admitting divine things, go just as much against reason as they do against authority—she herself warns them of her inadequacy for the examination of supernatural things, and conspires with the Apostle to bid them beware, for that "the searcher of majesty will be overwhelmed with glory." In a word, that we are indebted to her for what we know, and to authority for what we believe; whether the object of that belief be human or divine truth: "Quod scimus debemus Rationi, quod credimus Auctoritati." St. Augustine.

H.

## ORIGINAL.

## RELIGIOUS SWINDLING.

CONCLUDED.

We have shewn in England the origin and progress of that vile, hypocritical, swindling speculation: *the Bible Society*; a thing imagined purely on the trade, or mercantile principle; and reared and resting on the broadest basis of protestantism. It soon proved a mine of wealth to its contrivers and their retainers; who had thus wilfully enlisted on its side all the ignorant prejudices and anti-catholic zeal of protestant sectarianism; together with the vanity of all the self-deeming, and the would-be deemed, *godly* and *charitable* of our race.

The profitable nature of this mammonic delusion was soon spied abroad, as at home; and universally hailed, as a new and overflowing source of gain, by our reformed and reforming gospellers of every cast; whose only object, alter all, is but to secure to themselves, their wives and families, a genteel and easy temporal living: for they are evidently of those who, as St. Peter says, *leaving the right way, have gone astray: following the way of Balaam, the son of Bosor, who loved the wages of iniquity.* 2. Pet. 2. These all over our colonies, east and west; and in the United States of America, where so many kindred spirits abound; have industriously spread, and carried on with unusually joint accord; among their blind and bigotted dupes, this money-making Bible traffic, to such an extent, and with such success, as, according to their own statements, to have realised cash sufficient to have more than cancelled their national debt. And yet all these prodigious collections vanish quite, as soon as made; without producing one single visible beneficial effect, or durable advantage to the community. Nay, the prowling hydra that swallows all, is as hungry and clamorous for more as ever. The Bible-traffic alone cannot minister to the monster's cravings. And though, to recommend its sale, the printed Bible is proclaimed *all and sole sufficing*—and all other word or writing profane and inadmissible: yet (besides other furnishing shifts to cram the ravening monster's maw, such as Sabbath-schools, Revivals, Camp-meetings, rag-bag and mite societies; and daily begging brother and sisterhoods, all for what is called *the Lord's treasury*;) the tract peddling speculation is superadded to the Bible one; and vagrant evangelism to boot, with the most glaring possible inconsistency.

*Quo non mortalia pectora-cogis suri sacra fumes?*

So that the whole Protestant system has ended at last in a printer's bubble; a tract and bible-peddling apostleship; and a paper reformation!!!

No learning in this new religious system; no instruction whatever is required, but just as much as may enable one to read. All knowledge of the past, present and future, derivable from our fellow-creatures, and the testimony of man, is utterly discarded, as *fallible* and *fallacious*. The Bible alone.



(that is our English Protestant version of it, full of errors purposely as well as ignorantly made; and disagreeing with all previous and subsequent translations but sanctioned by a British monarch, and his infallible parliament;) this British bible, (read understand and interpret it as you please,) is your only sure and soul-saving monitor and instructor. All preaching, or teaching besides, is but the word of man; Tracts too, and all written or unwritten testimony, as essentially fallible, must never be relied on. This is every Protestant's professed belief; and that, as we observed, on which the Bible Society has built its money making speculation. This is that loudly lauded, and much admired mode of universal conversion and modern evangelism. Why did not the allwise founder of christianity reveal to his followers this Bible scheme? It would have spared them a world of difficulty and danger in propagating every where his holy religion, Their only duty would then have been to print off, and cause to be generally circulated, a sufficiency of Bibles in every language. Such a mechanical method of instruction would have rendered unnecessary all their toil and risks by sea and land; and saved them even the expense of their journeys; except, like those of our modern missionaries, when undertaken for profit and pleasure. Nay, it would have proved to them, as it has done to our Bible Society men, an inexhaustible and easy wrought mine of treasure. Instead of carrying the Saviour's ignominious cross they might have wielded the golden rod of Mammon; and made, with the monopoly of a Bible press, all the nations of the earth their tributaries. What a glorious spectacle it would then have been to behold thus evangelised and enlightened the whole family of Adam; all at length become Bible readers, scripture searchers, truth explorers, free expounders, random guessers, bold affirmers, loud protesters, and tireless scheming new reformers. Then would have taken place at the beginning what we have been blessed with in our day.

A godly thorough reformation;  
Which always must be carried on;  
And still be doing: never done:  
As if religion were intended  
For nothing else, but to be mended.

AU PUBLIC.

Les pseaumes, aux quels nous voila arrives dans le cours de nos explications Biblicales; etant une portion si importante et interessante de l'écriture Sainte; nous voudrions en presenter a nos lecteurs un commentaire plus choisi et etudie; ce que, pour le moment, nous n'esperons realizer a notre pleine et entiere satisfaction. En cessant donc pour un temps, de continuer nos explications de la Bible: nous esperons pouvoir avec avantage les recommencer dans notre second volume; s'il paroit que nous puissions hazarder la continuation de notre periodique: ce qui depend de l'exactitude avec laquelle les abonnements sont remis au publicateur. Car, quelque disposes que nous soyons a dedier nos voiles gratuits et sans retour icibas, a l'instruction publique, et a la defence de la religion: nous ne nous trouvons pas a meme de souffrir une si grande perte annuelle en supplicat le defaut des payment,

a l'imprimeur, au fournisseur, et a la poste, pour la publication la moins dispendieuse qu'on puisse nommer.

NOTICE TO THE PUBLIC.

THE Psalms, at which we are now arrived in our Biblical Notices and explanations, are so important and interesting a portion of the inspired writings; that we could wish to give a more choice & studied commentary upon them, than we can well at present accomplish. We must therefore suspend for a while our scriptural notes; which we intend renewing in our second volume: should we be induced to continue the publication. This, however, entirely depends on the exactness, with which the subscriptions are remitted to the publisher, for, though willing to yield, as we have hitherto done, even single handed, our labours GRATIS to the public in the cause of truth; we cannot afford to be at so very considerable a yearly loss, to make up the defalcation of payments to the Printer of the cheapest periodical in existence.

THE EDITOR.

IGNORANCE AND THE VICES.

A M. S. POEM.

Continued.

There are, who feel their gen'rous bosoms swell  
With all th' aspiring passion to excel.  
Such, to some lofty object as they tend,  
And o'er the rest conspicuous far ascend,  
Pride marks the worthiest objects for his prey;  
And from their glorious pursuit tempts away,  
Th' aerial demon, whispering unperceiv'd  
What signal feats their talents have achiev'd,  
Shows what they might of fame and wealth obtain,  
Did they but bend their efforts such to gain:  
Points honours plac'd within their easy reach.  
To these, their merit's meed, straight bids them stretch:  
Bares on their view the emblems bright of pow'r:  
Tells how these oft were won in lucky hour  
By those to them inferior.—A'rice next,  
To sway them from their nobler purpose fix'd,  
His countless heard displays, that yellow gleams;  
And gold all pow'rful here on earth proclaims.  
Then envy prompts the sigh for bliss so rare,  
Another's spied; and wish to snatch or share:  
And, should her sting o'er reach th' unguarded heart,  
It, with its venom leaves a careless smart.  
Lust too assails the mind, if stubborn still;  
And seeks, prone-rushing, to upset the will:  
While sensual pleasure acts her part with each:  
Strives with her poison sweet the heart to reach:  
The will in ev'ry form enticing wooes;  
And, if to be subdued, at length subdues.  
Then all is sudden lost man's self-controul,  
When once he steps beyond th' appointed goal;  
Nor need surprize us more the pranks he plays,  
While on enchanted ground he darkling strays.

Of one suffices of these tempters dread  
Beyond the moral bounds our steps to lead;  
Then, say, what must not all their might combin'd,  
Or urg'd successive on th' unconscious mind!

Alone lust arm'd all Asia with his spell  
The Greeks, reclaiming Helen, to repel.  
'Gainst these he still his fondest vot'rics arms,  
The Turks, who dread to lose their harem's charms  
Yet, with their pristine valor those assail,  
And must, in cause so just, no rest prevail.  
'Tis not for liberty alone 'y ay fight,  
And bold reclaim their long usurped right:  
From hautil lust they strive, and ignorance blind,  
To guard the fair; and free the fettered mind.  
God's champions these acknowledge'd, say, can such,  
E'er vanquish'd, to such brutal miscreants crouch?  
No: weak in human means though they contend,  
Their righteous cause must triumph in the end.

Curs'd be that late alliance, holy sham'd!  
By despots plotted for their purpose damned!  
If they, who form'd it, christian, o'er should place,  
As co-legitimate, their own disgrace,

Within its pale secure the barb'rous Turk,  
And bid from justice there the ruffian lurk!

Thou, whom thy happier fate, such compact dire  
Forbids to sanction! Thou, should heav'n inspire,  
Whose frown can shake the haughtiest despot's throne!  
O Britain, make the glorious cause thine own!  
With thee let tempting a'rice plead in vain  
A respite to the lustful demon's reign;  
And shew thee all in jeopardy else plac'd  
Thy wealth of Ind; and home expence increas'd,  
Ho lies, the fiend. Thou greater hence shalt rise,  
Admir'd by all; and dearer to the skies.  
Nor less thy conqu'ring banner, near unfurl'd,  
Than distant spread, shall awe the eastern world.  
'Tis thine the noble task, by heav'n assign'd,  
To break th' oppressor's bands, and free mankind  
Hence, like his Samson, in gigantic might,  
God sends thee forth, his people's wrongs to right  
If thou not too secure like him recline  
In pleasure's lap, shorn of thy strength divine.  
If war must be, 'tis godlike to repel  
Th' aggressor's wrong; and wanton fury quell.

To be continued

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