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The Catholic.

Quod semper; quod ubique; quod ab omnibus

VOL. I.

KINGSTON, FRIDAY, FEBRUARY 11, 1831.

NO. 17.

SELECTED.

Winter Evening Dialogue between John Hardman and John Cardwell, or THOUGHTS ON THE RULE OF FAITH, in a SERIES OF LETTERS, &c. &c. continued from p. 71.

LETTER III.

Mr. Hardman's Perplexity. 2. Cause of Protestant Inconsistency. 3. Catholics duly reverence the Holy Scriptures. 4. Dr. Haverden's "Rule of Faith" truly stated."

Gentlemen, Kirkham, March 25th 1817.

Here Mr. Cardwell paused, as if he waited for my reply. I was, I confess, in a kind of reverie at the moment, reflecting on the striking contrast which he had just presented to my notice. I had often observed the fact, with a degree of surprise and envy, that a Papist never doubts about the truth of his religion; while Protestants of all descriptions are so apt to be disturbed with doubts about the truth, and scruples about the security of theirs. The instructed Papist, I was saying to myself, has something in his religion, which we have not in ours. He is fixed and immoveable in his faith. At the approach of death, as well as in the midst of the gaieties of life, he firmly believes that he is in the right road, and has only to follow it to obtain salvation. He feels neither fears, nor doubts, nor scruples on that point. Though we ply him with numberless texts of scripture, and reproach him with ignorance of the Bible; though we study to annoy and scandalize him with outrageous invectives in every shape, and with exaggerated tales of the tyranny of their Popes, the vices of their clergy, the persecutions of Mary, the horrors of the Inquisition—things which, if they were true, candour must allow, are no concern or fault of his; though we denominate his Church superstitious, idolatrous, and apostate; and call the Pope Antichrist, and other opprobrious nicknames; yet so it is: in spite of all our abuse and contempt of the Roman Church; nay, in spite of the painful oppression of severe penal laws, he smiles at our efforts; and remains as immoveable as a rock. He is as fixed, as we are unsteady. He is as much at peace, as we are uneasy. His religion has some principle of union and security, in which ours is a stranger. I have even known Papists amuse themselves at our expence, and make both our scruples and changes in religion a matter of ridicule and banter. I have sometimes heard them say, "Such an one was twenty years ago brought up a Churchman; then he turned Methodist; then Presbyterian; and last week he was dipped an Anabaptist in a horse-pond: where will the block-head's Bible lead him to next?"

However, recollecting myself, and having previously learnt my lesson from your pamphlet, I replied: "We Protestants do not believe what we please. We follow the Scriptures. The Bible is our only rule of faith. But how can you have the rule of truth? The doctrine of Christ and his Apostles makes no part of your religious education. With the New Testament you have no acquaintance. The generality of you are as ignorant of the words of Christ, as you are of the Alcoran."

2. Sir, replied my friend, your favourite authors of this invincible pamphlet, are blind guides, who have led you into a variety of mistakes. I have neither leisure nor inclination to follow them through all the wanderings of their groping blindness. But in compliance with your desire, I will endeavour to set you right in a few of the most essential particulars. Permit me, however to observe, that I do not at all admire that embarrassment and darkness of reasoning which both bewilders your authors, and puzzles their readers. I love clearness of ideas. I like to see my way before me. Allow me therefore to refer your attention to one remark which I have already made. The Catholic faith is one: the Protestant faiths are manifold. Our religion is always the same: yours as changeable as the wind. We are but one Church; you a collection of many different and discordant sects. This is a striking contrast, in which there is something radically wrong. This very fact, so visible and undeniable, if we attentively consider its origin, its nature, and its effects, is at first sight a very strong presumption that the Catholic is right, and the Protestant wrong. For truth is one and consistent, error is manifold and contradictory: and as unity is the characteristic of religious truth, so variation is the mark of religious error. But without urging this consideration at present, here let me ask you, whence arises this singular contrast? How comes it that we preserve that unity, which cannot sojourn among you? Every effect must have an adequate cause: and an effect so momentous as the stability of our faith, and the mutability and uncertainty of yours, must have a very powerful cause indeed—a cause which reaches to the very vitals of each system of religion. Sir, to go a little further than that which I have already advanced, the cause of this phenomenon, which is so honorable to us, and which is so humiliating, and ought to be so alarming to you, is not wrapped up in darkness, or veiled in impenetrable mystery. It is visible and manifest to every eye. It springs from this source. You follow a false and delusive rule of faith. We follow one, which

as it is quite different in its nature, so it produces quite different effects. You profess to be guided by the Bible alone, as interpreted by your own individual judgment. We adhere to the Bible as interpreted by the original, perpetual, and Universal Church. Yours teaches you to indulge the pride of individual curiosity and endless speculation, and consecrates all the errors which your ingenuity can invent. Ours teaches us the humility and wisdom of checking our own individual fantasies and submitting with the docility of faith to the truths which Christ and his apostles taught. You deny the infallibility of the Catholic Church; and yet you confer infallibility on every individual Protestant, be he wise or simple. Strange and unenviable inconsistency! you give to every one of your disciples more extensive authority, than we give to the Pope and the whole Church united. How can such a strange anomaly lead you to unity and truth? Shall I disclose the real fact? You may be said to have no rule of faith at all. The Bible is not a rule to you, but you are a rule to the Bible. You make it speak what you please.

8. But before I proceed to prove by argument, that your rule of faith is as false and delusive, as ours is safe, satisfactory, and conducive to truth, let me request your attention to a few considerations. If we deny that the Bible is the rule of faith, our motives are, not as your authors assert a preference of human opinions to the word of God, but a preference of the word of God to human opinions: not a contempt or neglect of the inspired writings; but a deference to the letter, a compliance with the spirit, an obedience to the voice of divine revelation. Our motives are a love of truth, and a respect for the Bible. We respect the Bible more than you do. We respect it so much, that we think it impious to pervert or abuse it, either by profanation or misinterpretation. You, notwithstanding the hollowness of empty profession, respect it so little, that you make it the instrument and sanction of unlimited and endless error. Our respect for the Bible watches over the purity of its translation. Your want of respect recommends erroneous and corrupt translations, as the word of God. To tell you the truth, Sir, your reverence for the Bible is apparent, and our real.

The Catholic Church, from her cradle in the Apostles' time, has been the chosen depository, the faithful guardian, and the successful preserver of the Holy Scriptures. To her and for her the whole of the New Testament was originally written. She has always duly estimated, as she now

dly estimates, the immense value of this divine treasure. She venerates as divine all the books both of the Old and New Testament. She considers them all "as given by inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, furnished to every good work." Tim. iii. 16, 17. As she received from the same source, so she admits on the same authority, and believes with the same faith, ALL the books of either Testament—not only the sixty six which you are pleased to allow, but also the nine or ten, amounting to one fifth of the Old Testament, and including the sublime and eloquent books of Ecclesiasticus and Wisdom, and the exemplary instructive, and beautiful histories of Tobias, Susanna, and the Maccabees, which your deference to the chair of Moses, and hostility to the Church of Christ, have taught you to reject from the sacred canon as apocryphal. She reads them to her children. She recommends them to their pious and attentive perusal. Her Liturgy and public devotions are chiefly extracted from them. By their authority also she confirms the truths of her unerring Creed. But knowing that the best of books may be perverted by misconstruction, and abused by presumption, and having learnt from the long experience of fifteen centuries before your sects had any existence, that every pretended reformation of the faith, or rather let me say, that every error and heresy which has scandalized and divided the Church of Christ, had its source in the abuse of good scripture, and sought to justify its usurpation and errors by arbitrary interpretations of the sacred text. She has always diligently and properly exhorted her children to read it with the dispositions of a reverent, humble, and docile mind, that they may use it to profit, and not abuse it to their perdition. Conformably with this spirit of piety and wisdom, her discretion, fully justified by her reverence of the holy books and her knowledge of human weakness, has, in times of religious innovation and religious frenzy, regulated or restrained the reading of them, with a solicitude proportioned to the local or temporary dangers to which she saw the faithful exposed. Actuated by the same laudable motives, she watches over the purity of scriptural translation, and stigmatises those versions into which the spirit of heretical innovation has infused its poison. She has at all times broken to her children the bread of the divine word; but she has at some periods been admonished by external circumstances to forbear throwing pearls to swine. Our Church received the Scriptures from her first pastors, the Apostles and Evangelists, from whom she had previously received the faith. From the same authority she received both the scriptures themselves, and the rule of interpreting them. To this she adheres in spite of your senseless clamours. Her discipline, so far from being dictated by the motives which your divines so liberally, but so uncharitably impute to us, is sanctioned by sound sense, and commanded by the scripture itself. We are ever mindful of that ad-

monition of our first Pope, the Apostle Peter: "Understanding this first, that no prophecy of Scripture is made by private interpretation." 2 Ep. i. 20. We adhere to the sound advice of another apostle: "Keep that which is committed to thy trust: but avoid profane and vain babblings, and oppositions of science falsely so called, which some professing have erred concerning the faith." 1 Tim. vi. 20. "Hold fast the form of sound words which thou hast heard of me in the faith and in the love which is in Christ Jesus. Keep the good thing committed to thy trust by the Holy Ghost, who dwelleth in us." 2 Tim. i. 13. Guided by these sound principles, a Catholic duly reverences the authority and justly estimates the value of the Holy Scriptures. He walks in the just medium between deficiency on the one hand, and a superstitious excess on the other; using them as a guide and helper in the right road; not as a delusive beacon to mislead him into the by-paths of error. When you separated from the Catholic Church, you carried the Bible indeed with you, but not the rule of interpreting it. Hence as we, by our rule, have preserved the integrity of faith, so yours has made you the sport of continual error.

Mr. Cardwell here made an apology for speaking so long, and expressed an apprehension that the length of his discourse would fatigue my attention, and exhaust my patience. I assured him that his apprehensions were groundless; and feeling a great interest as well as curiosity in his conversation, I requested him to continue. Mr. Cardwell then proceeded.

The rule of faith is one of the most important subjects that can challenge the enquiry, or engage the attention of a Christian. Just as our rule is right or wrong, our faith is true or erroneous. If we walk in the right road, we cannot go astray. If we pursue a wrong one, it is more than probable that we shall go wrong, till we have forsaken it, and retraced our steps. This subject, which is, or ought to be decisive of every minor controversy in religious matters, has been treated by our divines with a diligence and a copiousness suitable to its importance; and on no subject has the exertion of their abilities been distinguished and rewarded with more brilliant success. I hold in my hand a complete treatise on this subject, published near a century ago, by a very eminent divine of our communion, the victorious defender of Catholic truth against the confederate hostility of Leslie, Stillingfleet, and Tillotson—the Reverend Edward Hawarden, D. D. It is entitled: *The Rule of Faith truly stated*. It exhibits a clear, methodical, and comprehensive view of the question; it almost exhausts the subject: and besides its theological merits, is one of the best specimens of legitimate reasoning and conclusive logic in the English language. Though this eminent controversialist was followed by the ingenious author of *Pax vobis*, and very recently by the Reverend Joseph Berington, the Reverend John Lingard, and Mr. Langley, who each in the exercise of his peculiar powers, has shewn himself a worthy associate of the learned Doctor; yet he had left them little to do,

but to expand his principles, to place some of his arguments in a new light, and to repel the attacks of subsequent opponents. Their united efforts have fairly met, fully discussed, and in my opinion clearly decided in our favour this paramount question. Their gigantic powers have compelled the arrogance of Luther, the fickleness of Chillingworth, the ludicrous scorn of the present Bishop of Llandaff; and, by anticipation, the petulant ignorance of your Calvinistic pamphleteers to bow down before them.* These distinguished divines have not only established the truth and certainty of the Catholic rule of faith; but have swept away all those flimsy webs of textual and conjectural sophistry, with which the ingenuity of Protestant writers had contrived to obscure and deform it. They have proved, with the clearness of mathematical demonstration, that the Bible neither is, nor ever was intended to be, nor probably ever will or can be the sole and exclusive rule of Christian faith. They have impannelled a grand jury, consisting of apostles and evangelists, of primitive Christians, and even modern Protestants, who have delivered their verdict; and that verdict has acquitted our rule, and found your's guilty. It would be presumptuous in me not to tread in their footsteps. Dr. Hawarden's "Rule of Faith truly stated" is composed with such clear method and exact precision, that it is easy to analyse it. His main arguments are reducible to the proofs of twelve propositions. Thus the substance of his reasoning lies within the compass of a nut-shell.

Mr. Cardwell now opened the book and read as follows:

1. All necessary points of Christian doctrine were both taught and believed by Christians before any part of the New Testament was written.
2. All the necessary points of faith were by Christ's institution to have been conveyed to succeeding ages, although the books of the New Testament had never been composed.
3. The Holy Scripture no where tells us plainly that it contains the whole belief of the first Christians, or that all necessary points of faith are plain in it.
4. It does not evidently appear that the Holy Scripture has as yet ever been the only rule of any man's belief.
5. It is an undoubted fact that those who own no other rule of Christian faith and worship besides plain Scripture, when they are once in power, will not easily grant the same liberty to others, by which they became a body themselves, but even disal-

* See the following recent publications: "Strictures on Dr. Marsh's Comparative View," &c. and "Preface" to "The Faith and Doctrine of the Catholic Church, by the Rev. John Lingard." See also "Letters on Religious subjects, between a Dissenting Minister, in Birmingham, and a Roman Catholic, by William Langley." Mr. Lingard's arguments, it appears, have silenced the Bishop of Llandaff though they raised an extraordinary peal of muttering thunder, but a *brutum fulmen*, in the Deanry of Peterborough, Mr. Langley, whose Letters may be considered as a full refutation of the Calvinists' "Letters to the Rev. Thomas Sherburn," have taught the Dissenting Minister the prudence of retiring from the contest.

low a free and unbiassed study of the Holy Scriptures.

6. There is such an alloy of obscurity in the Sacred Writings that they could not bring all to the same faith, worship and communion, who desired to be directed by Scripture alone.

7. To say that the Scripture alone is the Rule of faith, is only a genteel way of appealing to a man's own judgment from that of all mankind.

8. Nothing was ever the subject of greater disputes, or is less fit to unite Christians at present than the sense of Scripture alone.

9. All necessary points of Christianity cannot be drawn from Scripture alone.

10. The apostles and evangelists did not write the New Testament with this design, that it might be a complete rule of the faith and worship of christians.

11. The Scripture itself recommends apostolical traditions.

12. The Scripture itself also recommends church authority.

The learned author illustrates these twelve formidable propositions with such a blaze of evidence, and establishes them by such a weight of solid argument, as ought to open the eyes and reform the prejudices of the most superstitious Bible-man; and then draws, from his well established premises, this fair and legitimate conclusion: **SCRIPTURE IS NOT THE WHOLE AND ONLY RULE OF CHRISTIAN RELIGION.**

The three first propositions are so undeniable, that no one who knows, when the Scriptures were written, and what they contain, can seriously contest them. It is an abuse of reasoning to oppose to the third proposition, as Protestant divines are apt to do with a shew of confidence, those words of St. Paul, that the Old Testament was able to make Timothy wise to salvation; or that all Scripture is profitable for doctrine, &c. Their first argument would prove that the new Testament is superfluous the second that even the epistle to Timothy would be sufficient. Their argument has no force till they prove that what is profitable for doctrine, is sufficient for doctrine. As to the fourth, I ask one question; Where is the Bible-man who had no religion before he read the Bible; or whose reading was not attended with the influence of other instruction? Where is the Bible-man who observes the letter of the Bible concerning the observation of the Sabbath, the washing of feet, obeying the church, holding fast the traditions, possessing money, or a purse, or two garments, or calling others or permitting others to call him master, and twenty other things? All the penal laws that have ever been enacted, as well as those which still so heavily oppress us, bear witness to the truth of the fifth. Whenever I hear a Bible maniac deny the sixth proposition, I take it for granted, that he does not know that the Old Testament was written in Hebrew, a language difficult from its antiquity and want of copiousness, and the New Testament in Greek, not perfectly easy from its complexity; and that he has never seen the shelves of a library bending under the weight of folio explanations of scrip-

tural difficulties. Neither can I, except at the expence of his understanding, suppose that he has read in St. Peter, that in St. Paul's epistles "are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." 2 Ep. iii. 16. Every Protestant enthusiast clearly exemplifies the seventh and eighth propositions. The ninth is clear from this striking fact. All agree that a belief in the authenticity and divine inspiration of the Scriptures is a necessary point of Christian belief. But these points cannot be proved from the Bible alone. The tenth proposition is indeed conjectural; but is fully proved from the motives, the occasions, the plan and the contents of these sacred writings. In the ninth and tenth propositions repose the strength, the glory, the truth, and security of the Catholic rule of faith, and the Catholic religion. Scripture recommends apostolical traditions. Scripture recommends church authority. I forbear to quote the well-known texts: but we retain these traditions. We submit to this authority. We, in conjunction with the Catholics of the first, and all succeeding ages, follow these sacred injunctions of our Lord and his apostles. We use the Scriptures but abuse them not. We reverence them with a religious deference; but not with the superstitious and almost idolatrous homage of Protestant fanatics. Hence we have all the advantages of your rule of faith, without its illusions and absurdities. The word of God, written and unwritten, and conveyed to us from its source, through the medium of that church which Christ established to teach us, and which he commanded us to hear, is our rule of faith: a rule which is at once clear, adequate, immutable, and catholic,—the cause of our unchangeableness, the basis of our security, our comforts and our hopes.

But, Gentlemen, I must reserve the sequel of our conversation for another opportunity.

I have the honour to be,

Your's, &c. &c. &c.

JOHN HARDMAN.

FRANCE.

It affords us much pleasure to present our readers with the following extract from *La Gazette de France*, 15th Oct. 1830, which was forwarded to us by the kindness of our Reverend and worthy correspondent at Donaldsonville, Louis. All who read it will undoubtedly exclaim with the Magi of Egypt, *Digitus Dei est hic*: for it clearly points out the visible judgment of an insulted Deity, and should teach every infidel to fear and tremble for his guilt.—CATHOLIC PRESS.

"Not only the dense population of Catholic France, but also the neighboring cities have been lately shocked at the recital of the sacrilegious perfidy committed by a lawless banditti at Rheims. The religious memorial of a world's Redeemer, who once hung bleeding on Calvary's Mount, was stationed at Rheims, (as is often done in Catholic countries, both to remind the Christian of his love for his Saviour and the indispensable obligation of his ever bearing in his bosom the sacred instrument of his redemption.) The infidel band heedless of all consequences broke from the sacred standard of the cross the holy image of the great Redeemer and scattered the broken fragments in the common mud and dirt of the street. It was indeed but an image,

and in itself contained no intrinsic value; but yet it was the image of a crucified God-man, and the offended and insulted Deity would not permit so outrageous an attempt to pass unnoticed. From his throne on high he saw the ruthless and infidel band insult the image of his beloved Son, and thus publicly proclaim their contempt of grace, and freedom from the sign of the Christian's future hope. So sacrilegious a deed was not to pass unpunished, and from the visible judgment which immediately followed, we clearly see the vengeance of the Most High inflicted upon the aggressors.—The unfortunate wretch who signalized himself for his bold impiety on the occasion, was carried to the Hospital, where a short time after, in the most excruciating agony of a cholick he expired a miserable victim. A second fell from the window of his house and lived but one hour afterwards. A third, who broke the head of the holy image, expired also at the Hospital after having manifested the most lively sentiments of sincere contrition: whilst he who was the first that instigated this sacrilege, expired a frightful victim of hydrophobia tearing and biting his own mangled body in pieces."

ORIGINAL.

ON RURAL FELICITY.

Beatus ille, qui procul negotiis,
Ut prisca gens mortalium,
Patena rura bobus exercet suis,
Solutus omni fenore!

Happy he, who removed from the world's bustling scene. Like the first of the human race; and unincumbered with debt, cultivates with his own oxen his paternal property!

This country life is certainly the most congenial to man: the one affording him the most heart-felt pleasure; and exposing him to the fewest risks and distressing vicissitudes.

The relish for rural scenery is more or less felt by every one; especially by those, who have the least frequent opportunities of enjoying it. The city clerk, who sits closely rivetted to his desk from morning to night, and from one end of the year to the other: the shop man, the merchant, the man of business: all those whom various pursuits confine to the town; are constantly sighing for a peep at the country. They long for the opportunity of making an excursion thither, to view and admire its numberless beautiful as well as useful productions; to inhale its refreshing breezes, and catch its flowery perfumes. It is to them the Paradise, from which they feel themselves banished: and while they continue so to plod on each, in the tiresome routine of his own occupation; it is only in the cherished hope of making some day a sufficient provision to enable them to withdraw from the bustling scene to some delightful, fancied rural spot; and enjoy there in easy circumstances all the pleasures it affords: the purling brook: the waving foliage; the melody of the birds; the mellow lowings of the cattle and soft bleatings of the sheep; the blooming orchard; the flowery meadow; the close embowering thicket and the opening glade. These, and a thousand other pleasing objects, which the country affords, often crowd their fancy, enchanting them by anticipation, and urging them on with greater diligence to bring to a prosperous conclusion all their toil and perplexing employments; in order at last to enjoy without in-

terruption that bliss, which the heart of man was made most to relish; and from which in all its original perfection he unfortunately by his transgression fell. Still enough of that bliss remains to secure his predilection for it, and, though hurried away from it in ten thousand different directions, still he feels that the country is his natural home.

And indeed where can he be so perfectly at home; or feel himself so much in reality the lord ordained and master of this world; as where he sees crowding round him, so tamely submissive and all dependent on his fostering and protective care, the many useful and beautiful creatures which God thus makes subservient to him; to assist him in all his labours; and even feed him daily when hungry with fresh dainties furnished to his board: to lend him their own very coverings for his clothing; to transport him rapidly from place to place, yet spare him the fatigue of the journey: to do all his menial drudgeries uncomplaining; only expecting from him, and thankfully receiving as all their reward the frugally dealt out meal, the fruit of their own hard earnings: to scatter, in a word, plenty all around him, living and dying but for his sake. Where nature opening to him all her treasures, loads him with her rich delicacies and fruits; leaving him but the pains of making the choice by affording the sample, and gathering home the produce when duly supplied.

It is in the country too that men can have the closest communication with his maker. The great book of nature is there laid open before him; in every page of which he may read unsophisticated the wonderful works of the Deity; the contemplation of which, as they obtrude themselves in all places on his view, must make him admire the infinite skill, wisdom and power of him, who gave them birth, and elevate his mind, and heart all glowing with gratitude and love to his most generous of benefactors; the supreme author of all his good.

There is no object to be met with in the rural world, but what to the pious and rationally inclined, may furnish matter for such mental worship, such exalted as well as delighting considerations: whether our ears are saluted with the early song of the glad-soaring lark; or with the late and plaintive melody of the sob-sitting and sequestered Nightingale: whether we observe the assiduous labours of the industrious bee: the diligent operations of the provident ant; the ingenuity and masonic skill of the nest-building swallow; and the various ways and instinct of birds and beasts. Or, thence turning our attention to the numberless tribes of herbs, plants and trees, examine all their elegant forms, lovely hues, grateful odours and refreshing sweets; marking particularly the preserving care, with which their propagative principle the seed is, each in its own distinct envelope folded up and fenced from the destructive influence of the approaching inclement season: In a word, whatever the object is that we inspect, now the delicate texture of some rich glowing and sweet scented flower; now the painted wing or gold glittering mail of some sportive insect; or now the minutest

forms of those organized and animated atoms, the *animalcula*, discovered through the microscope in every ligend, leaf and mineral; in all and in every thing great or small that we pore over, or contemplate with any degree of serious attention, we discover the finger of the all-wise, all-powerful, and ever bountiful Creator; and most plainly perceive that he himself is near, though hid behind the visible scene; and, like our own souls, veiled for the present from our mortal sight.

We here also may obviously apprehend that, though fallen into disgrace with his maker, and banished for a time from the ravishing enjoyment of the divine presence; yet that man is treated like a royal exile; whose temporary abode is furnished forth with such princely munificence; and whose occasional wants are so superabundantly supplied. Then what, may we not think, will be, when he is finally restored to favor, the indiscrutable munificence and over-flowing plenty of his heavenly father's palace, his eternal home!

THE HAPPY PLOUGHMAN.

O FORTUNATI NIMIUM, SVA SI BONE NORINT AGRICOLE.

Virg. Georg.

How happy such, did they their bliss but know,
The country swains!

What though I am destin'd to follow the plough;
And to earn my bread with the sweat of my brow?
Be health and content and a competence mine,
All else, but the blessing of God, I resign.

The wealthy, who seek but to loll at their ease;
With care are consumed; or they rack'd with disease:
While I at my labour thus cheerfully sing;
Nor prize their condition, nor that of a King.

For me, lo! how nature unlocks all her stores,
Displays her rich harvests, her herbs, fruits and flow'rs!
With the linnet's sweet song bids the woodhand's resound;
The fleecy flocks bleat, and the herds fow around.

Though wearied at times I'm not broken with toil:
These creatures assist me to turn up the soil.
So mighty though form'd, yet so gentle and mild
They tremble and shrink at the threats of a child.

At even, when home from my work I repair,
Though sober, nor costly, yet wholesome my fare:
I seek not such dainties and delicate food,
As with nauseous surfeits can poison my blood.

Next on my poor couch when I lay myself down,
Sleep comes uninvited, and visits me soon:
Oft scar'd from the statelest palace he flies,
And his flight to the lowliest cottage he hies.

From scenes I'm remov'd of vain bustle and noise:
No project ambitious my peace e're destroys.
In sweet rural solitude happy I dwell;
None happier, since Adam from happiness fell.

Evils are remedied only by their opposites. By disbelief and disobedience man forfeited his original bliss: and, since allowed to recover it, it is only by faith and obedience that he can retrace his steps.

His wish for knowledge beyond what God had granted him, was the origin of his guilt, and the occasion of his fall. The reparation of his crime is his total reliance on God's word revealed, and the truths it propounds; without presuming, or wishing to sound the depth of the mysteries announced.—It is but in order to afford him the opportunity of making due reparation for his guilty mistrust in God's word and his proudly aspiring after forbidden knowledge, that the Deity has been pleased to ground all his religion on mysteries which defy his

utmost research. No man, but *the Man-God*, the divine legislator, prefigured by Moses, was allowed to pass within the mysterious cloud; and to converse with God face to face. Exod. 33. 11. None, but our High Priest Jesus Christ, could enter within the veil. He who believes not, without beholding, what the Deity tells him that cloud, or veil conceals, insults with his doubt the divine veracity; and, like our first parents in Paradise, prefers to God's declaration the lying fiend's suggestion, and his own blindly bold and ignorant conjectures.

Death was our doom denounced for eating against God's command the fruit of a certain tree. The Sovereign antidote prescribed against the threatened death is the mysterious fruit of another tree; that which hung upon the tree of the cross; the body and blood of him, who is *life* itself; who assuming our nature and dying on it for our sake, transformed the *tree of death*, and instrument of our bane, into the *tree of life*, and instrument of our bliss. *To him*, says he, *who overcomes I will give to eat of the tree of life, which is in the Paradise of my God.* Apoc. 2. 7. What this life giving fruit is, he himself in these words declares: He who eats my flesh, and drinks my blood, has everlasting life: and I will raise him up at the last day. John, 6. 55. This is the *hidden Manna*, which he says *he will give with a white counter, and a new name, to him, who overcomes*; Apoc. 2. 17. better than even the miraculous manna, which was showered down to the Israelites in the wilderness. *Not as your fathers did eat manna and are dead*, said he, inculcating this doctrine to the Jews. *He who eats this bread shall live for ever*: John. 6. 59. *And the bread which I will give is my flesh for the life of the world.* *ibid.* verse 52.

The fatal fruit forbidden was the fruit of the *tree of knowledge*: of knowledge sinfully coveted, since not allowed.

The fruit prescribed to be eaten is the very reverse; precluding at once, by its inexplicable nature, on the common principles of human knowledge, all our wish to know and comprehend what we are bidden to believe: and thus securing, as an amends to God for our original distrust in his word, our total, implicit and unshaken reliance on his infallible veracity. It is indeed the fruit of that tree, which, according to St. Paul, was destined to *prove a stumbling block to the Jews, and folly to the Gentiles*: but to those, who are called, both Jews and Greeks, Christ, the power and the wisdom of God. 1. Cor. i. 23, 24.

Men's original pride is here cast down, at the sight of infinite Majesty so stooping to raise us up, when fallen: and his impertinent curiosity and criminal longing for forbidden knowledge, completely checked, by the confounding and incomprehensible mystery proposed to his belief. Yet, the more confounding and inexplicable such mystery is; the greater is the homage paid to God's veracity by those who fully and firmly believe it on his word. Such, in the words of the Apostle, *pull down every height, that exalteth itself against the knowledge of God; & bring into captivity every under-standing unto the obedience of Christ.* 2. Cor. x. 5.

TO THE EDITOR OF THE CATHOLIC.

By the woman's disbelief and disobedience was cancelled upon us, the doom of death. By the woman's belief and obedience was cancelled that dire doom.

Our natural mother, Eve, yet in her virgin state, listening to the suggestions of an evil Angel, distorted the word of God, and ventured to transgress.

Our spiritual mother, Mary, a virgin too most pure, believed implicitly the word of God, announced to her by a good angel; though that word, (judging according to the usual course of nature) might well have seemed impossible: and yielding her full assent to the Divine will, repaired the fault of Eve. Thus, if woman wrought man's woe, by giving him the forbidden fruit to eat: woman restores enhanced his forfeited bliss; and makes him more than ample amends for all the injury she had caused him by giving him a fruit to eat, which God commanded him now to take. Death's sovereign antidote prescribed; the surest pledge of reconciliation with his offended Maker; and the blissful source of a glorious immortality: for, *he who eateth me, says Christ, the same shall live by me.* John vi. 58.

It is all along by contraries that God redresses our wrongs. This appears most manifest on our contrasting the means used by Satan to bring our race under his bondage; with those chosen by God to free us from his thrall. The means used by Satan to subject us to his yoke, were the alluring objects of worldly honours, dignities and lordly dominion; wealth and enjoyments of every kind, which this uncertain and short passing life affords; every thing that could gratify our proud, covetous and sensual propensities: not however, without our risks and toil, in order to attain his tempting favours. And when we clasp at last the object of our pursuit, we find it not the one that satisfies our wishes, and stays all further craving. With the bitterest ingredients are mingled his every proffered sweet: and from our longing lips disappointment disease or death is sure in the end to dash his intoxicating cup of pleasure.

The contempt for all such temporary, imperfect and precarious enjoyments; and the earnest endeavours to secure to ourselves by the labours of virtue, the transcendent and everlasting bliss of the world to come; that exceeding weight of glory, which the Apostle assures, the present short and momentary tribulation is calculated to procure; 2. Cor. 4. 17. These are the means appointed by the Deity to rescue mankind from the adversary's thrall: these alone can secure to us that peace here, which nothing can disturb; and that only bliss hereafter which can satisfy the human heart.

We observe how with such contraries the Saviour worsted Satan; reconquered his war won empire, and hurled him from his usurped throne. The means chosen by him to effect this wonderful conquest were the foolish things of the world, to confound the wise; the weak things of the world to confound the strong; the mean things of the world, and the things that are contemptible, and as nothing; that he might bring to nought the things that are; that no flesh should glory in his sight. 1. Cor. 1. 17.

SIN—In this era of invention, when every nook and cranny of Christendom is explored to alight upon material for some new speculation, it is matter of little wonderment that even gospel-venders should abound

"Thick as autumnal leaves,
That strew the brooks in Volembrosa"

Indeed, in the United States—that land so free, where every daring vice is liberty—religious traffic appears to have taken a very wide and extensive range: so much so, in fact, that the people, becoming alarmed for the safety of their homes and their liberties, have resolved to rise in their strength and crush the projectors of this high-handed scheme. A set of arrogant, presuming, **ILLITERATE** men, have put themselves forth as the only true disciples of God, commanded by him to **INSTRUCT** every nation, kindred and tongue; who are as conspicuous for a total disregard of veracity, as for a departure from the common observances of gentlemanly deportment. They have spread from east to west, and from north to south, like a flight of desolating locusts. And were their own territory to be the only arena whereon to play their fantastic tricks, they were the less to be dreaded; but they have boldly essayed to plant their standard on our peaceable shores. In furtherance of their views, they have established, far and near, a few wretched vehicles ycleped *Religious* newspapers. These, having no settled opinions whereon to rest, and having to cater for the appetites of the viciously depraved, dispense to the hungry crowd "unhallowed garbage;" and every art, that sanctimonious cunning can devise, is resorted to, to make it "slab and good." Detraction and calumny are their avowed objects. All those who are not of the "Christian party"—self-styled—and who do not wear visages as long as that of a horse, come under their withering ban. They, in short, compass the sanctuaries of private life; and, wolf-like, invade the peaceable recesses of the tomb*—

"Enough to rouse a dead man into rage,
And warn with red resentment the wan cheek."

Knowing, Sir, all this, I was prepared for any and every emergency: but I must confess that an article entitled "Practical Romanism," published a few weeks ago in the *Watchman*, completely threw me off my guard. A more heartless, remorseless, relentless, article than that, could not be imagined. And yet, these vile concoctions are administered under the surreptitious hood of religion! Gracious Heaven! how opposite to that precept that says, *preach good will and glad tidings to all men.* Only think of this pious, pitiful, puerile, pulling of an American captain, boasting of the following: "The Testament was procured, and as often as a Catholic offered to swear to his poverty upon it, the captain would first present the side on

* A year or two ago, the *Religious Advocate*—now baptized the *Canadian Watchman*—dead to the nobler feelings of humanity, insulted, in a pusillanimous and brutal manner, the memory of an unfortunate who died in this town!!! I once thought it in accordance with true Christianity to throw the mantle of charity over human frailties, instead of holding them up to the public gaze "for daws to peck at."

which no cross had been stamped. *As soon as he commenced his perjury, the captain would turn the other side, when the poor devotee of papal superstition and idolatry*" [very charitable epithets, by the way,] "would immediately start back and produce his money."

Now, admitting, for a moment, that the foregoing might bear some alliance to truth, which, I ask, was the more culpable, 'the poor devotee' that perjured himself, or the **PIOUS** captain, who took a fiendish satisfaction in compelling him to do so? And all, too, for the sake of a little pelf! Oh! shame, where is thy blush!

If there be "in this wide world" one person more than another, that deserves the finger of scorn to be pointed at him, it is that man who wantonly assails individual reputation, to add, as he presumes, a fair feather to his own dark plumage. Yet how prone, how recklessly prone to this, do we find all those itinerant religious empirics, who impudently set themselves up as the sole keepers of our purses and our consciences. It is the sum and substance of their hireling newspaper verbiage, and the burthen of their pulpit oratory. The time, however, I trust, is not distant, when cant and sickening fanaticism will give place to true morality and piety: and then, and not till then, will such be rejected as loathsome to the sight, and deceptive to the understanding.

A PROTESTANT.

The Protestant, or negative faith, refuted, and the Catholic, or affirmative faith, demonstrated from Scripture,

Continued

X.

ON FASTING AND ABSTINENCE.

THOUGH the first trial of man's obedience to his Maker was the command to fast, or abstain from the fruit of a certain tree; and though the eating of that, which God had forbidden, brought sin and all evil into this world: though the most eminent servants of God mentioned in Scripture, a Moses, a David, an Elias, a Judith, a Daniel, &c. fasted: though the rigid fast of the Ninivites appeased God's wrath enkindled against them for their sins: and preserved them and their city from destruction: Though the Saviour's precursors led a life of fasting, abstinence and self denial in the wilderness: though the Saviour himself fasted forty days and forty nights, and even laid down rules for fasting: though he assured us that his followers, *the children of the bridegroom*, should, after he was taken from them, fast: though he declared besides that certain strong devils are to be cast out only *by much prayer and fasting*: though the Apostle Paul, so great a saint, and a chosen vessel of election, tells us that *he chastized his body, and brought it under subjection; lest, while he preached to others, he should become a castaway*: 1. Cor. 9. 27. though *fasting and prayer* are the distinguishing acts of a rational creature: for the brute can neither fast nor pray: Still Protestants deny the whole merit and virtue of fasting: reject and proscribe it, with every other penitential and troublesome observance of the Catholic Church; and, making, as Saint Paul expresses it, *a God of their belly*; they claim the

grovelling privilege of the brute, that of indulging without restraint all the cravings of their animal appetites. These, he denounces enemies of the cross of Christ; whose end is destruction: whose God is their belly, and who glory in their shame.—Philip. g. 19. These are they, says Saint Peter, who sport themselves to excess, rioting in their feasts with you. 2. Pet. 2. 18. These are they, says Saint Jude, who separate themselves; SENSUAL MEN, having not the spirit. Jude v. 19. It is not for such to tread in the narrow and rugged path, that leads to life; but in the broad road opened for them by their reformers; who leaving the right way, have gone astray; promising them liberty, while they themselves are the slaves of corruption. 2. Pet. 2. 19. Will such of themselves, take up their cross and follow Christ? No; nor bear it, even when laid upon them, any longer than they can fling it from them. They would willingly be seated with Christ in his kingdom, but not on the condition of drinking of his chalice; which contains here the wholesome bitter of self denial, penance and mortification. Heaven they expect to gain, without making the least troublesome effort to secure it: though the Saviour has declared that it suffers violence, and that only the violent shall carry it away. They dread not the fate of the rich glutton, whose only crime was that, so blameless in the eyes of Protestants, of his being clothed in purple and fine linnen; and of his feasting sumptuously every day: and yet, as the Saviour informs us, when he died, he was buried in hell. Luke. 16. 22. And, no wonder, since the same divine authority assures us that, unless we do penance, we shall likewise perish. Luke, 13. 9.

XI.

ON ASSISTANT, AND GUARDIAN ANGELS.

PROTESTANTS, against the clearest possible, and constantly recurring texts of Scripture, deny that the Angels have any thing to do with us, or we with the Angels. Yet, while they protest against the defensive care, the interceding, inspiring and directing interposition of the good Angels in our behalf, they allow that we are daily tried, tempted and seduced by Satan and his fallen host, the wicked Angels. These evil spirits, they own, may attack, and ruin us for ever; but the good Angels must not, cannot interpose to save us. Where is their Scripture for this negative assertion? The very contrary they read in the Sacred Writings: which, addressing man, the divine oracle says; God has given his Angels charge concerning thee, that they guide thee in all thy ways: they shall bear thee up in their hands, lest perchance thou dash thy foot against a stone. Ps. 90. 11, 12.

They deny in particular that there are Guardian Angels; or that each of us has a good Angel appointed to guard us through this life against the otherwise overpowering attacks of our spiritual enemies; whom God allows to try our fidelity to him, as in the case of Job; but not to prevail against us further than we choose ourselves. Yet this was always the received doctrine of the true believers; of the Jews before, and of Jews and

Christians Protestants alone excepted, since our Saviour's time. Did not Jacob on his deathbed pray to his Guardian Angel to bless his grand sons, Ephraim and Manasses? *The Angel said he, who delivered me from all evils, bless these boys!*—Gen. 48. 16. Besides, what Angels did the Saviour speak of, if not of such; when he said: *See that you despise not one of these little ones; for I say to you, that THEIR ANGELS IN HEAVEN always see the face of my father, who is in Heaven.* Matth. 18. 10. When Peter miraculously delivered from prison, stood knocking at Mary's door; did not the faithful within suppose it was his Guardian Angel? Acts. 12. 15. Need we wonder at this subserviency of such glorious spirits to man; when the Eternal Son himself, the God whom all adore, became our fellow man; and made himself our servant, by his taking thus upon himself our nature, so inferior to that of the Angels, he has rendered it in this much superior to that of the Angels, that it is become the very link of kindred between himself and our mortal race. Thus in Satan and his followers he has cast down the mighty and the proud; and raised up, in Adam, and his posterity, the weak and abject.

We find also mention made in Scripture of Angels appointed Guardians of nations, states and empires. Thus, an Angel was sent to guard the Israelites, and preserve them on their journey, till he had brought them to the place prepared for them. *Take heed of him, says Almighty God; and hear his voice, and do not think him one to be contemned; for he will not forgive when thou hast sinned; but if thou wilt hear his voice, &c.* Exod. 23. 30.

An Angel reveals to Daniel that the object of his prayer, the return of his people from their captivity, had been delayed by the resistance of the Prince, that is, the guardian angel, of Persia; who doubtless wished, for the good of that country, committed to his charge, that the Jews, the worshippers of the true God, might remain longer in it, to spread the light of truth among the idolatrous natives. He tells the Prophet that the Angel Michael, whom he calls the prince of the Jews, came to help him in his contest with the prince of the Persians. That he would return and renew the contest. That, on his going forth, there appeared the Prince, or ruling Angel, of the Greeks coming, but that none, save Michael, assisted him in all his struggles with the angel of Persia: Dan. x. 13, all which clearly shews that there are Angels appointed by Almighty God as protecting rulers of the different nations; but that Michael in particular is the tutelary prince of the true believers.

As to the ministrings of Angels in man's behalf, need I cite to those, who affect such an intimate acquaintance with the Bible, the numberless instances mentioned in it of angelic intervention in the concerns of our race? The whole sacred volume teems with the descriptions of the mediations of these blessed spirits betwixt man and his creator. They are there shewn at one time directing, supporting, consoling, and defending the just; as in the case of Abraham, Agar, Lot, Isaac, Jacob, and a

thousand others: at another, executing God's wrathful judgments on the wicked.

Nor is their mediating ministry less frequently mentioned in the New Testament. The mystery of the Incarnation is announced by an Angel; and its accomplishment in Bethlehem celebrated by exulting choirs of Angels. The spotless purity of the Virgin Mother of God is revealed to Joseph, her chaste guardian spouse, by an angel. An angel warns him to fly with his precious charge, the Infant Saviour, into Egypt and again bids him thence return; An angel warned the wise men, who had come from the East to worship the new born Messiah, not to return to Herod. An angel foretold to Zacharias the birth of a son, the forerunner of the redeemer. An angel stirred the waters of the prebatic pond, imparting to them a healing quality John, v. 4. Angels carried the soul of Lazarus into Abraham's bosom. Angels ministered to our Lord after his temptation in the wilderness; and angels supported in his agony and bloody sweat his frail and fainting humanity. An angel, after his death, apprised his disconsolate followers of his resurrection: and angels told them after his ascension that as he had gone, so would he one day come again. An angel delivered the Apostles out of prison: Acts v. 19. and Peter, for whose safety the whole Church offered up prayers without ceasing, was also liberated in a stupendous manner by an angel. Acts xii. 5. 7. An angel directed the Apostle Philip to the Eunuch, whom he instructed and baptized; and transported him miraculously back to Azotus. Acts viii. 26. An angel desired Cornelius, the Centurion, to send for Saint Peter, and an angel warned Saint Peter to go to Cornelius, whom the Apostle received with his whole family into the Church. Acts x. Saint Paul, in a violent storm at sea is assured by an angel, who appeared to him in the night, that no lives would be lost in the approaching shipwreck. Acts xxvii. 23. To say nothing of all the ministrings of angels seen and described by Saint John in his Apocalypse: *Are they not all, according to St. Paul, ministering spirits, sent to minister for them, who shall receive the inheritance of salvation?*—Heb. i. 14.

But all this wonderful intervention of Angels Protestants will say, happened only at the miraculous epoch, when the Gentiles were first called into the Church. Where, since then, they ignorantly ask, do any such angelic ministrings appear? In the Catholic Church; and in her only; numberless are the instances of such authentically recorded to have taken place in her. Nor has God, who wrought such wonders for her establishment, any where said that he would work none more for her propagation and preservation. On the contrary, he has solemnly declared that with the true believers signs and wonders should continue.—Mark, xvi. 17. John xiv. 12.

Is there any scripture proof to shew that God has altered in this respect the usual course of his Providence; or that he has bound himself never more to employ visibly nor invisibly the mediation of his Angels in man's behalf; of those blessed spirits, who, as our Saviour assures us, rejoice so at the

conversion of the sinner. Luke, xv. 10. Let the Protestant, who affects so to ground his faith solely on the scripture, shew me one single text in scripture, indicating that all angelic agency in our regard is at an end. Not a single hint of such a thing is found from the beginning of Genesis to the end of Revelations; whereas in the Old and New Testament proofs without number abound of such agency, invisible as well as visible. Nay, the scripture shows that the angelic agency ends not but with the end of the world; for we read there that an Angel shall at the end of time, sound the trumpet, and summon up the dead to judgment; and that the Angels shall finally separate the good from the wicked.

On what ground then, we would ask, does the Protestant rest his denial of a doctrine, which was ever that of the church of God before and since the coming of our Saviour? On what, but the crafty suggestion of the original tempter? He knows full well, and dreads the interfering might of those blessed spirits; and trembles, lest at our earnest invocation it should be turned against him, He therefore exerts his deceiving skill, to induce those, over whose minds he has acquired a blindfolding influence, to decline asking all angelic aid in time of need; nay with formal scorn, and abhorrence, to spurn it from them.

To be continued.

BIBLICAL NOTICES AND EXPLANATIONS.

LEVITICUS.

Continued.

Chapter xvii.—Verse 12. *No soul of you, nor of the strangers, who sojourn among you, shall eat blood.*—Verse 14.—*For the life of all flesh is in the blood.*—As the life of the body consists in the blood; so the life of the soul, and our salvation consists in the blood of our Redeemer.—*It is given us to make atonement with it upon the altar for our souls: and that his blood may be for an expiation of the soul.*—Verse 11.—It must therefore in figure continue to be offered, only to God, till the refigured blood is at hand to be shed; when the figure ceasing, we are no longer debarred from drinking at the source itself of life eternal: since the Saviour himself has declared that *except we eat his flesh, and drink his blood, we shall not have life in us.*—John vi. 54.—The Jews eat their figurative victims but in part; but the Christians now receive him whole; he cannot more be mangled, or divided.

Chapter xviii.—Verse 27.—We are informed here by God himself, that the perpetration of sins of impurity and unnatural crimes, such as are prohibited in this chapter; (the detail of which seems ill suited to the inexperienced minds of the young and the ignorant,) causes the downfall and ruin of states and nations.

Chapter xix.—Verse 14.—*Thou shalt not put a stumbling block before the blind.* How guilty then must all false teachers be, who put their errors as stumbling blocks in the way of the spiritually blind; the ignorant and unsuspecting?

Verse 19.—The making of one's cattle to gender with beasts of another kind: the sowing of one's field with different seeds: and the wearing of a garment that is woven of two sorts; all this expressly forbidden by God, shews how much he abhors a mixture of his truth with falsehood: of the wheat with the tares; or of the sacred with the profane. *For what participation has Justice with injustice? Or what fellowship has light with darkness? what concord has Christ with Belial?*

or what part has the faithful with the unbeliever? 2 Cor. vi. 14, 15.

Verse 27.—*The cutting of one's hair round ways, the shaving of one's head; the making of cuttings in one's flesh, and of figures on one's self, &c.* were practices used by the heathens for superstitious purposes; and therefore prohibited by God; as also all goings after wizzards and south-sayers. In this chapter we observe promulgated, and inculcated those duties of justice and charity, which were carried to their highest pitch of perfection in the doctrine of the Saviour.

Chapter xx.—After shewing in the foregoing chapter the virtues, which we ought to practice; Almighty God denounces in this, his dreadful judgements against the heinous crimes, which we are to abhor and avoid. By the rigour of the sentence, which he pronounces against them in this life, we may judge how terrible their punishment will be in the next.

Chapter xxi. The priests of the old law were particularly enjoined to keep themselves free from all legal uncleanness:—*because they are consecrated to their God: and offer up the loaves of proposition.*—*Let them therefore be holy, says Almighty God, because I also am holy, the Lord, who sanctify them.* An allusion is here made in the figurative priesthood, to what above all things constitutes the sanctity of their calling, the offering up the loaves of proposition: to what above all things constitutes the sanctity of the christian priesthood; the offering up of the true bread from Heaven in the Eucharistic sacrifice and sacrament.

The Jewish priests were forbidden to incur uncleanness at the death of any, besides the nearest of his kindred;—*that is to say of his father, his mother his son, his daughter, and his brother: his maiden sister also, if she has no husband.* V. 1, 2, 3. The defilement incurred by touching the dead, marks the moral contamination that may be incurred by associating with sinners, who are dead to God.—The exception in favour of a maiden sister, who has no husband, shews the virgin state preferable before God to the married one.

Verse 13. *The High priest—shall take a virgin to his wife.*—*But a widow, or one that is divorced or defiled, or a harlot, he shall not take: but a maid of his own people* This shews how pure and spotless, and true to her Lord, the church, the spouse of our High Priest Jesus Christ must be: as he himself addressing her, expresses thus in the canticle of canticles: *Thou art all fair, O my love! and there is no spot in thee.* Cant. iv. 7. and as Saint Paul in like manner declares herto be. Ephes. v. 27.

Verse 17. None were allowed to officiate as priests among the Jews, who had any bodily defect, disease or deformity in their persons: indicating how free from all defects in the spiritual sense Messiah's priesthood are required to be; as, besides, the whole tenor of the following chapter shews.

Chapter 22. v. 25.—*You shall not offer bread to your God from the hand of a stranger; nor any other thing that he would give; because they are all corrupted and defiled.* You shall not receive them. And shall we receive spiritual bread from the hand of a stranger: that which he offers us as the food of the soul or the word of God? Mat. 4. 4. No, but from those alone whom the Saviour commissioned to feed his sheep; whom he commanded us to hear, as we would himself. Luke 10 16. But as for the stranger; *my sheep, says he, follow not the stranger;*

but fly from him, because they know not the voice of strangers. John 10 5.

Chapter 23. If God orders so many festivals, to be kept, besides the Sabbath, in commemoration of all his temporal favours conferred upon the Jews: can we suppose, with Protestants that he will none to be kept in commemoration of his far greater spiritual favours, conferred upon the Christians?—*See what things the enemy hath done wickedly in the sanctuary. And they, that hate thee, have made their boasts in the midst of thy solemnity... They said in their heart, the whole kindred of them together; let us abolish all the festival days of God from the land.* Psalm 73. 3, 8.

Chapter 24. verse 4. *The twelve loaves baked of fine flour, and set upon the most clean table before the Lord; six and six, one against the other; on which the clearest frankincense was put; is a clear figure of the Eucharistic Sacrament, reserved under the form of bread, in the tabernacle of the Saviour's Church. Their number corresponds with that of the Apostles, who first divided, and still divide by their lawful successors, the divine bread, renewed every Sabbath; the inexhaustible bread of life; as they divided in the desert to the hungry multitude the figurative loaves from their twelve baskets, which, though all had eaten, and were filled from them, remained as full as ever with the fragments left.* John. 6. 13.—The wondering multitude were assured by the Saviour that he would yet one day give them a more wonderful and everlasting bread; *ibid, v. 27. even himself, the living bread who came down from Heaven: ibid. v. 51. better than the ancient figure, better even than the miraculous manna; ibid. v. 59. and surely far excelling the Protestant's poor drop and crumb. This promise he fulfilled on the eve of his passion; when he, who had given himself for our redeeming victim, bequeathed himself to us as our soul sustaining food; desiring his Apostles, and in them their lawful successors, to do that exactly, which he himself had done: that is, to take the bread, and bless it, and break and distribute it saying, with as much truth as he himself; and in his name, take and eat, this is my body.* Mat. 26. 26.—The cleanness of the table, on which the loaves were placed, denotes how pure the heart should be of the Christian communicant; and the clearest frankincense put upon the loaves, how pure and perfect his prayer on the occasion.

Chapter 25. Besides the week of seven days, ordained from the beginning. In this chapter we see ordained the leuitical week of seven years: and the Jubilee week of seven times seven years; at the end of which, as at the end of the world, every existing grievance is redressed:

Verse 24. *All the country of your possession shall be under the condition of redemption.*—By this law of the Jubilee which allowed to every one the opportunity of recovering his forfeited temporal possessions; an allusion is made to the merciful dispensation of the Redeemer; who puts it in our power, by availing ourselves of his spiritual Jubilee, to recover, when lost by sin, our eternal inheritance.

To be continued.

SELECTED.

HUSENBETH'S DEFENCE OF THE CATHOLIC CHURCH.

Continued.

Now to demolish all the sophistry of this most 'artful contrivance' of Mr. Blanco White's; all history testifies that the true church always bore the honourable and distinguishing title of *Catholic*; and let Mr. White be well assured that with all his good advice, and those of many before him who laboured hard to give us opprobrious names, we shall ever be designated by the glorious and original name of *Catholics*. He cannot prevent our having a little which has descended to us through the unbroken course of eighteen centuries: he cannot demolish the triumphant proof established in our favour by our uniform possession of that honourable distinction. "Christian is my name, *Catholic* my surname," said St. Pacian, who lived towards the end of the fourth century. That saint says, the name of *Catholic* comes from God, and is necessary to distinguish the dove, the undivided *Virgin Church*, from all sects, which are called from their particular founders. Observe that this was in a letter to Sympronian, a Donatist and Novation heretic, who had found fault with the true Church for taking the title of Catholic. This makes powerfully against Mr. Blanco's account; and distinctly proves that the name of *Catholic* was the distinction from heresies, after the period when *Apostolical* was inserted in the Nicene Creed. Now let us hear what St. Augustine said in the same century: We must hold the communion of that Church, which is *Catholic*; and is not only called so by her own children, but by all her enemies. For heretics and schismatics, whether they will or not, when they speak not to their own people but to strangers, call Catholics, *Catholics only*. For they cannot be understood, if they give them not that name, which all the world gives them."* And this very circumstance, which Mr. White has the effrontery to contest, was one of the four important considerations which kept St. Augustine in the Catholic Church; that Church which Mr. White has been so unhappy as to forsake with all these arguments before his face, thus strongly urged by so great a doctor as St. Augustine: "There are many other things which most justly hold me in the communion of the Catholic Church. 1st.—The agreement of people and nations holds me. 2dly.—Authority, begun with miracles, nourished with hope, increased with charity, confirmed by antiquity, holds me. 3dly.—A succession of Bishops descending from the see of St. Peter, to whom Christ after his resurrection committed his flock, to the present episcopacy, holds me. 4thly.—The very name of *CATHOLIC* holds me, of which this Church alone has, not without reason, so kept the possession, that though all heretics desire to be called *Catholics*; yet if a stranger ask them where Catholics meet, none of the heretics dare point out his own house or his Church."

Now which are we to believe, these holy and learned Fathers, or Mr. Blanco White? What reasonable man does not see that his account of the title *Catholic* is totally incorrect and unfounded? The Church of God in communion with the Pope, preserved that title in every century down to the present; and Mr. White knows that he cannot prove the contrary. His attempt to do so is the weakest we have ever seen. Protestants have always been jealous of our sole possession of this title: they have often tried to call themselves *Catholics*, and to distinguish us as *Roman Catholics*; but in this they have never succeeded. To be *Catholics* they must prove themselves to be universal as to time and place; which a system, or rather

a confused heap of systems, none older than three hundred years, and confined to very few parts of the globe, can never do; "Thou art not yet four hundred years old, and hast thou seen the Apostles?"

But we can readily and triumphantly shew that our Church is *Catholic*, and the "holy Catholic Church," in which we profess to believe in the creed. Our Church is *Catholic* as to time. It has existed in every age since the time of Christ. We can point out the origin of every sect and division of Christians; but no one can assign any other beginning to our Church, than that of Christ and his Apostles. It is *Catholic* as to doctrine. What it teaches now, it has taught in every age; and though our adversaries are fond of accusing us of adding new doctrines to those of the primitive Church, such a charge is more easily made than proved. The testimonies of the early Fathers abundantly shew that every single article of our faith was taught from the beginning. It is *Catholic* as to place. It is spread throughout the world, and has ever reckoned by far the greatest number of members in its communion; as every book of geography will testify. In fine it is *Catholic* by the universal consent of all people, in all ages, friends and enemies, who have always called its members *Catholics*. Some have sneeringly called us Romanists, Papists, and other names, but they have never generally obtained; we still are, and ever shall be distinguished by the glorious surname of *CATHOLICS*.

Mr. White's invention about the term *Apostolical* is as ridiculous as it is original. No one, surely, before him pretended to believe that *Apostolical* was inserted in the Nicene Creed; because the Catholics could no longer be distinguished from heretics. If they had separated from the Church, surely they could tell what Church they had left; and all the world knew Catholics from others then, as well as they do now, though heretics are now much more multiplied.

The word *Apostolical* was inserted as one essential mark of the true Church, as well as the other marks of *Unity, Holiness and Catholicity*. It signified that our Church had its origin, its mission, and its doctrine from the Apostles. The protestants have often boasted that their doctrine is *apostolical*, because they collected it, they say, from the writings of the Apostles; and Mr. White attempts the same argument, though in a very bungling manner. But how do Protestants know that they alone understand the writings of the Apostles in their true sense, while the whole body of the successors of the Apostles maintain that they understand them wrong, that these writings have in all ages been understood differently?

Mr. White, after these luminous discoveries, proceeds to condemn us as follows. "The members of that heretical, that is, particular Church of the Pope,—that Church of the individual city of Rome, cannot be *Catholic* or universal, except as far as they are *Apostolical*." And again: "We are bound to declare her a corrupt and heretical Church" &c.* What absurdities are crowded together in these few lines! Who can value Mr. Blanco White's divinity a straw after such a display? He tells us that "the Church of the individual city of Rome cannot be universal;" which is about as wise as saying that London cannot be Europe. Who ever said that the particular diocese of Rome was the universal Church? We maintain, indeed, that the Church in communion with the see of Rome, is *Catholic*, as all the world knows: we maintain, that it is also *Apostolical*; but it is not its *Apostolicality* that makes its *Catholicity*, as Mr. White confusedly pretends; and it is utter absurdity to say that the Church in communion with the see of Rome is only Catholic as far as it is *Apostolical*. Mr. White suddenly claims autho-

riety to pronounce us *heretical*, by which, according to his former account, he means that we are separated from—*from what—Mr. Blanco White?* It is a new idea truly, that that church should have separated from which all others separated. "If she fell by heresy, from what church did she fall? what church reproved her? what Council condemned her? what Fathers wrote against her? where were her accusers? did no Church condemn her? No Church, Lord! Then she is not an heretical Church."* Before Mr. White assumed authority to pronounce thus of the Church he has deserted, he should have exhibited some claim for the Church of which he now professes to be a member. Tertullian would have demanded his warrant in these terms: "Let them produce the origin of their Church, let them give us a list of their bishops, deduced by succession from the beginning, so that this first bishop had either an Apostle, or an Apostolical man for his predecessor. Let heretics counterfeit any thing like this if they can."

To be continued.

Original.

MEMENTO, RERUM CONDITOR.

TRANSLATED.

Remember, Lord, how for our sake
Thou in the Virgin's womb did'st take
Our form, and nature frail:
And let with thee be ever heard
Her tender suit, for us preferred;
And let that suit prevail!

O Mary, mother meek of grace,
Protect thy kindred human race
Against their envious foe!
And, at life's latest parting hour,
Our souls receive, and place secure
Beyond all guilt and woe!

To Jesus, from a Virgin sprung,
Be ever grateful praises sung,
And matchless glory giv'n;
The same to God, the father be,
And holy spirit, one in three,
Who reigns supreme in Heav'n!

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