

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

THE

1414

CATHOLIC,

A
RELIGIOUS WEEKLY PERIODICAL,

PUBLISHED

IN
KINGSTON UPPER CANADA,

FROM OCTOBER 22d, 1830, TO OCTOBER 14th, 1831.

By the very Rev. William P. McDonald, Vicar General;

BEING AN EXPOSITION OF THE CATHOLIC DOCTRINE, DESIGNED TO REPEL
THE CALUMNIES AND MISREPRESENTATIONS, WHICH THOUGH SO
OFTEN REFUTED, HAVE BEEN CONSTANTLY REITERATED
IN THE SECTARIAN PAPERS IN THESE PROVINCES.

AMICUS PLATO; MAGIS AMICA VERITAS.

PRINTED AT THE PATRIOT PRESS.

1831.

The Catholic.

R. C. Bishop of Toronto

Quod semper; quod ubique; quod ab omnibus.

VOL. I.

KINGSTON, FRIDAY, OCTOBER 22, 1830.

NO. 1.

Original.

ON THE MASS.

As Mass is the Supreme act of Worship in the Catholic Church, we make it the first object of consideration to our readers; many of whom, we have reason to think, know nothing of it but from its misrepresentation. We deem it, therefore, our duty to lay before the lovers of truth a full, fair, and faithful, exposition of it.

Thou art a Priest for ever, according to the order of Melchisedech.—Ps. 109, 4. Heb. 5, 6.

THE Mass is accounted by Catholics the unbloody sacrifice of the new law; and the most solemn and sacred part of their worship. In its whole ceremonial, and in the very robes the priest puts on, when about to celebrate, the passion of Jesus Christ is particularly alluded to; and the dress represented, which our Supreme Pontiff wore at the time he offered himself up for us as a bloody sacrifice on the cross. The memory of this bloody sacrifice is thus renewed; and, according to St. Paul, *the death of our Lord is shewn forth till he come.*—1 Cor. xi. 26.

Considering, therefore, that this is the greatest and most important act of the Catholic worship; it may not be unacceptable to most persons to be informed of the meaning which this most ancient and universal of all Christian Churches is wont to attach to its several ceremonies.

The priest, therefore, when going to celebrate, puts over his head and ties about his neck a white linen cloth, called the *Amice*; as an emblem of the handkerchief, with which our Saviour on the eve of his crucifixion was blindfolded by his enemies; who, spitting upon him, and smiting him on the face, desired him in this state to prophecy who it was that struck him.

He next puts on the *Alb*, a white linen robe, which represents the white garment, or fool's coat, with which King Herod ordered our Lord to be clothed in derision, as a fool. For, to this day, in Eastern Countries, and particularly among the Turks, the fool's coat is white, emblematical of his spotless innocence. It is hence also intended to denote the mystical robe of spotless innocence and mental purity, styled in the gospel *the wedding garment*, (Matt xxii. 11, 12.) with which the souls of those should be decked, who present themselves as guests at his divine supper, or marriage-feast; in which he comes to wed himself to our humanity; that, as he says, *He may be in us, and we in him.*—John, 14, 20—17, 23.

The *Girdle*, *Stole*, and *Manipule*, signify the cords, with which he was bound, like a malefactor; tied to the pillar to be whipped; and drag-

ged by his executioners through the streets of Jerusalem to Mount Calvary.

The *Chasuble*, or upper vestment, signifies the purple garment, with which the Roman soldiery in the Court of Pilate dressed him, as a mocking; and on the back of his robe the figure of the cross is commonly seen represented; because he carried the cross on his shoulders to the place of his execution.

Such were the Pontifical robes, in which our High Priest himself in person was pleased to offer up for once the great atoning, bloody sacrifice, to his heavenly Father in our behalf: and such in figure are still retained in the Catholic Church, by those who are his representatives; through whom he continues still invisibly, in an unbloody manner, to renew this same sacrifice; and to apply its merits to the souls of all, and of each individually, down to the end of time.

It is true, these robes of ignominy, on account of the infinite worth and dignity of him who wore them, are now changed into robes of honour; being made of the richest stuffs that can be afforded, magnificently embroidered with gold and silver, and ornamented with precious gems. For Christ, though he humbled himself in this life for our sake, is now to be honoured, exalted, and glorified by all in all.

The candles are then lighted on the altar: the meaning of which ceremony will be hereafter explained.

Then, as nothing renders us so acceptable to God, as humility; for he rejects the proud, and gives his grace to the humble—James 4, 6; the Mass begins with a most solemn act of that virtue. The priest or prelate, who celebrates, withdraws himself in the first instance from the altar; bows himself down before it; and strikes his breast, like the humble publican in the gospel, loudly acknowledges himself a sinner, and guilty, through his own repeated fault, of having grievously offended his God in thought, word, and deed. At the same time he invokes the prayers of the whole court of heaven, in whose presence he avows his unworthiness. Then putting his trust in the mercy of the Most High, saying: *Our help is in the name of the Lord, who made heaven and earth*—Ps. 123, 8; and begging that his prayer may be heard, he goes up to the altar; and kissing it, prays God to take away his sins, in order that he may approach with a pure mind to the *holy of holies*; and through the merits of the Saints, whose relics are there; and of all the Saints, Almighty God may the more readily be induced to forgive him all his iniquities. He

then passes to the right hand side of the altar, where he reads the *Introit*, which is a sentence or two of holy scripture, chosen analagous to the feast of the day. He thence returns to the middle of the altar, where, in the immediate presence of Jesus Christ, who is supposed residing in the tabernacle under the sacramental form of the consecrated host, he makes the solemn and repeated invocation of mercy, in the *Kyrie e leison*. After this he recites that sublime act of praise to God, called *the Gloria in excelsis*. Then kissing again the altar, as the Almighty's footstool and his throne of mercy, he turns round to the people, and greets them with the scriptural salutation: *Dominus vobiscum!* or, *the Lord be with you*—Gen. 48, 21; 2 Parab. 15, 2, 19, 11; Job 7, 15; 2 Cor. 13, 11. And he is answered by the people, or by the clerk in their name: *Et cum spiritu tuo!* *And with thy spirit!* He returns again to the right-side of the altar, and recites the Collects, or prayers for the day. After which follows the *Epistle*, which is always selected from the inspired writings of the prophets or apostles, and alluding particularly to the subject of the feast that is celebrated. The book is then changed from the right to the left-hand side, where the Gospel for the day, selected from one of the four evangelists, and alluding also to the occasion of the solemnity, is read. Previous to this, the celebrator, on crossing the altar, bows down before the middle of it, and prays that God of his free mercy would vouchsafe to purify his heart and lips, as he did those of his prophet *Isaiah* with a burning coal, in order that he may worthily and adequately announce the Gospel to the faithful. On his naming aloud the Gospel, all present stand up, to shew their respect for the words of the Redeemer; and their readiness to walk in that path of perfection, which he himself in person has deigned to point out to us: and with the priest all sign themselves on the forehead, mouth, and breast, with the sign of the cross, to signify that their countenance shall never blush for the ignominy of the cross of Christ; that their lips shall ever readily confess their belief in their crucified God; and that they shall ever cherish in their hearts that faith which he has taught, and the remembrance of all he has done and suffered for them.

I must here observe that the Catholic Church attaches a mystical meaning even to the act of shifting the *Missal*, or Mass-book, from one side of the altar to the other. She thereby indicates the loss sustained by the Jews of the Gospel of Jesus Christ, their Messiah; and of the true faith

and fulfilment of the promise ; for not having attended, as they ought to have done, to the true spirit of the prophets and inspired writers, whose preachings and writings were first directed to them, but are now made over to the Gentiles.

The priest then recites the *Nicene Creed*, or profession of the Christian and Catholic belief, standing before the middle of the altar ; to shew that, in matters of faith, one is not to swerve to either side, but to have God alone in view, the center of truth and unity, who has revealed it. This circumstance indicates also that the faith is offered alike to Jew and Gentile. At the words; *Et homo factus est, And he was made man*, all present kneel, to shew that they adore him as God who had made himself Man. After kissing the altar, he turns round to the people, and repeats the *Dominius vobiscum*. Thereby wishing the Lord to be with them to confirm their faith ; and the same wish is expressed in the *Et cum spiritu tuo*.

He now proceeds to the Offertory, and dedicates to Almighty God the elements of the sacrifice, the bread and wine, which are thus set aside to be consecrated. After first offering up the bread, he prepares the cup for oblation in a manner that indicates a mystery ; as appears from the words of the prayer he recites on the occasion. He first pours the wine into the chalice, without previously blessing it. Then he blesses the water with the sign of the cross, a mere drop of which he mixes with the wine. The prayer recited at the same time is, as follows : *Deus, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilibus reformasti ; da nobis per hujus aquæ et vini mysterium ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus filius tuus, qui tecum vivit et regnat in sæcula sæculorum. O God, who hast so wonderfully constituted the dignity of the human substance, and still more wonderfully reformed it ; grant us through the mystery of this water and wine to be partakers of the divinity of him, who deigned to become a partner in our humanity Jesus Christ thy Son, who lives and reigns with thee, world without end.*

From this prayer it would appear that by the union of the water with the wine is designated in the first place the union of the human nature with the divine, in the person of Jesus Christ ; and in the second place, the union of the blessed with the Deity in the kingdom of heaven. On this account the drop of water, which represents the humanity, is blessed before its union with the wine, which is not blessed, as it represents by its more valuable substance the Deity ; the source itself is all benediction, and does not therefore require, like the other substance to be presanctified. And as the drop of water is in a manner lost and swallowed up in the greater and more estimated substance the wine ; so in Jesus Christ the human person was so lost and totally absorbed or swallowed up, as we may say in the divine nature, as that only one person remained in this Man-God after the incarnation, namely the se-

cond person of the adorable Trinity : for in this mystery God made himself like unto man ; a Being, though but one person, consisting of two distinct substances, a body and a soul ; in order to restore him to his own image and likeness, to which he was first made ; but which sin had impaired. This little, and apparently trifling ceremony, in as far as it represents the union of mankind with the Deity in the kingdom of heaven, shews how little all creatures are, when compared with the Creator ; and that as the prophet says, *All the nations are but like the drop of a bucket before him*. *Isaias xl. 15.* In Masses for the Dead, the drop of water is not, as in other Masses, presanctified with the sign of the Cross ; representing, as it does, that portion of human kind, whose sanctification is confirmed ; and such as secures for ever their final union with the Deity.

The prayers recited during the Offertory by the priest, as he bows down before the altar, are all expressive of the general ends, for which the sacrifice is offered up : that is, for the glory of God, to the honour of his saints, and as a propitiation for his own sins in particular, for those of the faithful present ; and for the sins of all mankind in general ; as also for the repose of the faithful departed. Then, turning round, he bids the brethren pray that their common sacrifice may be acceptable to God the Father Almighty ; and these his answer, or the clerk in their stead : *May the Lord receive the sacrifice from thy hands to the praise and glory of his own name ; for our good, and that of his whole holy Church.*

After the *Secreta*, which are prayers corresponding in number and meaning with the *Collects*, and which the priest recites in a low voice ; he calls aloud on the hearers to raise up their hearts and give thanks to God. They answer him that they have done so, and that to thank him is meet and just. Then he begins what is called the preface, or introduction to the *Canon of the Mass*, with these words : *It is truly meet and just, right and salutary, that we always and in all places give thanks to thee, O Lord ! holy Father, Almighty and eternal God ! &c.* then some particular reason, or mystery is assigned, for which we ought to praise him on the occasion ; after which he concludes in the following sublime strain : *Therefore together with the Angels and Archangels, with the Thrones and dominations, and with the whole host of heaven, do we sing unto thee without end, Holy ! holy ! holy ! Lord God of Sabaoth ! The heavens and the earth are filled with thy glory. Hosannah in the highest ! Blessed is he who cometh in the name of the Lord. Hosannah in the highest !*

Next follows the *Canon*, the most sacred and invariable part of the Mass, in which the priest addresses himself in secret to God alone ; but which may be seen, with all the rest, translated *verbatim* in most Catholic prayer-books. The benediction is renewed over the elements, and the particular ends in behalf of the living, for which the Mass is offered up are commemorated in the *Memento*. The priest, now about to consecrate,

spreads his hands over the bread and wine, and beseeches God to receive our oblation, and grant us peace in our days ; to save us from perdition, and cause us to be reckoned among the chosen. Then, as our Lord did at the last supper, and commanded his apostles to do also, he takes first the bread, and blessing it, begs that God would now convert the oblation into the body and blood of his beloved Son. He repeats then over it the words of Christ : *HOC EST ENIM CORPUS MEUM, This is my body* ; immediately adores, and rising elevates the consecrated host.—In like manner he takes the cup, and blessing it pronounces over it these words of our Lord : *HIC EST ENIM CALIX SANGUINIS MEI NOVI TESTAMENTI, QUOD PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. This is the cup of my blood of the New Testament, which for you and for many shall be shed, for the remission of sins.* *Matt. 26, 26, 27, 28.* After which he adores also, and elevates the now consecrated species of wine : no ways doubting but that the same omnipotent word, that called up all things out of nothing, is fully able to perform whatever he has promised to do.

Here now, in the opinion of Catholics, is rendered present the immaculate Victim, so foretold by the prophets, and particularly by Malachy in these words : *From the rising of the sun to the going down thereof (that is, from one extremity of the earth to the other) great is my name among the Gentiles : and in every place there is sacrifice, and there is offered up my name a pure oblation ; for my name is great among the Gentiles, saith the Lord of Hosts, &c.* *Mal. 1, 11.*

The Elevation denotes the raising up of our Saviour on the cross. It thus also exhibits to the faithful the object of their faith, hope, and love ; who is no longer exposed as on Mount Calvary, to the derision and blasphemy of the public, but to the adoration, praise, and invocation, of the grateful creatures, whom he has redeemed.

The apparently lifeless state in which this divine Victim lies on the altar, with his blood seemingly separated from his body, under the distinct species of the bread and wine, represents his state of death upon the cross, after having poured out the last drop of his sacred blood for our ransom.

The priest then beseeches Almighty God to look down with a propitious countenance on this our sacrifice, as he did on that of the just Abel, of Abraham and of his high priest Melchisedech. Then, bowing down, and kissing the altar, he prays that he, and all who participate with him in the body and blood of Jesus Christ, may be replenished with all heavenly grace and benediction.

Next follows the *Memento* for the dead, in which are recommended to the special mercy of God the souls of those, for whom the priest intends more particularly to intercede, and next the souls of all the faithful departed.

In the *Nobis quoque peccatoribus* he returns to

his supplications in his own behalf, and that of all sinners; beseeching Almighty God, in the multitude of his mercies, to vouchsafe to grant us a portion and association with his saints, not from any consideration of our merit, but from that of his own mercy and readiness to forgive, through Jesus Christ our Lord, &c. Then, uncovering the chalice, and kneeling, he takes the host, and makes with it three crosses over the cup, and two towards himself and the people, saying: *By whom (viz. Jesus Christ) thou createst, sanctifiest, vivifiest, bleasest, and givest to all of us these good things; through him, with him, and in him, to thee, O God the Father, together with the holy Spirit, (here he puts the host over the chalice, and, elevating them both together, continues) is all honour and glory.* Then laying down the host on the altar, he kneels, and rising covers the chalice, concluding the ceremony with these words: *Per omnia sæcula sæculorum. Amen? World without end. Amen.* Here almighty God is acknowledged as the Creator, sanctifier, and vivifier of the elements now changed into the heavenly bread of life; who has given us, together with all other good things, this most precious of all gifts: to whom therefore all glory and honour is rendered as his due.

By the descent of the host upon the chalice, and the three crosses made over it, a mystical allusion is made to the descent of the second person of the blessed Trinity upon our earth in Judea in form of man, and his preaching there first to the Jews the mystery of the Trinity and the cross; from whence this faith proceeded forth towards us, the Gentiles. Yet only two crosses are made on our side, to intimate that the great end of revelation is not completed, till both Jews and Gentiles are finally united in the same Church: which, according to the prophecies, must happen before the end of the world; and ere the Church has rendered to God all that honour and glory, and paid to him the full measure of that homage which he expects from her, before the final consummation of this universe. Therefore is the host returned back to the chalice, and both are elevated together, with these words: *Omnis honor et gloria. All honour and glory.* When after kneeling; as was said, he rises and covers the chalice with the words *per omnia, &c.* signifying that all true believers, Jews and Gentiles, shall in the end be united and raised up with Christ; and shall reign with him for ever and ever.

The Lord's prayer is now solemnly recited. After which, having prayed that God would deliver us from all evils past, present, and to come; and, through the intercession of his saints, would propitiously grant us peace in our days; that, aided by his mercy, we may be ever preserved from sin, and secured against all trouble; the priest takes up the host; and, breaking it, to shew that our Saviour's body was bruised and broken for us, puts a small portion of it into the chalice, with these words: *may this mixing and*

consecration redound to the life everlasting of us, who receive it! Meaning, that now is mixed and consecrated, spread out and prepared for us, our celestial banquet, to the worthy participation of which eternal life is annexed; and to the participation in which the *Little ones*, and the *unwise*, or those who are simple enough to believe it, what wisdom has declared it to be—Prov. 9, and John 6, 54. It is to this banquet that the royal Prophet alludes, as follows: *Thou hast prepared before me a table against those who afflict me. Ps. 22, 5.*

Next is repeated the *Agnus Dei*, or *Lamb of God who takest away the sins of the world, have mercy upon us, &c. Grant us peace!* In Masses for the dead, grant them rest! After which the celebrator prays in secret that God would not have in view his sins, but only the faith of his Church; and, that he who said, *my peace I leave you; my peace I give you;* would, as he sees best, grant her peace and unity: and that, having in concurrence with the will of the Father, and the co-operation of the Holy Ghost, by his death given life to the world; he would also deliver him (the celebrator) by means of this holy Sacrament of his body and blood, from sin and will evils; and make him so to abide by the divine commandments, as never more to be separated from his God. Kneeling then, he rises and takes the host into his hands, with these words: *I will receive the bread of heaven, and invoke the name of the Lord.* Then striking his breast thrice, he repeats, adapting them to his own case, the words of the humble centurion, mentioned in the gospel: *Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea. Lord, I am not worthy that thou shouldst enter under my roof: but say only the word, and my soul shall be healed.* He signs himself then with the host, and receives it, saying: *May the body of our Lord Jesus Christ preserve my soul unto life everlasting!* Uncovering the chalice, he then takes it up, saying: *What shall I return to the Lord for all that he has given to me? I will take the chalice of salvation, and call upon the name of the Lord, and I shall be saved from all mine enemies.—Ps. 115.*

3. Then, signing himself in like manner with the cup, he takes it, praying, also, that the blood of our Lord Jesus Christ may preserve his soul unto life everlasting. After which he purifies, or washes out the chalice, repeating other prayers to the like purpose. The ablusive water and wine at the end of the sacrifice, reminds us of the water mixed with blood, which flowed from the Saviour's wounded side at the conclusion of his bloody sacrifice on the cross.

The Priest now passes to the right-hand side of the altar, to which again the book is restored: and there reads the communion sentence, commonly some text of the scripture: and then returning to the middle of the altar, he bowing kisses it; and turning round towards the people, wishes now the Lord to be with them, to make them benefit by the holy sacrifice, at which they have just assisted. The restoration of the book to its former place in-

dicates the restoration of the faith and the gospel to the Jews before the end of the world. He returns to the book and reads from it the Post-communion prayer; after which he repeats from the middle of the altar the *Ale, missa est*, which is the formal announcement that the mass is now concluded. Again bowing before the altar, the priest begs of the holy Trinity to receive our oblation, so that it may prove advantageous to all present, and to the whole of mankind. Then raising up his hands to heaven, and turning round to the hearers, he makes the sign of the cross towards them, pronouncing over them the words of the benediction. *Benedicat vos omnipotens Deus, Pater, Filius, et Spiritus, Sanctus! May the Almighty God bless you, the Father, the Son, and the Holy Ghost!* The whole service is concluded with the gospel, commonly taken from the first chapter of St. John, in which the divinity and incarnation of Jesus Christ are so sublimely and clearly announced.

It were endless to give all the other mystical meanings and particular allusions to the passion of our Lord, which Catholics attach to the ceremonies of the Mass. But this plain and simple exposure of it may suffice to shew how free it is from any thing savouring of idolatry or superstition; and how very replete, on the contrary, it is with the most fervent and humble supplication, and with the most sublime acts of praise and homage to the Deity.

But why, one will ask, is it constantly said in Latin, and not in the vulgar idiom of each country, which is best understood by the generality of the hearers? The reasons assigned to this custom, are the following.

1^o Because it is an act of prayer and adoration, directed to God alone: not a discourse or exhortation made to the understanding of the hearers: who are otherwise taught from their earliest infancy how to assist devoutly at mass, and to join in the common intention, for which it is offered up. The Jews often did not so much as see the priest, while he offered up sacrifice for them: much less did they hear and understand the prayers he said at the time: as appears by what is related in the gospel of Zacharias, the father of St. John the Baptist.—Luke 1, 21.

2^o Because Catholics do not consider their Church as a national, but as a Catholic or universal one. They, therefore, use in this, the greatest act of their worship, as well as in the administration of the sacraments, a Catholic or universal language; which, withal, is most generally understood; and is like what they consider their Church to be, one and unchangeable.

3^o Because it is one of the three languages consecrated on the tree of the cross in the inscription hung over the head of our Saviour; which, as the evangelist thinks it worth while to remark, was written in *Greek, in Hebrew, and in Latin*; part of all which are admitted into the Mass. These also, having become dead languages, are thereby no more liable to change, and seem best calculated to preserve in all its original and primitive meaning the sacred Liturgy of the Christian Church.

The bread used in this sacrifice, is not common and leavened, but unleavened bread: such as our

Saviour must have used at his last supper. For it was death by the law of Moses for any one to eat, or even to keep in his house leavened bread at the paschal time. Of such a serious breach of the Mosaic law our Lord was never once accused by his enemies, who sought every opportunity of bringing him in guilty of some capital crime.

The shape itself of this bread is determined; and the round form is not undersignedly given it. For the circle was considered by most nations as the emblem of perfection and perpetuity, the most peculiar attributes of the Deity.

This bread is also considered as an emblem of the mystical body of Christ, the Church. 1 Cor. v. For, as the bread is one whole, composed of many particles cohering together, and amalgamated by means of water; so the Church is but one whole, composed of many members adhering together and united with their supreme head Jesus Christ, by means of the water of baptism; as also by their participation in his other sacraments, but above all in this Sacrament of the Altar; which unites us so closely to our Lord, that as he himself expresses it, *we may be in him and he in us.*—John 14. 20. It is also worth remarking with that propriety in so solemn and sacred a service every gesture and motion is regulated, so as to leave as little as possible to personal awkwardness or affectation.

I should think it not easy to find in so short a service as this, which lasts not more than half an hour, such variety of most appropriate prayer, put up for ourselves and all mankind: such sublime and fervent acts of humility and repentance, of faith, hope, and love of God and man, of supreme homage and adoration to the Deity: in fine, such deep sacred meaning, such full, just, and edifying allusion to the great mystery of the redemption, the infinite merits of our Saviour, and their application to our souls. Yet this part of the Catholic worship, which is so pregnant with all that is, and must be accounted most holy and divine, by every one professing himself a Christian, is often, nevertheless, from a profound ignorance of the intention of the worshippers, styled, in derision, *mere mummery*: although the Church of England herself in her liturgy has thought proper to copy after it. If such ceremonies, however, are but *mummery*, what are we to think of those used even by Jesus Christ himself; for instance, when he gave sight to the man who was born blind; and restored speech and hearing to him who was deaf and dumb?—John. 9. 6. Mark. 7. 33.

Original.

On the custom of lighting up the Altars, and illuminating the churches.

The custom of lighting up the altars and illuminating the churches, seems to have derived its origin from the circumstance that it was under night, and consequently with artificial light, that our Saviour held the last Supper with his Disciples; and instituted the sacrifice of the new law. During Mass, therefore, which Catholics consider as the commemoration and renewal of what was then done, candles are universally lighted. The primitive Chris-

tians, for the first three hundred years of the Christian era, were generally obliged, in order to screen themselves from the fury of their heathen persecutors, to hold their assemblies during the night, and often in subterraneous retirements: both which circumstances rendered lamps or candles an indispensable accompaniment to divine worship. This practice, already of so long a standing, and rendered venerable on account of those who had followed it, the Church, from the date of her independence and rising grandeur under Constantine the Great, has ever since thought proper to retain. The Christians on particular festivals and joyful occasions, being now free, would naturally illuminate on a larger scale: and hence likewise is derived the custom that prevails in all Christian nations, of making illuminations on occasion of victories gained by their fleets or armies; or when any public prosperous event happens to take place. For we nowhere read that, before the epoch mentioned, any such demonstration of public gladness was customary in any part of the universe.—In the Jewish Church however, to which the Christian succeeds, lights were always used, with the same spiritual meaning and allusion as in the Catholic Church.

For Catholics, invariably attach a mystical meaning to this ceremony of lighting up their churches. They conceive that visible things may be very properly used as signs of invisible and spiritual things: and that, as the water used in baptism is a sign of the grace of God and virtue of the blood of Christ, that purifies the soul from the stains of sin; so the lights in churches denote the light of faith brought into the world by Jesus Christ, who is himself styled by Simeon in the Gospel, *a light to enlighten the Gentiles*. A light is therefore kept ever burning in Catholic churches, before the tabernacle, where the blessed sacrament is preserved. Lamps and lights are likewise seen frequently suspended before the pictures and images of the Saints; because they also are styled by our Saviour *the light of the world*: as also to indicate that we believe them not dead or extinguished, but alive with God, each shining in the presence of *the father of lights* with a greater or less degree of splendor, according to their merits; and illuminating the celestial mansions of bliss above.

Original.

ON THE REAL PRESENCE, OR TRANSUBSTANTIATION.

THE worship shewn by Roman Catholics to the sacrament of the altar, is blamed as idolatrous, from a misconception of the genuine principles and real intentions of the worshippers; for it is surely according to the intention of the worshipper that one is to judge of the nature of the worship itself; and when it is evident that there is no intention to worship the creature, but only the Creator, the one true and living God, how can such worship be construed into idolatry? It is very well known by all who have chosen to make themselves acquainted with the real belief of Catholics, that by all the honours they pay to the sacrament, they intend merely to worship Jesus Christ, whom they suppose really

present in its stead, and under its form. Should they in this supposition be mistaken, their homage is never directed to the elements of bread and wine, which they believe no longer there; but to him, who, they think, has assumed their form. In the Church of England one kneels to receive the bare elements: and why may not one do so as innocently in the Church of Rome, to receive what he considers as his Saviour really present? Indeed, were this doctrine as idolatrous, absurd and unscriptural, as many suppose it; could it be thought that such a vast proportion of the most learned in the universe would glory in professing it as one of the articles of their faith?

Were a Catholic, who should be heard upon the subject, to assign his reasons for such a belief, he would simply state that he sees nothing absurd in supposing it possible for God to change one substance into another, or even destroy, what he has created out of nothing. We ourselves, all living creatures, and even the plants of the earth, have received from God the power of changing, though in a natural way, one substance into another. My meat and drink I *transubstantiate*, if I may use the expression; changing it slowly by digestion into my flesh and blood; and rise gradually from a puny infant into the perfect and full-grown man.—And shall God himself not have the power, if he pleases, in a supernatural way, to change in a moment the elements of bread and wine into his flesh and blood as man; or to substitute himself in person in their stead, and under their form? Such an idea of the omnipotent and all-disposing power of God it is not unbecoming the creature to have of the Creator. The more wonderful and incomprehensible it is, the more it is a proper object of our faith; and the greater homage is done to the divine veracity, by implicitly believing it on the word of God. The Trinity, the most fundamental article of the Christian's faith, is fully as inexplicable a mystery; as well as the incarnation of the Son of God, and even the resurrection of the dead, which we all believe. Whatever is contrary to reason must be absurd; but what is above reason may be believed, provided we have sufficient authority for believing it. And this authority the Catholic thinks he has for believing in the Real Presence in the express declaration of Jesus Christ himself at his last supper to his disciples; and in that which he had made before while preaching in the synagogue at Capharnaum, when he suffered many of his followers to leave him, because they thought what he had spoken a *hard saying*, and would not believe it. John vi. 27.

Indeed, as to scripture-authority for this doctrine, I am apt to think that there is no article whatever of the Christian's belief so clearly, so strongly, and so repeatedly inculcated in holy writ, as this one of the Real Presence. It would seem as if our Lord, foreseeing the great opposition this doctrine would meet with in after ages, had judged it necessary to be the more clear and explicit on this head.—The words at the institution of this sacrament are the most plain and unequivocal possible. *While they were at supper, Jesus took bread and blessed it*

and broke it, and gave it to his disciples, saying; take and eat; THIS IS MY BODY. And, taking the chalice, he gave thanks, and gave it to them, saying! drink ye all of this; for THIS IS MY BLOOD OF THE NEW TESTAMENT, which shall be shed for many, for the remission of sins. Matt. xxvi. 26, 27, 28.

Much I know, has been written and said by Protestants in order to force a meaning on these words different from what they naturally imply.— But it is somewhat strange that they who pretend to regulate their faith on all occasions by the letter of the law, and not by any one's interpretation, depart in this instance so far from their professed rule of faith as to receive a hundred different whimsical interpretations, rather than abide by the simple, plain, and obvious meaning of the text. *This is my body which is given for you.* Then it was his body, and no more bread; unless we say that he could not make it what he affirmed it to be. *This is my blood of the New Testament, which shall be shed for many for the remission of sins.* Then, if he spoke truth, it was his blood, and not wine, which was never shed for the remission of sins.— Why thus seek to force a fanciful meaning on that which is so clearly, positively, and unfiguratively spoken?

If we wish the meaning further explained, let us hear how our Saviour himself explains it, *John vi. 27.* After giving a most striking proof of his omnipotence by feeding five thousand persons in the desert with only five barley loaves and two fishes; affording thereby also a most sensible figure of the manner in which he reproduces in the hands of his pastors the bread of life, which he was going to describe: when the people, after seeking him every where in order to make him their king, had at last found and saluted him, he prepares them for the stupendous doctrine he was about to disclose, by exhorting them to seek not the bread that perisheth, but that which endureth unto life everlasting; and by shewing the necessity of believing in him. They ask him therefore what wonder he wrought to confirm their belief; mentioning, as a motive for their belief in Moses, the prodigy of the manna in the desert; of which their forefathers had eaten. Upon this he tells them that Moses had not given them bread from heaven, (for the manna had only descended from the clouds, and was merely a figure of what he was about to reveal) but my Father, says he, gives you true bread from heaven; for the bread of God is he, who descended from heaven, and giveth his life for the world. As yet they did not well comprehend him, and therefore they said: Lord, give us always this bread. Then Jesus says to them: I am the bread of life: he, who comes to me shall not be hungry, and he, who believes in me, shall never thirst. Then he complains of their unbelief: tells them that they, whom the Father gives him, will come to him; and that he will not cast them away, nor lose any of them; but that he will raise them up at the last day. In fine, he assures them that it is the will of his Father, that all who see him and believe in him, should have eternal life, and be raised up at the last day.

Why so much preliminary exhortation to belief, unless the doctrines, he was going to broach, required a more than ordinary degree of faith? In fact, the Jews already began to murmur at his having said that he was the living bread that came down from heaven: and considering only his earthly extraction, they said how can this man tell us that he came down from heaven? Then Jesus answered and said: Murmur not among yourselves; no man can come to me, except the Father, who has sent me, draw him, on I will raise him up at the last day. Once more he insists on their implicit faith, and again renews the promise of eternal life to those, who believe in him. At last, he reveals in the clearest, most explicit, and intelligible manner this important and wonderful doctrine, for the hearing of which he had previously taken such pains to prepare them.

I am, says he, the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread that came down from heaven; that, if any one eat of it, he may not die. I am the living bread, who came down from heaven. If any one eat of this bread he shall live for ever; and the bread that I will give is my flesh for the life of the world. The Jews therefore strove among themselves, saying, how can this man give us his flesh to eat?

Now, at length, they had caught his meaning: and Jesus, who could not be ignorant of the sense in which they understood him, and which was evidently the literal one; confirms them in it by still more plain, emphatical and pointed declarations on the subject. For taking up his asseveration at the very difficulty or objection they had started, and adverting to their own very words, he says in the most solemn manner: Verily, verily I say unto you; unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. He who eats my flesh, and drinks my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed; and my blood is drink indeed. He who eats my flesh and drinks my blood, abide in me, and I in him.

This is pretty clear, I should think, and more satisfactory on the subject in question, than all the expositions of all the reformers of his doctrine ever since his time. Nor did the Jews indeed mistake him; nor was he ignorant that they understood him in the literal sense. Yet so far is he from wishing them to conceive it, as Protestants do, in a merely figurative sense, that he affirms his doctrine to be as necessarily true in the literal sense which had so offended them, as that the living Father has sent him, and that he lived by the Father. As the Father, says he, has sent me; and as I live by the Father; so he who eateth me, the same also shall live by me. No declaration ever before or since made to man could be more awful, solemn and positive than this. Yet all this is not enough. He returns to what he had affirmed from the beginning: shews the excellence of this heavenly bread above that of its figure, the manna, which only prolonged a little the life of the body, while that which he had promised to give, was intended as the living

and life giving food of the soul: and he concludes by resuming, and putting into one short sentence, his whole doctrine on this head. *This is the bread of life which came down from heaven. Not as your fathers did eat manna, and are dead. He who eateth this bread, shall live for ever.* This, adds the evangelist, he spoke, teaching in the synagogue at Caphernaum: which circumstance proves that he wished this doctrine to be considered by the Jews, as a most essentially important one, which he had so formally taught in their synagogue.

Many therefore of his disciples, continues the same evangelist, hearing this, said, this is a hard saying and who can hear it? But in what was this a hard saying, if he meant it only, as Protestants would have it to be understood? Was there any thing hard, especially to a Jew, who was so accustomed to figurative eating and drinking, to suppose that bread might be eaten in memory of his body, which was broken, and wine drunk, in memory of his blood which was shed for the remission of sins? And if he really meant it to be understood only in this sense why did he not undeceived his hearers, who, he knew, murmured at his words, only because they took them in their plainest and most obvious meaning. He undoubtedly would have done so, had they implied any other sense, than the one they naturally conveyed. Yet instead of doing so, and in order to leave no doubt but that they were meant in the very sense, in which they were taken, we read as follows: *But Jesus knowing within himself that his disciples murmured at this, said unto them: doth this offend you? What if you shall see the Son of Man ascend up where he was before?* putting them in mind that he was God who spoke, who had descended from heaven, and would ascend up thither again: and that therefore they ought to believe what seemed so hard to them, because it was he who affirmed it. It is written, said he, in the Prophets, they shall all be taught of God, *John 6. 45.* Those taught of man, cannot soar beyond the narrow sphere of human conception: while those taught of God, can take his infallible word for their security; well knowing that he can do infinitely more than they can comprehend. He sets them right as to the mistaken notion they had concerning the eating of his body; which they very naturally, but erroneously supposed intended for their bodily food like the *deal flesh* of their victims: whereas it was meant as the spiritual and living food of the soul. *It is the spirit, said he, that quickens: the flesh profiteth nothing. The words, that I have spoken to you, are spirit and life. But there are some of you, added he, who believe not: for Jesus knew from the beginning who they were, who did not believe, and who he was, who would betray him; and he said: therefore did I say unto you that no one can come to me, unless it be given him by my Father.* That is evidently the grace to believe the doctrine which he had just taught, and in that very sense, which had so offended them. *From that time, it is added, many of his disciples went back, and walked no more with him: Yet he allowed them to go away, without undeceiv-*

ceiving them, if they were deceived; and without softening a single expression, or giving the least hint of a different meaning, than the one they had conceived. Nay, he even asks his Apostles if they also chose rather to leave him than believe. But Simon Peter answers him in their name, & in the name of all who should believe after him; *Lord, to whom shall we go? Thou hast the words of eternal life; and we have believed and have known that thou art Christ the Son of the living God.*

I must own it seems to me evident, after considering attentively the whole context of this chapter, that our Saviour meant all he said in the strictest literal sense. Had he intended it to have been understood in a figurative one, can we suppose that he who came to instruct the ignorant, and to seek and to save those who were lost; would have suffered his hearers and disciples to have abandoned him from a mistake into which his own very words had so naturally led them; without vouchsafing to drop a single expression that might reclaim them? He likewise foresaw the many millions, who would afterwards take this same doctrine literally as he had spoken it; and whose mistake also, if there were any in believing it so, he would have prevented by an explanation.

It is remarkable that St. John, who is the only one of the evangelists that relates this occurrence of our Saviour with the Jews at Capharnaum, and describes so minutely this doctrine, which the Lord taught in their synagogue; is likewise the only one who omits mentioning in his gospel, when describing every other event that took place at the last supper, the most important circumstance of all; namely, that of the institution of the blessed Sacrament. This omission seems evidently intended as a hint to the reader to look back to our Saviour's dogma and promise of the bread of life, which he alone had already so amply detailed; which dogma and promise were known by all the faithful to have been first verified and realized at the last supper.

Original.

The Evidence afforded to the truth of God's Religion by her adversaries in their constant retention of the holy Scriptures.

WE view, with amazement, the wilful blindness of the Jews, who continue to shut their eyes against the brightest evidence, afforded them in the Old Testament, which they keep and revere as the revealed Word of God; that Jesus Christ, in whom all the prophecies and figures are so clearly fulfilled, is the promised Messiah. Every thing concerning him is so frequently, fully, and circumstantially detailed in the Sacred Books of that Scripture, which they retain, that one would think it impossible for any one not to recognize him.

He is there first mentioned as *the seed of the Woman, who would crush the tempting Serpent's head*: Gen. 3, 15,—then, as the descendant of Abraham, Isaac, and Jacob. It was next revealed that he should be born of the Tribe of Juda, and Family of David; and that the place of his birth should be Bethlehem, the city of David; that a miraculous star should appear at his Nativity; a circumstance known to the Jews from their own Sacred Records: Numb. 24, 17,—and to those in the East, who recognizing that wonderful Star, were guided by it to the new born Saviour, from the recorded prediction of Balaam, their own native Prophet. It was foretold by Jacob, on his death-bed, in blessing Juda, that the sceptre, or royal power, should continue in his tribe, till he, the promised Messiah, should come: as all history shows it did; till the coming of Jesus Christ; when it passed from Juda to Herod, an Idumean; who about that time, had

been made, and was acknowledged, King of the Jews.

The several Prophets dwell upon his abjection among mortals: on his meekness and gentle habits: his *Parables*, and preaching against the vices, pride, and prejudices, of the Great; and his preference of the *Little ones*: his stupendous miracles, wrought chiefly in favour of the poor, and suffering of our race: the return he meets with of evil for good from his ungrateful and worldly-minded People—his solemn entry into Jerusalem, meek and humble, riding upon an Ass: Zach. 9, 9. The envy, and gratis hatred of his enemies: Ps. 34, 19. Their conspiracies against him, and machinations to compass his destruction: the treachery of his bosom friend, who betrays, and sells him to those, who sought his life—Ps. 54, 14: the sum mentioned, which was paid by them to the traitor: and the final use made of it, to buy the *Potter's Field*—Zach. 11 13. All the particulars of his passion are minutely described: *his being led, like a sheep to the slaughter; and like a dumb Lamb before his shearers, he not opening his mouth. His giving his body to those, who struck him, and his cheeks to those, who plucked them: and his turning not away his face from those, who reviled him an spat upon him*: Is. 50, 6—ibid. 53, 7. His abjection as a worm and no man; the reproach of men, and the outcast of the people: Ps. 21, 7. His being scourged: Ps. 34, 15—ibid. 37, 18, and crucified: or the digging of his hands and feet; and the numbering of all his bones: Ps. 21, 18. Zach. 13, 6—ibid. 12, 10. His wounds declared our cure: Is. 53, 5. His drink of vinegar and gall: Ps. 68, 22. The division of his Garments; and upon his Vesture the casting of lots: Ps. 21, 17. His solitary and forlorn state, on finding himself forsaken by all his frightened friends and followers: Ps. 68, 9, 21. His being numbered with the wicked: Is. 53, 12. In being compared with a felon, whom his people preferred before him: and being crucified, like a common malefactor, between two thieves. Their looking on him, whom they had pierced: Ps. 21, 19. His final death and burial; at the very time so clearly prophesied by Daniel: Ch. 9, 27. His thus completing the whole course of human sufferings; swallowed up, like Jonas, in the tempest, by the all-devouring monster, Death; but vomited forth the third day, alive, on the firm and fixed ground of Eternity: the rejection henceforth of the Jews, and the destruction of their City and Temple by the Romans; as he himself had foretold them; and as their Propeets, but Daniel in particular, had so long before and so plainly predicted—ibid. The utter dispersion, all over the world, of his hitherto chosen People; without a country or a home; a King, a Priest, or a Prophet: without a Temple, a Sacrifice, an Altar, or a victim: the establishment, in fine, of his long prefigured and predicted Church among the Gentiles: an event so pointedly foretold by Malachy, the last of all their Prophets: Ch. 1, 11.

What a bright constellation of evidence is here! and vastly more might be adduced from the same admitted Divine authority; especially were we to consider in him, and in his Gentile Church, the equally exact fulfilment of all the Types and legal Figures. Yet all this light that enlightens the Gentiles, is darkness to them. Their mental optics are become so weak, that even the brightness of this blaze of truth serves but the more to blind them. In this sad state must they remain, till he, who gave sight to the born blind, touching their eyes with his omnipotent finger, send them to wash in the pool of Silac, the Baptismal Font. Then indeed, shall their eyes be opened: Then shall they see, and acknowledge their dire mistake. Nor will he longer withhold from them promised mercy; but relieve them at length

from the woeful effect of that malediction upon which, in condemning him to death, they prayed themselves and upon their posterity.

But their offence, says St. Paul, is the salvation of the Gentiles: and their diminution the riches of the world: Rom. 11, 11, 12. Blindness, in part, continues he, has happened in Israel, until the fulness of the Gentiles come in.—ibid. v. 25. For, had the Jews recognized the Saviour, and embraced his Religion, as the foretold completion of their own, the Gentile world would have wanted an invincible and permanent proof of his Divinity, and of the truth of his Doctrine, in the constant and indubitable testimony of the unbelieving Jews to the authenticity of that Scripture, which points out so clearly in all its figures and prophecies, the true Messiah: and shews, as in a mirror, to all, but him who holds it, the exact resemblance of that individual, whom the Christian believes and worships.

Had the Jews believed in the Saviour, the Heathen world, so accustomed to religious juggle, would have considered all the clear prophecies in their Scripture concerning him, and all the ceremonial allusions in their law to him and his spiritual dispensation, but as cunning fiction, invented to impose on the public, and sway the minds of the ignorant and credulous. But opposing his Doctrine, as they did from the beginning; and continuing, as a people, so to do; while at the same time they retain, as the inspired Word of God; and claim, as ever, and exclusively their own, those Scriptures, which speak so undisguisedly of him, and of all that regards him; they furnish to the Infidel an unanswerable and convincing proof, that Christianity is the only Religion of that God, whom they worship: and that he, whom they rejected, and put to death, was their promised and long looked-for Messiah. Of this, too, shall they themselves be one day convinced; but not till the fulness of the Gentiles is come in. Then shall they perceive that the mighty Nation, to which, in the person of its representative, they made over their Christ, was sent unconscious by Almighty God, with its Emperor at its head, as Daniel had foretold them, 9, 26, to take signal vengeance upon them for their unparalleled crime; to lay their metropolis in the dust, and their far-famed, but now useless Temple, in ashes: to cast forth from the land, given them by God, and scatter all over the earth, the wretched remnant of their self-devoted race; who are every where to be seen, miraculously preserved; and, in spite of their universal dispersion, still, by their laws, kindreds, habits, and prejudices, adhering so closely together, that, at a signal given, they could all be suddenly assembled in a separate body from the midst of the nations, among whom, as aliens, they live unblended: a people who have seen other tribes and nations rise around them; flourish and decay; while they alone remain without ever being allowed themselves, in their turn, the chance of acquiring national consistency and political greatness; though, all along, aspiring after universal dominion.

They are thus placed by Providence in every quarter of the Globe, the universal and unexceptionable vouchers to the truth of that Religion, which was destined to be preached to all the Nations of the Earth: and such they must remain, till all the Nations shall have received the glad tidings of Salvation: or, as Saint Paul has said, till the fulness of the Gentiles is come in. Then shall the end of their dispersion be answered: their dread imprecation upon themselves and their posterity be cancelled: their long lasting punishment for the greatest possible crimes, be remitted; and then they, at length converted, shall complete the Saviour's wondrous scheme of

Mercy and Salvation to the believing and obedient Children of Adam.

But the same over-ruling Providence makes the protesting Heretic, like the hardened Jews, the unconscious, yet unquestionable, voucher to the truth of the Redeemer's Religion: for, as the Jew has always held, and still holds, as the revealed Word of God, and the Scriptures of the Old Testament; in which are so clearly traced all the main characteristics of the Saviour: so the Heretic holds, as the revealed Word of God, besides the Scriptures of the Old Testament, those also of the New; in which, above, are no less clearly traced all the main characteristics of the Saviour's Church. The Deist, therefore, and the Infidel, are thus forced to acknowledge the authenticity of those Scriptures, which they might otherwise allege to have been forged by that Church, whose doctrine and precepts they so fully contain; but, to the genuineness of which the bitterest enemies of that Church gave all along borne witness, by ever citing them against her since the very times of their inspired Authors, the Evangelists and Apostles. God has thus wonderfully made the very opposition of his enemies to forward his ends: and the Jew's disbelief, and the Heretic's contradiction, to confirm the very truths, which they deny and contradict. How clearly is thus verified the Scriptural saying: *there is no wisdom; there is no prudence; there is no counsel against the Lord.* Prov. 21, 30.

Original.

BIBLICAL NOTICES AND EXPLANATIONS.

GENESIS.

CHAPTER 1.—*In the Beginning*, that is, of Time, *God created the Heavens and the Earth*: namely, this whole Universe, visible and invisible. In that visible portion of it, which we are destined to inhabit, the Sacred Text details in its formation the successive operations of the Deity. The Earth is described to us as *empty and void*, or unfurnished; with *Darkness all over the face of the Deep*; when the Spirit of God moved over the waters. Here his Almighty Spirit is first mentioned, and made known to us, as distinct from him in person, but the same with him in essence.

Verse 3.—*And God said: let there be Light, and there was Light.* The Word of God, Omnipotent like himself and his Spirit, and therefore, equally God, is here also revealed distinct from both in person, but the same in essence: that word divine, whom the beloved Apostle thus describes in his Gospel: *in the beginning was the word; and the word was with God; and the word was God.* The same was in the beginning with God. *All things were made by him; and without him was made nothing that was made.* So that, in the three first verses of the Holy Bible we have revealed to us the fundamental mystery of our Faith, the Unity and Trinity of God, to whose image and likeness we are made. And in this are we made to his image and likeness, not merely as being endowed with limited properties resembling his infinite and essential attributes and perfections; with reason, for instance, as a faint glimmer of his wisdom: with immortality—a shadow of his eternity: with the virtue and sense innate of justice, uprightness and honour—of his sanctity and dignity: with the susceptibility of delight in all that is good and beautiful—of his happiness: and with the propensity to love whatever is lovely—of his charity: not in these merely, are we made to resemble God; but in this also, and more particularly, that though the soul of each, our thinking principle, is but one; indivisible spiritual sub-

stance; yet, in her exist three distinct powers: the will, the memory, and the understanding. The memory, it is evident, is not the will; nor the will the understanding, against which, in our present fallen state, it so often rebels: nor is the understanding either the memory or the will: and yet, all the three together, are but one and the same soul, remembering, willing, and understanding.

The word of man is but the internal expression of his mind externally produced in sound; with which he instructs, persuades, directs, and governs, all things, every one within his own particular sphere. How dreadfully effective and powerful is that word, when uttered by the rulers of the earth! It sets the whole world in arms: spreads carnage, havoc, and desolation, wide around: and also, finally gives peace, plenty, prosperity, and happiness, to the troubled and suffering nations: in all which respects it is a faint representation of the all effective word divine.

The creation of the Heavens and the Earth, and the light, with its division from darkness, so as to form the Day and the Night, constitutes the first day's operation of the Deity.

On the second day God makes the Firmament, and divides the waters; those beneath it from those above, naming the Firmament Heaven. He thus begins by diminishing the deep, before calling forth from its bosom the dry land, and establishes that wonderful law of nature, which causes the vapour and superfluous humidity to rise aloft; to roll itself into clouds, and to be borne in every direction by the winds to water and refresh the earth.

On the third day he commands the waters under the Firmament to be gathered together, and to let the dry land appear; distinguishing the dry land as the earth, and the gathering of waters as the seas. He commands then the earth to bring forth every green herb bearing seed, and every fruit tree bearing fruit and seed of its kind.

On the fourth day he made the Lights in the firmament of Heaven, to divide the Day and the Night; and ordained them to be for signs, and for Seasons, and for Days and for Years; to shine aloft, and give light upon the Earth, he then made the two great Lights; the greater to rule the Day; and the lesser to rule the Night; and the Stars; and set them in the firmament of Heaven, to shine upon the Earth. That is, determined their respective distances and evolutions.

On the fifth day he bade the waters bring forth their living and moving creatures, with the great whales; and every winged Fowl, all according to their kinds; and he blessed them, and bade the Fishes multiply, and fill the waters of the sea; and the Birds to be multiplied upon the Earth.

On the sixth day he commanded the earth to bring forth the living creature each in its kind; the cattle and creeping things, and Beasts.

This lower world was then complete: a beautiful abode prepared; a magnificent Mansion gradually fitted up and furnished forth for some dignified creature to possess, who had not yet appeared. When changing his mandatory into a consultive strain, the Almighty, says: *let us make Man to our own image and likeness.* With whom, now speaking in the plural number, does the Deity consult? With his word and his spirit. The Mystery of the Three in one, to whose Image and Likeness Man is about to be made, is thus again revealed in the altered Language of the creating Deity to the only creature here below capable of knowing him; and destined to admire, love, praise and glorify him for ever. To the image, and with the consent of the eternal Three in one, was he made and constituted the Lord and Master of this world, and of all the good things it contains. For all at first was good that God created, as he himself, when making them, declared.

Chapter 2. Verse 3.—*God blessed the seventh*

day and sanctified it; because in it he had rested from all his works. &c.

The Deity, who might have created all things at once with his single Fiat, or volition, for some mysterious reason creates them successively in six days; and rests, that is, terminates his external operations on the seventh day; ordering Man, who is created to his image, to observe it also, as a day of rest from his labour, and to sanctify it henceforth to the worship of his Creator: giving us thereby to understand that after all our labours in this life are ended, our only occupation shall be to know, love, admire, praise and worship him for ever; enjoying with him in his heavenly Paradise all that transcendent, unspeakable and boundless Bliss, of which he is the infinite source.

This mystical number seven is particularly, used in the revealed ordinances of God to Man; and regards chiefly the human condition duties and operations. Unity and the number Three regard chiefly the Deity, as we shall have occasion more fully to remark in the course of our scriptural observations.—The Three and seven united, as in the Ten Commandments, regard our duty both to God and Man. On this account was the law written, not on one, but on two distinct tables, the first containing three Commandments, regarding only our duty to God, the Almighty One in Three: the second containing seven commandments, regarding only our duty to man, our fellow being;

The Protestant Reformers, in order to substitute their charge of idolatry against the Catholic Church, for her use of sacred images and pictures, have deranged this order of the decalogue by making two distinct commandments of the first, which is evidently but one, accompanied, like some of the others, with its explanatory clause or comment. To keep therefore the original and acknowledged number Ten, they found it necessary in the end to make but one commandment of two as evidently distinct ones. That their two first are but one, and the same is evident, since to adore and worship any likenesses or graven things, is as much prohibited by the first, as by their second commandment. For the first is: *thou shalt not have strange Gods before me.* And are not all such idols strange Gods, and hence prohibited? It is no less evident that their tenth commandment, contains two separate and distinct ones; for it contains the prohibition of two distinct sins in thought, which are prohibited as distinct in deed by two distinct commandments. *Adultery* is the sin indeed: to covet our neighbour's wife is the corresponding sin in thought. To steal is the sin indeed.—To covet our neighbour's goods is the corresponding sin in thought. Now if they make but one commandment of the two distinct sinful thoughts: why do they not, for consistency's sake, make but one commandment also of the two distinct sinful deeds? and then they would have but nine commandments? Or since they make two distinct commandments of the two distinct sinful deeds; why do they not also make two distinct commandments of the two distinct sinful thoughts? and then they would have eleven commandments?

Verse 7. *And the Lord God formed Man of the slime of the Earth, and breathed into his face the breath of life.*

How different is man's creation here described from that of all the other works of God. The rest he only bids to be; and all were instantly, as he willed them: But for man's sake, did his infinite Majesty deign to stoop even to our lowly earth; and to form the human body of its slime; breathing into its face the breath of life; and imparting thus to his child of dust a kindred life and spirit with himself; a rational and immortal soul, capable of sharing in his essential bliss for ever.

Verse 9. *And the Lord God planted a paradise of pleasure from the beginning, in which he placed man whom he had formed.*

The whole earth, with all that it contained, was made over to man, as his domain; but paradise planted for his pleasure by God himself, was designed for his princely residence.

Verse 16. *And he commanded him, saying: of every tree of Paradise thou shalt eat; but of the tree of knowledge of good and evil thou shalt not eat; for in what day soever thou shalt eat of it, thou shalt die the death.*

To render man worthy of all the bliss bestowed on him; and thus enhance his dignity, and complete his happiness; an opportunity is afforded him of meriting that bliss, by proving his grateful, loving, submissive and inviolable attachment to his maker and sovereign benefactor. An easy trial is therefore made of his fidelity. He is forbidden to eat of the fruit of a certain tree; and threatened with death as the consequent punishment of his transgression.

Here, then, is established from the beginning, the freedom of man's will. *Life and death, good and evil, are here placed before him; and he is left free to choose between them.*—Deut. 30, 15. A necessary or compulsory obedience can have no merit in it whatever; nor an unavoidable, or necessary transgression, such as certain Protestants consider man's to have been, any demerit, in the eye of reason. Man, besides, is all along treated by his Maker as a Son, and not as a slave. The tender parent expects from his child, not a forced, but a voluntary submission; a submission of the heart in all things to his will. *My son, says he, give me thy heart; and let thine eyes keep my ways.* Prov. 23, 26.

Verse 18. *And God said: it is not good for Man to be alone: Let us make to him a helpmate like unto himself.*

The same consultive mode of expression is used by the Deity in the creation of the woman, as in that of the man; shewing thus, like that of the man, her superior worth and dignity.

Verse 19. *All the beasts of the earth, and the fowls of the air, are next made to pass in review before their constituted Lord and owner, in order that he might name them.* This proves that, with all the other gifts of nature, man had received from the beginning the faculty of speech.

Verse 20. *But among all the other creatures he found no helper, like himself.*

Verse 21. *Then the Lord God cast a deep sleep upon Adam; and when he was fast asleep, he took one of his ribs and filled up flesh for it.*

Verse 22. *And the Lord God built the rib, which he took from Adam, into a woman; and brought her to Adam.*

Thus the woman, like the Man, rose a perfect creature from the plastic hand of the Omnipotent.—She was not merely bid to be; but, with the consent and to the image and likeness of the adorable Three in one, she too, like him, from whose side she was taken, was built up by the Deity, and brought to her natural Lord; who claimed her, as a portion of his own proper substance.

Chapter 3 Verse 1. *Now the Serpent was more subtle than any of the Beasts of the Earth, which the Lord had made. And he said to the woman: why hath God commanded you that you should not eat of every tree of Paradise? And the woman answered him: of the fruit of the trees that are in Paradise we do eat. But of the fruit of the Tree, which is in the midst of Paradise, God has commanded us that we should not eat; and that we should not touch it; lest, perhaps, we die. And the Serpent said to the woman: No; you shall not die the death; for God saith: in what day soever you shall eat thereof, your eyes shall be opened. and you shall be as Gods, knowing good and evil.*

The superior subtlety of the serpent quite preter-natural; and not what the Lord had imparted to any of the beasts of the earth; the one which the tempting fiend had chosen for the organ of his communication with the woman; on finding whom alone without her natural guardian and Adviser; he ventures to try against her, and, through her, against her husband, the force of his seductive influence. It had been her duty, on hearing him give her lie so falsely to the Deity, her maker and bene-

factor, to have fled from him with horror. She was cajoled, however, with his flattering assurance.—Touched with pride, at the thought of the promised exaltation; and, as has ever since been the case with her heedless posterity, easily believing that probable which she wished to be true; she distrusted God's clear and positive declaration and relied on the tempter's contradicting assertion. Nor was she long without a plausible motive for yielding to the enemy's fatal suggestion; so dangerous it is to listen for a moment to the spirit of error protesting against God's truths revealed. For, allowing herself to reason against the word of God; she naturally concluded that the serpent a dumb reptile, must, by eating of the forbidden fruit, have become rational and endowed with speech; and that consequently she and her husband who were rational, would, by eating it, become as Gods. Seeing, besides, that *the tree was good to eat; and fair to the eye; and delightful to behold: she took of the fruit thereof, and did eat; and gave to her Husband, who did also eat.* Then were their eyes opened; and they sought to hide their shame: and hearing the voice of the Lord walking in Paradise in the afternoon air; they hid themselves from his face amid the trees of paradise.

How wofully changed was now their condition! Their sense of shame at their nakedness, which they felt not before; and their consciousness of guilt; made them fly the approach of him, whose presence had hitherto been their glory and delight. They were now lost to their God, and to all their destined good; with death and all its dreaded and unknown consequences before them. The Devil now concluded that he had marred the work of God; and blasted in its root the whole human progeny for ever. How could he else suppose? He himself had felt, with his companions in guilt and misery, how inexorable God's justice is; and, when once enkindled, how inextinguishable his wrath. Mercy was an attribute of the Deity to him and his followers, quite unknown. Nor could he spy in the culprits themselves; nor, indeed, in all the creatures together; the possible means of making an adequate atonement for sin committed; as they had nothing to offer, in satisfaction for it, of their own: nothing, but what they had received from their offended Creator; whose will they had disobeyed, and whose threats they had scorned. Yet, as man's guilt had not, like that of the fallen Angels, originated in himself; but had been suggested by the envious fiend; God had resolved to save the human creature from destruction: to raise him up from his fallen and degraded state: and, should he, but henceforth prove obedient to his word; to exalt him yet higher in dignity and bliss than he had even been before his fall. For, where sin has abounded, says Saint Paul, grace has abounded more. Rom. 5, 20.

To be continued to the last Chapter of Revelations.

AVIS A NOS CHERS FRERES DU BAS CANADA.

Il est a esperer que tout bon Catholique entendant ou n'entendant pas la langue anglaise, pretera son support au seul journal Catholique anglais, qui ait jamais paru dans ces provinces surtout en sachant qu'il est public avec l'approbation, et sous les auspices des Eveques et du clerge du pays. Le prix d'ailleurs, en est si modique n'etant que quatorze shillings par an, la poste incluse, pour une Feuille hebdomadaire; qu'il y a bien peu de personnes qui ne pussent contribuer cette nierte a l'elucidation et defense de notre Sainte Religion, assaillie de toutes parts, et calomniee par ses Ennemis dans une langue, qu'il est indispensablement necessaire d'adopter, pour refuter sur pied egal leurs erreurs. On s'attend que la moitie de l'abonnement annuel, sera paye d'avance, et envoye par chacun, avec son adresse, franc de post. a P. Dalton, Editor of the Patriot and Farmer's Monitor, Kingston, U. C.

Poetry.

Original.

ON THE NATIVITY OF OUR SAVIOUR.

"While all things were in silence, and the Night was in the midst of her course, the Almighty Word leaped down from Heaven; from thy royal Throne." Wisdom—19, 14, 1

The Moon her midnight course pursued;
And round, in twinkling myriads strewn,
The starry host shone clear:
Nature repos'd, when Nature's God
Descending, sought Man's low abode—
Our sin-polluted sphere.

The Eternal born, a Child of time,
The self-doomed victim of our crime,
Our Form adopting wears;
A helpless Babe in manger mean,
Low laid, an Ox and Ass between,
Creation's Lord appears.

By Mercy here we wond'ring view
Man's debt of satisfaction due
To justice amply paid:
View God himself, as Man, defray
'Gainst Man the huge amount that lay,
And all his worth outweigh'd.

In mute amaze th' Angelic throng
Behold, our sinful race among,
Life's Author, mortal born!
And Man now with his Maker claim
Fraternal kindred, late the theme
Of hopeless guilt forlorn.

But hark! Their voices sweet they raise,
And high, o'er all exalting, praise
Th' Almighty Lord supreme:
Then of Messiah's humble birth
The tidings glad announce to earth,
And peace to man proclaim.

Watching their flocks on Bethlem's plain,
The pious Shepherds heard the strain,
And saw the vision clear:
Then thither bled them, where they find
The Saviour hop'd of human kind;
And, prostrate, him revere.

In mystic forms, our faith to try,
Upon his Altars still, we spy
Disguis'd, our Saviour Lord:
Not by the humble Shepherds' sole;
But now, as God from pole to pole
By mankind all adored.

To God, who reigns eternally,
In substance One, in Persons Three,
Supremely blest in Heaven;
By all his Creatures, but o'er all
By Man, so favour'd since his fall,
Be endless glory giv'n!

—*—*—

"Mercy and Truth have met each other Justice and Peace have kissed."—Ps.

Say, was it Mercy's pow'ful cry,
Or Justice unappeas'd,
That bade unbounded Majesty
For Man be thus debas'd?

Or say, did both, in soft embrace,
Though each to each a foe,
Here friendly meet; keen to solace,
And cancel human woe.

A.C.

The Catholic

Will be published weekly at the Office of the Patriot and Farmer's Monitor, Kingston, Upper Canada, and issued on the Friday. Terms—\$ per annum. (exclusive of postage, which is four shillings a year) payable in advance.

All Communications to be addressed "to the Editors of the Catholic, Kingston," and Post Paid. When regular Agents are appointed, due notice thereof will be given.