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The Catholic.

Quod semper; quod ubique; quod ab omnibus

VOL. I.

KINGSTON, FRIDAY, JULY 8, 1831.

NO. 38.

SELECTED.

AMICABLE DISCUSSION.

Continued.

LETTER IV.

ON THE AUTHORITY OF TRADITION.

THE reformed religion would never have thought of erecting as a principle that the scripture alone decides every essential point, if it had recollected this decisive and unanswerable example, and if it had not lost sight of the ancient maxim, to which St. Augustine so often recurs: that we must consider as an institution of the apostles whatever we find to be generally believed and observed in the Churches without being able to discover its origin and commencement.

And if it had had before its eyes this doctrine of the first ages, set down by Vincent of Lerins, in these terms: "We must be particularly careful to hold fast that doctrine, which has been believed in all places, at all times and by all. For as the word (catholic) itself plainly denotes, there is nothing truly and properly catholic, but that which comprehends all in general. Now it will be so, if we follow universality, antiquity, and unanimous consent. We shall follow *universality*, if we believe that doctrine alone to be true, which the Church every where admits. We shall follow *antiquity*, if we depart not from the opinions which our ancestors and fathers openly maintained. We shall follow *unanimous consent*, if we adhere to the sentiments of all, or of almost all, our pastors and teachers." And if it would have taken advice from St. John Chrysostom, who, commenting on the famous passage of St. Paul to the Thessalonians, expresses himself as follows:—"Hence it is plain, that all things were not delivered in writing, but many otherwise; and are equally worthy to be believed. Wherefore let us hold fast to the traditions of the Church. It is tradition; let this suffice." And of St. Basil on the same passage: "Among the points of belief and practice in the Church, some were delivered in writing, while others were received by apostolic tradition in mystery, that is, in a hidden manner: but both have equal authority as far as piety is concerned; nor are they opposed by any one who is but slightly versed in ecclesiastical rites. For if we attempt to reject, as matters of little moment, such points as were not written, we shall, by our imprudence, offer a signal injury to the gospel." And again of St. Epiphanius who proves the necessity of tradition. "We must look to tradition, says he, for all things cannot be gathered from scriptures. For which reason the

holy apostles left some things in writing, and others not."

And if it had observed, what particularly merits observation from its singularity, our very question proposed in express terms by a celebrated writer of the second century and decided as follows: "But you say, (writes Tertullian) even in speaking of tradition, some written authority is necessary.— Let us then enquire whether no tradition should be admitted, unless it be written." (This is precisely the objection laid claim to by the reformed religion, attend to its refutation.) "I will allow, that it should not, if no examples of other practices can be adduced, which we maintain on the sole title of tradition, and the strength of custom, without the smallest written authority. To begin with baptism; when on the point of entering the water, we protest, in the Church and under the hands of the bishops, that we renounce the devil, and his pomps and his angels: after this, we are immersed three separate times, replying something more than our Saviour presented in the gospel. Leaving the water we take a mixture of milk and honey; and from this time, for the space of a week, we refrain from the daily bath. The sacrament of the Eucharist, instituted by the Lord, at the time of the repast and for all, we take in our assemblies before day, and only from the hand of him who presides. We offer for the dead; we annually celebrate the birth of the martyrs —." The day of their death is the day of their birth to immortality) "Of these and other usages if you ask for the written authority of the scriptures, none will be found. They spring from tradition, which practice has confirmed and obedience ratified."

The day would not suffice, to adopt the expression of St. Basil, were I to attempt to describe to

"The day would not be sufficient, were I to attempt to relate to you all the mysteries transmitted to the Church without writing. To omit others, from what writing have we this profession of faith in God; the Father, Son, and Holy Ghost (the apostles creed)?" He had said before: "Which of the saints have left us in writing the words of invocation in the consecration of the eucharistic bread and chalice? For we do not confine ourselves to those which the gospel and the apostle mention: we make additions before and after, as being of great importance to the mystery, and which are come down to us by an unwritten tradition." And again, the following remarkable words occur in the same passage: "The apostles and the fathers, who have from the beginning, prescribed certain rites to the Church, knew how to preserve for mysteries their becoming dignity, by the secrecy and silence in which it kept them enveloped. For what is thrown open to the ear and the gaze of the people, is no longer absolutely mysterious. For this reason have many things been transmitted to us

you all that the fathers have said on the subject of tradition. I am not surprised that they so frequently insist upon it: they were but two or three degrees from the origin of the Church: they had a near view of the means and regulations that had tended to aggrandize and extend it: they held in mind that the apostles, entirely occupied in the ministry of the word, had rarely taken up the pen, and only from accident and necessity; that their preaching had been daily and abundant, their writing accidental and short; that supposing the ground of the doctrine to be in their writings, the development of it could not be found there also; that for the detail they must always have recourse to their verbal explanations; that, even on their mysteries and dogmas, they had in their works designly thrown a certain veil of obscurity to prevent the profane from having access to them, whilst in the midst of the faithful and their friends, they expressed themselves openly and without restraint, in fine that they never committed to writing the words and prayers with which they accompanied the celebration of the mysteries. These sacred and often essential forms were deposited in the hearts and the memory, and transmitted from mouth to mouth more securely in secret. After the example of their masters, the apostolic fathers wrote little: they also had their time taken up in active employment, rather than in composing works: and when they took up their pen it was scarcely ever for any other reason than to make known to strangers, what they had heard preached by the apostles. Day by day did they repeat it round about them to their audience, and occasionally communicated it at a distance by writing. In this manner, in the Churches where the apostles had preached, their doctrine was preserved by the succession of disciples to the apostles, of hearers of the disciples to these same disciples, and thus from one to another. As for those from without, it reached them by means of communications carried on from one Church to another: a steady and active correspondance attested and propagated through the world the instructions derived from the apostles and Jesus Christ,

without writing, lest the vulgar, becoming too much familiarized with our dogmas, should pass from familiarity to contempt. The dogma is one thing, and preaching another. Dogmas require to be kept silent—preaching, to be public. There is, moreover, another kind of silence, that of obscurity in which the scripture purposely conceals itself to render the dogmas more difficult to be comprehended." And now, Sir, draw your conclusion, what this learned bishop of Cesarea would have thought of your reformation, that pretends to take every thing from scripture and nothing from tradition.

by establishing, according to the vigorous expression of Tertullian, a consanguinity of doctrine in all the Churches of the world.

Did any doubt or new question arise, recourse was immediately had to the apostolic Churches: they consulted by preference those Churches, in which presided still the chairs, whence the apostles had often delivered their public discourses, (and which after them seem to have been left vacant from respect); in which were recited their authentic epistles, that recalled as it were the sound of their voices and the features of their countenances.* Observe that Tertullian joins here the chairs of the apostles with their epistles, to indicate that the written word and the word delivered by preaching always went together. "Are you in the neighbourhood of Achaia? You have Corinth: are you at no great distance from Macedonia? You have the Church of the Philippians, and of the Thessalonians: but if you can reach as far as Asia, you have Ephesus;† approach Italy, and you have Rome." the dignity of which Tertullian forgets not to set off in the most noble and sensible manner according to the true principles of Christianity. "See what Rome has learnt, what it has taught, and the perfect harmony of its doctrine with that of the African Churches." Thus you will understand, Sir, they did not upon new questions involve themselves in disputes which end in nothing: they did not permit themselves to be carried away by their private fancy or their enthusiasm: they did not abandon themselves to learned and laborious disquisitions, they did not regulate themselves according to the ostentation and display of a few teachers: all was decided by the doctrine and the tradition of the apostolical Churches. It was in this, according to the happy expression of Thomassin, that consisted their learned simplicity and their solid method of examining questions of faith.

A particular circumstance contributed much to preserve in these illustrious ages: the purity of the apostolic traditions. God, in the views of his providence over his Church, permitted during dangers and persecutions, that some of these first and holy bishops should extend their career to a very advanced age: and as formerly, in the old world, the patriarchs, by means of their long years, more easily transmitted to posterity what they had learned from their fathers and grandfathers on the creation of the world, the dogmas of religion and the principal features of the antediluvian history, so in Christianity these venerable old men served to testify that the faith of their time was exactly the same as they had received from the apostles and the disciples of the apostles. Not to speak of St. John, who lived a century, and of his centenary disciple Polycarp, who suffered martyrdom in 166, we learn from Clement of Alexandria, "that some of those who had immediately succeeded the apostles, and

*The church at Ephesus, founded by Paul, governed by John (He there terminated his days after residing there a long time with the mother whom Jesus Christ bequeathed to him from the height of the cross), until the reign of Trajan, is without contradiction one of the best witnesses of apostolic tradition."—Irenæus, ch. XXIII.

preserved the tradition of the true doctrine preached by Saints Peter, James, John and Paul, had lived till the time in which he was writing his Stromata, to sow and cultivate the seed of true faith in the minds of men."* This remark, it must be allowed, would have been as useless as misplaced, on the principle of the reformation: for what need was there of the long life of these holy personages to preserve the apostolic traditions, and cultivate in the mind the seed of true faith, if there had been nothing for them to believe or practise but what they read in the scriptures, or what could easily be deduced therefrom!

However, Sir, do not imagine that by here making war with the first promoters of the reformation, I mean to extend the same reproaches to all those who have since been born in its bosom. Among the distinguished characters of which it has reason to boast, there are a great number who have thought themselves bound to abandon it in its overstretched maxims on the sufficiency of the scriptures: this must be said to their praise, it is an act of justice due to them, which I take pleasure in discharging. Scarcely were the first controversies opened, when many already perceived that, in the spirit of party, they had carried things too far. They began by entering into a composition upon the principle, being desirous indeed to admit tradition upon certain points, and to reject it upon others, for the honour of the reformation.† These primary concessions

* Clement of Alexandria, died in 217. He wrote his Stromata towards the end of the second century. Alexander, bishop of Jerusalem in 212, succeeded Narcissus, who died at the age of 116 years, being born, of course, in 96, when the aged Simeon was bishop of Jerusalem. Simeon, suffered martyrdom in 108, aged 120, born, therefore, 12 years before Jesus Christ. Narcissus, who died about the year 220, aged 124, and who was born, of course, about the year 96, must have seen Simeon twelve years: Alexander, in 212 coadjutor of Narcissus, eight years: he suffered martyrdom in 255.

† It is remarkable that the confession of Augsburg and the apology declare, that they do not despise the agreement of the Catholic church, and go so far as to appeal to the authority of the ancient church. Zuinglius grants that the apostles taught by word of mouth, and that the epistles they sent were rather to confirm the people in what they had learned, than to instruct them.

Calvin and Beza were not slow in having recourse to tradition against the Arians, sprung from their school. Ochin had said the sacred words are of themselves very clear, even in things necessary for salvation: and if the Trinity does not clearly appear in them, no one is obliged to believe in it—I do not find that the Holy Spirit is there called God or Lord. I had rather enter a cloister than acknowledge that." But Calvin, leading them to the unwritten word, taught them from the second epistle to Timothy: "By this is repelled the arrogance of any senseless creatures, who boast that they stand in no need of teachers, because the reading of the scriptures are sufficient. He that shall make no account of the aid of the living voice and shall content himself with the dumb scripture, shall feel how great an evil it is to despise the means ordained by God and Jesus Christ for being instructed." "What then! holy fathers," exclaimed Beza against Stator, Ochin, and others, "you who

opened the way for others more open and less limited, and some wise and enlightened minds, after calmly contemplating the precepts of the apostles, the spirit of the primitive Church, and the confidence they could not refuse to the piety and fervour of the first ages, to the depositions and testimony of all those holy bishops and illustrious martyrs of Jesus Christ, have felt the irresistible force of the proofs, and have openly adopted the ideas and the language of antiquity upon tradition. Of these I could cite many; but shall confine myself to three or four whom I shall not choose among the least known or distinguished.

Grotius shall speak the first.* "From the confession of Rivet, what is said by the apostles, either by the express command of God, or with full deliberation, has not less authority than what has been written by them. Nothing is more true. Now, that the apostles have not written all they have uttered, St. Paul himself testifies, by ordering that we submit to all that he had taught whether by word or by writing." Here Grotius subjoins the passage from St. Chrysostom which I have cited above and concludes that in both cases the authority is the same. "But, says the Doctor, we are sure of the writings; we cannot be so of the words. This I positively deny. The writings are full of variations, as is seen on comparing the manuscripts. In some there are particles which are not in others.—There is a diversity of words, whether insulated or united. To separate and collect the original is neither a small labour, nor always successful. But how can we be certain that there are apostolic traditions? says Doctor Rivet. In this way. In the first place, it may reasonably be presumed that we must attribute to the apostles what is found to prevail every where, and what has no other known origin. To this if you add the witnesses of acknowledged piety, prudence, and authority in the Church, and who say to you; This comes from the apostles, we have then all the proof that can be desired upon these matters, the same precisely by which we distinguish the apostolic writings from those which are not so."

"I grant also, writes M. Leibnitz to Bossuet, that not only the knowledge of the canon (of the scriptures,) but even of any part of the scripture is not absolutely necessary; that there are many people without the scripture, and that oral instruction,

for so many years, not in word alone but in writings which shall never perish, have, contrary to the authority of so many kings, princes, and heretics, with so much labour, even to the shedding of your blood, defended the great mystery of the Trinity, shall it be said that you are imprudent and ignorant? O Athanasius! thou who didst on this subject traverse almost the whole world, for what reason didst thou compose and construct that admirable creed with so much brevity, &c."

*This is taken from his *Fatum pro pace*, page 137, a judicious and impartial little work, composed against Rivet and those who, like him, were opposed to a reconciliation with the Catholic Church. It is much to be regretted that this work is not more known. It cannot be too much recommended to the perusal of all protestant societies. You will find it in English, a *vote for peace*.

or tradition, may supply its defect." Compare this acknowledgment with the principle of the reformation. M. Leibnitz gives more to tradition than St. Irenæus asked for it in the second century.

He had said in a preceding letter. "The question is whether the revealed truths are all of them in the sacred scripture, or are come at least from apostolic tradition, which is not denied by many of the more accommodating among protestants."— Upon which the illustrious prelate observes: "We are not here disputing about apostolic traditions, since you yourself say that the more accommodating, that is, as I understand, not only the most learned, but also the most judicious protestants, do not deny it, as I believe in fact I have remarked in your learned Calixtus and his disciples."

M. Leibnitz moreover, or rather M. Molanus, his skilful associate in the project of conciliation, treats tradition or the unwritten word as follows.— "What disputes are started upon this subject! They may easily be terminated by saying that the question between us and the catholics is not whether there are traditions, but whether there are any articles necessary for salvation, which are not in scripture, or which cannot be fairly inferred from it.— This latter is what protestants deny. But the more moderate amongst them are agreed that we are indebted to tradition not only for the scripture, but also for its true and orthodox sense in the fundamental articles; not to speak of other things, which Calixtus, Horneius, and Chemnitius have long since acknowledged can not be known, except by this means. Certainly those among the protestants who receive, with the apostles, and the Athanasian creed, the five first general councils and the councils of Orange and Milevis, with the agreement of at least the five first ages, as a second principle in theology, in such manner that the fundamental articles cannot be otherwise explained than they have been by the unanimous consent of the doctors, will scarcely have wherewith to dispute with the Church of Rome." The observation of M. Bossuet upon this chapter of M. Molanus is very short. "As for what relates to tradition the same author is agreed with us, that we are indebted to it not only for the Holy Scripture, but also for the legitimate and natural interpretation of this scripture, and that there are truths that we cannot know except by its assistance: which is quite sufficient for us: so that on this article we are completely reconciled, if we are to believe this learned writer."

It may appear strange to you, and yet it is very true, that the man who perhaps had the most to do with the drawing up of the thirty-nine articles, I mean Bishop Jewel, continually rests upon tradition, upon the fathers and the primitive Church, in the Apology that he published in 1562, with the approbation of his brethren, and by order of the supreme governness, and also, as we are assured, with the unlimited applause of all the protestant societies in Europe. Here then is the authority of tradition recognized, invoked, and appealed to in their own defence by the spiritual lords of the convoca-

tion indirectly, by declaring that the scripture alone was to be applied to for every essential of salvation. Let these gentlemen settle it among one another as they know best. As for myself, I throw aside here their sixth article, and adhere to the authentic testimony of their apology in favour of tradition.

In a most excellent work, entitled *England's Conversion and Reformation compared*, I find a passage taken from a protestant work, the author of which was probably a member of the Church of England. This protestant writer, who is quoted, after having considered the precepts of St. Paul on oral traditions, makes the following reflections:— "Here we see plain mention of St. Paul's traditions consequently of apostolical traditions delivered by word of mouth, as well as by epistles or in writing; and a condemnation of those who do not equally observe both (and still more a condemnation of those, who despise them so far as to put them quite aside, as the authors of the reformation and of the sixth article have done.) Thus it is evident (continues he page 78), that the whole of Christianity, was at first delivered to the bishops succeeding the apostles by oral tradition: and they were also commanded to keep it, and deliver it to their successors in the same manner, nor is it anywhere found in scripture by St Paul or any other of the apostles; that they would either jointly or separately write down all that they had taught as necessary to salvation, or that they would make such a complete canon of them, that nothing should be necessary to salvation but what should be found in these writings." These most just observations directly oppose the sixth article, and must be considered as an unequivocal disavowal of them.

"I am, not of those who admit the great knowledge in divine matters revealed in this latter age of the world, I do not think there are any now so likely to discover the truth of gospel mysteries as those of ancient days. As for that saying a pigmy set on a giant's shoulder may see more than the giant; pardon me if I call it a shallow and silly fancy, nothing to our purpose; for our question is not of seeing more, but of the clear discerning and judging those things we all see, but are in doubt what they mean; if a pigmy and a giant see a beast at a mile distant, and are in dispute whether it be a horse or an ox, the pigmy set on the giant's shoulder, is never the nearer discerning what it is, which depends on the sharpness of sight, not on the height of his shoulders: Now that the ancient and holy fathers of the Church were more spiritual and consequently sharper sighted in spiritual things than we carnal creatures of this latter age is evident by their spiritual holy lives: The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned. 1. Cor. ii, 14. And how natural, how carnal, how purblind we are, is too, too visible. Besides a purblind man near the object will discern it better than a much sharper sight at a greater distance as we are. For if you ask those lofty conceited pigmies why they give more credit to the fathers of the second and third century, than to those of the fourth or seventh, they answer, because

those that lived nearer the days of Christ and his apostles, are likelier to know— their minds better than those of remoter and corrupted ages; the reason is good, but mightily confounds those who live at the very part of the hill in the valley of darkness and all iniquity, and therefore not so likely to discern the truth of the doctrine of Christ, preached on the top of Mount Sion, as those who lived in higher ascents. Wherefore I shall always hearken with due reverence unto what those primitive holy fathers deliver, and the more holy and more ancient, doubtless more to be regarded."

Beveridge, the learned bishop of St. Asaph's, after having said, to humour the sixth of the thirty-nine articles, that in the precepts necessary for salvation the scripture was very clear to all eyes, develops his sentiments as follows:—"In objects of doctrine and discipline, if we would neither err nor transgress, let us beware above all things of adhering obstinately to our conceptions and conjectures, or to those of others. Let us rather examine what has been the opinion of the universal Church, or at least of the major part of Christians: and let us attach ourselves to the opinion that has been unanimously adopted by the Christians of all ages. For as in the entire consent of all consists the voice of nature, says Cicero, so in disputed points the consent of all Christians should be held as the voice of the gospel. There are many articles which are not read in express terms in the Scripture, and which nevertheless are deduced from it by the universal assent of Christians: for example, that we must adore three distinct persons in the holy Trinity, the Father, the Son, and the Holy Ghost; that each of these is God, and that nevertheless there is but one God; that Christ is God and man in one and the same person. (are these articles necessary for salvation or no?) These points and similar others are not traced out at full length in either of the two testaments; and nevertheless, that they are founded upon both, is what is agreed and has always been agreed by Christians, with the exception of some heretics, whom we must consider in religion as we do monsters in nature. And again, that the infant should be washed in the holy water of baptism. and the Sunday religiously observed; that every year we must solemnize the passion, resurrection and ascension of our Saviour and the descent of the Holy Ghost, and that the Church must be governed by bishops, distinguished from priests, and superior to them; these articles and others besides are no where expressly commanded in holy writ; and nevertheless, for these fifteen hundred years, they have been followed in the public practice of the Church: they are as it were, notions common to all, planted from the beginning in the hearts of Christians, derived from the tradition of the apostles, who together with the faith propagated in the world these ecclesiastical rites, and if I may term them so, these general interpretations of the gospel; otherwise it would be incredible, and even impossible that they should have obtained so unanimous a reception in all places, in all times and among all Christians."

Among the partisans and defenders of the primitive traditions you may also reckon Thorndike Collier, Bull, Samuel Parker, Bramhal, Dodwell, Waterland, &c.* In fine the antagonists and the avowed despiser of the holy fathers, Doctor Middleton, is disconsolate at finding so many admirers and disciples of them among the divines of the Church of England. "But though this doctrine of the sufficiency of the Scriptures, says he, be generally professed through all the reformed Churches yet it has happened, I know not how, in our own, that its divines have been apt on all occasions, to join the authority of the primitive church, to that of sacred writ, to supply doctrines from the ancient councils, on which the scriptures are either silent or thought defective; to add the holy fathers to the college of the apostles; and by ascribing the same gifts and powers to them both, (here the doctor is not correct) to raise the primitive traditions to an equality with apostolical precepts."†

*That I may not extend my citations too far, I shall content myself with adding the following names of their brethren:—

The archbishops Tillotson and Wake: bishops Bilson, Montague, Andrews, Potter, Cosins, Bramhal, Kall, Overal, Peploe, Patrick, and Forbes; the honorable M. Campbell, and Sir Edward Dering: Doctors Field, Hammond, Sherlock, Leslie, Cave, Chillingworth, Grabe, Bisse, Reeve, Knight, Hickes, Laurence, Wall, Brett; and Messrs. Bingham, Johnson, Griffith and Daille.

The passages from these authors will be found cited in the interesting work of Dr. Wix, reflections, &c. from page 40 to page 78, second edition, London, 1752.

†*Introductory Discourse*, p. 67, to a free inquiry into the miraculous powers, &c. by Conyers Middleton, principal librarian of the University of Cambridge, Edit. in 4to. London, 1752.

But what are we to say to this Dr. Middleton, who after having opened all the monuments of tradition, after having cast an inquisitive and penetrating eye into the writings of the holy fathers, feels himself all at once seized with a religious horror and shudders within himself? And what is it he has seen? Catholicism, good God! Catholicism in full perfection: He says it, he proves it: and instead of concluding that they had done wrong at the reformation, when they rose up against venerable dogmas and practices: instead of preferring the fathers nearest to the apostles, and their most faithful and holy imitators, before his irreligious and turbulent ancestors of the sixteenth century; this mad and whimsical genius immediately changes his colors, throws aside all tradition, and banishes the fathers far from him. He will have no more to do with them, because he cannot surrender himself up to the primitive Church without renouncing his dear and glorious reformation.

It had entered his head, and nothing in the world could make him put it out again; it had then forcibly entered his head, that the mass, its altars, its sacrifice, praying for the dead, and of course purgatory, the sign of the cross, the holy oils, the invocation of saints, and the honor paid to relics were superstitious and idolatrous dogmas and usages. He discovers them, however, from the time of the primitive ages; he frankly acknowledges it. Well then! these primitive and apostolical times shall no longer be considered by him but as idolatrous and superstitious ages; and according to him nothing less shall be required than all the lights & all the virtues of a Luther and a Calvin, to effect at length the disengagement of Christianity from its

From all that has been hitherto set forth in this letter, I think it clearly follows that revelation was at first taught entirely by the preaching of the apostles and disciples; that in the course of their ministry it was at different intervals and partially published in the inspired writings; and that thus it has been transmitted to the world in two manners, by word and by writing, that is to say, by tradition and by scripture, the twofold original and sacred deposit of the Christian doctrine: the one, first in point of time and long by itself, gathered together at first in the hearts and the memories of the faithful, then deposited by little and little and in detached pieces in the writings of the fathers and the acts of the councils; the other of later and gradual appearance, but fixed ligibly upon paper by the apostles or their disciples, a durable and divine monument, which will speak for ever to the eyes, as well as to the minds and hearts of all the faithful: the former, requiring a longer and more laborious research and being more difficult of discovery, because it is scattered and spread through a greater number of monuments, and is often found mixed up with many subjects, which, though not absolutely foreign to revelation, are nevertheless not it: the latter, full of an inspired and heavenly doctrine, but which is sometimes inaccessible in its sublimities, and like every written law, never being able, without an interpreter and judge, to make itself understood and

ancient rust, and from the stains of its origin.—Does not this savour of madness and blasphemy? Who would not be alarmed at the excesses to which even the best instructed might be driven, when once left to themselves and their prejudices?

I beg you will give yourself the satisfaction for a moment of comparing Dr. Middleton with bishop Croft. This latter, far from admiring the great lights so much boasted of in modern times on subjects of theology, is of opinion that the doctrine being more immediate at its source, it must be purer and more certain: the former, on the contrary, persuades himself, that scarcely had religion been promulgated when it became generally corrupted, to such a degree as to be unable to recover its original beauty until sixteen centuries after its divine founder. The one, seized with respect and love for the great models of virtue and knowledge presented to him in such abundance by the primitive Church, falls at the feet of venerable and holy antiquity; the other, sorely offended at some miraculous facts, or at some opinions which he found up and down the writings of the fathers and which no one obliged him to adopt, is not ashamed to sully their reputation with the imputation of wilful imposition and want of talent; he protests nevertheless that he recognizes them as valid witnesses, and yet in point of fact persists in denying the authority of their testimony. The bishop piously declares that he shall always lend them a respectful ear, and yet never does so: he remains deaf to their instructions, and in his vale of darkness he discovers not, in their writings, either the mass or sacrifice, or praying for the dead, or veneration for relics and images, or the invocation of saints, &c. The doctor, to make amends, although more deeply confined in the same dark vale, has seen, heard, and understood every thing, but takes good care not to believe any thing, or to bow to authority upon these articles.

Here certainly are two persons in whom learning abounds; and yet they agree none the better on that account. The truth is, that learning even misleads, if not engrafed upon fixed and invaria-

followed with uniformity. The Scripture more copious without comparison, more rich, more precious, more excellent, and nevertheless leaving some articles to be desired; tradition destined above all to transmit to us these same articles, by supplying what is wanting in the sacred books. Whence it follows again, that if it were permitted or expedient to make choice between these two deposits, and to accept of one without the other, the preference would undoubtedly be due to that of the scriptures: but that according to sound reason and the doctrine of wise antiquity, according to the command of St. Paul, they are absolutely inseparable; that, one presenting us with articles not to be found in the other, we must bring together and consult them both, to form a whole and know the complete system of revelation; that, as for the rest, coming to us, as on two parallel lines, they can never impede or oppose one another in their progress, but that on the contrary they render each other a mutual assistance, and reciprocally throw light upon each other; in fine that we owe equally to what they either of them contain, both our respect and our submission, because the same spirit which directed the pen of the apostles, directed also their tongue, and the words that came from their mouth are not less divine than those that they afterwards traced out with their hand.

To be Continued.

ble principles. Never will you find an example similar to this amongst us, whilst you will behold a thousand of the kind amongst your teachers. And ought not this at length to conceive the prudent and moderate members of the reformed religion, that by leaving to each one the right of judging for himself, there will always be as great a diversity of opinions as in tastes, and that the wholesome restraint of authority is alone able to subdue the indocility, and the proud and capricious impetuosity of the human mind. *Daie frantum indomito animaliet impotenti naturee.*

But if we are to believe all these fathers, said Middleton, we are at once necessarily drawn into popery. Give to the doctrine of the fathers whatever name you please: call it popery, if it suit you: is it not better, is it not safer to be a papist with the Austins, Jeromes, Ambroses, Hilarys, Chrysostoms, Basils, Cyrils, Athanasiuses, Cyprians, Justins, Tertullians, Ignatiuses, and Clements, with those apostolic men, those unexceptionable witnesses, who have astounded the world by their virtues, and by an heroic end, and who still edify us by their writings, than to continue in protestantism in the train of Luther, Calvin, Zuinglius, Beza, Knox, and Buchanan, or, if you please, of bishops Barlow, Scory, Coverdale, Hodgskin, Kitchen, &c. who have rendered their names famous, some by their audacity in violating the vow of their first engagements, others by their servile flexibility to the will of the existing powers, some by seditions, wars, and rivers of blood, all by a revolt against their mother Church, and not one of whom, to my knowledge, has yet been remarked for an humble and tender piety, for the mortification of their senses, the abnegation of themselves, or the austerity of their manners, or for an angelical and spiritual life. In truth is it lawful, or is it reasonable to balance between the two? And have I not myself to blush here to see myself constrained to tarnish the memory of these illustrious saints by so unworthy a comparison?

ON THE EDUCATION OF CANADA.

Kingston, May 1831.

To the Editor of the Catholic

CONCLUDED.

THE second complaint of the Courant against the colleges of the Province is "that the present defective system is the chief, if not the only cause of throwing Canadians into the back ground of commerce."

This complaint, reduced to its simplest expression, runs thus: *The education of our institutions paralyzes the spirit of commerce.* But what kind of education do they give? They give a liberal and classical education, an education that suits professional life and gentlemen. For certainly such is the nature of the education which we have just proposed. So that the assertion is again reducible to this: *A gentlemanly, a liberal, a classical education paralyzes the spirit of commerce.* I must confess that I should like to see the proofs of this position. The knowledge of the languages, of geography, history, philosophy, literature, mathematics, paralyzes commerce!!! What, Sir, the British nation, eminent above all others for its commercial spirit, is then ignorant of these acquirements? The respectable body of merchants in Montreal and Quebec are ignorant of these things? Their minds are unadorned by classic lore and liberal acquirements! A little arithmetic and book keeping, a few pages of history, and a slight knowledge of geography, I presume, are all that you allow them. My dear Courant, how could you have the face to insult them in such a manner? Besides, you know that what you advance is incorrect. You really must apologize.—Truth, honor, justice, oblige you to do so. Be not ashamed to make an apology. Every man is liable to err—an honorable man candidly retracts his errors. Remember, *errare, humanum est, resipiscere, angelicum, perseverare, diabolicum.* Shall I apologize for you? You know my disposition to oblige you. Very well, I will.

Gentlemen, I appear before you in the name of the Canadian Courant. He has had the misfortune of allowing an expression to drop from his pen, tending to underrate your intellectual acquirements. He feels the folly of having advanced that a mercantile spirit is paralyzed by, or incompatible with liberal and gentlemanly education. He humbly asks pardon, hopes you will forgive him. I venture to assure you that he will endeavor to amend.—You know that some men have never contracted the habit of reflection, and whether from want of education, or intellectual powers, they cannot all at once overcome this unfortunate habit of speaking without thinking. I therefore beg of you, gentlemen, to excuse him. He really did not mean any harm. He did not intend to hurt your feelings. The fact is, for it is best to be frank, he was not thinking at the time, and did not know what he was saying.

The third complaint is directed against the intolerant rule which obliges Protestant children to attend catholic worship in these colleges: which rule he considers as an indirect system of proselytism.

The colleges of this Province are catholic establishments. Their rules formed at a time when there were but very few Protestants in the province, are still adapted to the great bulk of the population. The protestant students who frequent the colleges are comparatively few, particularly the boarders; and this rule only regards them. They are certainly not in the ratio, taking all the colleges together, of five to a hundred. This being the case should the rules be changed for so small a number?

I unhesitatingly give it as my opinion that this rule should not be changed. My reasons are; 1st, because the change would occasion too many inconveniences. 2d, because the rule in question is advantageous even to protestant children; and 3d, because it is not contrary to protestant principles, and does not shock the protestant portion of the community as much as the Courant imagines.

1. The changing of this rule would occasion too many inconveniences. There are two fundamental rules in these institutions: one is never to leave the youth without superintendance. The vivacity of youthful feelings, which lead to many faults in conduct and language, render this regulation absolutely necessary. The other is, strict uniformity of discipline. This is not less necessary in the collegiate, than it is in the military department.

If these children are exempted from attending at the religious exercises, which take place every morning and evening, besides the usual and more solemn worship on Sundays, in the first place uniformity ceases: in the second place the fundamental rule relating to the superintendance must be laid aside. For in order to superintend them, it would be necessary to multiply the duties of professors. Now their duties are already too numerous to admit of any augmentation. For the whole of their time is already absorbed by their attendance in class, their studies and the duty of superintending—and this without any emolument: for it is a notorious fact that the college of Montreal is dead expence to the Seminary of several hundred pounds every year, besides the original expence of building it.

In case of exemption, then, these children cannot be superintended. They will have more liberty than the others, which is another breach of uniformity; they will be less taken care of, which is an injustice,—an injustice, which would be dangerous to the youth, and painful to parents, who frequently place their children in these establishments especially because they know that these tender objects of their solicitude will never be out of their teachers sight.

Perhaps it will be said, that Sundays at least, they might be allowed to attend their respective places of worship. But, besides the breach of uniformity, all the protestant children have not parents or guardians in town. In these matters however, there is nothing like experience. This liberty was allowed for some time, in one of the Catholic colleges in the United States, St. Mary's College, Baltimore. But the inconveniences became so great, so visible, so public, that the per-

mission was obliged to be withdrawn. For, in spite of fate, parents will be lenient, and youths will find means of deceiving them. Not only these inconveniences oppose the changing of this regulation, but also the advantages which the children derive from it.

2. What we have just said, shows one portion of these advantages. For assuredly, continual superintendance, and removal of inconveniences are very beneficial. But they derive from it another peculiar advantage. What can be more important than to impress upon the youthful minds the necessity of paying to almighty God every morning and evening, their homages of adoration, love, thanksgiving, of asking pardon for their sins, and begging the assistance of his grace? What more important than to make them contract this habit? But how will they contract it, if left alone to themselves? What more efficacious with the Almighty, than public prayer, in which all with one heart and one voice unite? Is it fit that they should be deprived of this advantage?

3. Were it contrary to Protestant principles to assist at the catholic worship, the case might be more serious. But that this is not the case, is a matter of public notoriety. And what more than their presence, and respectful behaviour is required? Are they expected to unite in the catholic worship? No. They are left unmolested to pray as they think proper. If this regulation were so very painful to parents they would complain. But if I am rightly informed, they do not. In the present instance, as in many others, all the noise is made by certain busy bodies, who interfere in what does not concern them.

Where is then in all this, the leaven of proselytism, which like some ghastly fiend haunts the terrified imagination of the Canadian Courant?

Proselytism! Sir, a system of proselytism is pursued in colleges of this province! What, Sir, is the meaning of this charge?

If by the spirit of proselytism, you mean the earnest desire, that all christians should be united in the pale of one church, in the possession of one faith, in the bonds of the charity of Jesus Christ, our institutions have the spirit of proselytism, for they have the spirit of christianity.

But if by the spirit of proselytism you mean the practising of cunning, deception, dishonorable methods to solicit children to abandon the religion of their parents, know, Sir, that it is neither to be found in these institutions nor in the principles of the Catholic church. That it is not to be found in these institutions, honorable men can testify. In the city of Montreal are to be found distinguished professional men, who have been educated in the college, and the parents of Protestant children now studying in it. They can bear witness to the truth of my assertion.

If you wish to find the spirit of proselytism, seek not for it in these institutions. Seek for it in town, among those persons who go about among the poor catholics soliciting them, by offers of money and cloths, to send their children to protestant schools, in order to seduce them from their religion. Seek

for it among those families where every species of moral persecution, and personal calumnies of the grossest description against the unsullied character of the catholic clergy of this city, are practised in order to stagger the faith of poor ignorant servants. Seek for it among those persons who having been appointed guardians to catholic children, prevent them from practising their religion. Here, Sir, you will find the spirit of proselytism. You will find it again in the tract societies. But in the catholic institutions of this province you will look for it in vain. And so far are enlightened Protestants, for I speak not of men whose minds are warped by low vulgar prejudice,—So far are enlightened protestants from fearing the proselytism of these institutions, that, had the gentlemen of the college the means of undertaking a double course of studies, one in the English and the other in the French language, there is not perhaps a single respectable protestant youth in Montreal, that would not be confided to their care. I myself, Sir, know even a gentleman, who acts in Canada in the character of Minister of one of the reformed churches, who declares that he is too well aware of the honorable character of these institutions to be uneasy about their proselytism, and who has actually concurred in placing the son of a friend in one of them.

I have said enough—more than enough to caution an enlightened and well informed public against the erroneous ideas of the Canadian Courant. Did his paper circulate merely in the lower province, in which these institutions are known, it might not have been necessary to notice his remarks. But as it circulates in other parts, it is but justice to prevent distant persons from contracting unfounded prejudices against our estimable institutions.

This motive will also, I hope, plead my excuse with you, Mr. Editor, for occupying so much space in your excellent paper. I am, Sir,

A CATHOLIC,

And an admirer of

Catholic Education.

ORIGINAL.

THE CATHOLIC RITES AND CEREMONIES EXPLAINED.

Few, even of Catholics, and none but those who have turned their particular attention to the subject; are aware of the instructive import, or the deep and interesting meanings, which the Catholic Church attaches to her sacred rites and ceremonies. For, let unphilosophical and ever-blundering reformists say what they please; the mind of man acquires all its knowledge from without through the medium of the bodily senses; particularly those of the sight and hearing; and it is truly astonishing that our Bible-reading, and scripture-judging sectaries have never discovered in that sacred book what is the most obvious and constantly recurring evidence in it; that God instructs his people: reveals to them his purposes in their regard; and opens to them a distant prospect, or affords them an immediate intimation, or a record-

ing memorial of his redeeming dispensation, in the outward rites, signs, and emblematical ceremonies, which he himself prescribed and enjoined to be observed in the worship of his church. What were else all the levitical ordinances, but so many spiritually significative and predictive figures?

It is evident too that, as all his true worshippers are but one family; of which, as in the prayer, which he himself has taught us, he owns himself THE FATHER; all in that family, to avoid confusion disorder, misunderstanding; and, what we daily witness among protestant enthusiasts of so many denominations, the most ridiculously whimsical and irrational extravagancies; ought to use, in addressing him, the same external rites; either such, as he himself has deigned to institute; or those ordained by that authority, which he has sanctioned and promised always to inspire; that universal Church, which he commands us all to hear, or be accounted as heathens and publicans. Indeed, it was by swerving from the originally established and instructive rites of God's worship, that mankind fell into all the extravagancies and horrors of idolatry.

They are the rites and ceremonies of God's only Church, (if that be she, whom the Saviour founded;) the chief meanings of which we here propose laying before the christian public. After those observed in the celebration of the mass; on which, in our first number, we made a few short explanatory observations; the most permanently uniform and important, as being of the Saviour's more immediate appointment; are those observed in the administration of the seven sacraments; transmitted down to us from the time of the apostles: who, doubtless, were directed as to the manner of their administration by Christ himself, in the many conversations which he held with them, after his resurrection, concerning the kingdom of God; Acts, 1, 3. by which title he often designates, the Church his kingdom here on earth.

BAPTISM.

The first of these sacraments is baptism, which makes us the adopted children of God through Jesus Christ: heirs indeed of God, says Saint Paul; and fellow heirs of Jesus Christ. Rom. 8, 16, 17. Till we receive this sacrament, we are but the children of the carnal Adam, born in sin; and therefore by nature children of wrath; Eph. 2, 3. and devoted to destruction. By it we are born again of water and the Holy Ghost: John, 3, 5, and fitted, as children of the spiritual Adam, Christ, the regenerator of our race, to enter the kingdom of God; that is, his Church here on earth, and his kingdom hereafter in heaven; nor can any of the other sacraments, save the Eucharist, and that unworthily, be validly administered to those not so born again; and adopted into the family of God. This then is the most necessary of all the sacraments; and therefore has God made it, in the case of necessity, the simplest and easiest to be administered of any: the minister being any one; man, woman, or child come to the use of reason: the matter only water: and the words, while pouring the water on the unbaptized, so few, that the shortest memory

may retain them: viz. *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.* Its vast importance and regenerating effects are what the Church alludes to in her baptismal ceremonies.

And first, the water is the external cleansing sign of the internal cleansing grace. It is the Jewish purification, or the legal figure fulfilled by the Saviour; who has annexed to the outward purifying symbol, the water applied to the body; the inward purifying grace applied to the soul; for he is master to annex his grace to whatever condition he pleases: as he annexed life and bliss to our obedient forbearance to eat the forbidden fruit; and death and misery as the consequences of our disobedience in eating against his command.

This much every Catholic knows. But there is a much deeper meaning in this external sign than the generality of Christians are aware of: for an allusion is thereby made to the death of the carnal Adam, and of his sinful progeny, all buried in the waters of the deluge: and of a new race rescued from the waters by their sole surviving progenitor, the just Noah: who, under the direction of God, built the ark, in which the small remnant of mankind were saved: that is, in the spiritual sense, Jesus Christ, the Man-God, the sole just of our race: for whose sake it is spared from utter destruction; and from whom is to spring forth, a new and holy generation: he, who under the direction of God, his heavenly father; (for in this sense also was the carpenter's son) built the spiritual ark, his church, which rides secure the universal deluge; and brings forth from the midst of the overwhelming waters the only portion of mankind which is snatched from utter destruction. It is to this mystery that Saint Paul alludes thus:—*Know you that all we, who are baptized in Christ Jesus, are baptized in his death? For we are buried together with him, by baptism into death: that as Christ is risen from the dead, by the glory of the father; so we also may walk in the newness of life, &c.* Rom. 6, 3, &c. He therefore was the first seen, like Noah, to enter the waters, followed by all his rescued, spiritual progeny. On him too, while in the water, as on Noah, while in the ark, descended the mystic dove: the messenger of peace, restored through him to our redeemed race: and the voice of the paternal deity was heard aloud declaring him his beloved Son. Thus was shewn forth to us, in a sensible manner, the trinity of persons in that God, in whose name all to be saved, must be baptized: the eternal father speaking from on high: the filial deity incarnate standing in the water below; and the Holy Ghost in the visible form of a dove, hovering intermediate between. This sensible manifestation of the Godhead was, according to the great Saint Basil, (Hom. 2, in Psal. 29) predicted clearly in the words of the psalmist; *The voice of the Lord is upon the waters: the God of Majesty has thundered.*

Another prefiguring emblem of baptism, (the first and most necessary of all the sacraments,) was the rainbow, set up by God in the clouds of heaven, the watery sign of his merciful covenant with Noah and his whole posterity. And, as

the light of the sun refracted on the cloud which produces that sign; so is it the light of the Sun of justice. Jesus Christ, shining on the cloud of his mysteries; or his declaratory truth, enlightening our mental darkness, (*for he is the light that enlighteneth every man who cometh into this world;* John 1.) which produces, in the Saviour's new covenant of grace, the baptismal sign of our final safety from the threatened destruction. In the pre-figuring sign of God's promise to Noah and his posterity that he would no more destroy them by water; the light is refracted in seven distinct colours all contained, all refracted, in the single white ray; and in the spiritual sign prefigured of his promise to the spiritual Noah, and his righteous posterity that he will no more suffer them to perish in another general deluge of pagan infidelity and iniquity: we see displayed, in the refracted light of his declaratory truth, the seven sacraments of his saving institute: none of which are producible, in their proper hue, till baptism, the spiritual rainbow, has taken his stand. On this account in Ezekiel's vision of Messiah's chariot, or his church; over which he presides, to govern and direct it in all its movements; the rainbow is represented as the glory, which encircles this throne. *Ezekiel 1, 28.*

To be continued.

THE CHIEF APPARENT DIFFICULTY IN THE DOCTRINE OF TRANSUBSTANTIATION EXPLAINED FROM REASON.

No rational being will deny to God, who created all things out of nothing, the power of changing one substance into another; nor that of rendering his immediate presence sensible in whatever form, and wherever he pleases; as the Holy Ghost did in the form of a dove, and again in the form of fiery tongues. In this last visible form the divine spirit descended on every one of the many present; as he might have done on millions more. And though he was thus communicated to every one individually, he was still but one among all.

But, says the unbelievers in the doctrine of transubstantiation, the Holy Ghost is the divine spirit; who is omnipresent:—and, though Jesus Christ, as God, is omnipresent; yet he cannot be so, as man. Certainly not; for omnipresence is an attribute pertaining exclusively to the deity. But God's omnipresence shews that a spirit can be in any number of places at once. Now the body of Jesus Christ, having, in its immortal state, put on the qualities of a spirit; in virtue of which he suddenly vanished from the sight of the two disciples at Emmaus; and suddenly stood in the midst of his disciples, though the doors were kept shut by them, for fear of the Jews: there is nothing absurd in supposing it possible for such a spiritual body to be present at once in as many millions of places as God pleases; and though it were present at the same moment in all places within the creation; it would not, like the divine omnipresence, exceed the bounds of finitude. At the same time we can more easily conceive how a real body can take a visible form; than how a pure spirit, can; as the

holy ghost did, and the angels are recorded in scripture to have frequently done.

Saint Eutyches, Patriarch of Constantinople, who lived in the sixth century; in shewing how one, receiving but a part of the consecrated species, receives whole and entire the most holy body and adorable blood of the Lord: uses a similitude, which goes a far way to explain the possibility of the simultaneous presence in many places of the Saviour's humanity. "As the voice, says he, which proceeds from one man; and to which the air responds; is whole and entire in his mouth; and penetrates whole and entire into the ears of them, who hear it; so that one receives neither more nor less than another; because, although the voice is a body, being nothing else but agitated air: it is in such manner one and indivisible as that all equally hear it, although there should be an audience of ten thousand persons. So," continues the same holy father, no one ought to doubt that, after the mysterious consecration, and the holy fraction: the incorruptible, holy, immortal, and life-giving blood of the Lord, being formed by virtue of the sacrifice in the consecrated species; impresses all its virtue in each of those who receive it; and is found whole and entire in them all; as in the case in the example, which we have adduced." See Annals, B. III, p. 338. Paris Ed. We should recollect at the same time that Jesus Christ, though man, is the eternal and omnipotent word of the father.

BIBLICAL NOTICES AND EXPLANATIONS.

Continued

THE FIRST BOOK OF PARALIPOMENON.

These books are called by the Greek interpreters *Paralipomenon*, that is, of things omitted; because they are a kind of supplement of such things as are passed over in the books of Kings. The Hebrews call them *DUHRE HAJAMIN*, that is, the words of the days; or *Chronicles*. Not that they are the books, which are often quoted in the Kings, under the title of, the words of the days of the Kings of Israel, and of the Kings of Judah; for the Books of *Paralipomenon* were written after the books of kings, But because in all probability they have been abridged from those ancient words of the days, by Esdras, or some other sacred writer. D. B.

Chapter 5—Verses, 1, 2. In Reuben's forfeiture of his birthright in favor of Joseph, the same mystery is alluded to, as in the transmission of Esau's birthright to Jacob: for Jacob, and more particularly Joseph, as from his name, and the mysterious circumstances of his life appears, were prototypes of the Saviour; in whose favor, and that of his progeny, the Christians, the Jews made over, together with their messiah, their rights of primogeniture. The princely dignity was given to Juda, and the priesthood to Levi; as of both these tribes, the prince of peace, and High Priest forever, Jesus Christ was to descend.

Chapter 9—Verse 2. *Nathaneans*. These were the posterity of the Gabaonites; whose office was to bring wood, water, &c. for the service of the temple.

Chapter 11—Verse 22 *Two ariels*, that is, two lions, or men so called for their strength and valor, for *Ariel*, in Hebrew, signifies a lion. D. B.

Chapter 15—Verse 26. *They offered in sacri-*

rice, seven oxen and seven rams. Another allusion to the seven sacraments—

Chapter 17.—Verse 11, 12, 17, 14. All these promises of God, to David regard Solomon, in the temporal, but Messiah, in the spiritual sense..

Chapter 21.—Verse 1. *And Satan rose up against Israel; and moved David to number Israel.* This shews how the adversary, the Devil, who, as St. Peter, says, goes about like a roaring lion, seeking whom he may devour; brings mischief upon whole nations, by tempting successfully their rulers to sin. Now protestants allow that the devils may tempt us to do evil; but not that the Saints or Angels can inspire us to do good. According to them, we are left exposed to every unequal, and therefore unfair contest, We are subjected to the attacks of invisible enemies, without any invisible friends to defend us. But no; God in his holy scriptures declares that his Angel shall encamp round about them who fear him; and shall deliver them. *Ps. 33. 8.*

Verse 5. *The number 8c.* The difference of the number here, and in 2 Kings, 24, is accounted for by supposing the greater number to be that which was really found; and the lesser that which Jacob gave in. D. B.

Verse 12; *Three years famine*; which joined with the three foregoing years of famine, mentioned in 2 Kings, 21, and the seventh year of the Land's resting; would make up the seven years proposed by the prophet, 2 Kings, 24, 18. *Ibid.*

Verse 16. *Clothed in hair-cloth.* Is such a penitential weed like any thing protestant? Is it not scoffed at, though scriptural, by our scripture-judging sectarists!

Verse 25. *Six hundred sickles of gold, &c.*—This was the price of the whole place, on which the temple was afterwards built. But the price of the oxen was fifty sickles of silver. 2 Kings, 24, 24. D. B.

Chapter 23—Verse 29. *The priests have the charge of the loaves of proposition; and of the sacrifice of fine flour; and of the unleavened cakes, all emblematic of the christian, unbloody, eucharistic sacrifice.*

Chapter 26.—Verse 10. *He had not a first born.* that is, his first born was either dead or not fit to be Chief.—

Chapter 29—Verse 20. *And they bowed down themselves, and worshipped God, and then the King.* It is lawful then, according to Scripture, to worship the creature with an inferior worship; notwithstanding what our rigid Reformists, and particularly the Quakers allege to the contrary.

THE SECOND BOOK OF PARALIPOMENON.

Chapter 2.—Verse 7. *Send me therefore a skilful man that knoweth how to work in gold, and in silver, in brass and in iron; in purple in scarlet and in blue; and that hath skill in engraving, with the Artificers, whom I have with me in Juda and Jerusalem; whom David, my father, provided.* The religion of God was always favourable to the arts & sciences. Nay the skill of the artificers is declared in scripture to be inspired by God himself; from whom all talent, ingenuity, and wisdom flows. indeed the human skill in all its mechanisms is but an imitation of the divine.—*Behold! said the Lord to Moses, I have called by name Balaak—and I have filled him with the spirit of God, with wisdom, and understanding, and knowledge in all manner*

of work to devise whatever maybe artificially made of gold, and Silver, and brass; of marble and precious stones, and variety of wood; and I have given him for his companion Job—and I have put wisdom in the heart of every skilful man &c. And is it not then surprising that our Protestant pretended Scripturalists should so roundly condemn the Catholic Church for employing so the choicest artists to decorate with all their skill in religious adornings and edifying representations, the house of God! Their religion in all its branches is inimical to the arts and sciences; and therefore like the children of Abaddon; wherever they got a footing they always began their pretended reform, by pulling down every choice religious monument of art; & plundering or destroying the rare or costly ornaments of God's established sanctuaries. The truth is, the first reformers were put to their utmost shifts to invent accusations against the Catholic church, which they wished to see proscribed and their own whimsical sects established in her room, and in this they could never hope to succeed, without persuading the public that she was in all the senses they could devise, (though the acknowledged only church of Christ; to which alone all his promises were made,) corrupted, fallen and degraded. This was their reason for misrepresenting so her holy doctrines and observances: and in particular for their calumniating railings against her use of sacred edifying and instructive decorations in her temples: in the destruction and plunder of which; a tempting bait was held forth to the ignorant and ever change loving rabble; and in the final seizure of her lands and other possessions, a rich spoil to the unprincipled great, their interested encouragers and abettors.

Chapter 3. verse 11.—It was on the Jebusite's threshing floor that Solomon erected his Temple; in the place which David had prepared.—It was on the threshing floor, where the wheat, the Emblem of the just, is purified, that the true Solomon builds his Church: for his Church is the Spiritual threshing floor, on which he cleanses his wheat, before gathering it into his barn. It was on the place prepared by David; that is by the Jewish Kingly Institute: on the ground of the Jebusite—bought by David for fifty sickles of silver. 2 Kings 24. 24. That is on the ground of the Gentile, for which the prefigured David paid down the silver pieces, or purchase money of his Blood which entitled him to claim henceforth, as his property, the possession of the Gentile; on which he intended raising his Temple, to receive within it the Ark of the Jewish Covenant: that is, absorb in his now fixed and perfected Religion the figurative and transient one of the Jews. On that floor, the Destroying Angel, at the prayer of David, offering himself, as the guilty one a victim of propitiation for his people, was bid to sheath his sword; that which is spiritually realized in the merciful Dispensation of Jesus Christ.

Verses 10, 11, 12, 13. Were the golden cherubims, herein described, not graven images; nor the likeness of anything in the heavens above? Did not Solomon then, according to Protestants, break God's commandment by making them?

Chapter 4.—Verse 4. *And under it there was the likeness of oxen.* Here is the likeness of something in the earth beneath; even of oxen, which the Egyptians, worshipped: and the Israelites sometimes after their example; still Solomon is not blamed as a transgressor of God's law, for making such, and placing them in his temple. See also verse 15.

He caused lions also to be engraved: as we noticed above. 3 Kings, 7, 29. Does not all this quite shock the protestant image haters?

Chapter 5.—Verse 7. *And the priests brought in the ark of the covenant of the Lord into its place; that is, to the oracle of the temple, into the holy of holies under the wings of the cherubims.*

None but the priests, were ever allowed to guard the deposit of God's religion.

Chapter 6. *Then Solomon said, the Lord promised that he would dwell in a cloud; but I have built a house to his name, that he might dwell there forever. He dwells in the cloud of his revealed mysteries, a cloud impenetrable to man, during this life. But the Saviour has built a house to his name, his one, holy, catholic and apostolical church, that he might dwell there forever. There, as in Solomon's temple, that cloud, in which God dwells, is seen to fill the house, where the worshippers pour forth in joint accord their praises to the Lord, and say: Give glory to the Lord, for he is good; for his mercy endureth for ever. Ch. 5. v. 13:*

Chapter 6—verse 34. *If the people go out to war against their enemies by the way that thou shalt send them; (not in spiritual sense by the way which they shall choose themselves,) and adore thee towards the way of this city, which thou hast chosen; and the house which I have built. That is, in their religious worships and belief, they are always to keep in view the Saviour's revelations to his Church. They are to adore God towards the way of the house which the Redeemer has built; and to look in no other direction.*

Chapter 7.—verse 1. *Fire came down from heaven.* So it did in the form of fiery Tongues, to confirm the dedication of the Saviour's new Temple, his Church, the house built by the true Solomon, for the Lord to dwell in for ever.

Verse 9, *And he made on the eighth day a solemn assembly. The eighth day is the Christian Sabbath here alluded to on the first day of the week.*

Chapter 9. The Queen of Saba is an emblem of the Gentile Church.

Verse 9. *There were no such spices, as those which the Queen of Saba gave to King Solomon.* Of spices the incense was made, and incense was the emblem of prayer, or worship. Now God declares, Malachy 1, 11. That there was no such acceptable worship paid to him by the Jews, as that which would be one day paid to him by the Gentiles.

Chapter 15.—verse 3. The prophecy here mentioned of Azarias, regards chiefly the state of Isra-

el, after the rejection of the Saviour, and their final conversion.

Chapter 19.—verse 3. *But good works are found in thee.* Yet Luther and the first reformers denied all the meritorious efficacy of good words.

End of the second book of Paralipomenon.

We beg to inform our Readers, that on Saturday, the 9th. Inst. the first Number of the 3d. volume of that excellent Paper the Catholic Press, edited at Hart-ford, Con. U. S. at \$2. full amount for the year, will be issued in an enlarged form.

Continued Extract From Charity,
A M. S. POEM.

The tender two-fold duty, well observ'd,
First God to love supremely, as supreme;
Th' essential excellence: next, for his sake,
Our fellow man; his child and image dear;
Is all our task enjoin'd. A task how sweet!—Matt. xxii
That ev'n its own fulfillment here repays [57, 58, 59]
With bliss begun, that's perfected in heav'n,
For still the measure of our bliss is love:
And happiest they, who most its influence feel,
And feeling least oppos'd. Ah! what were life
But wretchedness; did love not daily yield
Its dear delights; that make existence sweet,
And pleasing ever felt our sense of being?
While theirs is mis'ry hopeless and extreme,
Whose doom at length, for love's long slighted love,
Is never ought to love. From love's domain
A bannish'd, hateful, self-aborning crew,
They hopeless roam: and would, if but allow'd,
Their sense of pain in self destruction end.

Ev'n here on earth, where mercy cheers the scene,
By guilt so gloomy made, not few are seen
Thus wretched and self-hating: round their minds
When some foul passion's intercepting cloud
Has settled dismal: and th' enliv'ning ray
Of charity repels; till cold, and numb'd,
And frozen quite; their hearts at length become
To all insensible, but anguish keen;
That thrills incessant through their inmost frame;
And frequent shakes with horror's deadly chill
Their shudd'ring souls: till, in some luckless hour,
No object by their jaundic'd sight espied
In nature not disgusting; dark despair
O'erwhelms them sudden; and their frantic hand
Arms, 'gainst themselves upraised: impatient thus
With loathed life their careless ill to end.

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