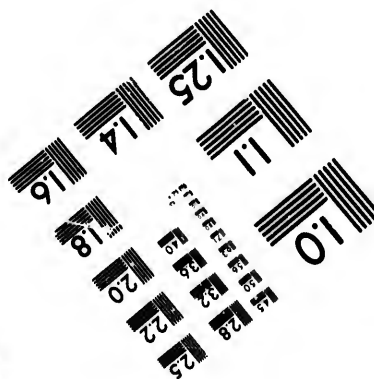
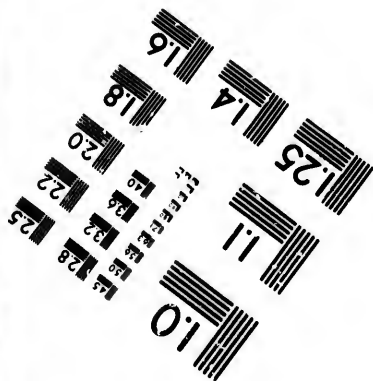
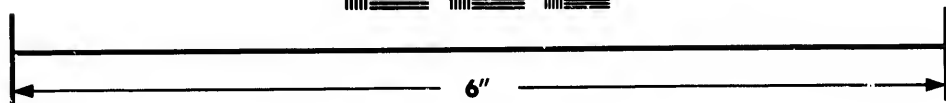
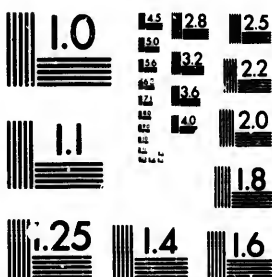


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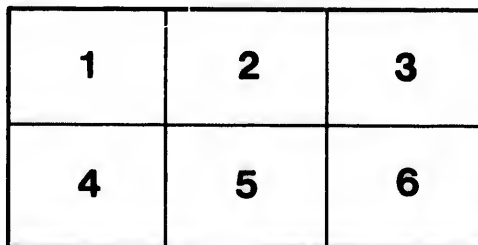
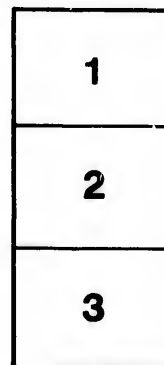
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1853

A

PASTORAL LETTER

FOR

THE LENT OF MDCCCLIII.

ADDRESSED

TO THE CLERGY AND LAITY OF THE ARCH-
DIOCESS OF HALIFAX.

BY

THE MOST REVEREND DR. WALSH,
ARCHBISHOP OF HALIFAX.

"Blow the trumpet in Sion ; sanctify a Fast ; call a solemn assembly, gather together the people, sanctify the Church, assemble the ancients, gather together the little ones, and them that suck at the breasts ; let the bridegroom go forth from his bed, and the bride out of the bridal chamber. Between the porch and the altar, the Ministers of the Lord shall weep, and shall say : Spare O Lord, spare Thy people, and give not thine inheritance to reproach." Joel. II. 15. 17.

HALIFAX :

ENGLISH & BLACKADAR, BARRINGTON STREET.

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STORAL LETTER

FOR

THE LEAF OF MIDDGEM

ADDRESSED

TO THE CLERGY AND LAITY OF THE ARCH-

DIOCESE OF HALIFAX

BY

HIS MOST REVEREND THE BISHOP

OF HALIFAX

and the clergy in the diocese of Halifax, and the laity of the same diocese, are invited to attend the annual conference of the diocese, to be held at the residence of the bishop, on the 15th day of October, 1854, at ten o'clock in the forenoon. The object of the conference is to consider the state of the diocese, and to propose such measures as may be deemed expedient for its improvement. It is requested that the clergy and laity who are invited to attend, should bring with them a list of the names of the persons who are members of the churches in their respective parishes, and also a list of the names of the persons who are members of the churches in their respective parishes, and who are not members of any church. It is also requested that the clergy and laity who are invited to attend, should bring with them a list of the names of the persons who are members of the churches in their respective parishes, and who are not members of any church.

HALIFAX:

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OF DOUGLAS

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MONACHOLOGIA;

OR,

HANDBOOK OF THE NATURAL HISTORY OF MONKS:

ARRANGED ACCORDING TO THE LINNEAN METHOD:

BY A NATURALIST;

Wherein the theory about the loss of the human tail, discovered
by the most celebrated philosopher Lord Monbodo, as well as that no

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Wherein the theory about the loss of the human tail, discovered by the great Scotch philosopher, Lord Monbodo, as well as that no less true system of the gradual development of all living beings,—a system which clearly shows how a herring grows into a goose and a goose into a philosopher, and which has been triumphantly established by a celebrated work, entitled the *Vestiges of the Natural History of Creation*,—are fully developed, confirmed, and vindicated, and all their apparent inconsistencies, discrepancies, and incongruities entirely reconciled, harmonised, and rendered congruous: All these important results being obtained by the discovery of a new genus of Mammalia, which is described in this book, and which forms the connecting link between the genus *bipes*, or *bimania*, known to the illiterate and unscientific by the name of “MAN,”

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It also contains a detailed and scientific Terminology, illustrated by thirty-seven figures of the characteristic signs by which every variety and subvariety of Monkery may be detected, defined, properly classed, and determined: A subject which the Author most earnestly recommends to the particular attention and serious consideration of all the Justices of Peace, Police-Officers, and all the Magistrates who are intrusted with the execution of the Royal Proclamation, issued on the 15th June 1852, for the preservation of the souls and bodies of Her Majesty's lieges, threatened with a serious danger from the invasion of thoroughfares and public places by that class of Mammalia, the natural history of which is given in this book.

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PASTORAL LETTER.

HALIFAX, By the Divine Mercy and the
labour of the Apostolic See, Archbishop of
Halifax.

TO THE CLERGY AND LAITY OF THE
ARCHDIOCESS OF HALIFAX.

Dearly Beloved Brethren :—

THE holy season of penance and prayer is at hand ; the great Lenten Fast and preparation for Easter is approaching, and the Successors of the Apostles throughout the Catholic world are sounding the trumpet of the spiritual warfare in which the devil, the world and the flesh, are to be combatted, and a sacred violence is to be offered to heaven itself. The recurrence of this acceptable time, and those days of salvation, imposes upon us the pleasing duty of addressing our entire Beloved Flock in a Pastoral admonition, and we cheerfully comply with this obligation of that high and formidable office which we unworthily fill, in the consoling hope that the Shepherd's voice, speaking in the name, and by the authority of the "Prince of Pastors," may penetrate the heart of each and all, and that every wandering sheep may be



MAN.

MONK



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MONK

MONKEY

MONK & MONKEY. BY THE LITHOGRAPHERS, EDINBURGH.

brought back to the fold by its attractive sound, Through our exalted Ministry God himself exhorts you; through our humble agency, your anxious and holy Mother, the Church, invites you to repentance. You are our joy, our glory, and our crown; the beginning and end of all our thoughts, the constant objects of our paternal solicitude. To you we have consecrated our health, our time, our faculties, our life, and you may be assured, Dearly Beloved Brethren, that our pastoral heart will cease to beat when it throbs not most affectionately for your spiritual welfare. The "Beloved Son in whom his Father was well pleased," and whom he commanded all mankind to hear, has enjoined you to listen to the voice of his Church and of her legitimate pastors; and has solemnly declared that in hearing them, you hear him, and in despising them, you despise him. Deriving our sublime commission from the august successor of Peter, and Vicegerent of Jesus Christ, we are the link which binds you to the great centre of Unity, and fastens you to that rock of ages upon which your faith so securely reposes. Our message is not of this earth, nor our commission from "the powers of this world." We are the Ambassador of Christ, the herald of His Spiritual Kingdom. We desire to scatter abroad that fire which He came to enkindle, and to establish in your hearts the sweet dominion of His love. We wish to wean you for a time from the seductive allurements of the world, and hushing into stillness the tempest of the passions, and the distracting noise of this life of care, to lead you into the desert after our Divine Master, for forty days of meditation and penance,

There, God himself will speak to your hearts; there you will "humble your souls in fasting," and "wash your hands amongst the innocent." In that spiritual armoury you will obtain the necessary weapons for your heavenly warfare; the shield of faith, the breast-plate of righteousness, the sword of the spirit. In that arena, the glorious field of combat, you will, as soldiers of Christ, learn the discipline of the Cross, and the infallible remedy of the wounded soul. From that sacred spot you will collect, not the food which perisheth, but the true manna coming down from heaven which nourishes the soul to life eternal.

Prepare, then, O Beloved Brethren, to enter upon this salutary fast, and to comply with the divine and Ecclesiastical precept of "fasting and prayer," by which alone the enemy of your souls can be "cast out" and utterly subdued. Observe the Gospel command, and "when you fast, anoint your head and wash your face." Let not your head be anointed "with the oil of sinners" but with the sacred unction of Christ, that "oil of gladness" with which he was anointed beyond all men. Let the cleansing of your countenance denote that interior purification by which the soul is washed; that you may learn from the Apostle how "to contemplate the glory of the Lord with open face, and be transformed into the same image from glory to glory." Let no sadness of hypocrisy afflict your countenances, and, in holy abstinence seek not the notice or applause of men, but the will of your Father who is in heaven; and He who seeth in secret the pure intention of your hearts, will reward your piety in the presence of the as-

sembled world. Do not tremble, but rather rejoice at the approach of Lent, and take care that no empty pretext shall induce you to decline the powerful remedies which are now dispensed by the Church, your Mother, for the health of the body no less than that of the soul. The wholesome austerities of fasting will compensate the injurious excesses of past indulgence. The mortification of the flesh will weaken your most potent enemy, and "sin" will no longer "reign in your mortal bodies." The soul, weighed down by gluttony, and held in cruel bondage by degrading intemperance, will be restored to liberty and vigour, and the "clean heart," purified from its corruptions, will "see God" more clearly, and adhere to him more closely, and become enraptured with His adorable attributes of wisdom, justice, mercy and love.

Temporal, as well as spiritual blessings, are generally ensured by wise moderation in our drink and food. That calm and placid state, free from unnatural and dangerous excitement, and which is no less necessary for the body than the soul, is chiefly the result of temperate abstinence. The heat of bodily inflammation, just like the fever of the soul, is allayed by this refreshing balm. Health, length of days, cheerful spirits, an equable temper, the vigorous possession of the corporeal faculties, may be ascribed to its powerful effects; and the medical authorities, together with the voice of experience, alike proclaim the incontrovertible fact, that for one individual whose life is shortened by fasting, hundreds are cut off by immoderate gluttony; so that according to the

proverb which enwraps the wisdom of ages: *the throat has killed more than the sword.* And, if this be true of intemperance in general, with what terrible effect is it not realized when we come to consider the consequences of Intemperance in drinking? This brutal vice, now so unhappily prevalent in the world, is the prolific source of miseries innumerable to the human race. Drunkenness suspends and impairs the faculties of the soul, extinguishes the light of reason, defaces the beauty of God's image, and consigns its hapless victim to the dominion of Satan and the fires of hell. By drunkenness are perverted the fairest gifts of nature and grace; and by the same terrible scourge reputation is destroyed, property is squandered, health is impaired, life is shortened, society is deeply injured, whole families are ruined, the dearest ties of kindred and friendship are rent asunder. It invades private right, and destroys the public peace; it roams abroad like a mid-day devil, seeking whom it may devour, scandalizing the little ones of Christ, and with its blasphemous obscenities corrupting the minds of the innocent, and the pure air of heaven. Idleness and injustice are its handmaids; poverty or disease, or both, its unfailing attendants; whilst sacrilege and robbery, and murder, in their most hideous forms, are looming in the distance; and appalling suicide, the prelude to eternal death, closes the life of crime, and opens the portals of hell. O, Dearly Beloved Brethren, we conjure you "through the bowels of the mercy of our God," and in the name of Jesus Christ, your future Judge, to flee from this soul-destroying vice

“as from the face of a serpent,” or from the jaws of hell itself: We beseech you in His own awful words, “not to let your hearts be overcharged with surfeiting and drunkenness, lest that day of terrific judgment) should suddenly come upon you,” and you should experience all the horror of “falling unprepared into the hands of the living God,” without mercy, and without hope! We lift up our voice, as we have on innumerable occasions before, to denounce this monstrous evil, this unnatural crime, this pestilential plague, which is eating, like a gangrene, into the very vitals of society, and sapping the foundations of morality and virtue. Remember that the “Drunkard will never enter into the Kingdom of Heaven”; that his impure lips will never drink of the torrent of delights, nor his soul be “inebriated with the plenty of God’s house.” Whilst there is yet time, “whilst it is called To-Day,” and the mercy of God still shines upon you, resolve to extirpate, root and branch, this Tree of Death, and to remove from the midst of us so crying an abomination: Now is the time, now is the blessed season, to make a holy, a generous, a determined resolution; to confine yourselves within the bounds of Christian moderation, or, where, from the sad experience of your past frailty, you know this to be next to impossible, to abstain altogether from the tempting draught, to put away the occasion of sin; to “cut off the hand, and pluck out the eye” which are the fatal cause of scandal to your brother, and of ruin to yourselves: This is the time to commence a thorough reformation, and to cry out with the penitent Prophet: “I have

said, now I have begun: this is the change of the right hand of the Most High." And, surely, when in the coming Lent you will go up in spirit with the Church to Jerusalem and Calvary, and contemplate the Son of Man delivered into the hands of the Gentiles,—when you behold Him mocked and scourged, and spit upon, and crowned with thorns,—when you see his sweat of blood, and meditate on the deadly anguish of his soul,—when, following in the Dolorous Way, that painful passage traced out in His own blood, you accompany Him to the Mount of Sacrifice, where, elevated upon the agonizing Cross, his dying thirst is satiated with vinegar, and his parched lips with gall,—when, after having exhausted to the very dregs the chalice of affliction both in soul and body, you see Him consummating the glorious work of Infinite Love, by shedding every drop of his precious blood, and laying down his life for your ransom,—when you behold all this, and consider for whom it was done, and for what inestimable object this bloody ransom was paid—surely, surely, D. B. Brethren, you will think very little of any sacrifice of your sensual appetite, which, His divine precept, and the law of his Church, and the salvation of your own souls will require you to make. "You have indeed been redeemed at a great price. Glorify God, therefore, and bear Him in your bodies" by offering them up as purified victims of atonement, in union with His august immolation, and preserving them "in sanctification and honour, and not in the passion of sinful desire, like the Gentiles who know him not." Remembering his bitter

sufferings, take care not to be numbered amongst those ungrateful sinners, of whom the Apostle speaks, with tears in his eyes, as "enemies of the Cross of Christ, whose glory is in their shame, and whose end is destruction," because instead of that Great and Merciful Being who created and redeemed them, "THEIR BELLY IS THEIR GOD!"

How much sater is it not, to drink pure water in this life, and with fasting Lazarus to be borne by Angels into the bosom of Abraham, than to be buried in hell with the rich glutton, and to ask in vain for one drop of that beverage so now despised, to cool its torturing flame! If the taste of intoxicating liquors is to you the proximate occasion of sin, that fire of hell can be extinguished only by the water of abstinence. This wholesome drink is rained from heaven, and distilled by nature for man's use, in the secret chambers of the earth. When its swelling tide bursts the mountain veins in every part of the world, it gushes forth in joyful and pellucid streams to minister to our wants, and to fertilize that soil from which, through primeval benediction, our daily sustenance is produced. And so natural is its delicious refreshment, that when we suffer most severely from the pangs of thirst, water alone can slake it to our comfort. Water produces no quarrels, it foment no passion, it causes no pain, it propagates no disease. Water does not destroy reason, nor obscure the judgment, nor injure the reputation, nor dissipate our wordly substance. The blood-shot eye, the quivering lip, the bloated cheek, the faltering tongue, the palsied hand, the tottering step, are not the offspring of water; holy abstinence knows

them not. The color of the abstemious Christian is venerable; it is not reddened with the flush of beastly excitement, but tinged with the decorous pallor of self-denial, an index of the whiteness of the soul. His countenance is placid, his looks are thoughtful, his gait is composed, his speech is seasoned with the salt of wisdom, his feelings are tempered by religion and reason, and his heart is pure. O what a fearful contrast does the intemperate sinner present both in his body and soul, in his guilty career through life, and above all, at the awful moment of death, a moment that is so often preceded by days and nights of delirium and despair!

Wherefore, intemperate christian, unworthy member of a head crowned with thorns, ungrateful disciple of a Redeemer drenched with vinegar and gall. "To-day, if you shall hear the voice of the Lord, harden not your hearts." Do not "treasure up wrath against the day of wrath." Renounce your fleshly idols, and your brutal appetites. Come out courageously into the desert with the people of God, and from the sublime example of your Crucified King, learn how to triumph over Satan, and, what is still more difficult, how to triumph over yourself, and your irregular desires. Fasting, abstinence and prayer will obtain the precious grace of your conversion. Pray that you may obtain the strength of fasting, and fast that you may sanctify your prayers. Fast that you may atone for your past transgressions, and pray that you may commit them no more. Fast as a salutary remedy against future sin, and pray that you be not "led into temptation."

Fast that you may weaken your inclination to evil, and pray that your soul may be strengthened in good. Fast according to your ability and strength, and the holy precept of the Church; and estimate your obligation in this respect, not by your rank, or wealth, or position in the world, but by the catalogue of your sins; for it frequently happens that those who stand most in need of Penance, are the first to claim exemption from its rigours, assigning with singular inconsistency as grounds for indulgence, the very weakness or delicacy which have resulted from their crimes, and for which judicious abstinence may be the infallible cure. Such prevaricators are always weak when tempted to offend God, and still more feeble, when summoned to appease Him. With all their alleged infirmity and frailty, they expose themselves to spiritual danger as if they had the strength of lions, but when the trumpet of Penance is sounded in their ears, all their courage forsakes them, and they have not power enough left to make the smallest sacrifice for God, or for their own souls.

In these exhortations to holy fasting, from the Word of God, and the Venerable Fathers of our Church, we have dwelt particularly, O Beloved Brethren, on the necessity and advantage of temperance in drinking, because we know, from melancholy experience, how destructive the vice of drunkenness is, and what calamities it brings upon the human race. We are likewise convinced of the inutility of the Lenten Fast for those who will not reform their lives in this essential particular. The drunkard has no share in the sufferings

of Christ, and he cannot participate in His glory; he does not mortify his passions, nor die to sin, and he can therefore have no part in the spiritual joys of a happy resurrection.

We embrace this opportunity, Dearly Beloved Brethren, for the purpose of calling your attention to other points of Christian duty upon which you should seriously meditate during the holy season that approaches. We have sometimes observed, with regret, an indifference on the part of those who enter into the holy state of Marriage, to receive that Nuptial Benediction which the Church imparts through her minister, during the august mysteries which are appointed for the celebration of Matrimony. When you assume such formidable obligations, and enter upon so perilous a career, you certainly require all the assistance which Religion can afford, and every grace which God vouchsafes to bestow through his Church. Why, therefore, deprive yourselves of this peculiar and fruitful Matrimonial Benediction, which is given by his minister in the very presence of the Body and Blood of Christ, at the special Mass of Marriage, within a few moments after the solemn rite of consecration, when our Incarnate Redeemer, by his own divine institution, is called down from the right hand of his Father, and placed upon the altar of his unbloody sacrifice, to communicate the fruits of his passion to the children of his love? We have frequently inculcated the advantages of this holy rite, and recommended that whenever it is practicable, the sacrament of Matrimony should be followed by the sacrifice of the Mass, the Mass of Marriage, so that the Bride and Bridegroom may not

be deprived of any portion of that mystic benediction which Heaven bestowed upon the union of the first man and woman, a benediction so wonderful and permanent, that "neither by the punishment of Original Sin, nor by the sentence of the deluge has it been ever withdrawn." (Missale Rom. Miss de Sponso et Sponsa.) And while we speak of this Holy Sacrament we are naturally reminded of one of the most formidable obligations of the married state, in the case of those whose union the Almighty has vouchsafed to bless with offspring. Upon the christian education of children depend not only the salvation of their parents, and the happiness of families, but the peace of society, and the security of the State. In those unhappy countries where the education of youth has been neglected or abused, the rankest crops of infidelity and vice have sprung up; turbulence has succeeded to social order, and humanity and religion have been forced to weep over crimes which are a disgrace to both. Truly precious is the sacred deposit which the Christian parent receives from God and His Holy Church, on the day when the infant which was born a "child of wrath" is regenerated in the purifying waters of Baptism, and washed clean from Original Sin in the blood of the Lamb. For the redeemed and immortal soul thus committed to their care, parents are strictly responsible to Him who will demand blood for blood, soul for soul. From that day commences a long era of responsibility—a responsibility so fearful, that the salvation of the parent may be said to be indissolubly bound up with that of the child. O how the heart of Our Holy Mother the Church

would rejoice in the fruitful multiplication of her Saints, if parents faithfully complied with these essential obligations; if they reared up their children by edifying example, devout admonition, reasonable correction, and a truly virtuous education according to their ability! But, the crying evil of the present day is, not the neglect, but the abuse of education, if indeed it be proper to call any system an education which overlooks the interests of the soul, and sacrifices the inestimable treasures of faith and grace, at the shrine of ambition, vanity, or mammon. The "science of the Saints" is neglected for the empty "knowledge which puffeth up," and the acquisition of heaven is forfeited for the acquisition of gold. Material interests seem to absorb the whole mind of man, and to form the groundwork of the education of youth. Hence, alas! we too often find that where this barren, miserable worldly knowledge cannot be purchased except at the hazard or loss of Faith, Parents—no, not parents but cruel monsters, and barbarous murderers,—will not hesitate to expose their innocent children to the most terrible of deaths, the death of the soul; and thus that priceless gift of God—that true and only Faith which was "once delivered to the Saints"—that Faith "by which the just man liveth," that Faith "without which it is impossible to please God;"—that Faith which the Venerable Fathers of the last General Council so accurately described as "the foundation and root of all justification;"—that Faith is imperilled, nay utterly sacrificed, by parents calling themselves christians, for some foolish caprice, or vain whim; for human respect,

base temporal advantage or prospective gain. Do not deceive yourselves, Dearly Beloved Brethren; the parent who, under pretence of education, exposes his child in any position where his Faith is seriously endangered, is a prevaricating hypocrite and traitor. No amount of advantage, no worldly loss, no specious reasoning, no embarrassing position will justify the impious act. First, and before all, take care that the Holy Catholic Faith is nourished in the tender hearts of your children. Perish the world; perish a thousand times its maxims, its principles, its honours, its dignities, its wealth, its knowledge, "falsely so called," if this knowledge of the world cannot be purchased unless at the sacrifice of Faith! For, to speak with our Divine Redeemer, "what will it profit a man to gain the whole world, if he lose his own soul? Or, what can a man give in exchange for his soul?" Not to speak of the dreadful punishment in the next life for such unnatural and unchristian parents, the anger of heaven may even now be clearly observed in the disorganized state of modern society, and the painfully anomalous relations which subsist between the young and the old; between children and their Parents and superiors, especially on this continent. This is a great and a deplorable evil; and, it will, we fear, at no distant day, be the fertile source of unparalelled calamities. For it cannot be denied, that the order of reason and religion is inverted to a very great extent, and that in no particular, is the want of a truly christian education more felt, than in the demeanour of the young towards the old, and of children towards their parents. Age is fast losing its reve-

rence; or rather there is now no age, or all ages are confounded together. The innocence, the docility, the confiding spirit and obedience of childhood have been supplanted by all the impudent, and independent airs of precocious manhood, and precocious vice. Too frequently, the pupil dictates to his master, and the child to his parent. The young almost universally enjoy a liberty of speech and action, which was totally unknown even amongst the ancient Pagans, and which is comparatively unknown in some of the oldest countries of modern Europe. At the very age when the precious seeds of humility and virtue should be planted in the soul, the mind of youth is suffered to run waste. For useful studies, are substituted the cigar and the dram shop, the demoralizing Newspaper, and the still more poisonous romance, with all that flood of infidel, immoral and tasteless literature which deluges America, and infests all ranks of society with plagues far more disastrous than those of Egypt. Thus, the youth grow up without respect for any sort of authority, the parent is deprived in his declining years of his most natural solace, and a withering system of cold selfishness chills the heart of society. As a still further aggravation of the evil, the spirit of the law rather encourages than otherwise, this fatal tendency, and the civil powers seem to forget that in weakening the respect for paternal authority, they undermine the authority of Religion, and sap the entire foundations of the social fabric.

We exhort you, therefore, Dearly Beloved Brethren, carefully to avoid in the holy education of your children this worse than Pagan system. Train

them up diligently in the fear of the Lord, which is the beginning of all wisdom, and without which all human learning is a curse, instead of a blessing. In doing so, you will consult for your own present and future happiness, as well as for their best interest; for as the Holy Ghost assures us, "It is good for a man when he has borne the yoke (of discipline) from his youth."

And, whilst we deplore and condemn the unchristian manner in which temporal things are preferred to eternal amongst the living, we are painfully reminded of the not unfrequent neglect of the dead, who are often deprived of those spiritual succours which religion points out, and which it is so cruel, so undutiful and so ungrateful to withhold. In every one of the years that we have spent amongst you, we have taken frequent occasion, Dearly Beloved Brethren, to infuse into your souls the true spirit of the Catholic Church on this point, and to inspire you with a tender devotion in behalf of the faithful departed in Christ,—your own dear friends and beloved kindred "who have gone before you with the sign of faith, and who sleep in the sleep of peace." We have, times without number, repeated to you, that according to the immemorial usage of the Catholic Church, the remains of none of her faithful children should be committed to the earth, until, if possible, the Holy Sacrifice of the New Law, the Sacrifice of the Living and the Dead be offered up for the repose of the departed soul. We have reminded you that true respect for the dead does not consist in empty funeral pomp, or costly display, but in deeds of charity, in pious suffrages,

and fervent prayer. For, what can be more incongruous than ostentation or vanity in the august presence of death, or what voice but that of Religion alone should be heard amid the crumbled ruins of humanity? You know the sacred dogma of our faith respecting that purifying prison of expiation and suffering which the justice and mercy of God have placed between Heaven and Hell. You know that in that painful crucible are detained those predestined, but afflicted souls, who, though loved by God, and loving him in return, are still banished from His presence, and who though heirs of heaven, are still exiled from their beloved country. You know that "the souls there detained are relieved by the suffrages of the faithful, and particularly by the acceptable Sacrifice of the Altar" (Council of Trent. Sess. xxv.) "which not only for the sins of the living faithful, but also for the departed in Christ who are not yet fully purified, is properly offered up according to the tradition of the Apostles." (Id. Sess. xxii.) Wherefore, Dearly Beloved Brethren, "restrain not grace from the dead," and follow not that pagan custom of the world which elevates a trophy of pride over the mouldering remains of the departed, whilst the immortal soul is entirely forgotten. Procure for your deceased relatives, friends and brethren in Christ, all the succours which religion and piety can afford, and by prayers, alms-deeds and holy sacrifice hasten the day of their deliverance, that they may make grateful intercession for you before the throne of God.

We will make no apology, Dearly Beloved Brethren, for the length of our address, because

from the vast extent of our pastoral solicitude, and the scattered condition of our beloved flock, we cannot make our voice heard by all as often as we would desire. It is impossible for us, likewise, to forget the immense number of those who, in this Archdiocese of Halifax, are separated from the true fold, and several of whom, we are persuaded, if they rightly understood the tenets of the Catholic Church, would imitate the example of the many hundreds of their former associates who have happily sought for refuge in the Ark of Salvation. It is no less true than deplorable, that the greatest ignorance prevails respecting the Catholic Religion amongst those who differ from us in creed. In our frequent intercourse during the last ten years with our separated Brethren in every part of Nova Scotia, we can safely declare, that we have never met one, no matter how well-informed on other subjects, who possessed any accurate notion of the Catholic Faith, or who was able to state clearly one leading dogma of our religion. It is not our intention or desire to revert now to the many causes which have produced or perpetuated this surprising ignorance. It is enough for our purpose to state the fact, that the Religion of two hundred millions of their fellow men, the Religion which was professed for centuries by all their ancestors, no matter from what country of Europe they are descended; the Religion by which Christ was first made known to the aborigines of these Provinces, and which is still tenaciously professed by their descendants; the Religion of the first settlers in nearly every part of this vast Continent, as well as in Nova Scotia—

that this CATHOLIC FAITH, so much spoken of, so much written upon, so much discussed, so much impugned, so much condemned and despised, so much legislated and preached against, is positively unknown to even those who are most shrewd and intelligent in all other matters. Almost every thing connected with our doctrine, our worship, our ceremonies, our discipline, is shrouded for them with impenetrable mystery, because they have derived their knowledge from unfaithful authorities, or have not taken the trouble, or perhaps not thought it necessary, to seek for accurate information from the approved expositions of our doctrine, or the recognized Ministers of our Church. We have often endeavoured to correct this misrepresentation of our tenets both in general and particular, and frequently, thank God, with the happiest results. For, nothing so shocks and disgusts a truly religious and honest mind as to discover that it has been imposed upon, and that it has been induced to impute sentiments to others which they abhor and disavow. We therefore deem it a part of our duty to seize every proper opportunity for the purpose of disabusing the minds of our brethren "who are without" the fold, and we will refer to some of the points upon which we are unfairly represented.

We believe, then, that there is but one True Faith, and one True Church, as there is but one Baptism and one God. We hold that there cannot be two contrary Faiths, or two contradictory Religions, and both true. We maintain that this One, True Faith, is the principle, the source, the foundation and root of all justification,—that with-

out Faith man cannot be saved, nor perform any act meritorious of eternal life. We know that "a heretic is subverted, and sinneth, condemned by his own judgment," but, that as the Apostle thus makes heresy a crime, it must be voluntary, and that the heretical sinner is "one who, in defiance of the authority of the Church, maintains impious opinions with pertinacity." (Catechism of the Council of Trent, Art. ix. 1.) When, therefore, we declare that no one can be saved out of the Catholic Church, in which alone is True Faith, we suppose that the individual is wilful or obstinate in his error, that he rejects the Faith without sufficient reason, that he does not take sufficient pains to discover the truth, and is not sincerely disposed to embrace it when found; and in declaring the salvation of such a one impossible, we merely re-echo the solemn declaration of our Saviour just before his Ascension, when in giving to his Apostles the great commission "to preach the Gospel to every creature" he imposed upon all mankind the obligation to listen to their voice, and profess their doctrine, under the awful penalty of damnation. "Go preach the Gospel to every creature. He that believes and is baptized shall be saved. *He that does not believe SHALL BE CONDEMNED.*" Hence, we earnestly conjure our separated Brethren to weigh well the dreadful consequences of the loss of Faith; to examine seriously and diligently the grounds of their present belief, and of their opposition to the most ancient, and most numerous Church in the world; not to rest satisfied with what they have heard of the Catholic Religion, but to seek for themselves,

to apply for information to the proper sources, and to bring to the solemn enquiry, sincere, candid, unprejudiced dispositions. There are those who hold that instances of what is called Invincible Ignorance of the True Faith, are extremely rare at the present day, it is so easy for the honest enquirer to discover the Church of Christ by her visible marks; but all Catholic Divines declare with one voice that outside the pale of the True Church, and without the aid of those divinely-appointed channels of grace in her bosom, through which the merits of Christ's death are communicated to the soul, the remission of all other sins becomes most difficult, and that thus the unbeliever in Truth, if not punished for want of faith, or the sin of heresy, is irremediably lost on account of her actual sins. Now, where eternity is at stake, and so many interests depending, what rational mind can refuse to examine, and examine most carefully, the tenets of that Church which has visibly subsisted from the time of Christ, which clearly traces her succession from the Apostles, and which, as the only Church that has constantly maintained her infallibility in teaching, must likewise be the Only True Church, if Infallibility be one of the marks and prerogatives of the Church of Christ? What sincere opponent of this calumniated Church of God can rest contented with his present spiritual condition, when he hears that the errors which he ascribes to her are as much condemned by her as by himself; when he is told that in nine cases out of ten, her doctrines are untruly and unfairly stated? For although there is some humiliation in making

those disavowals, we cannot refuse doing so, as we are "debtors to the wise and the unwise." It is *not* true, then, that we Catholics believe the end justifies the means; for we teach that the smallest sin cannot be committed even to save the whole world. It is *not* true that we hate or detest our neighbour of a different creed, and think it no sin to injure, deceive, or break faith with him. It is a cruel calumny; for we are taught to love all mankind as our brethren, and the children of our common Father, and to deal truly and justly with all men. To error itself we are conscientiously opposed, but we are commanded to love our erring brother, to increase our charity in proportion to his spiritual danger, to pray for him, and to edify him by our good example. It is *not* true that we purchase the pardon of sin or permission to commit it for money. We reject such a charge with horror. We know too well that without true repentance and sincere change of heart—without a grief of mind and detestation of past sin, joined to a firm resolution of offending God no more, and an effectual reparation to the utmost of our power for all the injustice which we have caused by our offences, there is no pardon for sin. As for permission to commit sin, the charge is so revolting and absurd that it scarcely merits a denial. It is *not* true that we adore Images, or Relics, or Saints, or Angels, or the Ever Blessed Mother of God. We adore nothing but God; we offer supreme homage to none but Him, and the transference of this homage to any of His creatures we justly denounce as most criminal and debasing Idolatry. At the same time we honour and respect the Mother of God with a

peculiar reverence, because she is His Mother, and for His sake; because He loved and honoured her whilst on earth, and because we believe we honour Our Redeemer every time that we show our respect for her of whom He was born in the flesh. But, if we honour her for her exalted dignity, and the sublime relation which she alone, of all creatures, bears to the Deity, we still more particularly respect her for her virtues, for the plenitude of graces which adorned her holy soul, for her profound humility, her spotless integrity, her devoted attachment to Jesus Christ—in a word, for all those rare virtues which were the gifts of God, the foundation of her august dignity, and of her imperishable crown in heaven. We honour the other Saints and faithful servants of God on the same principles (though in a lesser degree), because they were His Saints, His friends, His faithful adorers, His enduring martyrs, His unshaken Confessors, His fervent imitators, the dispensers of His graces, the preachers of His word, the living exemplars of His doctrine, the bright reflections of His holiness. We venerate their memories, and love them, because they loved Him, because in them he is wonderful and has displayed the prodigies of His grace; because for them He created, redeemed, and sustains the world; because “the death of His Saints is precious in His sight,” and they are now irrevocably united to Him by divine love, and confirmed in grace and glory. We do not ask the Saints, nor the Queen of Saints to have mercy on us, to pardon us, or forgive us our sins; but we humbly solicit their intercession with Him who alone is able to save and

deliver us from sin ; believing that as it was lawful to ask their prayers in our behalf whilst they were still on earth, and encompassed with the weakness of the flesh, it cannot be improper to do so now that they are established in charity and glory for ever. For, if the Angels themselves feel so much solicitude about us as to rejoice over our conversion, can we believe that those who were once partakes of our mortality, conscious of human frailty, and well acquainted with the trials and temptations of our earthly pilgrimage, are now indifferent to our spiritual welfare, or that when associated with the Church Triumphant in heaven their love has been diminished for the members of the Church Militant on earth? Neither do we derogate from the dignity or value of the Great Atonement of the "Only Mediator of God and man" by asking the Saints to do for us in heaven that which they continually performed on earth by praying for their brethren ; for all our petitions are ultimately referred to Jesus Christ, and they cannot be injuriously affected by the ministry of the blessed spirits through whom they are humbly conveyed to the foot of his throne. If it be not lawful to solicit such holy agency, how much more improper would it not be to ask the prayers or spiritual assistance of our fellow sinners here below, who are still struggling with temptation, who "know not whether they are worthy of love or hatred," and of whose future lot we are uncertain?

In venerating the Saints likewise, we are excited to emulate their virtues. We strive to imitate them, as they were imitators of Christ. They are for us living models as it were, and practical

expositors of his Gospel. The homage which we pay them is the homage which enlightened religion will always pay to heroic virtue. Their lives are a complete answer to all the pretended difficulties in the observance of the divine commands, and the view of their brilliant crowns with the eye of faith "inclines our hearts to do the justifications of the Lord for ever, on account of the glorious reward." Thus all our doctrine and observances regarding the Saints tend to make us holy, and well-pleasing in the sight of heaven, and so far from being offensive to God, are powerfully calculated to promote His honor and glory,

With regard to their Images and Relics we honour them on account of those whom they represent; but it is *not* true that we believe they have any power or divinity in them, for which they should be revered, or that any thing is to be asked of them, or any confidence placed in them. An examination of our real doctrine on these points would at once satisfy the objections of every candid mind.

We are forced to pass over for the present many other important misrepresentations, in order to come to one of the principal charges against the Holy Catholic Church. We are confidently accused of hating the Scriptures, of preferring human tradition to the inspired word of God, of having concealed it most carefully from the people until the Religious Revolution of the sixteenth century. The Bible, the whole Bible, and nothing but the Bible is the war-cry of our opponents. This is what is called the common platform of the multitudinous sects who have separated from the

ancient Church, and who fancy that in the Bible they discover a bond of union, although on all other points their disunion is painfully notorious. And yet, Dearly Beloved Brethren, it is deplorable to reflect, that those who talk so much about the Bible, seem to know little or nothing of its spirit, and that in no particular is the false testimony against us, more visible than in this.

Our Holy Church has ever venerated the Scriptures as God's *written* Word. She carefully collected them, and distinguishing the true from the false, and the genuine and authentic from those which were spurious, reduced them into a Canon, and announced them to her children as the inspired works of the Holy Ghost. Her Confessors and Martyrs have endured all manner of torture, and resigned life itself rather than deliver into the hands of their pagan persecutors the precious copies of the inspired volume. One of her most eloquent, learned, and holy Doctors,* the Latin Secretary of Pope St. Damasus consecrated a great portion of his life to the study and translation from the original languages of the Holy Scriptures, and twelve centuries before the so-called Reformation enriched the christian world with that splendid monument of learning, piety and perseverance, the VULGATE,—a version which then unlocked those divine treasures to all who were able to read, which has been since declared by a General Council to be an authentic exposition of the meaning of the Holy Ghost, and which, in fine, from its extraordinary merit has extorted the admiration

* St. Jerome, who was born in 340, and died in 420.

of our most bitter opponents. Previously to the invention of printing, the Catholic Church for fifteen centuries was the faithful guardian of this sacred Deposit. Copies of the Scriptures were multiplied in every direction by the patient labours of her priests and monks, and the cloistered scriptorium was hallowed by the perpetual transcription of the words of Life. In that most useful department of every Religious House, the faithful children of the Catholic Church toiled day after day with unwearied assiduity; and the "pen of the scribe, writing swiftly" the words of the Holy Ghost, was never idle. And, amongst all the books, both sacred and profane, which they copied and preserved for the ungrateful sneerers of modern times, the Holy Scriptures engrossed their principal care, and most diligent attention. Upon the Bible they exerted all their skill, and exhausted all their elaborate ingenuity. Not only was the sacred page within most tastefully illuminated with gold and colours, but it was enshrined in a covering of the most costly materials, and adorned with gold and silver, with jewels and precious stones. If we examine the lives of the Saints, the Doctors and Fathers of the Catholic Church we will find how thoroughly they were versed in the Holy Scriptures. The inspired words were sweeter to them "than honey or the honeycomb," they meditated upon the Divine Law both day and night. They lived as it were in an atmosphere of the Bible; its precious words were to them familiar as household words; they spoke in scriptural language, their thoughts and ideas and illustrations were moulded in scriptural forms, and

so completely was the love of Scripture interwoven with their very existence, that in describing ordinary events, or writing historical annals, their idiom, their style, and their very words are scriptural. But with regard to their religious compositions, even in what are so ignorantly termed the *Dark Ages*, every christian scholar must admit that the pure well of undefiled revelation is the living source and fountain of all their knowledge. For, not only is Scripture to be found in the beginning, the middle, and the end of all their works, but every page, nay, almost every line bears testimony to their profound, most varied, and most astonishing acquaintance with every part of the Sacred Volume. In the Catholic Church, the Bible is our text-book and our manual. In the Daily Office of her Ministers, in the Daily Liturgy of her temples, the Bible occupies the largest portion. Her Clergy, seven times in every day of their lives, are enjoined to repeat many portions of the Bible, and when they offer the Holy Sacrifice of the New Law, the Psalms and Prophets of the Old, together with the Epistles and Gospels of the New Covenant, invariably accompany the celebration of the mystic rite. Nay, such is the profound reverence with which the Catholic Church would wish to inspire her children for the written revelations of God, that every time the Holy Gospel is said or sung in the Church she commands us to stand up and listen with attention and respect, as if Christ himself were speaking; she directs her Clergy to surround it with burning tapers; to incense the Sacred Book at the beginning, and to kiss the holy text at the

end of the Gospel, to show her love and reverence for the Bible, and to inspire us, Dearly Beloved Brethren, with similar sentiments of affectionate veneration. It is not true that she concealed it from the people before the Reformation. It is not true that Luther was the first to publish the Bible in the vulgar tongue. But it is a fact, as well authenticated as any in history, a fact of which there are now existing indubitable proofs, that in all the principal countries of Europe there were many such versions of the Bible before the time of Luther. His German Bible appeared about the year 1530; but there was a German version of the Bible published in 1466, that is, sixty-four years previously, and of this version no less than seventeen editions were published before Luther's Bible (A). It is a fact, and the celebrated Protestant historian, Hallam, admits, and proves it, (Hist. of Lit. 196) that one of the first books published after the discovery of printing, was a Latin Bible. Now this first printed book is supposed, with the greatest probability, to have appeared about the year 1455, and thus it is clear that in Luther's own country, a very early advantage was taken of the new discovery to publish the Bible in German in 1466, so utterly untrue is it that only for Luther the people of Germany would have been deprived of the Bible in their own language, they having had it before he was born. How many thousands of persons amongst us are ignorant of these things! How many are persuaded that but for the Reformation, the Catholic Church would have locked up in a dead language the Bible, which for fourteen

centuries, she had preserved with so much fidelity and care !

But it is confidently urged against us that the Catholic Church interdicts the reading of the Bible, and although this charge is false in the sense in which it is uttered, we will postpone our refutation of it until we examine what the Bible is. The Bible, the Bible is in every mouth ; but very few of those who rant and rave about it, and who think themselves fully qualified to sound its mysterious depths, know anything whatsoever of its real history. People speak of the Bible as if it were all one Book, written at one time, by one writer, for one purpose, in one language, in one country, and in one familiar style equally intelligible to all. But what in reality is the Bible ? It is a volume written by many different pens. The labours of upwards of Thirty different individuals have formed its materials. Some of those authors are known ; respecting others all is ignorance or doubt. The writers of the Bible were of different nations, but principally Jews. They wrote at different periods, and frequently at long intervals. From the composition of the first Chapter in Genesis, to the last text in the Apocalypse, some two thousand years, nearly twenty long centuries intervened ! Not one word of a most important portion of the Bible, namely, the New Testament ; not one word of the Gospels, the Epistles, the Acts, or the Apocalypse, was written during the life of Christ. Not one advice or command, or direction was given by Christ to write any part of the New Testament. It is not recorded that He ever wrote one sentence Himself, except in one solitary instance, upon the

ground, and even these few words have not been preserved. He gave a solemn commission to his Apostles to *preach* the Gospel, and to *teach* all Nations, but made no allusion whatsoever to the writing or publishing of books. And when the Apostles met together for the last time, and dispersed themselves throughout the world to fulfil their great commission, stranger still, not one word of the New Covenant was written. The Epistles and Gospels were written very many years after the death of Christ; the inspired writings of St. John so late, as between sixty and seventy years after our Lord's Crucifixion.

The Bible was written in different languages; in Hebrew, Chaldean and Greek. The Hebrew, in which the earlier portions of the Old Testament were written, was a dead and unknown language to the generality of the Jews, after the Babylonish captivity, and yet it was the only version which was read in the Synagogue even to the time of Christ. As far as the New Testament is concerned, the Bible was all written in Greek, except St. Matthew's Gospel, which was composed in Hebrew or Syro—Chaldaic, and yet countless thousands of the early christians knew nothing whatsoever of Greek or Hebrew.

The Bible is a series of unconnected Treatises, and on a vast variety of subjects; at one time prophetic, at another historical; now doctrinal and again poetic; a narrative, a code of morals, a genealogical tree, a natural history, a catalogue of names and numbers, a geography, a book of rites and ceremonies, an allegory, a mystery. We know not the objects for which

many of those treatises were written ; we know not the dates.

Of the writers in the modern portions of the Bible, of the very Gospels themselves, St. Matthew and St. John were eye-witnesses of most of what they relate ; St. Luke and St. Mark were not Apostles, and wrote from hearsay and the testimony of others. Five only of the Epistles are termed Catholic or Universal, as being addressed to Christians in general ; six were written to individuals, and ten others to Converts in various and distant countries, in Italy, Palestine, Corinth, &c. Thus, so many treatises, and histories, and Epistles, written at so many places, by so many authors, and under so many circumstances were floating about the world for hundreds of years before they were collected together in one Book, and authoritatively reduced to one Canon.

This Book is the Bible ; and, taken as a whole, it must be admitted that it is the most abstruse, the most difficult, the most mysterious volume that was ever published to the world. Not one autograph line of its various writers is now extant, or has been known to exist for more than a thousand years. Not even one *copy* of the original words in which St. Matthew's Gospel was penned, has been preserved. The Bible, such as we have it, comes down to us through the Catholic Church, and through her alone. It was in her keeping for many centuries. Its various versions were the translations of fallible men, the works of individuals upon whose capabilities it would be impossible for any one to pronounce a

judgment. The Bible has come down to our Protestant brethren through the Catholic Church alone. The first founders of Protestantism did not receive the Sacred Book from Heaven, nor from the hands of Christ or his Apostles, or from any of their early disciples : they did not receive it from the Jews ; nor from the Greek Church, which never had any connection with them, which condemns them on almost every point on which they differ from us, and which still retains in the Bible, the very Books which Protestants are pleased to call Apocryphal, without possessing any authority whatsoever (for they admit their fallibility) to decide upon the sacred Canon. Thus, with marvellous inconsistency, they accept the very foundation, and what they call the *Only* Rule of their faith, from the hands of a Church against whom they have rebelled ; whom they accuse of idolatry and superstition, and perversion of truth ; whom they hold up to the detestation of all mankind. And if they sincerely believe that the Catholic Church has been such a hideous monster, and for so many centuries, how can they receive the Bible from her ? How can they be certain that this artful, wicked and unscrupulous Church, (as they are pleased to term her) has not grossly corrupted and mutilated the sacred volume during the many long centuries that it was in her custody ? How can they believe her on this one point, and reject her testimony on every other ?

How very different was the conduct and reasoning of the great Catholic Doctor of the African Church, the illustrious, holy and learned Augustine ! He was one of the greatest prodigies of

learning and talent in his own or any other age. He was well acquainted with all the objections against the Catholic Church, and had been for a long time her most violent enemy. But when he embraced the true faith, he was too acute a reasoner to build his faith on the shifting sand-banks of modern polemics. He saw from the strongest testimony, from credible witnesses, from historical and oral evidence corroborated in a thousand different ways, that Jesus Christ came down from heaven, and taught mankind a new doctrine, and confirmed that doctrine by wonderful miracles. By a host of witnesses, and of collateral facts; by evidence as clear as that which demonstrates to people who have never left America, the existence of such men as Wellington or Napoleon, he was convinced that Christ was publicly put to death, that according to his own prediction he arose again from the dead, and was seen alive by hundreds, many of whom confirmed their belief by surprising miracles, and the shedding of their blood. He knew that Christ ascended to Heaven after having appointed some of his chosen followers to preach and teach his doctrine to the world; that he invested them with power and prerogatives to discharge their great commission. He was aware that all which Christ had predicted of them, of their powers, their success, their persecution, their death, the diffusion of their doctrine, was literally fulfilled. He saw how humble, how weak those instruments were; their simplicity, their poverty, their want of learning and of all human assistance. He knew how universally they were despised by their own countrymen, as

well as by Pagan nations. He rightly estimated the immense and formidable powers of those who persecuted and opposed them, at home and abroad. He duly considered the nature of the doctrines which Christ preached, and which those feeble men were to propagate through the world in the face of so many difficulties;—how revolting those tenets were to flesh and blood, how unpalatable to Jews and Gentiles, how slavish, absurd and ridiculous in the eyes of pagan philosophy. He saw, therefore, in every country the corrupt passions and inveterate prejudices of human nature arrayed against this new Religion of humiliation and self-denial, and all the power of pagan Rome, and all the bloody fierceness of imperial persecution brought to bear against it, but all in vain. The Catholic Faith was diffused throughout the world. Its progress astonished, alarmed and confounded the Pagans themselves. Its proselytes were to be found in every country, and in every rank of life. Its progress was accompanied by signs and wonders; and the *greatest wonder of all*, the *miracle of miracles* was this triumph of Christianity over Paganism, this successful diffusion of the doctrines of the despised and crucified Galilean. He saw the unity, which Christ foretold and established, in the midst of his followers, in the very heart of Imperial Rome itself, where he, (Augustine) could, and did trace every link of the Apostolic chain from the blessed Peter, the Prince of the Apostles, down to the contemporary occupant of the Primate See. He saw the wonderful consent of different nations in the profession of the same Faith; and the union of this vastly scattered flock in one

spiritual sheep-fold, and under One Shepherd. All these and many other things he observed which forced him to believe that the Catholic Church was a Divine Institution, that she had given proofs innumerable, and before unheard of, in favour of her heavenly commission; and he felt likewise, that if thus appointed to teach all mankind, her teachings must be free from error; and therefore, without any Scriptural Rule of Faith, nay before he believed in the inspiration of Scripture, before he credited the Gospel itself as a Divine composition, HE BELIEVED IN THE CATHOLIC CHURCH; and as a consequence of his belief in her, and in her infallible teaching, he believed the Gospel and the Scriptures to be divinely inspired, on her authority; and as another consequence, he utterly disbelieved, rejected and condemned all who were opposed to Her. All that we have advanced is clearly proved from the history of his conversion, and his numerous writings. We shall here quote one or two remarkable passages from his Book against *The Epistle of the Foundation* which contained a summary of the Manichean doctrines. "Not to speak then," writes he "of that Wisdom which you do not believe to be in the Catholic Church, there are many other things which most justly keep me in her bosom. The consent of Peoples and Nations keeps me in it. The Authority, begun by miracles, nourished by hope, increased by charity, and confirmed by antiquity, keeps me in it. The succession of Prelates from the very seat of Peter the Apostle, to whom Christ, after his resurrection, committed the feeding of his flock, to his present Episcopal Succes-

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sor, keeps me in the Catholic Church. In fine, 'THE VERY NAME OF CATHOLIC, which, not without reason, amidst so many heresies this Church alone has so obtained, that although all Heretics would wish to be called Catholics, yet if any stranger should ask, where do the Catholics assemble, none of the Heretics would presume to point out his own Church or house" (B). And in the subsequent chapter of the same Book, he shews that his belief in the Catholic Church preceded his belief in the Gospel, for he well knew that the Church of Christ was long in existence before the Gospels were written, or the Bible finished.

"You know I am determined not to believe anything that is said by you, without sufficient grounds. I ask then : who is this Manicheus ? You will answer me : An Apostle of Christ. I do not believe it. What can you then do or say for yourself ? For, you promised me the knowledge of the truth, and now you compel me to believe what I know not. Perhaps you will quote the Gospel for me, and endeavour from thence to assert the person of Manicheus. But, if you met any one who did not as yet believe the Gospel, what would you do, if she should tell you : *I do not believe it ?* FOR, I MYSELF WOULD NOT BELIEVE THE GOSPEL UNLESS THE AUTHORITY OF THE CATHOLIC CHURCH HAD MOVED ME TO DO SO. Those, therefore, whom I obeyed when they said to me, *Believe the Gospel ;* why should I not obey them when they say to me : DO NOT believe the Manicheans. Take your choice of the argument. If you say : *Believe the Catholics ;* they

warn me *to give no credit to you*. Wherefore, if I believe them, I cannot believe you. If you say : *Do not believe the Catholics* : you will not do well to oblige me to believe Manicheus on the authority of the Gospel, *because I believed the Gospel itself upon the credit of the Catholics*. But if you say : *You did well to believe the Catholics when they praised the Gospel, but you did wrong to believe them when they dispraised Manicheus* ; do you think me so infatuated as, without any reason, to believe what you will, and to disbelieve what you will not ? For, I act much more justly and cautiously (since I have once believed the Catholics), if I do not go over to you, unless you command me not to believe, but cause me plainly and manifestly to know something. Wherefore, if you will shew me reason, lay aside the Gospel. If you hold to the Gospel, I will hold to those who commanded me to believe it ; and, in obedience to their commands, I will not believe you at all. But if perhaps you find anything most manifest in the Gospel concerning the Apostleship of Manicheus, you will then weaken in my eyes the authority of the Catholics, who command me not to believe you ; which being weakened, *I cannot then believe the Gospel because I believed it upon their authority* ; thus nothing that you quote from the Gospel will avail with me. Wherefore, if nothing manifest concerning the Apostleship of Manicheus is found in the Gospel, I will rather believe the Catholics than you. But, if you read anything manifest in it for Manicheus, I will believe neither them nor you. I will not believe them, because they told me a lie concerning you ;

nor you, because you produce me *that Scripture* to which I gave credit upon the authority of those who told me the lie. But, far be it from me not to believe the Gospel. For, believing it, I do not find how I can believe you; because amongst the names of the Apostles therein contained, the name of Manicheus is not to be found." (C.)

If we merely change the names, this cogent reasoning will prevail with equal force against the founders of all the modern Religions. It is certain then, and it cannot be denied that the Church existed before the Bible; that the Church was established, was fully organized, was furnished with every thing essential for the conversion of the world; that the living, speaking, teaching Church was administering the Sacraments, and preaching the Gospel, and converting the Gentiles, and diffusing far and near the knowledge of *Saving Faith*, before a single line of the New Testament was written. It is certain that the Primitive Christians of the first century, including even the Apostles and disciples themselves, never saw, never heard, never read the whole Bible. It is certain that many pagan nations were converted to Christianity without the Bible, and it is impossible to shew any one idolatrous country that has been so converted by the Bible alone. It is certain that if the Bible were the only Rule of Faith appointed by Him 'who wishes that all man kind should be saved, and come to the knowledge of the truth,' He would have revealed this essential doctrine, and made known in the clearest manner this cardinal point. He would have given directions and supplied means

for the completion, the multiplication and diffusion of the Bible throughout the world. It is certain that He has not done so; that He no'where declared Faith was to come from the dead letter of Books, but from the living voice of Apostles and Doctors. It is certain that 'Faith comes from HEARING' according to the Scripture; but it is not written that Faith comes from *reading*. It is notorious that the greater part of mankind cannot read; that for fifteen centuries after the establishment of the Church, not one in a thousand was able to read, and not one in twenty or even fifty thousand could get a copy of the whole Bible, as the sacred volume could be multiplied during that long period only by the patient labour of the copyist or scribe, and the price of a whole manuscript Bible was so enormous in those times, that it was impossible for the great bulk of mankind to procure one.*

And can we believe that God was more indifferent to the salvation of his creatures in the second, third, fourth, fifth, or any succeeding century down to the invention of printing, than He has been since? Or can we suppose that He who came to preach His Gospel to the poor, would deprive that beloved portion of His flock of any essential spiritual help, and give the rich and the learned all those necessary advantages which unlettered poverty could not help to share? No; D. B. Brethren, Our Merciful Redeemer has not acted in this preposterous manner. In His sweetly—disposing wisdom He has provided for

* It is even mentioned that in such a City as Milan, St. Augustine could not purchase or procure by loan a copy of the whole Bible.

all, the rich and the poor, the learned and unlearned. In His Church he established a perpetual authority, and with the teachers of that Church he promised to abide 'to the consummation of the world.' 'As His living Father sent HIM (with all power in heaven and on earth) so He sent THEM.' As His heavenly Father gave testimony to him, and over the sacred waters of the Jordan, as well as on the Mount of Thabor, declared Him to be 'His only-beloved Son in whom He was well pleased,' and commanded the world to 'HEAR HIM;' so this Blessed Son gave testimony to THEM, and appointed them as 'his WITNESSES' not only in Jerusalem, Judæa, and Samaria, but even to the uttermost bounds of the earth,' and commanded the whole world to HEAR THEM, saying: 'He that hears you, hears ME. He that despises you, despises ME.' What can be more simple; what more clear; what more thoroughly adapted to the condition of mankind? This is the straight way, the royal way, the way so plain that not even fools will err therein? This is the simple solution of all difficulties, the abridgment of all labour, the compendium of all controversy. This is the city seated on a hill; this is the shining candlestick; this is the great and visible mountain which is so lifted up that the whole world may behold; this is the saving ark in which all may take refuge from the waters of deluge; this is the peaceful fold in which the entire flock may securely repose beneath the guardianship of the one shepherd; this is the spouse who is one, holy and undefiled; who 'is all fair, and no spot in her;' this is the mighty

Kingdom, co-extensive with the world, of which Jesus Christ is the invisible Head, and His viceroy the invisible ruler. This is the Kingdom 'for which He was born, for which He came into the world,' and for which 'He gave testimony to the truth.' This is the Kingdom 'which is not of this world,' and which according to His own prediction, this wicked world has never ceased to persecute. This is the blessed Kingdom not of the body, but of the soul; not of material power, but of the affections of the heart; not of the earth, but of heaven. This is the holy Kingdom 'into which the Son of man will send His angels to gather out of it all scandals.' This is the glorious Kingdom of which 'the throne of David' and 'the House of Jacob' were but imperfect emblems, for of this Kingdom 'there shall be no end.' This is the CATHOLIC CHURCH which Christ built upon a rock; against which the powers of hell can never prevail. This is 'the Church of the living God, the Pillar and the Ground of Truth.' This is 'the Church which Christ loved and delivered himself up for, that he might *sanctify* it, cleansing it by the laver of water in the word of life; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.' (Ephes. v.) Wherefore as Christ built her upon a rock, she has not been shaken, she cannot be overturned. As he solemnly declared that the gates of hell should not prevail against her, they have not prevailed, they cannot prevail against her, for His promise would be falsified and hell would prevail if His Church

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could teach error. As He promised that He would be with her, with her Apostolic pastors, to the end of the world, *He is with her*, and will be unto all time, and because He is with her, no power can stand against her. And as He consoled her first pastors by promising to send down the Holy Ghost, who would "teach them all things whatsoever He had commanded, and guide them into all truth," so He fulfilled the first part of His prediction on the day of Pentecost by the visible descent of the Holy Spirit, and the visible effects of his wondrous illumination; and he fulfills the second to all ages by the abiding presence of the same Holy Spirit in His Church, vivifying and sanctifying her, teaching, and suggesting to her all things whatsoever Christ had commanded as necessary for salvation, and "guiding her into all truth," and she is, therefore, free from all error in doctrine. As He loved her, and delivered himself to a cruel death, for the express purpose of sanctifying and cleansing her, and making her a glorious Church, without spot or wrinkle, and a holy Church without blemish; and, as He did not love her in vain, nor deliver himself for her in vain, nor shed his blood for her in vain, it follows, by the most irresistible of conclusions, that the Church which he loved unto death, is worthy of his love, that she is *sanctified and cleansed*; that she is *glorious and holy*; that she is without *spot, or wrinkle, or blemish*; and thus all the falsehoods that have been uttered against her holiness and truth, are blasphemous calumnies against the efficacy of Christ Blood, and the veracity of Christ's promise. She is then, "the Church of the Living

God," and not the Synagogue of Satan; she is "the Pillar and Ground of truth," and not the tottering prop, or uncertain sea of error. It is utterly impossible that for even a moment of her existence, she could have been abandoned by Christ, or by the Holy Ghost; that she could have tumbled down from her rocky foundation; that the gates of hell could have prevailed against her, that she could have been deformed with spot, wrinkle or blemish, that she could have ceased to be holy and true; for if these things could be, there is no longer any foundation for Christian belief.

The Church of God is the great living authority which, in spiritual things, all mankind are bound to obey. She is the guardian and interpreter of the law of God. She does not permit any individual to take up the written portion of His revelation, and to expound it for himself, because she knows that that was not the mode by which Christ instructed her to evangelize the world; because she knows by divine instinct, that if such a practise were permitted, there would neither be "unity of spirit" nor "bond of peace;" because she knows that the "unlearned and the unstable pervert the Scriptures to their own destruction;" because she feels that poor, fallible man, a creature of weakness and error, of vanity and pride, is not qualified to sound those mysterious depths. She is aware that the value of all the Scriptures which are still left to us, (D) (for a great portion is lost) does not consist in the mere words, which are dead, and which the caprice or ignorance of man may distort, but in the true, genuine sense of the Holy

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Ghost, for which there must be some infallible interpretation. She believes that "no prophecy of Scripture is made by private interpretation," (2 Pet. i. 20) and least of all, the prophecies of Christ to his Church, or concerning her glorious prerogatives. She is convinced that if not one word of the New Testament were written, or that if all that has been written had perished, she would, by virtue of her divine commission, still teach the saving truths of salvation, and securely guide her children to eternal life. For it was not by writing, that the truths of Revelation were first made known to mankind, either under the Old or the New Covenant. The Almighty himself spoke his will to man in Paradise. He afterwards "at sundry times, and in divers manners, spoke to our fathers through the prophets, and last of all, He spoke through his Son," (Heb. i.) who continues to speak his Father's will, through his Apostles and their Successors in the Church, whom He commissioned to teach and preach to every creature, and for all time. Through oral tradition, and oral teaching was the will of God made known to his creatures, for nearly 2400 years after the creation of the world, for until the time of Moses, there was no written Revelation, and from his day until the final dispersion of the Jews, the written word was not the appointed means, or not the sole means for determining the true doctrine, or deciding religious disputes, but the authority of the Jewish priesthood, and the Jewish Church, as is evident from the Old Scriptures, and from the injunction of our Lord Himself who said to them: "The Scribes and Pharisees sit in the chair of Moses, ac-

ording to what they say to you do ye : but according to their works do ye not." In like manner it was by oral preaching and oral tradition that Christ was first made known to the Jews and Gentiles, long before, and even frequently after one word of the New Revelation was written. A divinely established authority, was the source from which true faith was to be drawn, under the Old as well as the New Dispensation. Even in all human affairs, every thing is regulated by authority. By authority is union maintained, obedience enforced, and order preserved. If the principle of modern religions, or their preposterous Rule for discovering faith, were to prevail in civil affairs, no human government could stand for an hour. If the subject were permitted to take the code of Laws in each country, and interpret them according to his own judgment or inclination, what law would be ever obeyed, or what legal dispute would be ever settled ? If the Soldier or the Sailor were given a copy of the Articles of War, and the Naval Code, with the acknowledged right of interpreting them according to their own opinions, what General could rule, or what Admiral could command ? "The first duty of a Soldier is OBEEDIENCE ;" so say the Articles of War, and thus obedience is required to an unlimited extent, as far as the body in concerned ; so that no matter how difficult, how painful, how dangerous, how destructive to health or even life the effects of the military order may be, it is proclaimed that "the first duty of the Soldier is Obedience." Is it not strange that those who claim and exercise, as well as those who submit to unlimited autho-

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riety of this kind, should so contemptuously deny the authority of the Church in spiritual affairs, and clamour so loudly for the unrestricted privilege of private judgment, and the private interpretation of the written Law of heaven, thus admitting a power in the creature which they deny to God.

Now, with regard to the reading of the Scriptures; it is one thing to read and another to interpret. The reading of the Scriptures with humble dispositions, and due respect for the authority established by Christ, the Catholic Church has never forbidden. But she has always opposed and condemned the rash and unauthorized interpretation of the Sacred Volume by private individuals, and it was thus on account of their opposition to the written word, or their obstinate perversion of its meaning, that she proscribed the Heretics of every age and country. In this respect she has treated all her children alike, and the privilege which she denies to all who are outside her pale, and to the laity within it, is equally refused to the Clergy; for no one, no matter what his rank or learning, is permitted to interpret Scripture in opposition to any dogma of faith, or the universally received tradition of the Catholic Church from the time of the Apostles. But, if the version be accurate and approved by proper Ecclesiastical Authority; if those passages in the Sacred Volume which are difficult and obscure to ordinary readers, and which have been distorted and perverted in modern times, so as to favour the vain conceits of dogmatizers, and impugn the fundamental doctrines of Christianity—if to such pas-

sages "which the unlearned and unstable" might "wrest to their own perdition," there be explanatory notes accurately stating the Church's doctrine, and guarding the weak, the unlettered and simple mind against the dangerous seductions of error ; if this be done, the Catholic Church not only does not forbid, but most earnestly recommends the devout reading of the Scriptures. However, as poison and honey may be extracted from the same flower ; as the holiest things on earth have been perverted and abused by the wickedness or weakness of man ; as melancholy experience has proved in every century, and in every clime, that the indiscriminate attempt of individuals to expound religious dogmas, and invent religious creeds, invariably ended in disunion, and scandal, in turbulence and immorality, in ruin to the individuals themselves, and heart-rending disasters to society at large ; so the Catholic Church in her profound wisdom, neither indiscriminately prohibits, nor indiscriminately enjoins the reading of the Scripture. And who can doubt her prudence in this respect ? For even if we had not the powerful light of experience to illustrate her wisdom, is it not clear that the minds of men are as various as their faces ; that even with the best intentions, their mental capacities are not the same ; that what may be plain to one, is a mystery to another, and that what will prove a blessing and a benefit to some, may be most injurious to others. Besides, the Catholic Church is perfectly consistent on this point, whilst those who concede private interpretation are most inconsistent with their principles. How can those Churches which admit their own

fallibility, nay take every pains to disclaim such a notion, how can they concede to each individual the right of Private Interpretation, and at the same time draw up "Creeds," and "Articles," and "Canons," and "Confessions of Faith," and publish them as containing the essence and true meaning of Scripture, and enjoin their members, under various penalties, to believe and subscribe them, even though such members should, in their private interpretation, not recognise as Scriptural, those curious Formulas? The moment private interpretation is admitted *as a right*, all Church authority is disowned, there can be no bond of cohesion; the Church has no right to command, to dictate, to prescribe or to punish; the individual is not bound to obey, and thus every thing in the nature of a Church or a Religious Society is at an end. The Catholic Church, therefore, is wise in encouraging the perusal of the Scriptures by those who are not likely to pervert them, and in regulating or controlling it if necessary, in those particular cases where the Pastor knows from experience that, no matter from what cause, they are more hurtful than otherwise, to any member of his flock. The vast number of Editions of the Catholic Bible in English, which have been published in the United Kingdom, and the United States, ranging through all prices and through all forms; the new Editions which are being published almost every year; the large sales of the Bible which are constantly effected by Catholic Booksellers, and the facilities afforded in every town for procuring or purchasing the Scriptures, so that every one can have them for a trifling outlay,—all these things

prove the extent of the slanders which are uttered against us on this point, and the profound ignorance, of our principles and our practice which prevails amongst our opponents. (E)

And as this is most true respecting many other points, as well as the Bible, we would earnestly entreat our separated brethren not to accept our doctrines on the testimony of interested or prejudices parties, but to examine seriously for themselves. Although the contrary is alleged, we court the fullest investigation. We provoke enquiry into all our tenets, for we know that there never was a system on earth so perfect, so rational, so consistent in all its parts. We, therefore, affectionately exhort all who differ from us, to listen to the voice of the most ancient and most numerous Church on earth, in which Church alone, the True Faith, and consequently salvation, is to be found. All that were not with Noe in the Ark, perished in the waters of the deluge. The Ark of God in the New Covenant, is His Church, the Bark of Peter. In this Bark alone is salvation for the human race. Here alone Christ is to be found, and Peter, his first vice-gerent, on whom He built His Church, and to whom He gave the Keys of the heavenly Kingdom, is represented by his Venerable Successor, who directs the helm. Let no one rest in false security outside this Church, for if he hear not her voice "he is a heathen and a publican." Let no one separate from this Bark, for he will be "tossed about by every wind of doctrine" and "never come to the knowledge of the truth." Let none stray away from the unity of this fold, and the guardianship of

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this One Shepherd, or the infernal wolf will assuredly devour him. Let no creature of God obstinately close his eyes against the effulgence of this Light, lest eternal darkness should be his portion. Let none confide in their good works, or innocence of life, for Faith has been made an essential condition of salvation, and without faith we cannot deserve eternal bliss. Unless we are engrafted by Faith on the tree which Christ planted, on that true vine which is Christ Himself, we are withered branches, and can bring forth no fruit for heaven. It will not suffice to believe some of the truths which the Church proposes and reject others; it will not avail to fast, to pray, to give alms, or even to shed our blood in Christ's name, unless we are united with His Church. The holy Doctor already quoted, expressly declares that outside the true Catholic Church, there is no true Martyr, and that for those outside her pale, the many things which they believe and perform in common with the Church, will not avail them. In his comment on the 54th Psalm, on the words, as he read them *In multis erant mecum*. "In many things they were with me," he applies them to those who were separated from the Church in his day, and says: "They were with me in many things. Both of us had Baptism; in this they were me. Both of us read the Gospel; they were with me in this. We celebrated the Feast of the Martyrs; there they were with me. We frequented the solemnity of Easter; they there were with me, but not altogether with me. In Schism they were not with me, in Heresy not with me. In many things with me, in a few things not with me. But in those few things not with me, the many things in which they are with me do not avail them." (F)

Whilst we thus, Dearly Beloved Brethren, in a sincere and christian spirit, and with no desire to wound the feelings of any in the least degree, conjure those who are unhappily estranged from us to search the old paths, to look to the rock from which their fathers were hewn out, to examine the grounds of the ancient Religion, of which they know so little, and to listen to the voice of the Church; we earnestly beseech yourselves to hasten the desired union of the family of God, by fervent prayer, by edifying example, and the practice of all the duties of Christian Charity to all your neighbours without exception.

We also recommend to your prayers and generous zeal, the great and glorious Institution for the Propagation of the Catholic Faith, in behalf of which you have already made so many creditable exertions, and from which Our beloved Clergy and faithful People have already derived so much valuable assistance.

We will make no apology for the length of this address, for reasons before stated. We are encouraged to believe that many will read this, who have few opportunities of hearing any thing of Catholic Doctrine, and we humbly trust that those who shall do so, not from vain curiosity, or a captious spirit, but with a sincere desire of knowing the truth, may receive the divine illumination of the Holy Ghost; for our mission to speak to them is not from man, but from God. O may we all love each other, as Christ loved us. May we labour to preserve the unity of the spirit in the bond of peace. May we be all one, as He and His Father are one, and may there be no schisms or divisions amongst us! May those "other sheep" of our Divine Pastor "who are not of this fold, hear His voice." May He "bring them" into the fold, so that there be but "one fold and one Shepherd!"

To conclude, Dearly Beloved Brethren; "Grace to you and Peace be accomplished in the knowledge of God, and of Christ Jesus Our Lord. As all things of

his divine power, which appertain to life and godliness, are given us through the knowledge of Him who hath called us by His own proper glory and virtue; by whom He hath given us most great and precious promises; that by those you may be made partakers of the divine nature; flying the corruption of that concupiscence which is in the world. And you, employing all care, minister in your faith virtue: and in virtue knowledge: and in knowledge abstinence: and in abstinence patience: and in patience godliness: and in godliness love of brotherhood, and in love of brotherhood, charity. For, if these things be with you, and abound, they will make you to be neither empty nor unfruitful in the knowledge of Our Lord Jesus Christ." (2 Peter i. 2. 9.)

APPENDIX.

A.

Seckendorf, a great admirer of Luther, in his "Commentaries" on that Reformer's doctrine (i. 51.) states that Three different Editions of the Bible, in German, were published at Wittenberg in 1470, 1483, and 1490, that is, one, several years before, and another seven years, and a third about the very year Luther was born. Wittenberg was very near Luther's birth-place. The same writer tells us that another German Edition was published at Augsburg in 1518, Twelve years before Luther's German Bible appeared. The German version of 1466, (two copies of which are still at Leipsic,) was published in Germany at least sixteen times before Luther's Bible—ten times at Augsburg, five at Nuremberg and once at Strassburg. The Nuremberg Edition of 1483 had numerous wood-cuts.

A new German version of the Bible was published by John Dietenberg at Mayence, under the auspices of the Archbishop Albert in 1534. Within a century it went through Twenty editions, seventeen of which were printed at Cologne alone.

The celebrated Champions of Catholicity, and opponents of Luther, Doctors Eck and Emper published another version in 1537.

How many millions of Protestants are ignorant of these facts, and are persuaded that the Bible was hidden by the Catholic Church, and that it would not be known in Germany but for Luther! And what an awful responsibility rests upon the shoulders of those, who utter these and similar falsehoods, to deceive a credulous people!

In Italy there were *Two* Italian versions of the Bible, long before the time of Luther. One by Archbishop Voragine of Genoa in 1290; and another by Malermi, a Monk of Camaldoli, which was printed at Rome and Venice in 1471. Before 1525, *Thirteen* editions of this translation were published. Within 42 years after 1525, it was reprinted *Eight* times more, and with the express permission of *The Holy Office*. About the time of Luther's Bible *Two* other Italian versions were published; one by Bruccioli in 1532, of which *Ten* Editions were published in twenty years, and another by Marmochino, printed at Venice in 1538, 1546, and 1547.

In France, according to Usher, a vernacular version by Desmoulins was published about the year 1478.

The Bishop of Angers (Rely) gave a corrected edition of it in 1487; and before the year 1546, it was successively reprinted *sixteen* times, twelve at Paris and four at Lyons. A new translation by Lefevre, which was likewise edited several times, appeared in 1512. The Theologians of Louvain revised this version in 1550, and it has been reckoned that within a century and a half from that date *Thirty Nine* different editions of it were printed in France and the Low Countries. At more recent periods new French versions were published by De Sacy, Corbin, Maralles, Amelotte, Godean, Hure and several others.

The Bible was translated into Castilian by order of Alfonso the wise, according to the testimony of *Mariana*, the Spanish historian.

In 1405, Boniface Ferrer, brother of St. Vincent Ferrer, translated the whole Bible into the Valencian dialect of Spanish. This was printed in 1478, and again in 1515, with the approbation of the Spanish Inquisition. Montesma published a version of the Epistles and Gospels in 1512, which was reprinted frequently after at Madrid, Barcelona, Antwerp, &c.

Even in Flemish Usher does not deny that there was a translation of the Bible by Merland before the year 1210. It was printed at Cologne in 1475, and *seven* new editions of it appeared before 1530, when Luther's Bible was published. Kendrick translated the New Testament into Flemish in 1524, and within thirty years after, no less than *Ten* Editions of it were published in Antwerp alone. New versions by De Wit, Schum, Laemput and others were made in the seventeenth century, and have been repeatedly printed.

In the beginning of the sixteenth century, a Slavonian version of the Bible was printed at Cracow; and as early as the fourteenth

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century the Bible was translated into Swedish by direction of St. Bridget. In Iceland a translation of the Bible was made as early as 1279.

In 1488 a Bohemian Bible appeared at Prague, of which three other Editions were published in 1498, 1506 and 1511.

Very many Editions of the Bible in Syriac and Arabic, have been printed at Rome itself, and also at Venice, for the use of Eastern Churches. The well-known Convent of Armenian Monks, at the latter city, has published beautiful versions of the Bible in Armenian. A version even in Ethiopic was published at Rome in 1548.

In England there was a version made by Venerable Bede in the eighth century. In the year 706 Aldhelmus first Bishop of Salisbury translated the Psalter into Saxon; and by his advice Egbert, Bishop of Lindisfarne, translated the Four Gospels. (Horn.) In the ninth century, there was a partial translation of the Psalter, supposed to have been made by Alfred the Great. Elfric Archbishop of Canterbury translated into the vulgar tongue the Pentateuch, Joshua, Job, the Judges, Ruth, parts of the Book of Kings, Esther and the Maccabees. in 995; and in the year 1290 a translation of the whole Bible into the English of that day was made. In the fourteenth century a new version was written by John de Trevisa. It is unnecessary to say any thing of the Douay and Rheims English versions in 1609 and 1582, of which innumerable Editions have been published in England, Ireland and America.

Even with regard to the Polyglot Bibles, the only Protestant one was published at London so late as the year 1658, whilst the other three were all Catholic, and published long before, viz. that of Cardinal Ximenes at Alcalá in Spain in 1515, that of Antwerp in 1572, and that of Paris in 1645.

This protracted note may close with the remark that there were at least TWENTY TWO different Catholic versions of the Bible in various countries of Europe BEFORE the appearance of Luther's Bible in 1530, and that of these versions no less than *Seventy* Editions, or one for each year, were published between 1460 and 1530. Simultaneously with Luther's Bible a great number of other Catholic Translations appeared, which, together with the previous versions were frequently reprinted at that period.

It must be remembered likewise in connection with the above important facts, well known to every Biblical scholar, that the Art of Printing was only gradually practised throughout Europe from the year 1440 or '45 to 1500, and that therefore, considering all the circumstances of the times, the Catholics made use of the new discovery with astonishing rapidity for the diffusion of the Scriptures in the living languages of Europe. Would to God that this simple exposure of a most unfounded calumny may induce many a candid Protestant to examine seriously other similar charges against the Catholic Church!

B.

“Ut ergo hanc omittam sapientiam quam in Ecclesia esse Catholica non creditis, multa sunt alia quae in ejus gremio me justissime teneant. Tenet consensus populorum atque gentium. Tenet Auctoritas miraculis inchoata, spe nutrita, charitate aucta, vetustate firmata. Tenet ab ipsa sede Petri Apostoli, qui pascebas Oves Suis post resurrectionem Dominus commendavit, usque ad praesentem Episcopatum successio Sacerdotum. Tenet postremo *IPSUM CATHOLICAE NOMEN*, quod non sine causa inter tam multas Haereses sic illa Ecclesia SOLA obtinuit, ut cum omnes Haeretici se Catholici dici velint, quaerenti tamen peregrino alicui, ubi ad Catholicum conveniatur, nullus Haeticorum vel Basilicam suam vel domum audeat ostendere.” S. August. contra Epist. Fundam. c. iv.

C.

“Nostis enim me statuisse, nihil prolatum tenere credere. Querero ergo quis sit iste Manichaeus? Respondebitis, Apostolus Christi. Non credo. Quid jam dicas aut facias non habebis; promittebas enim scientiam veritatis, et nunc quod nescio cogis ut credam. Evangelium mihi fortasse lecturus es, et inde Manichaei personam tentabis asserere. Si ergo invenires aliquem, qui Evangelio nondum credit, quid faceres dicenti tibi, non credo? *Ego vero EVANGELIO NON CREDEREM, nisi me CATHOLICAE ECCLESIAE commoveret AUCTORITAS.* Quibus ergo obtemperavi dicentibus, crede Evangelio; cur eis non obtemperem dicentibus mihi, noli credere Manichaeis? Elige quod velis. Si dixeris, crede Catholicis; ipsi me monent ut nullam fidem accommodem vobis. Qua propter non possum illis credens, nisi tibi non credere. Si dixeris, noli Catholicis credere; non recte facies per Evangelium me cogere ad Manichaei fidem, quia *ipsi Evangelio Catholicis praedicantibus credidi.* Si autem dixeris, recte credidisti Catholicis laudantibus Evangelium, sed non recte illis credidisti vituperantibus Manichaeum; usque adeo me stultum putas, ut nulla reddita ratione, quod vis, credam, quod non vis, non credam? Multo enim justius atque cautius facio, si Catholicis quoniam semel credidi, ad te non transeo, nisi me non credere jusseris, sed manifestissima ac apertissime scire aliquid feceris. Quocirca si mihi Rationem redditorus es, dimitte Evangelium. Si ad Evangelium te tenes, ego me ad eos teneam, quibus praecipientibus Evangelio credidi; et, his jubentibus, tibi omnino non credam. Quod si forte in Evangelio aliquid apertissimum de Manichaei Apostolatu invenire potueris, infirmabis mihi Catholicorum auctoritatem; qua infirmata, jam nec *Evangelio* credere potero, quia per eos *illi* credideram; ita nihil apud me valebit, quidquid inde protuleris. Quapropter si nihil manifestum de Manichaei Apostolatu in Evangelio reperitur, Catholicis potius credam quam tibi. Si autem aliquid inde manifestum pro Mani-

chaeo legunt: tibi credideram non credam etiam tibi tur, non in

Some I out reason been entitled the Book In our Th “Solomon were a th those Bo of the Ac Book of and in the existence Chronicle first and the Seer, Book of day. Th xx. 24), a “The B 18), and (3 Kings the Epis he says ‘ Epistles the Old be found Homilies have per that they safely se ns they the divi Amor spired, i “The mention St. Eph and ma “Th Hebrew “Th “Th

chæo legeris, nec illis, nec tibi. Illis, quia de te mihi mentiti sunt: tibi autem, quia eam Scripturam mihi profers, cui per illos credideram, qui mihi mentiti sunt. Sed absit ut ego Evangelio non credam, Illi enim credens, non invenio quomodo possim etiam tibi credere. Apostolorum enim nomina, quæ ibi leguntur, non inter se continent nomen Manichæi.' S. Aug. Ibid. c. v. D.

Some learned Biblical Scholars are of opinion, and not without reason, that about Twenty different Books of Scripture have been entirely lost. We read in Numbers xxi. 14—"It is said in the *Book of the Wars of the Lord*." No such Book is now extant. In our Third Book of Kings (alias First) iv. 32. It is said that "Solomon spoke three thousand Proverbs, and his Canticles were a thousand and five." We have only a very small part of those Books. In 2, Chronicles ix. 29, it is said: "Now the rest of the Acts of Solomon, first and last, are they not written in the Book of Nathau the Prophet, and in the Prophecy of Ahijah, and in the Vision of Iddo?" Not one of these Books is now in existence. Again, we read at the end of the First Book of Chronicles these words: "Now the Acts of David the King, first and last, behold are they not written in the Book of Samuel the Seer, and in the Book of Nathan the Prophet, and in the Book of Gad the Seer?" We have no such Books at the present day. The same may be said of "the Acts of Josaphat" (2 Chron. xx. 24), and "The Book of Jehu, the son of Hanani" (Ibid), and "The Book of the Righteous, or Just" (Josh. x. 13. 2 Kings i. 18), and the Treatises on Plants and Animals written by Solomon (3 Kings iv. 33). St. Paul directs the Colossians (iv. 16) to read the Epistle of the Laodiceans; and in his 1st to the Corinthians he says "I wrote to you in an Epistle." There are no such Epistles now. Two quotations are given by St. Matthew from the Old Testament (Matt. ii. 23, xxvii. 9) which are not now to be found in the Scriptures. St. Chrysostom declares in his Homilies on St. Matthew, that many of the Prophetic monuments have perished through the carelessness and impiety of the Jews; that they burned some, and tore others in pieces. It may be safely said that they destroyed as many of the prophetic passages as they could, which had reference to Christ, or helped to prove the divinity of his mission.

Amongst several Books which were believed by many to be inspired, in the first centuries of the Church, we may reckon:

"The Epistle of Our Saviour to Abigaris, King of Edessa," mentioned by Eusebius, Darius correspondent of St. Augustine, St. Ephrem of Edessa, Procopius, Evagrius, St. John Damascene, and many others

"The Gospels of the Twelve Apostles, or according to the Hebrews."

"The Gospel of St. Peter."

"The Apocalypse of St. Peter."

- “ The Acts of St. Peter.”
- “ The Gospels of SS. Thomas and Matthias.”
- “ The Egyptian Gospel.”
- “ The Acts of St. Paul.”
- “ The Epistle of St. Barnabas.”
- “ The Epistle of St. Clement.”
- “ The Pastor of Hermes,” &c. &c.

How can any private individual know, at this day, whether these and similar works were not inspired, for they were received by many of the Fathers, and even read in some Churches?

E.

Pope Pius VII., in a Rescript addressed to the Vicars Apostolic in England, on the 18th April, 1820, exhorts them to encourage the people committed to their care to read books of pious instruction, and particularly the *Holy Scriptures* in translations approved by ecclesiastical authority.

His immediate predecessor, Pope Pius VI., on receiving a copy of the Bible translated into Italian by Anthony Martini, of Turin, afterwards Archbishop of Florence, addressed him a letter, from which the following is an extract :

“ BELOVED SON,—Health and Apostolical Benediction. At a time when a vast number of bad books which most grossly attack the Catholic Religion, are circulated even among the unlearned, to the great destruction of souls, you judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures; for these are the most abundant sources which ought to be left open to every one, to draw from them purity of morals and of doctrine, to eradicate the errors which are widely disseminated in these corrupt times. This you have seasonably effected, as you announce, by publishing the sacred Scriptures in the language of your country, suitable to every one’s capacity; especially when you shew and set forth that you have added explanatory notes, which being extracted from the Holy Fathers, preclude every possible danger of abuse. Thus, you have not swerved either from the laws of the Congregation of the Index, or from the constitution published on the subject by Benedict XIV., that immortal Pope, our predecessor in the Pontificate, and formerly when we held a place near his person, our excellent master in Ecclesiastical learning..... We, therefore, applaud your eminent learning..... and we return you our due acknowledgments for the Books which you have transmitted to us,” &c.
“ Given at Rome, on the Calends of April, 1778, in the fourth year of our Pontificate.”

F.

“ In multis erant mecum. Baptismum habebamus utrique; in eo erant mecum Evangelium utrique legebamus; erant in eo mecum. Fæsta martyrum celebrabamus; erant ibi mecum. Paschæ sollemnitatem frequentabamus; erant ibi mecum, sed non omnino mecum. In Schismate non mecum, in Hæresi non mecum: in multis mecum, in paucis non mecum. Sed in his paucis in quibus non mecum, non etsi prosunt multa in quibus mecum.”—*Enarrat in Psal. liv.*



