

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

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

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

Cover title missing/  
Le titre de couverture manque

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

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

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

Showthrough/  
Transparence

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

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

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

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

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

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

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:  
Commentaires supplémentaires:

Wrinkled pages may film slightly out of focus. There are some creases in the middle of pages.

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

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

# The Catholic.

Quod semper, quod ubique; quod ab omnibus.

VOL. I.

KINGSTON, FRIDAY, MAY 13, 1831.

NO. 30.

## SELECTED.

### AMICABLE DISCUSSION.

Continued.

#### APPENDIX II.

An Historical Account of the Opinions that the First Reformers have given of one another, and of the effects of their preaching.

#### LUTHER.

He himself bears testimony that, "while a Catholic, he passed his life in austerities, in watchings, in fasts and praying, in poverty, chastity, and obedience." When once reformed, that is to say, another man, he says that: "as it does not depend upon him not to be a man, so neither does it depend upon him to be without a woman; and that he can no longer forego the indulgence of the vilest natural propensities."

1. "I burn with a thousand flames in my unsubdued flesh; I feel myself carried on with a rage towards women that approaches to madness. I, who ought to be fervent in spirit, am only fervent in impurity."

2. "To the best of my judgment, there is neither Emperor, nor King, nor Devil, to whom I would yield; no, I would not yield even to the whole world."

3. "He was so well aware of his immorality, as we are informed by his favorite disciple, that he wished they would remove him from the office of preaching."

4. His timid companion acknowledges that he had received blows from him, *ab ipso colaphos accipi.*

5. "I tremble (wrote he to the same friend,) when I think of the passions of Luther; they yield not in violence to the passions of Hercules."

6. "This man (said one of his contemporary reformers,) is absolutely mad. He never ceases to combat truth against all justice, even against the cry of his own conscience."<sup>(h)</sup>

7. "He is puffed up with pride and arrogance, and seduced by satan."<sup>(i)</sup>

8. "Yes, the Devil has made himself master of Luther, to such a degree, as to make one believe he wishes to gain entire possession of him."<sup>(j)</sup>

"I wonder more, O Luther (wrote Henry VIII. to him,) that thou art not, in good earnest, ashamed, and that thou darest to lift up thy eyes either

(a) Tom. v. In cap. I. ad Galat. v. 14.—(b) Ibid. *Sermon de Mahrin.* fol. 119.—(c) Luth. *Entret.* de Table.—(d) *Mém. Resp. ad Malact. Reg.* Aug.—(e) Sicid. Book II. An. 1523.—(f) Mel. *Letters to Theodore.*—(g) Mel. *Letters to Theodore.*—(h) Hospinian.—(i) *Eccl. compendium.*—(j) Zuinglius.

before God or man, seeing that thou hast been so light and so inconstant as to allow thyself to be transported by the instigation of the devil to thy foolish concupiscences. Thou a brother of the order of St. Augustine, hast been the first to abuse a consecrated nun; which sin would have been, in times past, so rigorously punished, that she would have been buried alive and thou wouldst have been scourged to death. But so far art thou from correcting thy fault, that moreover, shameful to say, thou hast taken her publicly to wife, having contracted with her an incestuous marriage and abused the poor and miserable—to the great scandal of the world, the reproach and opprobrium of thy country, the contempt of holy matrimony, and the great dishonour and injury of the vows made to God. Finally, what is still more detestable, instead of being cast down and overwhelmed with grief and confusion, as thou oughtest to be, at thy incestuous marriage, O miserable wretch, thou makest a boast of it, and instead of asking forgiveness for thy unfortunate crime, thou dost incite all debauched religious, by thy letters & thy writings, to do the same."

"God, to punish that pride of Luther, which is discoverable in all his works (says one of the first sacramentarians,) withdrew his spirit from him, abandoning him to the spirit of error and of lying; which will always possess those who have followed his opinions, until they leave them."<sup>(a)</sup>

"Luther treats us as an execrable and condemned sect, but let him take care lest he condemn himself as an arch-heretic, from the sole fact, that he will not and cannot associate himself with those who confess Christ. But how strangely does this fellow let himself be carried away by his devils! How disgusting is his language and how full are his words of the devils of hell! He says that the devil dwells now and for ever in the bodies of the Zuinglians; that blasphemies exhale from their insatiable, supersaturated, and persaturated breasts; that their tongues are nothing but lying tongues, moved at the will of Satan, infused, perfused, and transfused with his infernal poison? Did ever any one hear such language come out of an enraged demon?"<sup>(b)</sup>

"He wrote all his works by the impulse and the dictation of the Devil, with whom he had dealing, and who in the struggle seemed to have thrown him by victorious arguments."<sup>(c)</sup>

"It is not an uncommon thing (said Zuinglius) to find Luther contradicting himself from one page

(a) Conrad Reis. *Upon the Lord's Supper.* B. 2.—(b) The Church of Zurich, *against the Confession of Luther.* p. 61.—(c) Ibid.

to another—[c]; and to see him in the midst of his followers, you would believe him to be possessed by a phalanx of devils."<sup>(d)</sup>

Erasmus the most learned man of his age, he who has been called the pride of Holland, the love and delight of Great Britain, and of almost every other nation, [e] wrote to Luther himself: "All good people lament and groan over the fatal schism which thou shakest the world by thy arrogant, unbridled, and seditious spirit."<sup>(e)</sup>

Luther (says Erasmus again,) begins to be no longer pleasing to his disciples, so much so that they treat him as a heretic, and affirm, that being void of the spirit of the Gospel, he is delivered over to the deliriums of a worldly spirit."<sup>(f)</sup>

"In very truth, Luther is extremely corrupt (said Calvin); (f) would to God he had taken pains to put more restraint upon that intemperance which rages in every part of him! would to God he had been attentive to discover his vices."<sup>(g)</sup>

Calvin says again, that "Luther had done nothing to any purpose—that people ought not to let themselves be duped by following his steps and being half-papist: that it is much better to build a church entirely afresh—"<sup>(h)</sup> Sometimes, it is true, Calvin praised Luther so far as to call him "the restorer of Christianity."<sup>(i)</sup> He protested however against his honouring him with the name of Elias. His disciples afterwards made the same protestation "those (said they) who put Luther in the rank of the prophets, and constitute his writings the rule of the Church, have deserved exceedingly ill of the Church of Christ, and expose themselves and their Churches to the ridicule and cutting reproaches, of their adversaries."<sup>(j)</sup>

"Thy school (replied Calvin to Wespahl the Lutheran,) is nothing but a stinking pig-stye— dost thou hear me, thou dog? dost thou hear me, thou madman? dost thou hear me, thou huge beast."

Carlostadius, while retired at Orlamund, had so far ingratiated himself with the inhabitants, that they must needs stone Luther, who had run over to rate him for his false opinions respecting the Eucharist. Luther tells us this in his letter to the inhabitants of Strasburgh: "These Christians attacked me with a shower of stones. This was their blessing: May a thousand devils take thee! mayst thou break thy neck before thou returnest home again."<sup>(k)</sup>

[a] T. II. *Respons. ad confess. Lutheri.* fol. 454.—(b) Ibid. fol. 381.—(c) Preface to the London Edition, year 1642.—(d) Epistle to Luther, 1626.—(e) Epistle to Cardinal Sadelet, 1623.—(f) Cited by Conrad Schlusserberg.—(g) *Theol. Col. L. II.* fol. 126.—(h) See Flarim.—(i) Ibid. p. 837.—(j) In *Admon. de lib. Concord.* ch. VI.—(k) Tom. II. fol. 447. *Sen. Germ.*

CARLOSTADIUS.

You shall have his portrait as drawn by the temperate Melancthon. "He was (says he) a brutal fellow, without wit or learning, or any light of common sense; who, far from having any mark of the spirit of God, never either knew or practised any of the duties of civilized life. The evident marks of impiety appeared in him. All his doctrine was either judaical or seditious. He condemned all laws made by Pagans. He would have men to judge according to the law of Moses, because he knew not the nature of Christian liberty. He embraced the fanatical doctrine of the Anabaptists immediately that Nicholas Stork began to spread it abroad.—One portion of Germany can bear testimony that I say nothing in this but what is true."

He was the first priest of the reform who married and in the new fangled mass that was made up for his marriage, his fanatical partisans went so far as to pronounce this man blessed, who bore evident marks of impiety. The collect of the mass was thus worded. "Deus qui post longam et impiam sacerdotum tuorum concitatem Beatum Andream Carlostadium ea gratia donare dignatus es, ut primus, nulla habita ratione papistici juris, uxorem ducere ausus fuerit; da, quæsumus, ut omnes sacerdotes, recepta sana mente, ejus vestigia sequentes, ejectis concubinis aut eisdem ductis, ad legitimi consortium thori convertantur: per Dom. nost. etc."

The Lutherans inform us, that "it cannot be denied that Carlostadius was strangled by the Devil, considering the number of witnesses who relate it, the number of others who have committed it to writing, and even the letters of the pastors at Bale." He left behind him a son, Hans Carlostadius, who, renouncing the errors of his father, entered the communion of the Catholic Church.

ZUINGLIUS.

"I do not refuse (wrote Melancthon,) to enter upon a conference (at Marburgh) with Œcolampadius; for, to speak to Zuinglius is time lost.—It is not however a light undertaking, because their opinion is agreeable to many, who are desirous of touching the mysteries of God with their hand, and yet permit themselves to be conducted by their curiosity." Luther replying to the landgrave, said "Of what use is this conference, if both parties bring to it an opinion already formed and come with the determination of yielding in nothing. I know for certain that they are in error. These are the stratagems of the Devil; and this is the way that every thing goes worst and worse."

"I cannot (says Zuinglius of himself) conceal the fire that burns me and drives me on to incontinence, since it is true that its effects have already drawn upon me but too many infamous reproaches among the Churches."

The printer at Zurich, said Lavatherus, made a present to Luther of the translation of Zuinglius; but he sent it back with abusive language. "I will not read (said he,) the works of these people, because they are out of the Church, and are not only damned themselves, but draw many miserable creatures after them. As long as I live I shall

make war upon them by my prayers and my writings."

Carlostadius's opinion upon the Eucharist seemed to Luther to be foolish; that of Zuinglius fallacious and wicked, giving nothing but wind and smoke to Christians, instead of the true body of Jesus Christ, who spoke of neither sign nor figure.

"The Zuinglians write that we look upon them as brethren; this is a fiction so foolish and impertinent (proclaimed the Lutherans in full synod) that we cannot be sufficiently astonished at their impudence. We do not even grant to them a place in the Church, far from recognizing as brethren, a set of people, whom we see agitated by the spirit of lying, and uttering blasphemies against the Son of Man."

Brentius, whom Bishop Jewel called the grave and learned old man, declares that "the dogmas of the Zuinglians are diabolical, full of impiety, of corruptions and calumnies; that the error of Zuinglius upon the Eucharist drew along with it many others still more sacrilegious; he predicted that the Zuinglians would soon shew the heresy of the Nestorians springing up again in the Church of God; "soon (says he,) will the different articles of our religion disappear one after another, and to them will succeed the superstitions of the Pagans, the Talmudists, and the Mahometans."

Luther openly declared that "Zuinglius was an offspring of hell, an associate of Arius, a man, who did not deserve to be prayed for,—"

Zuinglius, (said Luther,) is dead and damned, having desired like a thief and a rebel, to compel others, to follow his error."

"Many protestants (testifies the Apologist of Zuinglius,) have not scrupled to pronounce that he died in his sins, and thus to send him to hell."

"Blessed is the man who hath not walked in the counsel of the Sacramentarians, nor sat in the chair of the Zurichians. You understand what I mean."

CALVIN.

Calvin, being obliged to leave France to disengage himself from law-affairs, went to Germany and there sought out the greater part of those who were busy in disturbing the consciences and agitating the minds of men. At Basle he was presented by Bucer to Erasmus, who resorted to the private conferences without being induced to embrace the opinions of these innovators. Erasmus, after having conversed with him upon some of the points of religion, exceedingly astonished at what he had discovered in his dispositions, turned towards Bucer and shewing young Calvin to him said, "I see a great plague rising in the Church against the Church; video magnam pestem oriri in Ecclesia contra ecclesiam."

"Calvin I am, aware, is violent and wayward; so much the better; he is the very man to advance our cause." Thus spoke a German who had taught him at Bourges, and who, together with Greek and Hebrew, had crammed him with the new doctrines of Germany.

"Calvin (said Bucer), is a true mad dog. The

man is wicked, and he judges of people according as he loves or hates them."

Baudoin expressing his disapprobation of the opinions of Bucer and Melancthon, said that he admired their modesty, but that he could not endure Calvin, because he had found him too thirsty for vengeance and blood; propter nimiam vindictæ sanguinis sitim—Baudoin, induced by Casandre, had renounced the doctrine of Calvin. He was the most learned and renowned lawyer of his time; he was born in the year 1520 and died in 1573. See his Funeral Oration on Papyrius Masson. Paris 1638. See Bibl. Mazarine.

The intolerant and sanguinary spirit of this celebrated man appears in one of his letters to his friend, the Marquis du Poet. "Do not find fault with our ridding the country of these fanatics, who exhort the people by their discourses to bear up against us, who blacken our conduct, and wish to make our faith be considered as an illo fancy. Such monsters ought to be suffocated, as happened at the execution of Michael Servetus, the Spaniard. The original of this letter has been preserved in the archives of the Marquis du Montelmar. We are assured that M. de Voltaire received in 1772 an authentic copy of it, according to his request, and that, after he had read it, he wrote on the margin some lines against Calvin.

"What man was ever more imperious and positive, and more divinely infallible than Calvin, against whom the smallest opposition that men dared to make was always a work of Satan and a crime deserving of fire."

Calvin's erroneous opinions upon the Trinity excited against him the zeal of one, who in other respects held his sacramentarian opinions; "what demon has urged thee, O Calvin! to declaim with the Ariens against the Son of God?—It is that Antichrist of the North that thou hast the imprudence to adore, that grammarian Melancthon." Beware, Christian reader, above all, "ye ministers of the word, beware of the books of Calvin.—They contain an impious doctrine, the blasphemies of Arianism, as if the spirit of Michael Servetus had escaped from the executioner and according to the system of Plato had transmigrated whole and entire into Calvin." The same author gave as a title to his writings; "Upon the Trinity, and upon Jesus Christ our Redeemer, against Henry Sullinger, Peter Martyr, John Calvin, and the other ministers of Zurich and Geneva, disturbers of the Church of God."

By teaching that God was the author of sin Calvin raised against him all parties of the reform. The Lutherans of Germany united to refute so horrible a blasphemy; "This opinion [said they,] ought every where to be held in horror and execration, it is a stoical madness, fatal to morals, monstrous and blasphemous."

"This Calvinistic error is horribly injurious to God, and of errors the most mischievous to mankind. According to this Calvinistic theologian, God would be the most unjust tyrant.—It would no longer be the Devil, but God himself would be the father of lies."

The same author, was superintendant and general inspector of all the Lutheran churches in Germany, in the three volumes he published against the Calvinistic theology never makes mention of the Calvinists, without giving them the epithets

of unbelievers, impious, blasphemers, impostors, heretics, incredulous people struck with the spirit of blindness, barefaced and shameless men, turbulent ministers, busy agents of Satan, &c.

Heshusious, after exposing the doctrine of Calvinists, indignantly declares, that "they not only transform God into a Devil, the very idea of which is horrible; but that they annihilate the merits of Jesus Christ to such a degree that they deserve to be banished for ever to the bottom of hell."

The Calvinists themselves objected against this doctrine of their leader. Bullinger proves its erroneousness from Scripture, the Fathers of the whole Church. "We do therefore" said he "prove clearly from Scripture this dogma taught every where since the Apostles' time, that God is not the author of evil, the cause of sin, but our corrupt inclinations or concupisence, and the Devil who moves, excites, and inflames it." [c] And Chatillon, whom Calvin had for a long time taken into his house and fed at his table, was one of the first to take up the pen against his benefactor, and master, although he did it with all the deference due to his double title. "He is a false God" said he "that is so slow to mercy, so quick to wrath, who has created the greatest part of men to destroy them, and has not only predestined them to damnation, but even to the cause of their damnation. This God, then, must have determined from all Eternity, and he now actually wishes and causes that we be necessitated to sin; so that thefts, adulteries and murders are never committed but at his impulse; for he suggests to men perverse and shameful affections; he hardens them, not merely by simple permission, but actually and efficaciously; so that the wicked man accomplishes the work of God and not his own, and it is no longer Satan, but Calvin's God who is really the father of lies."

Calvin in his turn forgets not to reproach Chatillon with his ingratitude, and adds: "Never did any man carry pride, perfidy and inhumanity to a higher pitch. He who does not know thee to be an imposter, a buffoon, an impudent cynic and one ever ready to rail at piety, is not fit to judge of any thing." Towards the end of his reply, he dismisses him with the following Genevan benediction: "May the God Satan quiet thee. amen. Amen. Geneva, 1558."

To be continued.

DEFENCE OF CATHOLIC PRINCIPLES,

By Demetrius A. Gallitzin, a Russian Prince; now a Catholic Priest; addressed by him to a reviler of our Holy Religion.

Continued.

From this short explanation I have given of the Catholic doctrine of Confession, you will candidly agree, dear sir, that the practice of sacramental Confession, far from being superstitions, is a very useful one. I shall now explain what the Catholic Church teaches and commands us to believe with regard to

THE HOLY EUCHARIST,

OR  
LORD'S SUPPER.

It is sufficient to read the words of Christ in the gospel, to form an accurate idea of what the Catholic Church believes on that important subject.

Jesus Christ says, "I am the bread of life."

John vi. 35 and 48. "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever; and the bread which I will give, is my flesh, for the life of the world." John vi. 51, 52.

"Unless you eat the flesh of the son of man, and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood, hath everlasting life; and I will raise him up at the last day. For my flesh is meat indeed; and my blood is drink indeed."

"He that eateth my flesh, and drinketh my blood, abideth in me, and in him."

"As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me." John vi. 54, 58.

Here you see in plain words what we believe on the subject of the Eucharist.

We believe that Jesus Christ is the living bread the food of our immortal souls. John vi. 35, 48.

We believe that we must feed on the sacred flesh and blood of Christ, in order to obtain eternal life. John vi. 54, 55.

We believe that the flesh of Christ, and the blood of Christ, are our spiritual food indeed, and not in figure, 56; and finally, that in the holy Eucharist we receive Jesus Christ himself the spiritual food of our souls, 53.

Divine mysteries being impervious to human reason, we do not arrogate to ourselves the right of philosophising on the present mystery, nor do we make ourselves uneasy about the means by which Christ is to enable us to accomplish what he here requires. We do not ask with the Jews: How can this man give us his flesh to eat? but with Simon Peter we say, "Lord! to whom shall we go! thou hast the words of eternal life." John vi. 69. Surely sir, we ought not to be blamed for believin that Christ meant what he said.

The Jew may be scandalized, the Philosopher may smile in his self-sufficiency but the Catholic, with the humility of a child, submits, not knowing what it is to reason upon impenetrable mysteries. He may stand in silent raptures of astonishment at the depth of God's unfathomable wisdom; but he does not know what it is to doubt, and he has that comfort to know, that before the tribunal of Christ, he will be able to bring the very words of Christ in evidence of the orthodoxy of his belief.

Pray, sir, laying aside all prejudice, will you say that Christ, on the great day of retribution, will condemn me as guilty of superstition, for believing precisely what he tells me? viz. that I must receive his living flesh and blood; that I really receive both in the blessed Eucharist; that I receive Christ himself according to his own repeated declaration. You will hardly say no.

On the other hand, what excuse, what plea, will any one have, who, notwithstanding Christ's positive declaration, can see nothing in the sacrament but bread and wine.

Christ says, you must eat my flesh and drink my blood. No, no, says limited reason, for how can Christ give us his flesh to eat? Christ says, my flesh is meat indeed, and my blood is drink indeed. No, no, says corrupted reason, it cannot be so indeed, it must be meant as a figure only. Christ says, "he that eateth me, shall live by me." What? (says limited reason,) what? To eat Christ—that is absurd—that cannot be. And thus does man's corrupted reason do away and make void, the sacred words

of Christ, and substitute a shadow, a mere nothing to the most precious gift which Jesus Christ ever bestowed on man.

To a superficial mind, there is perhaps something specious in these dictates of limited reason. But, sir, we must remember, that to understand and explain divine mysteries, is not the province of human reason. If we are justifiable in rejecting one mystery, because it is beyond the limits of reason, then we may, nay, (in order to be consistent,) we ought to reject all divine mysteries, as beyond the same limits. Thus we ought to expunge from our creed the mystery of the Trinity, and of the Incarnation the very fundamental mysteries of the Christian Religion: Who, indeed, can conceive, how there are three distinct persons in God, and every one of them God, and yet there is but one God? Even the existence of a God invisible and immense, in every place whole and entire, and yet but one, even the existence of that God, I say, ought to be rejected, if we are justifiable in rejecting any mystery, on account of its being impervious to limited reason.

Here I would beg leave to observe, that a distinction ought to be made, between a thing being against reason and being above reason. If a thing is really against sound reason, we cannot submit to believe it, neither would Almighty God require it as in doing so he would contradict his own work, which is impossible. If a thing is above reason, that is, beyond the limits of human understanding, this is by no means a proof of its being false.

With regard to the present mystery, then if it is really against sound reason, Christ cannot, and will not require a belief of it; if it is only beyond the limits of reason, it ought to be believed, where the words of Christ are plain: Nay, sir it being impervious to reason, stamps on it a character of divinity, which essentially belongs to the works of God.

Revelation, similar to the pillar of fire which guided the Israelites in the desert, has its dark side; but it has likewise its luminous side, from whence emanate the purest and brightest rays of truth. In vain will human reason penetrate into the dark recesses of the sanctuary; a veil hangs before it, and in furnishing us with the blessings of revelation it certainly was the will of God to supply the wants, the insufficiency of reason. It was the will of the Most High, that to him, with the most profound humility, we should make a sacrifice, not of reason itself, but of that vain and presumptuous confidence which we are too apt to have in the dictates of our limited reason. As Voltaire observes "Reason conducts you; advance by its light, proceed a few steps more; but limit your career on the brink of the infinite stop short there an abyss begins, which you must respect."

"The most common things (says the celebrated Locke) have their dark sides, where the most piercing eye cannot penetrate; many difficulties are found in natural religion.

Conceive, if you can, how any thing can be crea-

ted out of nothing; how God is present every where without being confined by space; conceive what eternity is; conceive if you can how in living man, soul and body are joined together. Is it a wonder then, if in revealed Religion in God's sanctuary, many mysteries are found, exceeding the reach of human comprehension, and which would even be impious to attempt to fathom. The mysteries of Revelation bear no proportion to the measure of the human understanding. Reason leads you to the door of the sanctuary but there it leaves you. Reason is now silent, and God speaks; man listens and adores. He sees evidently that he should believe; he hears God distinctly dictate mysteries, which he commanded him to believe and to revere; but he understands not those mysteries, which he is commanded to revere. He is even more satisfied than if he understood what forms the object of his belief; because what man's limited understanding can comprehend, appears to be less awful, less worthy the divine greatness; than what human wisdom cannot penetrate.

To return to the mystery of the Eucharist; we grant it is, in a great measure, incomprehensible; the most learned of our divines do not pretend to comprehend it. But, Sir, it is evident, that God here speaks, & that he speaks in the most unequivocal terms that he repeatedly makes use of the very same expressions; my flesh, my blood, &c. It is evident that Christ, at the last supper, tells his apostles, "take and eat, &c. this is my body," &c. Drink ye all of this, &c. this is my blood."

It is evident then, that we must listen and adore, A positive refusal to believe would be downright impiety. But, sir, if we permit our limited reason to sit in judgment of the mysteries of Revelation, we may soon, by arbitrary interpretations, get rid of them all; & thus a belief framed by the interpretation of limited reason, amounts to a real and positive refusal to believe. In the present instance, what could justify us in asserting, that in the Eucharist nothing is given, nothing received, but bread and wine? Surely not in the words of Christ; for his words, and his repeated words, are plainly, my flesh, my blood: surely not its being impossible to receive the flesh and blood of Christ! for, it is certainly as easy for Jesus Christ to feed our immortal souls with his own flesh, as it was for him to assume that sacred flesh. It is as easy for him to conceal his sacred flesh and blood, under the forms or appearances of bread and wine, as it is easy for him to conceal his glorious divinity, although every where present, from our eyes.

Surely it will not be said, that our belief is unreasonable. God is so great, so magnificent, so wonderful in his works; he has done such stupendous things for the happiness of man; that nothing how great, how mysterious soever, proceeding from so great a God, appears to us unreasonable to believe.

Our immortal souls are the images of the eternal Father.

Our immortal souls are redeemed by the merits of the divine Son, and washed in his sacred blood.

It is for the sake of those immortal souls, that the divine Son assumed human flesh and blood; and during thirty-three years, was willing to lead a life of sufferings, and to subject himself to all the punishments, which the malice of hell and earth combined choosed to inflict upon him.

It was for the sake of our immortal souls, that the divine Son offered his sacred flesh and blood as a victim of propitiation, to be immolated on the cross.

Our immortal souls then must be truly great, truly precious in the sight of God, when so much was done for them. Is it then unreasonable to believe, after all this, that nothing less than the flesh and blood of a God-man, is found, by our great and merciful God, worthy to afford spiritual food and nourishment to those immortal souls, especially as this flesh and blood, by being sacrificed, became the life of those souls, which by sin were dead to eternal life?

Will it be found unreasonable to believe, that Christ meant precisely what he said? Surely, he came to instruct and not to deceive. When he saw the Jews were scandalized, and asked, "How can this man give us his flesh to eat?" was not this the opportunity to undeceive them, and to explain himself in short, to say, "I do not mean that you shall eat my flesh and drink my blood," or in other words, "I do not mean what I said." Instead of it we find Jesus Christ, after a double Amen, insisting no less than six times, in the most unequivocal manner, upon the necessity of receiving his flesh and blood; we find Jesus Christ, at the last supper, taking bread and wine, and having blessed them, giving them to his Apostles, and saying "take ye and eat: this is my body—drink ye all of this—this is my blood," &c. We find the great St. Paul, 1 Cor. x. 16. and xi. 23, 29, making use of the very same expressions, and condemning the unworthy receiver, for not discerning the Lord's body. Surely, sir, we cannot be required to discern the body of Christ where it is not.

We find afterwards, the whole church of Christ during more than eighteen centuries, that is, during more than fifteen hundred years before the pretended reformation, and three hundred after it, believing and teaching every where, that the flesh and blood of Christ are received in the holy Eucharist. The words of St. Andrew the apostle, when Ægeas the Judge exhorted him to sacrifice to idols, are very remarkable. "I, every day," says he, "sacrifice to the Almighty, the only one and true God, not the flesh of oxen or the blood of goats but the immaculate Lamb upon the Altar, whose flesh is given to the faithful to eat; the Lamb thus sacrificed remains whole and alive."

Ægeas, a pagan, perhaps a philosopher, not being able to understand the language of faith, and exasperated at such nonsense, ordered St. Andrew to prison, and from thence to the Cross. Hanging to that Cross, during two days, he continued to the last breath to preach his Popish nonsense. In the second age of the Church, Justin Martyr has the following plain words.

As Jesus Christ incarnate had flesh and blood for

our salvation, so are we taught, that the Eucharist is the flesh and blood of the same Jesus incarnate. Apolog. ii. ad Antonium.

In the third age St. Cyprian says, "the bread which our Lord gave to his disciples, being changed, not in shape, but in nature, by the omnipotence of the word, is made flesh." *Serm. de Coena Domini.*

In the same age the learned Origen says, "In the old law, the manna was meat in an enigma, but now the flesh of God is meat in specie, as himself says, my flesh is meat indeed." Hom. i. in Levit. In the same age again, Tertullian, the great champion and defender of the faith, says, "The bread, taken and distributed to his disciples, he made his body." Book 4 against Marcion, chap. 40.

In the fourth age, St. Ambrose says, "before it be consecrated it is but bread, but when the words of consecration come, it is the body of Christ." Book 4 of the Sacram. chap. 5.

In the same age, St. Gregory Nyssen bears testimony to the same truth; "we truly believe, even by the word of God, that the sanctified bread is changed into the body of God." Orat. Catechist. c. 37.

And also St. John Chrysostom, Bishop of Constantinople; "he that sits above with his Father, even in the same instant of time—gives himself to all such as are willing to receive him, &c. whereas Christ leaving his flesh to us, yet ascending to Heaven, there also he hath it." *L. de Sacerdotis*

The same, in his 60th Homily to the people of Antioch, has the following words:

What Pastor feeds his sheep with his own blood! but, what do I say? Pastor! many mothers there are who after having suffered the pains of labour, give their babes to strangers to nurse. This Jesus Christ would not suffer, but he feeds us himself, and that with his own blood."

In the fifth age, St. Augustine, that great luminary of the Church, and a convert from the Manichean heresy, in his sermon on the 33d Psalm, makes use of the following expressions: "How David could be carried in his own hand, we find not; but in Christ we do for he was carried in his own hands, when, giving his body, he said, this is my body; for then he carried that body in his own hands." &c.

In short, sir, it is evident, that in all ages down to the pretended Reformation, the real presence of Christ in the Eucharist has been believed by all Christendom. It is evident, that the same belief has continued throughout the whole Catholic world to our present days.

It is evident, that such has always been, likewise, the constant belief of the eastern or Greek Church. See the testimonies of seven Archbishops of the Greek Church in a book entitled, *Perpetuite de la Foi*, vol. 3, p. 569; the testimonies of the Archbishops and Clergy of the Archipelago, page 572; of four Patriarchs of Constantinople; of the Patriarchs of Alexandria and of the thirty-five Metropolitans, or Archbishops, anno 1762 chap. 6, page 625; of the Churches of Georgia and Mingrelia, chap. 7, page 634; of the Patriarch of Jerusalem, &c. &c. Such is the faith of the Armenians, Moscovites, Surians, Coptis, Moronites, Russians, &c.

This truth appeared so evident to Luther himself, that he never could get over it. His words are very remarkable.

"If any man (says he) could have convinced me five years ago, that in the sacrament there is nothing but bread and wine, he had wonderfully oblig-

and me; for with great anxiety did I examine this point, and labour with all my force to get clear of the difficulties, because by this means I knew very well, I should terribly incommode the Papists. *But I find I am caught, without hopes of escaping; for the texts of the Gospel are so clear, as not to be susceptible of misconstruction.*" Later Reformers were not so scrupulous, but soon got over the difficulty by cutting the Gordian knot.

This, indeed, is an easy way to get over all the difficulties we meet in the Gospel, a way pretty generally followed by the philosophers of the day. But, dear sir I hope you will not accuse us of superstition for taking a safer way, that of simply believing even where we cannot understand. How! believing the real presence of Christ in the Eucharist, in believing that we receive the flesh and blood of Christ, in believing that we receive Christ himself in believing that the substance of the bread and wine is changed into the substance of the flesh and blood of Christ; so far from being guilty of superstition we have the satisfaction to know, that we believe precisely what Christ commands us to believe; what almost all Christendom, these eighteen hundred years always did believe; and what at present, by far the greatest part of the Christian World, above one hundred and thirty millions, including the Greek Church, do believe.

I will suppose for a while, sir, that I am wavering, perplexed, uncertain what to believe, on the subject of the Eucharist, and that I apply to you as a minister of Christ, in order to have my doubts resolved, my difficulties removed, and certainty fixed in my mind, what would you tell me, what security could you offer, in order to induce me to reject the tremendous weight of authority, which undoubtedly favours the Catholic doctrine of the Eucharist, and to persuade me that I ought to believe there is nothing in the Sacrament but bread and wine?

You will appeal to my senses, my eyes, my taste, &c. I confess, indeed, sir, that the senses of my body discover nothing in the Sacrament but bread and wine, and that I do not see, nor taste the flesh and blood of Christ. But, sir, Christ tells me, Blessed are they that have not seen and have believed." John. xx. 29.

I would then incline to say with St. Thomas of Aquinas,

In touch, taste, sight, although deceived we be  
The word of God is quite enough for me;  
What God declares is true, I must believe;  
The word of Truth itself cannot deceive.

With nearly all Christendom, for eighteen centuries, I will sooner believe the testimony of my divine Saviour, than the testimony of my senses; to speak more correctly, I am obliged to disbelieve the testimony of my senses, for you know, sir, that what we perceive of any thing, by our senses, is not the substance of the thing itself, but mere accidents, such as form, colour, taste, size. Now, it is very evident that God, to whom nothing is impossible, may very easily change the substance of a thing, and yet continue the accidents, or cause it to make upon my senses the same impression which it did before. This is precisely what Catholics believe of the Eucharist.

Good God! shall we say that Christ has no other way to make his word good, and to give us his flesh and blood, than to reach them to us in their natural form and appearance? Humanity shudders at the thought, and common sense naturally suggests the reason, why that sacred food of our souls is given us under the form of the most simple food of the body. You will tell me, perhaps, that according to our doctrines, the body of Christ must be present in a great many places at the same time, which is impossible.

In answer to this objection, I refer you to the system of the most celebrated protestant philosopher; Mr. Leibnitz, who, besides many others,

from the most generally acknowledged principles of metaphysics, and from observations made in natural philosophy, clearly shows, that this seeming mystery, the existence of the same body in many places, cannot be proved impossible. But, sir, admitting it to be impossible for a body in its present corruptible state, can the same be said of a glorified body, which St. Paul calls, "a spiritual body?" Can it be said especially of the glorified body of Christ? Pray, sir, do you know anything at all about the nature of glorified bodies? I must confess I do not; and whilst we are totally ignorant about the nature of a glorified or spiritual body, it appears to me vain, to form any opinion about what is possible or impossible for such a body. When I see the glorified body of Christ, passing through a door that was shut, John xx. 19; I am willing to believe, that the same body may be present, in thousands and millions of places at once; I am willing to believe, that that same body may feed my soul, and yet continue glorious in Heaven; if such is the will of God, although I cannot comprehend, far less explain, how it can be.

Archbishop Cranmer owns, that Christ may be in the bread and wine, as also in the doors that were shut. *Answ. to Gardiner and Smyth, page 454.*

John Fox says, that Christ abiding in Heaven is not set, but he may be in the sacrament also. *Acts and Modum, page 998.*

Melancthon says, "I had rather die than affirm, that Christ's body can be but in one place."

I am sensible, sir, that human reason once seated on the tribunal, to judge of the truth or falsehood of revealed mysteries, and guided only by itself, will find a great many more objections. But, sir, as the raging waves, after having beaten against the majestic rock, which rises from the bottom of the sea, return in harmless froth; so likewise will all the weak productions of human reason, when beating against the majestic fabric which Christ has raised.

I beg leave here to quote the testimony of three celebrated Protestants Divines, in favor of the Catholic doctrine.

"The adoration of the Eucharist (says Mr. Thorndike) was the practice of the ancient and true Church, before receiving." *Epil. L. iii. c. 30.* And I, (says the Protestant Bishop Andrews,) with St. Ambrose, adore the flesh of Christ in the mysteries." *Andrews to Bel. chap. 8.* "The external adoration of Christ in the Eucharist (says the Protestant Bishop Forbes) is the practice of sounder Protestants, and to deny such adoration is a monstrous error of rigid Protestants."—*Forbes de Euchar. L. 2.*

You will object perhaps to the following words of Christ: "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I have spoken to you, are spirit and life." *John vi. 4.*

St. Augustine explains these words in his 27th Treatise on St. John.

"What means the flesh profits nothing?—It profits nothing, as they understood it; for they understood flesh as it is torn to pieces in a dead body, or sold in the shambles; and not as it is animated by the Spirit. Wherefore it is said, *the flesh profiteth nothing*, in the same manner as it is said, *knowledge puffeth up*." *1 Cor. viii. 1.* "Must we then fly from knowledge? God forbid: What then means knowledge puffeth up? That is, if it be all

one, without charity; therefore the apostle added, but charity edifieth, Join therefore charity to knowledge, and knowledge will be profitable, not by itself, but thro' charity; so here also *the flesh profiteth nothing*, viz. the flesh alone: let the spirit be joined with the flesh, as charity is to be joined with knowledge, and then it profits much. For if the flesh profiteth nothing, the word (Christ) would not have been made flesh, that he might dwell in us." So far St. Aug.

Besides flesh and blood is often mentioned in scripture for the corruption of our nature, as when it is said, "flesh and blood cannot inherit the kingdom of God." *1 Cor. xv. 30.* and, "flesh and blood hath not revealed it unto thee" *Matt. xvi. 17* And in this sense, the flesh profiteth nothing, but it is the spirit and grace of God that quickeneth and giveth life to our souls.

God forbid that we should say the flesh of Christ profits nothing—this would be a blasphemy; and it is evident, that Christ asserting that flesh profits nothing, did not mean his flesh, for this would be contradicting his own assertion, "my flesh is meat indeed."

Our doctrine on the Eucharist is further confirmed by the ancient figures or types of that sacrament; they were manifold. I shall only notice three of them viz. the Paschal Lamb, the Blood of the Testament, and the Manna. 1. The Paschal Lamb. That this was a figure of Christ, the Lamb of God, is acknowledged on all hands. The Paschal Lamb was killed at the going out of the land of Egypt, on the journey to the land of promise.

The Lamb of God is killed, and we are delivered from a more than Egyptian darkness, and introduced into the road to the real land of promise.

The Paschal Lamb is eaten. *Exod. xii. 8;* so likewise must the Lamb of God be eaten to accomplish the figure. The Paschal Lamb had no blemish. *Exod. xii. 5;* the Lamb of God is pure and immaculate by excellence. The blood of the Paschal Lamb was a sign of salvation. *Exod. xii. 13;* the blood of the Lamb of God is salvation itself.

The sacrament of the Eucharist was instituted by our Saviour, immediately after eating the Paschal Lamb with his disciples; the figure was then accomplished, and the substance substituted to the figure.

2. The blood of the Testament, the blood of victims solemnly sacrificed to God, was a figure of the blood of Christ in the sacrament, appears evident from the words of Christ, in administering that sacred blood.

Moses said to the people, "This is the blood of the testament, which God hath enjoined to you." *Exod. xxiv. and Heb. ix.*

Jesus Christ said to his disciples, "This is my blood of the new testament." &c. *Matt. xxvi. 28.*

3. That Manna was a figure of the sacrament of the flesh and blood of Christ, appears from *John vi. 68.* "Your Fathers did eat Manna, and are dead; he that eateth of this bread shall live forever." Likewise from *1 Cor. x. 3.*

Manna came from the Lord, *Exod. xvi. 15.* the holy Eucharist is also given by our Lord and Saviour. *Mat. xxvi.*

Manna was given to the Israelites, as their food, during the whole time of their journey through the desert, until they reached the land of promise.

The holy Eucharist is given to us, as the spiritual food and nourishment of our souls, during the whole time of our mortal pilgrimage, until we reach the true land of promise, our heavenly home. We cannot believe, dear sir, that the figure is better than the thing it represents; St. Paul tells us, on the contrary, that the Old Law had nothing but a shadow of the good things to come, *Heb. 10.* "That all its sacrifice and sacraments were but weak and beggarly elements." *Galat. iv. 9.* "And that it was annulled, by reason of its weakness and unprofitableness. *Heb. vii. 18*

Now, sir, if the sacrament of the Lord's supper is nothing but bread and wine, it is evident that the figure (manna) is far better than the thing prefigured; for manna comes from Heaven; bread comes from the baker's oven.

Manna had a very pleasant taste, and was in many respects miraculous; our bread is a common and natural food.

I have said enough I think, to convince you dear sir, that we are not guilty of superstition, in believing as we do on the subject of the holy Eucharist, to convince you that our belief on that subject is founded on the plainest words of divine revelation, and not contradicted by reason: add to this, that it is supported by the greatest authority on earth.

Admitting for a while, that the words of Christ were not very plain, or were susceptible of different interpretations, where are we to apply in order to know with certainty the true sense of the words? Christ tells us to apply to the Church, which he has provided with the unerring light of truth for ever. This holy Church commands us to believe, that in the Eucharist, as given by Christ at the last supper, and as consecrated since by legally ordained ministers, are really contained, the flesh and blood, the soul and divinity of Jesus Christ God and man. *Council of Trent, de Euchar. Sacram. Canon.*

The words used by the Confession of Augsburg seem to convey the very same idea.

"The true body and blood of Jesus Christ are really present, under the form of bread and wine, in the Lord's supper, and are there given and received." A seemingly weighty objection against the real presence of Christ, in the Eucharist is found in the following words of our Saviour, "do this for a commemoration of me." *Luc. xxi. 19.* and in the words of St. Paul "as often as you shall eat, &c. and drink, &c. you shall show the death of the Lord, until he come." *1 Cor. xi. 26.*

We do not understand how those words can be considered as excluding the real presence of Christ. Whilst man is in his present state of imperfection, carnal, weak, under the influence of his senses, of his imaginations, and of so many passions, he is very apt, even whilst engaged in the most solemn

of all duties, saying his prayers, or celebrating the divine mysteries, to forget himself, and to perform those duties, through habit, mechanically, and of course without benefit to himself.

Christ, the subject of our adoration, not being visible in the Eucharist, our attention may be very easily diverted from him by objects affecting our senses or imaginations, &c. at the very time we celebrate those mysteries. In order to guard us against that misfortune we are particularly commanded to direct our attention to our divine Saviour, to his death upon the cross; we are not to receive his flesh and blood mechanically; but whilst we receive them, to remember the infinite love of Jesus Christ, in immolating that sacred flesh and blood for our salvation, and in feeding our souls with the same.

The command then to remember the death of Christ, when we celebrate or receive the Lord's supper, so far from excluding the real presence of Christ, is rather founded upon it.

Having now explained to you, dear sir, the doctrine of the Catholic Church concerning the blessed Eucharist, this leads me naturally to the explanation of

THE SACRIFICE OF THE MASS;

For it is in the Mass the holy Eucharist, is consecrated. The main objection against this sacrifice is, its being considered a second sacrifice, whereas it is acknowledged by all Christians, that the sacrifice of the Cross, where Jesus Christ immolated himself for the salvation of our souls, is the only sacrifice of the new law, and a very sufficient one, as by it, and by it alone, the redemption of man was consummated, and God's justice satisfied.

The objection arises from a misunderstanding. The mass so far from being a second sacrifice, is only a continuation, and at the same time, a commemoration of the great sacrifice of the cross.

"Do this in commemoration of me," says Christ, at the last supper, to his apostles, and of course to their successors. It is in the Mass, dear sir, that this precept of Christ is fulfilled; it is there the bread and wine are consecrated, and by the consecration changed into the body and blood of Christ. In this consecration, the blood is mystically separated from the body, as Jesus Christ did separately consecrate the bread into his body, and the wine into his blood, which includes a striking representation and commemoration of that real and violent separation which took place upon the cross.

To be Continued.

ORIGINAL.

SCRIPTURAL AND RATIONAL HARMONIES OF THE CATHOLIC FAITH.

Concluded.

Thou art all fair, O my love! and there is no spot in thee. *Cant. 4. 7.*

But the derangement of the Decalogue is of small consequence, (except in as far as it shews what wretched shifts the Protestant Reformers had re-

course to, in order to decry the Catholic worship, since, after all, it has been left by them entire. Not so; the seven Sacraments of the Saviour's Church: the seven pillars of Wisdom's house. *Prov. 9.* Of these, they have utterly abolished five: namely Confirmation; the one, by which the Holy Ghost the promised *paraclete*, is given to the faithful, to sanctify, strengthen and comfort them in this, their place of trial and probation: *Penance*, in which the door of mercy is laid open to the repenting sinner: *extreme unction*, to the due administration and reception of which, such ample promise is annexed in Scripture of forgiveness of sin, and salvation—*James 5, 14: Holy Orders*, by which the lawful Pastors of the Church are separated from the rest of mankind; and sanctified apart; and receive all the powers of the Priesthood: *Matrimony* in fine, which renders holy and blessed the general state of mankind. Of the two remaining Sacraments, which they affect to retain, *Baptism* and the *Lord's Supper*, they have declared the former, not necessary for salvation; and therefore useless: the latter mere bread and wine: and therefore graceless. And all this, the evident work of *APOLLON*, the destroyer, they have had the astonishing assurance to call a *godly Reformation!!!* But let us turn our eyes from their deforming principle; and contemplate the harmonies observable in the seven Sacraments of the Redeemer's only Church.

First, we observe that, as we are created to the image and likeness of God, Father, Son, and Holy Ghost; so, in three of these Sacraments, are we made particularly conformable and united to our divine original: to the Father in *Baptism*, who adopts us, as his Children, redeemed by his only Son; who having by becoming man, made himself to our image, in order to repair in it whatever of its divine original had been effaced by sin; presents us now to his Heavenly Father, as his brethren; to be adopted by him as his sons and heirs: heirs in deed of God, says Saint Paul; and fellow heirs of Jesus Christ. To the Holy Ghost; the confirming & perfecting spirit; we redeemed by the Son, and adopted in baptism by the Father; are united in Confirmation. With Jesus Christ, God and Man, in the Holy Eucharist we are literally incorporated, and made his members. *1 Cor. 6, 15.* Now you are, says Saint Paul, the body of Christ, and member of member—*ibid. 12, 27—members of his body, of his flesh, and of his bones—Ephes. 5, 30—*as closely connected with him, as the branches are with the vine: *I am the vine, says Christ himself; ye are the branches. John 15, 5. Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine; so neither can you, unless you abide in me. Ibid. v. 4.* The same declaration he had made before; when, not speaking figuratively, but teaching plainly his doctrine in the Synagogue at Capernaum; he thus solemnly addressed his hearers: *Verily, verily, I say unto you: except you eat the flesh of the Son of Man; and drink his blood; you shall not have life in you. John 6, 54. These three Sacraments are common to all: that all being closely united to their God here by Grace; may be inseparably united to him in glory hereafter.*

Secondly, we observe in these seven Sacraments, that, as in God there are three persons; so there are three seals; each corresponding in its happy effects with the attributes peculiarly ascribed to each of the Divine persons: and styled in scripture the sign or seal of the Living God.—Apoc. 9, 4—the protective mark, the saving sign, or mystical *thou*; the Cross; with the sign of which, and in the name of the living God, three in one, each of these seals are imprinted on those in Jerusalem, the city of the faithful or the Church; by him who stands by the altar, and is clothed in linen; having a writer's ink horn at his loins; namely, the lawful Pastors, with his *pyx* of holy oils. Ezech. 9, 3, &c. Baptism, the first seal is that of the first person, the Father and Creator; who regenerates by the word of the Son, and the sanctifying virtue of the Holy Ghost, the sinful born, but new redeemed child of Adam. The whole man is thus renewed in grace; or, in the words of our Saviour, *born again of water and the Holy Ghost*: to our visible half, the body, is applied the external cleansing sign: to the soul, the internal cleansing grace of the holy Spirit. In this Sacrament we *put off the old man*, or the sinful nature of Adam; and *put on the new*; that is, the holy nature of the man-God; the spiritual Adam: through whom, and as his progeny, we are adopted by the Father; and receive, indelibly impressed upon us, his distinguishing seal or character.

Confirmation, the second seal is that of the Holy Ghost, the intermediate person of the blessed Trinity; who sanctifies, as his temples; adorns, confirms and perfects with his grace; and marks indelibly, as his own immortal property, the individuals, and none but them, who have been adopted in Baptism by the Father.

Holy Orders, the third seal is that of the eternal Son; the Deity incarnate; with which he designates his lawful clergy, and distinguishes his priesthood from the rest of mankind: imparting to them at the same time, his sanctifying, enlightening and fortifying spirit; signified by his *breathing* upon his first Pastors, and saying to them: *receive ye the Holy Ghost*, &c. John 20, 22. This is the seal of the second person of the blessed trinity, Jesus Christ, the wisdom and omnipotent word of the most high; the ALPHA and OMEGA; the first and the last; who begins and ends all things well. For it is he, who commissions and sends forth his Pastors, as he himself was sent by his heavenly Father. This he himself declared in the prayer which he addressed to his Father in the hearing of his Apostles, the night before he suffered. *As thou, Father, said he, hast sent me into the world; I also have sent them into the world—and the glory which thou hast given to me, I have given to them: that they all may be one; as thou, Father, in me; and I in thee: that they also may be one in us*, &c. John 17, 18, 21. And commissioning his Apostles before ascending into Heaven; as the Father, said he, *has sent me, so I send you*. John 20, 21. *All power is given to me in Heaven and in Earth. Go ye, therefore, and teach all nations; baptizing them* &c. Matt. 28, 18, 19.

The Clergy are thus marked with the three seals; as bearing, among their fellow creatures, the nearest resemblance to God; whose organs, heralds, ambassadors and representatives they are appointed to be to the rest of mankind. These last can be marked but with two; those of the Father and the Holy Ghost: but, to make amends, in the *Eucharist* they are intimately united with the son.

Five of these sacraments are common to all, as corresponding in number with the five wounds of our Saviour; those channels of grace; which, like the water flowing through the five porches of the *probatic pond*, and moved by the angel, that is, applied in these sacraments by the lawful pastor, makes every one whole, of whatsoever spiritual infirmity he lies under.—John, 5, 2, 4.

Two of these sacraments are instituted for the revival of the spiritually dead: of those born dead in original sin; and of those relapsed into death by actual guilt. In the first of these sacraments, baptism, we may be freed, at once, and without our knowledge, through the faith of our spiritual parents, from the sin which we contracted without our knowledge through the disbelief and disobedience of our first natural parents. In the second, or penance, that guilt, which we knowingly and willingly contract ourselves, is pardoned only on the condition of our sincere repentance, and the humble confession of it to those, to whom the forgiving power was delegated by Christ in these words: *whose sins you forgive they are forgiven*. Yet though the eternal punishment due to mortal guilt, be thus remitted; temporal punishment for the same still remains to be discharged by us, either here, in this world, or in the world to come. These two sacraments are called the sacraments of the dead: the other five, are called the sacraments of the living; because, in order to receive them worthily, we must be alive to God, and in the state of grace.

The two last of the seven sacraments, are not, like the rest, common to all; but peculiarly intended for the sanctification of two distinct states of life: the first, and most dignified of the two, for the unmarried, but spiritually generating state; that of those, who, like Saint Paul, *beget children in Christ or the word to God*: 1, Cor. 4, 15. Philem. v. 10. The second, for the married, and carnally generating state of those, who beget children to Adam. Thus, by these seven sacraments of the Saviour's Church, man is born again in grace to God; united closely with his maker: the father, the son and the holy ghost; blessed and sanctified in every state and condition of life; and particularly fortified in his last trial, and fitted on his passage out of this world, for the enjoyment of his God in a happy eternity. Who, in contemplating these, and the numberless other harmonies of the catholic faith, but must exclaim, *the finger of God is here? How majestic, lovely and divine does the spouse of Christ his church appear to all who attentively view her in her native form; and not through the distorting medium of falsehood; or with the jaundiced eye of prejudice! It is he himself, the beloved in the Canticle of Canticles, who thus enamouredly addresses her: thou art all fair, O my love! and there is no spot in thee.*

## INFAMOUS LIBEL.

We observe in last week's number of that slanderous, trashy, canting print, the *Canadian Watchman*, a villainous libel on Dr. Purcell, president of St. Mary's College at Emmettsburgh, Maryland; the worthy and learned individual, who has lent us the honor of his agency for the

*Catholic*: and on the superior under him; stiled by the ignorant, vulgar and unprincipled Editor, *the brutal prefect*. Is there no legal preventative of such sectarian miscreancy? Is every hungry gospel driver, and type-driving creed-maker, free for his own ends, to murder character under the mask of religion? That this calumnious attack upon one so distinguished by every estimable and amiable quality of head and heart, and on his universally admired establishment is the outpouring of religious rancour and pining envy at superior excellence; that it is the agonizing hiss, and convulsive throes of the poisonous snake he boldly treads upon; is evident from the foul froth it emits, and the angry sound of its rattle: *intolerance of Romanism! worship the beast of Roman idolatry! brutal prefect! &c.* And who, after receiving such uncalled for compliments from a low bred, ignorant Journeyman Printer, would not deal to him, as we have done, his merited meed of castigation? And then he roars—O, murder! how he roars! the insolent, ever challenging but cowardly bully! Has he ever yet dared to come in contact with any of our arguments; which prove himself to be the real worshipper of the beast; not the Catholic! No: instead of answering our reasonings, he dashes at us from a distance the vile contents of his nightly vase brim-filled every week with the dung-hill filth of old discarded bigotry, and run-a-muck fanaticism. In plain truth, the man reads in our paper what utterly astounds him; and, had he brains, would silence him. But belly craves, and he must drudge to satisfy his hungering idol; the only God he fears and worships—*Enemies of the cross of Christ: whose end is destruction: whose God is their belly: and who glory in their shame*.—Philip iii. 18, 19.—*Now I beseech you, brethren; mark such as cause dissensions and offences, contrary to the doctrine which you have learned: and avoid them. For they, that are such, serve not Christ our Lord, but their own belly: and with pleasing speeches and good words seduce the hearts of the innocent*.—Rom. xvi. 17, 18.

We are forcibly convinced that the hopeful youth, the hero and subject of the tale; has caught his cue, and acted well his part, under the training of his pious panegyrists. Besides, who will ever believe that the learned president would not, even from human prudential motives, suppress every thing tending to injure his establishment in the eye of the public; such as the *intolerance*, and ill-usage which the pious libellers reproach him with?

INTOLERANCE OF ROMANISM.—James Cooper, jr. was expelled from St. Mary's College, at Emmettsburgh, Maryland, on the 18th of March, for refusing to turn Roman Catholic. He states that Dr. Purcell, president of the institution and agent for the Catholic, our neighbor's paper had averred that he would sooner be an atheist than a presbyterian! A society was got up, called the "African church" for the avowed purpose of throwing contempt upon the protestant students and rendering their situation intolerable. The faculty are papists and permitted these things, the President styling those who refused to worship the beast of Roman idolatry, "empty heads, blockheads, &c." Eight students formally protested, stating that they

should be compelled to quit the college, unless such persecution was remitted. One of the students was absent without leave, and on his return. "after receiving about forty lashes, was interrogated, why he had abandoned a communion society to which he had been for some time attached. He replied, that in religious matters he had thought every person at liberty to exercise his own opinion; for this the brutal prefect inflicted upon him thirty lashes more; charging him not to discover any thing to his fellow students on pain of again being forced to receive

Like doctrine orthodox  
In apostolic blows and knocks.

BIBLICAL NOTICES AND EXPLANATIONS.

Continued.

THE BOOK OF JUDGES.

Chapter xxi. Verse 19.—Behold, there is a yearly solemnity of the Lord in Silo.—Verse 21.—And when you shall see the daughters of Silo come out, as the custom is, to dance, &c.

It would seem from this text, that the Jews, who had abundance of legal duties to perform on their Sabbaths; could yet find time on them, for innocent mirth and amusement. It was the sect of the Pharisees, whom the Saviour styles hypocrites; who, in their supercilious affectation of superlative Godliness, introduced a scrupulously punctilious observance of the Sabbath; rendering it a day of restraint not only from all harmless pastime, and cheerful intercourse with their fellow creatures; but even from doing good, or performing works of charity. On which account the Saviour asked them, before healing the withered hand, is it lawful to do good on the Sabbath day? Mark iii. 4.

How exactly do our gloomy Puritans resemble them in name and nature! They proscribe, as profane, every public manifestation of social joy and happiness. They shrink, like fallen Angels, from day-light scenes of bliss; and group together in the dark, to howl and groan, at their nocturnal conferences; where lurking demons lay their snares; for young and old; and tempt under the concealing canopy of the night to deeds of sin, and shame, and sorrow.

End of Judges.

THE BOOK OF RUTH.

This book is called the Book of Ruth from the name of her, whose history it records. She was a Gentile, but became a convert to the true faith; and marrying Booz, the great grand father of David; was one of those from whom Christ sprung according to the flesh; and an illustrious figure of the Gentile Church.—It is thought this book was written by the prophet Samuel. D. B.

Chapter i.—Verse 15. Behold thy kinswoman is returned to her people; and to her Gods: go thou with her. Naomi did not mean to persuade Ruth to return to the false Gods she had formerly worshipped: but by this manner of speech she insinuated to her that if she would go with her, she must renounce her false Gods; and adhere to the Lord, the God of Israel. D. B.

Verse vi.—But Ruth answered: be not against me to desire that I should leave thee and depart: for whithersoever thou shalt go, I will go: and where thou shalt dwell, I also will dwell. Thy people shall be my people: and thy God my God. The land that shall receive thee dying, in the same will I die; and there will I be buried. The Lord do so and so; and add more also, if ought but death part thee and me!

This form of swearing, which was common among the Hebrews, being used by Ruth, shews her belief in the true God: and her affectionate, humble, meek and obedient conduct towards her worthy but indigent step-mother Naomi; her total abandonment of all earthly considerations, to follow his truth which had captivated her innocent mind.

As has been observed, she was an illustrious figure of the Gentile church: which, like Ruth, left the Gods and Lathen household of her fathers; and adhered to her step-mother, the Jewish synagogue, then in her widow-hood; for she had lost her spouse, the Messiah: but she taught her step-daughter how to find what she herself had lost, a spouse in Booz, the Bethlehemite, and representative of the Saviour: and this too in the harvest time; when Jesus, the real Booz and Bethlehemite, was bidding his labourers lift up their eyes, and see the countries round about, already white for the harvest.—John iv. 35. It was then that Booz desired his reapers, (the Apostles and first preachers of christianity) to scatter largely of his wheat to Ruth, the gleaner stranger; whom he invites also at meal times, to eat with his labourers; then recognizing her finally as his kinswoman, (for all are kindred in Adam;) on his kinsman's renouncement to his prior right to her, (that is, when the proud and selfish synagogue scorned all connexion with the Gentiles, which the Saviour's dispensation of universal mercy held out) he takes to himself, his spotless bride; the chosen mother of his princely progeny. From the plenty of Ruth, thus become the mistress, shall all the wants of Naomi, or the converted synagogue, be finally supplied.

Chapter iv.—Verse 11 The people and ancients at the Gate, who witnessed and blessed the marriage; were first all the Believers, Patriarchs, Priests and prophets, of old: who saw in figure this union of the Saviour with the Gentiles Church; and last, the Apostles, and Jewish Convents who witnessed in the call of the Gentiles to the Faith, the fulfillment of the prediction.

The congratulations of the women to Naomi are prophetic; and shew her destined to be happy in the end: and the genealogy of Booz, with which the book of Ruth concludes, proves the importance attached to it by the inspired writer.

End of the Book of Ruth.

TO A MOTHER BEWAILING THE DEATH OF AN ONLY SON.

Cease now, Mary! cease bewailing  
Thy Lewis' death so long in vain!  
All thy tears are unavailing  
To recall him back again.

If thou could'st, ah say, why would'st thou  
Force him from his blest abode;  
Where aloft, in glory crown'd now  
He reigns immortal with his God!

In celestial beauty shining  
Could'st thou view thy darling boy,  
Soon would cease thy vain repining;  
Soon thy grief would turn to joy.

In this sieldy, sinful region  
Life he loath'd, and mourn'd an hile;  
Then soar'd to heav'n, ere sin's contagion  
Could his infant soul defile.

There some day he longs to greet thee  
Mingling with the blissful train:  
Joyful then he'll fly to meet thee,  
Never more to part again.

Cease then, Mary! cease complaining!  
Yet thou'lt see thy lovely boy,—  
Thy soul, no earthly tie detaining,  
Shall fly to scenes of endless joy.

TO THE SAME.

Down by yon River's side,  
How gay the scene  
Where Livel's flowing!  
The fields are green,  
And flow'rs are blowing

The feather'd throng  
Are sweetly singing;  
And with their song  
The woods are ringing,

All Nature's glad  
As spring's returning;  
Yet art thou sad,  
And ever mourning.

Still drops the tear,  
Though unavailing;  
Thine infant dear  
Thou'rt still bewailing.

Relentless death,  
Cold on him stealing,  
He shrank beneath  
His hand congealing.

Thus Boreas blows  
His blasts so chilling,  
The budding rose  
Untimely killing.

In happier clime,  
Kind heav'n so dooming,  
Still in its prime  
Thy flow'ret's blooming;

Still fresh and fair,  
Each blast defying;  
With thousands there  
In beauty vying.

A flow'ret choice  
Thy babe appeared;  
In Paradise  
Fit to be reared.

Thou too some day,  
Mid bliss o'erflowing,  
May'at flourish gay,  
Close by him growing.

With frequent sighs  
Thy bosom's heaving;  
Tears crowd thine eyes;  
Ah! how thou'rt grieving!

These tears disclose  
Down thy cheek gliding  
The parting throes  
Of grief subsiding.

The Catholic

Will be published weekly at the Office of the Patriot and Farmer's Monitor, Kingston, Upper Canada, and issued on Friday. Terms—\$2 per annum (exclusive of postage, which is four shillings a year) payable in advance.

All Communications to be addressed "to the Editors of the Catholic, Kingston," and Post Paid AGENTS.

- Mr. Bergen, Merchant.....York
- Mr. Macan.....Do.....Niagara
- Mr. L. O'Brien.....Town of London
- Rev. Mr. Crowley.....Peterboro
- Rev. Mr. Brennan.....Belleville
- Mr. MacFall.....Wellington
- Patriot Office.....Kingston
- Rev. J. Macdonald.....Perth
- Mr. Hugh O'Beirne.....Yarmouth, near St. Thomas
- Mr. J. A. Murdoch, P. M.....Lanark
- Alexander McMillan, Esq.....Prescott
- Mr. Trench, Merchant.....Mariatown
- Rev. Wm. Fraser.....Saint Andrews & Cornwall
- Mr. Cassidy, Student, St. Raphaels.....Glengary
- August McDowell, Esq. P. M. Alexandria.....Ditto
- Col. J. P. Leprohon, Compt. of Customs.....Coteau du Lac
- Mr. Moriarty.....Schoolmaster at the Recollets, Montreal
- Hon. James Cuthbert.....Manorhouse, Birmmth
- Mr. Jon. Byrre.....Lower Town Quebec
- Rev. Mr. Camusky.....New York
- Rev. Dr. Purcell.....President of St. Mary's College,  
[ Emma's Burgb; Maryland
- Mr. Michael Fitzgerald.....Augusta, Georgia