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# The Catholic.

Quod semper; quod ubique; quod ab omnibus.

VOL. I.

KINGSTON, FRIDAY, JANUARY 21, 1831.

NO. 14.

## SELECTED.

### INDEFECTIBILITY OF THE CHURCH.

WE, purpose, in the following article, to prove the indefectibility of the Church, from the Apostle's creed: \* *I believe the Holy Catholic Church.* Before we make our own remarks on the subject, we will cite the words of a learned Protestant Divine, Dr. Pearson, Bishop of Chester, in his exposition of the creed: "when I say," writes that prelate, "I believe the Holy Catholic Church," I mean, that there is a church, which is holy; and which is Catholic—it is not only an acknowledgement of a church which shall be, but also of that which is—That, which was, when the creed began, and was to continue till the creed shall end, is proposed to our belief in every age as being; and thus, ever since the church was constituted, the church itself as being, was the object of the faith of the church believing. The existence, therefore, of the church of Christ—is the continuation of it in an actual being, from the first collection of it in the time of the Apostles, unto the consummation of all things. A collection uninterruptedly continued in an actual existence of believing persons and congregations in all ages unto the end of the world.

"Now this is, indeed, a proper object of faith, because it is grounded only upon the promise of God. There can be no other assurance of the perpetuity of this Church, but what we have from him that built it. The Church is not of such a nature, as would necessarily, once begun, preserve itself for ever. Many thousand persons have fallen totally from the faith professed, and so apostatized from the Church. Many particular Churches have been wholly lost, many candlesticks have been removed.—But though the providence of God does suffer many particular churches to perish, yet the promise of the same God will never permit that all of them at once shall perish. When Christ spoke first particularly to St. Peter, he sealed his speech with a powerful promise of perpetuity, saying: *thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.* When he spoke generally to all the rest of the Apostles, *go teach all nations baptizing them &c.* he added a promise to the same effect, *and lo! I am with you all days even unto the end of the world.* The first of these promises as-

\* Was this creed, which, at this day, is common to all religious denominations, composed by the Apostles? St. Leo, St. Augustine, St. Jerome, and several others quoted by Mr. Nicole, in his exposition of the creed, assert that it was. Its antiquity cannot be questioned, and it was never doubted, that the twelve articles of which it is composed, contain nothing but revealed truths.

sures us of the continuance of the church, because it was built upon a rock—the latter of these promises gives not only an assurance of the continuance of the church, but also the cause of that continuance, which is the presence of Christ.—Wherefore, seeing Christ does promise his presence unto the church, even to the end of time, of which his presence is the cause. Indeed this is the city of the Lord of Hosts, the city of our God: *God will establish for ever,* as the great prophet of the Church has said. Upon the certainty of this truth, the existence of the Church, has been propounded as an object of our faith in every age of christianity, and so it shall be unto the end of the world.—Whoever then professes to believe the Holy Catholic Church, is understood to declare this much. I am fully persuaded, and make a free confession of this, as of a necessary and infallible truth, that Christ, by the preaching of the Apostles, did gather unto himself a church consisting of thousands of believing parsons, and numerous congregations, to which he daily added such as should be saved, and will successively add to the end of the world. So that, by virtue of his all-sufficient promise, I am assured that there was, has been hitherto, now is, and hereafter will be, as long as the sun and moon endure, a church of Christ, one and the same. This church I believe in general, holy in respect of the author, end, institution, and administration of it. Particularly in the members here, I acknowledge it really holy, and in the same hereafter holy. I look upon this church, not like that of the Jews, limited to one people, confined to one nation, but by the appointment and command of Christ—to be disseminated through all nations, to be extended to all places, to be propagated in all ages.—And thus, I believe the Holy Catholic Church."

I shall content myself with inferring only one consequence from the words of Dr. Pearson, viz: that the indefectibility of the Church is an article of faith, invincibly proved from the Apostle's creed. Whoever recites that creed, makes an acknowledgment, "not only of a Church which has been, or of a church which shall be, but also of that church which is." Which is the same as to say, that when we repeat the creed, we profess it to be an article of faith, that the true church of Christ is indefectible: that it has subsisted in all ages since its first establishment, and will continue through all succeeding ages to the end of the world.

Christ, therefore, has always had, and always will have, a true and orthodox church upon earth; the essential and unchangeable attributes of which consist in her being one, holy, catholic, and apostolic. The Church must, consequently, have been

at all times visible. Otherwise she would have become destitute of true Bishops & pastors; the succession descending from the Apostles, would have been extinct; the promises of Christ would have failed; and the article of the creed now under consideration would have been false.

For, take any given time, when the primitive Church degenerated into "damnable idolatry," suppose for instance, that time to have been the sixth or seventh century, that is, eight or nine hundred years before the mis-named Reformation, who then could have recited the creed? What then would have become of the article: "I believe the Holy Catholic Church?" Where was that Holy Church, if she was plunged in superstition and idolatry? where was that Catholic church, if she was not visible! Now the creed was made to be said by all christians in every age; and therefore it follows beyond the possibility of doubt, that in every age, there existed a *Holy Catholic Church*; in the sixteenth century, as well as in the days in which the creed was composed. Who then would dare "reform" what was holy? This is a subject of infinite importance, and it is earnestly recommended to the consideration of those who value truth, and feel an interest for their salvation.

## RELIGION.

"If men have merely reason to suspect, that a religion may be true, it is their duty to examine it"

[BUTLER'S ANALOGY.]

FOR fifteen centuries there existed in the civilized world but ONE RELIGION: which, from the character of its founders, the nature of its government, the union of its members, the piety of its professors, even its very name, should awaken the curiosity, and claim the attention of every reflecting mind. The first pastors, according to the acknowledgment of several protestant writers, were not only distinguished for the sanctity of their lives, but for the splendor of their miracles: the government was apostolical: consisting of laws, and regulated by institutions, which preserved the harmony of the CHRISTIAN CHURCH. Admirable in its union: all obeyed the same authority, all believed the same doctrines, all cultivated the same practices. Magnificent in its establishments: they were superior to all, that had been erected by the ambition of Pagan Rome; they were edifices and institutions, adapted to every want, and sufficient to impart every benefit; and such were their numbers, that they arose in every country that had received the gospel, like so many triumphal arches: even their very ruins, form the noblest features of the Christian world. Considerable portions of its members in every sphere of life, were remarkable

for their innocence, and holiness; performing the obligations of christian piety, with a fervor and self-denial, worthy of our imitation. Such was the religion of the civilized portion of the earth, at the period of that dreadful storm, which broke out in Germany; in the sixteenth century; and which, falling upon the venerable fabric, overturned its altars; destroyed its worship: transferred its riches: its edifices: its temples: to a new order of men: and introduced a new order of things. "Surely, then, there is here reason to suspect, that a religion such as this, may be true, and if so, it is the duty of men to examine it."

Since the above mentioned revolution, a multitude of sects have been engendered; distinguished by a variety of features, which well deserve attention: the founders were discontented priests, and licentious friars, who, impatient of the restraints of celibacy; hesitated not, to violate their most solemn vows: whilst the authors of the more recent denominations, were, with few exceptions, laymen, and obscure enthusiasts. Where they have government it is heterogeneous: half human, half divine, half modern, half ancient: the artful combination of civil policy, or the illusive arrangement of successful fanaticism: their dissimilarity is so great, that neither the curiosity, nor the industry of learning can enumerate them: their establishments are, comparatively speaking, trifling and insignificant: the vice and immorality which surround us, is as astonishing, as it is distressing: even in the virtue of the *moral portion*, there is nothing striking, nothing that resembles the examples of ancient sanctity, or implies any painful sacrifices of self-love: little beyond the limits of great decency, or nice decorum: to the important features of antiquity and diffusion, which form the *grand characteristics* of THE CHURCH OF CHRIST, they can present no claim whatever: their titles are all of them new, some of them absurd. Such is the situation of religion in this country; the theatre of innumerable sects, and associations, all at variance with each other; yet, each arrogating to themselves, the exclusive privilege of being the ONLY TRUE CHURCH OF CHRIST. May we not justly observe, "there is reason to suspect that such religions may not be true, and therefore, it is the duty of men to examine them."

In the above description no allusion has been made, to the various schools of infidelity, which, blended with the multitude of religions, are so prevalent in this country: the number of these profane institutions, of Socinianism, Unitarianism, Deism, &c. are frightfully great; and what is still more awful; their disciples, for the greater part, consist, not of the illiterate; but of the best educated portions of the community. One of the most acute writers of modern times observes:

"Liberal opinions, that is, no fixed principles whatsoever, are professed in every quarter, and in spite of the apparent tranquility which reigns around the day cannot be distant, in which there will be as little belief among us, as there is now among the philosophers of Germany; that is, NONE AT ALL."

To assign a reason for the religious concord

which once prevailed, is a matter of little difficulty: there existed then, a CENTRE OF UNITY: which possessed the confidence and respect of nations: who, considered the CHURCH as their divinely appointed guide; and its authority as unerring, and infallible: who, upon hearing its voice, revered it as the voice of heaven, submitted to its decisions, and believed without reserve: by this happy conviction, union was preserved, the intrusion of error was more difficult, and the propagation of sectarianism became almost impossible.

To elucidate the causes, which have produced the unholy DISUNION, which now separates so large a portion of mankind, is not more difficult, than the preceding. When that revolution took place, which introduced the new order of things, the long established rule of unity was discarded, and the right of private judgment permitted: which conceded to each individual, the privilege to believe, and decide, according to his own understanding.

"When the protestants first withdrew from the communion of the Church of Rome, the principles they went upon were such as these: Jesus Christ hath by his gospel called all men unto liberty; the glorious liberty of the sons of God; and restored them to the privilege of working out their salvation by their own understandings."

"The Church of England, recognizes to the utmost extent, the right of every man to worship God according to his own conscience: for, since we judged for ourselves when we seceded from the Church of Rome, we allow others to judge for themselves when they secede from the Church of England."

This is the leading principle of protestantism: its MAGNA CHARTA: from this assumed privilege flows, that variety of religions which divide the Christian world: for if all men are to judge for themselves, the necessary consequence must be, that inasmuch as their habits, inclinations, and thoughts, all disagree, so will the opinions which they may form, differ in the same proportion. "The abuse of liberty, has rendered christian unity little more than an empty name: the generality of christian professors, consider themselves at liberty at all times, to choose their own persuasion, and to change their opinions as often as caprice may dictate." Hence, we may discern, the source from which the multitude of religions flow; and also, the yet greater calamity, the prevalence of irreligion: the natural consequence of the former, which, as it creates doubt, in the minds of some, must consequently produce contempt in others, and in many, a total indifference for religion: the same principle that explains the various creeds of heresy, equally elucidate the various codes of infidelity: these are contained in the vaunted privilege of "GOSPEL LIBERTY:" insomuch, that to it alone, the socinian, the deist, even the atheist, always appeal: being at once the proof, and sanction of their respective system.

"The atheist, assures the protestant, he admits no guide but his own reason: he obeys its dictates, and believes what he understands.—The Calvinist, does not understand the real presence; therefore,

he does not admit it. The socinian, does not understand the trinity; consequently, he rejects it. The deist understands no mystery, and hence he believes none: now to me, the divinity appears the greatest, and most impervious of all mysteries; therefore, my reason unable to comprehend it, cannot with consistency admit it. I only claim for myself, the same privilege which you do: we all have the same rule of belief: each of us excluding the rule of authority; with what justice then, can you condemn me? if I ought to renounce my reason, or, if you judge me guilty, while I attend to its suggestions; then do you renounce yours, which is not more infallible than mine; abjure your rule of faith: declare honestly, that what you have hitherto taught, is devoid of foundation; and that if truth do exist any where, you have not yet found out by what means it should be discovered.

"Hence it follows, that protestants cannot refuse to tolerate the atheist, without abandoning their own leading principle; if they say, that the latter makes a bad use of his reason; or, that he is not sincere, might not the same with equal justice be said of every class of heretics? The reproach is certainly inconsistent in the mouths of the sectarians: because, it applies equally to THEM, as to all others: what the protestant says of the atheist, the atheist says equally of the protestant: and who is the judge between them? REASON! But, it is precisely the judgement of reason that is contested: therefore, to call in reason to decide the difference, is solving the question by the question itself: it is laughing at common sense."

The statements which many eminent protestant writers have laid before the world, of the condition of religion in different protestant countries, exhibit the consequences to be expected, from the principle of "the right of private judgment."

Thus, STARKE, describes Germany: the birth place, and cradle of the reformation.

"As for protestantism in Germany, it is so degenerated here, that except the name, little else of it now subsists: it has undergone so many changes, that if LUTHER, or MELANCTHON, were to rise again, they would not know the church, which was the work of their industry."

STARKE, another protestant divine, says,

"The defection from Christianity is almost, if not quite general; you see there, the pastor, and the professor from their pulpits, casting doubts upon all the received doctrines of religion, and shaking every principle of Christianity, whilst the people in the mean time, are completely indifferent to it."

MULLER, assures us,

"That multitudes of protestant theologians, make it an ABSOLUTE DUTY, to drown the fundamental doctrines of christianity in deism."

According to Grenus, Heyer, and Empaytez, Geneva, the "Protestant Rome," is now no longer even Christian: it has become completely socinian: insomuch, that they assure us, its pastors not only laugh at the creed of Calvin, not only pity the credulity which could believe such non-

sense; but even systematically reject, the most fundamental articles of Christianity. "Indeed," says Empaytez, "such is now their incredulity in relation to the Divinity of Christ, that it would be more easy to find in their sermons the names of Socrates, and Plato, than the appellation of the Redeemer."

"RATIONALISM" in Germany.

The following are specimens of the "rational" interpretation of the Scriptures, given to theological students of the University of Halle, Germany, by Dr. Wegscheider, and Dr. Gesenius—which we copy from the New-York Observer.

1. *The young man at Nain.*—"This narrative has for its basis the simple fact, that Jesus at his entrance into Nain, met a funeral procession, accidentally remarked signs of life in the man supposed to be dead, and by an impressive call restored him perfectly to his consciousness. The Jews are accustomed to bury their dead too soon!"

2. *The feeding of the 5,000.*—"Probably the following facts served for the foundation of this story.—Of the many men with whom Jesus found himself in the desert the greater part had a plenty of provisions with them, but the rest were destitute. Jesus, with his usual benevolence, began to divide his provisions among those who were in want.—This example, supported by his persuasions, and by the proverbial hospitality of the East, was followed by others, who were furnished with provisions, and so all were satisfied, and there was even much left by those who partook. The essential fact is, Jesus relieved in a wise, humane manner, the wants of a large multitude, and this is to be exhibited so as to have a religious, practical bearing."

3. *Walking with Peter on the water.*—Of this story, he says, "An actual walking of Jesus with Peter on the water would be mere juggling, and without meaning. Probably Jesus was out upon the lake, and Peter swam to him, from which the credulous historian has made this fable!"

4. *Transfiguration.*—The transfiguration of Jesus is explained by a thunder storm and a drunken sleep of the disciples, who were full of the Jewish notions of a Messiah; for, "considered as a miracle it is an unmeaning juggle."

5. *The Resurrection.*—The resurrection of Jesus, Dr. Wegscheider, thus explains: "Jesus only appeared to be dead; it is unphilosophical to explain the appearance otherwise than as a natural event, although the evangelists with their defective physiological knowledge and their love of the marvellous held him to be actually dead."

To the objection that by the supposition of a mere appearance of death an essential part of the Christian doctrine, and with it the festival of the holy supper and of Easter would be taken away, he answers:

1. "Jesus' death on the cross can be considered as an actual death, for if the seeds of life remaining in his body had not, under the guidance of God, been preserved by favorable circumstances, and quickened, his entire death would have been un-

avoidable. 2. The chief design of the death of Jesus—his offering up his life for the confirmation of his doctrine, and the moral courage with which he devoted himself to death, remains unchanged, even though we suppose that his death was not entire. *Jesus himself could not anticipate that his crucifixion would not be fatal to him, and did not anticipate it, and even after his resurrection he must have regarded the death-like unconscious state in which he had found himself as actual death!* 3. In the New Testament the state of unconsciousness is generally called death, and is, undeniably, the commencement of actual death, and is only prevented by God's special interposition from terminating in actual death. We may properly consider that state to be death from which God's guidance alone can restore life. Thus every institution prescribed by Christianity, in so far as it is founded on the moral greatness and dignity of Jesus, retains its full force."

We beg our readers to bear in mind that there are hundreds of young men on whom, during their residence at Halle, these doctrines are impressed, and by most of whom they are retained and cherished. The immediate effect must be a loathing of the Holy Scriptures and of the miserable employment of picking out a few kernels of wheat from a bushel of chaff, and which, when found, are not worth the search, since they can be so much more readily found in Wegscheider's lectures, which, while they sift out the kernels, make the residuum of the Bible superfluous.

These young men accept an office which requires them to teach from the pulpit, at the altar, and at the sick-bed, what they regard as superstition and fiction; an office of which they must be ashamed, when they are called upon to discharge its duties in the presence of those, who know their real sentiments, and who cannot but despise them for concealing those sentiments under mental reservations and accommodations. Is it to be wondered at, that they, after the light which is in them is turned into darkness, resolve to spend in worldly pleasure the few years which are at their command, before they take upon them this painful yoke; and that afterwards, with their hardened hearts, they labor all in their power to subvert divine truth, and to waste the Church of God; or some who prefer to give up a comfortable living rather than commit such sacrilege, abandon the study of theology, and choose some worldly calling? We beg that they who are accustomed to despise "rationalism," as a system whose emptiness and worthlessness have been long since exposed, and to regard it as belonging more to the past age than the present, would duly weigh the above facts. Let them consider the extent and permanency of the evil, and remember that this has been the character of the instruction at Halle, for the last ten years."

IN FRANCE, among its protestant members, the case is almost equally deplorable: there, too, they are for the most part, like those of Germany, and Switzerland socinians, and unbelievers; hence, they have adopted the socinian catechism of Vernes. Maron, the arch-priest of protestant France, in his re-

commendation of it to the public, says, "it has this great merit, that it is suitable to all communities; because, it includes none of these articles which divide them." Consequently it is obvious, that among these men, THE ESTABLISHED PRINCIPLES OF FAITH ARE NOTHING.

*A Winter Evening Dialogue between John Hardman and John Cardwell, or THOUGHTS ON THE RULE OF FAITH, IN A SERIES OF LETTERS, &c. &c. &c.*

1. The Catholic Faith not changeable; but fixed. 2. Reformed Faith not fixed; but changeable.

GENTLEMEN,

Kirkham, 26th January, 1817

1. **THOUGH** these general observations of Mr. Cardwell, on the nature, the character, and tendency of your "Letters to the Clergy of the Catholic Church," had not stricken my mind before, I could not, in the secret of my own breast, help admitting the justice and propriety of his remarks. I felt rather mortified that my friend had discovered the anarchical principles and spirit of presbyterian levelling of your pamphlet, which though obvious when pointed out, had hitherto been invisible to me. Neither was I much gratified with his remarks on the protesting principle, as a criterion of truth. I was sensible that the terms protesting or protestantism do not occur in the Scriptures, our only Rule of Faith; and I now saw evidently that though both you and I are Protestants, your religion differs from mine, as much as mine does from Popery. But smothering the chagrin and disappointment which I felt at the turn which our conversation had taken, and apprehensive lest Mr. Cardwell should divert me from my intended attack on the corruptions of his church, and put me on the defence of my own, I here begged leave to interrupt him. Well, said I, whoever the authors of this pamphlet may be, whether wavering Papists, or Protestants in disguise, is a matter of little consequence: but one thing you must admit; that they have fully exposed the pretended authority of your church to teach whatever doctrines she pleases as matters of faith; and have demonstrably proved that this leading principle of Popery, which caused and justified the Reformation, is repugnant to Scripture, and blasphemous to the Almighty.

Hold, said Mr. Cardwell, I am happy to agree with you that such a principle is equally absurd and impious; but that principle is not ours. Our church claims no such power; she pretends to no such authority; she never pretended to exercise it. It is an assertion which would not be tolerated in any Catholic writer. On the contrary, it would certainly be condemned as heretical. Our faith is no secret; it is not hidden under a bushel. We clearly profess and openly avow our religious principles in the face of the universe. A child may learn them in a few days.—a cultivated understanding in a few hours. Now, Mr. Hardman, let me request your attention. The faith of the Catholic Church is not arbitrary, but fixed; not changeable and reformable at the pleasure of man; but originally delivered to the Church, in unchangeable

perfection, by the positive revelation of God. It is in our estimation unlawful, and a criminal act of pride and presumption for man to change what God has declared unchangeable; or in other words, to reform what God has made perfect. Therefore it is, and it has always been, the steady principle and practice of our Church to resist all innovation, all attempts to improve the original deposite of Divine Revelation; and to contend earnestly for that faith, and that only, which was originally delivered to the Saints. *Jude* iii. By a constant adherence to this rule, our faith is transmitted uniform and unchanged from generation to generation. David and Isaiah said, "the truth of the Lord endureth forever." *Psalms* cxvi. *Is.* xl. 8. Our Blessed Saviour announced, with awful solemnity, "Heaven and earth shall pass away; but my words shall not pass away." *Matt.* xxiv. 35. His apostle, St. Paul, declared: "Though we, or an angel from heaven, preach any other gospel unto you, than that we have preached, . . . than that ye have received, let him be anathema," (*Gal.* i. 8.) declaring the Church to be "the pillar and ground of the truth;" (*1 Tim.* iii.) terms by no means emblematical of instability or change. So we freely admit, that we have neither the right nor the authority to make any change in the faith, which we have received, knowing from whom we have received it; much less to believe or teach what we please. Our religion is not like a disputable and improveable system of philosophy: it is not a matter of speculation, but of fact. What God has graciously condescended to reveal, and Jesus Christ has taught, is the measure and rule of our faith.—Where the doctrine of Jesus Christ is in question, we deem addition or retrenchment equally criminal. To this doctrine in its full extent, as understood by the wise, the learned, the great, and the good, in every age of the Christian Church, we adhere, and by this we abide. This faith is a bond of unity, which links us with the Holy Catholic Church, subsisting in all ages, teaching all nations, and maintaining all the truths of divine revelation.

What a striking contrast! While the various and countless sects of Protestantism are ever wavering and unsettled in faith; differing from all others, and dissatisfied with themselves; always seeking, or pretending to seek, and yet never coming to the truth; it is a singular fact, and beautiful as it is singular, that the Catholics all profess, and are all happy and satisfied, both in mind and conscience, with professing one and the same faith. Though our numbers are beyond the power of calculation; though, speaking collectively, we have lived in ages the most distant from each other; though we inhabit climates the most opposite, and countries the most remote; though we differ in language, in manners and customs, in national prejudices and forms of civil government, and in almost every thing else; yet in this one point we all agree. United in the profession of the same faith, we all form but one family in Jesus Christ. I am not declaiming, but stating a fact. What our virtuous and eloquent pastor, Mr. Sherburn, teaches in our chapel, as essential to faith, is taught as such

by all his apostolic brethren. He is under his own bishop, in communion with them. Our bishop, united with his Clergy, is, under that supreme authority which Christ established, in communion with all the bishops and clergy of the Catholic world. In Europe and Asia, in Africa and America, we form but one body, animated by one spirit and united in one belief. But further still. This beauty of Catholic unity is not peculiar to the present age. Our faith is the faith of the ages that are passed—the faith of the Fathers in the Council of Trent—the faith which St. Augustine preached to our Pagan ancestors—the faith which was professed in the Council of Nice—the faith which was preached by the apostles of Christ, and by them delivered to their successors, to be transmitted with religious reverence to all succeeding generations. Not the smallest variation in matters of faith is discernable among the uncountable millions "of ages, and nations, and tribes, and peoples, and tongues," who profess, or have professed the Catholic belief. Walking stedfastly in this way of unity, no doubts distract our minds, no terrors distress our consciences about the truth of our religion. Satisfied that our church, and no other, follows the perfect rule of truth, our own solicitude in matters of religion consists in our doubts and fears, whether we live up to the sanctity of our profession; and whether the purity of our lives be answerable to the integrity of our faith. And as our faith is not insular, but catholic; as it is a positive, not a negative thing; and consists in believing, not in protesting, or disbelieving; so we are the very reverse of you. You adopt new fashions in religion: we cling with affectionate and reverential attachment to the old. You love to make experiments, and are pleased with new inventions: we, considering that truth in these matters is more ancient than falsehood, reject your experiments in religion, and consider all your new inventions as at best suspicious. Hence you may have observed the fact, but perhaps without considering the cause, that we are so fixed in religion as you are unsettled; because we have found that peace and comfort, which by the wise ordinance of Providence, are, in the by-ways of error, commonly sought in vain.

You see then clearly, Mr. Hardman, how the matter stands. So far from claiming the authority of teaching whatever doctrines she pleases, as matters of faith, our Church cannot, without swerving from her most essential principles, make any alteration in the faith, which she first received from its authentic source, and has religiously preserved pure from all human admixture. She is the faithful witness and guardian, not the inventor of the truth. All that she pretends to is to testify and declare what is the faith, which has flowed to her by a clear and uninterrupted stream of tradition, from this pure source. Taking the Catholic Church therefore abstractedly, as the most ancient, incomparably the most numerous, and for piety and learning the most illustrious society of Christians, professing to adhere to the faith delivered, and to reject all innovations as profane; it is morally impossible that she should ever be capable of departing from the faith

originally revealed by Christ, and preached by his apostles. That individuals should depart from the faith, and introduce "damnable heresies and sects of perdition," it is natural to expect. This is only what Christ foretold. This is what the Apostles themselves had the affliction to behold. This is what the Church which they established and which they commanded us to hear, has witnessed in every succeeding age, and in none more visibly than in the present. But for the universal Church to deviate from the faith requires the consent of so many millions, the revulsion and laceration of so many fixed principles of belief, that such an alteration, I repeat it is morally impossible. But admitting the inspiration and authenticity of the Holy Scriptures; admitting that the Church and the pastoral charge of the church are the work of divine institution, and that faith cometh by hearing; if we proceed a step further, and consider the Catholic Church as that society which was instituted by Christ, formed by his apostles, instructed by his word, supported by the promise of his perpetual aid; and ever guided by the unerring influence of the Spirit of Truth, the impossibility of its altering the original deposite of divine faith is fully established to the satisfaction of our minds. Our faith therefore is not built on the sandy foundation of human judgment and deceitful speculation; but on the solid rock of divine authority and unalterable truth. Our firm conviction of this truth is the real cause of a fact which most of ten have attracted your notice and excited your surprise; that a well-instructed Catholic is never found either unsettled in religion, or wavering in faith. He makes no changes in his religious creed; because he knows that every change is for the worse.

Much has been said, and much has been written by Catholic divines, on this very interesting and very pleasing subject. Their judgment, their learning, and their eloquence, have dispersed the mists of hoary time; and have invested this long chain of Catholic tradition, with an unequalled blaze of evidence. I refer you to them, and only skim the surface of the subject. There are two ways of proving that the faith of the Catholic Church remains unchanged. The first is arguing *a priori*, as I have done, by shewing from the nature of the Church and the rule of its profession, that a change is improbable, if not impossible.—The second way is, arguing *analytically*. In this way we take each separate tenet as it is now actually professed by us, and controverted by you: for instance, the Supremacy of the Pope, the Real Presence, Prayers for the dead, the Invocation of Saints, Confession of sins, and so of the rest. We compare our belief respecting this individual tenet, with what was believed in the age which preceded us; with the faith which prevailed in the five, ten, fifteen ages which preceded that; we compare it with the definitions of past councils, and the doctrine of the primitive Fathers; we compare it with the confessions of ancient and the concessions of modern heretics; with the language of the ancient liturgies, the significance of ancient ceremonies and religious customs; and through this unfallacious medium, trace

its identity to the very time of the apostles and of Christ. Either way leads to the most satisfactory result, and conducts the sincere inquirer to the discovery of the truth. I shall only observe that Challoner, Hay, Des Mahis, Hawarden, and Manning, have generally adopted the former method. Gother in his *Nubes Testium*, and more at large Mr. Berington, in his recent and elaborate publication, "*The Faith of Catholics proved from Scripture and attested by Tradition*," a work which acutely examines and cross examines the evidence, and with great impartiality exhibits the faith of the Greek, Latin, and oriental Fathers and Councils, of the first four centuries, have followed the latter. Bossuet in his *Treatises*, and his history of the Variations of the Protestant Churches, Mr. Fletcher in his unrivalled Sermon on the four Marks of the true Church, and Mr. Lingard in his elegant tracts in the Durham controversy, to pass over many other writers of sterling value, have formed a happy combination of both these methods of demonstration. All together have proved satisfactorily the sameness of our faith with that of all preceding ages, and have placed the unchangedness and unchangeableness of our faith, on every controverted point, in the clearest and most satisfactory light. These able combatants have employed the same weapons for the purpose of aggression as well as self defence. They have shewn, *a priori*, that the peculiar doctrines of what is called the reformation are false, because they are new. They have also shewn it in detail, by demonstrating that in point of faith, in which you differ from us, you vary, in an equal degree from the venerable antiquity of apostolic truth. You will excuse me from entering further, at present, into this extensive field. If you wish to proceed further into it, for your own satisfaction, I have pointed out the way, and furnished you with safe guides.

That pamphlet of a Presbyterian Elder, which you have brought in your pocket, has extorted these observations from me. I hope they have proved to your satisfaction, that we Catholics are not such fools as he would teach you to believe; and that your zealous Elder is either ignorant of the doctrine which he attempts to refute, or guilty of contemptible slander, when he asserts that "the Catholic Church claims authority to teach her children to believe what she pleases as matters of faith," or that we can give no reason (to use his own elegant expression) "why we believe this or practise that."

I deem these remarks sufficient to prove that the Catholic faith is not a changeable system of belief. I might confirm the same truth by an appeal to a great variety of the clearest and most important passages of the New Testament; to the intentions, designs, and promises of Christ; to the sentiments, instructions, and actions of the Apostles. I might bring forward a body of evidence to prove the same position from the consideration of Christ's institution of the sacred ministry, the perpetuity of its Holy Orders, and lawfulness of its mission. All these considerations, in which a Catholic divine is peculiarly and exclusively at home, furnish clear evidence of the immutability of Catholic truth. But as hundreds of our divines have both satisfactorily established these ground-works of our faith and successfully repelled all the attacks of their enemies, I forbear to prolong the discussion.

I have only one more observation to recom-

mend to your notice on this subject. It ill becomes the children of what you call the Reformation, to accuse us of the laxity of believing what we please. You charge us with this absurd principle, in contradiction both to our own professions and positive matter of fact, and yet, at every step, you assert this privilege yourselves, and pursue it into all the ramifications of error. Without the exercise of this principle of believing what you please, both your ancestors and yourselves would have continued to this day in the Communion of the Catholic Church, and the Reformation would never have existed. This was the origin, the principle, the motive, the very soul of your Reformation. I have already observed that ours is an old religion, and has an attachment for the good old fashions. With us, whose faith is fixed, improvement or alteration, reformation or corruption of the faith means the same thing. In our vocabulary, they are synonymous terms. We care not what choice of expressions ingenuity may employ to cover a deviation from the one, holy, Catholic and Apostolic faith of our most ancient original Church. We are not misled by the name. We look to the thing. Men may employ the pompous term of reformation to conceal their innovations in faith, just as revolutionists perpetrate the blackest horrors under the specious name of liberty. In either case we see the delusion, and detest the crime.

To be concluded next week.

ORIGINAL.

THE CHRISTIAN MOTHER'S LULLABY.

To the cradle-rocking tune of—*The Banks of Doon.*

Sleep on, my babe! on thy right hand  
Thy guardian Angel takes his stand,  
To keep at distance all thy foes,  
Who might disturb thy soft repose.

Sleep on, dear innocent! sleep on!  
'Thou hast no cause to weep and mourn:  
The sinner's cheek let tears bedew!  
'Tis I should weep, sweet love! not thou.

Alas! what sorrows thee await,  
When thou hast come to man's estate!  
A dang'rous race thou hast to run,  
Best ended, ere 'tis well begun.  
Sleep on, &c.

Think not, thou cruel fiend, some day  
To make this tender babe thy prey!  
'That God, who hung upon the tree,  
Will guard me and my child from thee.  
Sleep on, &c.

O thou, who know'st at a mother's care,  
Design queen of heav'n! to hear my pray'  
Vouchsafe this infant to defend,  
And bring him (her) to a happy end!  
Sleep on, &c.

THE PROTESTANT, OR NEGATIVE FAITH, REFUTED, AND THE CATHOLIC, OR AFFIRMATIVE FAITH, DEMONSTRATED FROM SCRIPTURE.

Continued.

EXTREME UNCTION.

EXTREME UNCTION, or the Sacrament of the dying, which Protestants also reject, is universally enjoined, and clearly defined, as to its minister, matter, form, and effects, in Scripture. For, in the Catholic Epistle of Saint James, we read of it, as follows:—*Is there any one sick among you; let them bring in the Priests of the Church: and let them pray over the sick man, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick man: and the Lord will raise him up: and, if he be in sins, his sins shall be forgiven him.* Ch. 5. verse 14, 15.

To this sacred ceremony what an ample and unrestricted promise of forgiveness and salvation is here annexed!—*The prayer of faith shall save the sick man.—The Lord will raise him up*, either from the bed of sickness to health, should it be for the good of his soul; that which not unfrequently happens, contrary to the expectation and predictions of the most skilful physicians: or to a glorious immortality: *and if he be in sins, his sins shall be forgiven him.* What ampler and more consoling promise than this can be given to the dying Christian? And is such a promise not worth our compliance with the Apostolic injunction? Ah! by whom was this undeniably scriptural injunction. Set aside an injunction affording us at so critical a moment, the surest pledge of endless happiness in the world to come? By those *hirelings* spoken of by the Saviour, John 10. who, unable to enter the sheepfold by the door of ordination, have climbed up another way; and, like *thieves and robbers*, forced their entry in by the torn up roof; not in order, to feed, protect, and tend the flock; but to kill, to scatter and destroy.—Their only object was thus to secure to themselves, what they call a *living*; a snug, and easy temporal living for themselves and their families. Aware of all the trouble, risks and dangers, to which the strict observance of this apostolic precept would subject them; these dainty Doctors and Divines, who had the free fashioning of their faith allowed them; neglected not the opportunity of making it as light and easy to themselves, as they had made it palatable and pleasant to their followers. Full wisely therefore, in a worldly sense, did they discard this sacrament, as they had discarded every other troublesome Catholic observance. Would such submit to the constant drudgery of attending the sick and dying? The sheep is reported in danger from the wolf. The Pastor is pressed to hasten to its defence, will the *hireling* answer the summons? *He cares not for the sheep.* His all is derived from the living; the dying are nothing to him. He is not the one to acknowledge as indispensable a rite, which authorizes so, without distinction of persons, his hearers to command his immediate attendance upon them; interrupting thus, at hours perhaps the most unseasonable, his soft repose, and sweetest sensual enjoyments; forcing him often to trudge from home to every distance, through mud and mire, in a stormy night; exposed all the while to the pelting shower and biting blast; and finally, perchance, to certain death, by inhaling, in the confessional whisper, the nauseous, infecting, pestilential distemper, poured forth from the putrid lungs of the expiring penitent: and carrying home, for all his fee and reward, disease and death to the bosoms of his wife and family.

O, no: these are not duties at all befitting the married state: nor was it ever intended they should be so. They are therefore very properly dispensed with by a carnal and married clergy. They would spoil all the comforts of the temporal living, the only one coveted by the *hireling*. What, though warned of the wolf's approach to the fold? Though aware that the destroyer is lurking near: that he has singled out his victim, and is ready to pounce

upon it, and devour it! *The hireling, says the Saviour, and he, who is not the shepherd; whose own the sheep are not; seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth and scattereth the sheep and the hireling fleeth, because he is a hireling, and he careth not for the sheep.—John x. 1. Not so the good shepherd. He giveth even his life for the sheep.—Not so the Catholic pastor, who enters the sheepfold by the door; to whom the porter openeth; while they who climb up another way, the same, the Saviour says, are thieves and robbers. Ibid.*

Some, I know, of the Protestant clergy, from their own natural goodness of heart; or to win the esteem of their hearers, refuse not to visit their dying parishioners. But such evidently exceed their commission; and are better in this respect than their Church would make them. To attend the sick with them, is quite a work of supererogation: for by no precept in their persuasion are they compelled to do so. The external rite of anointing the sick being set aside; a rite which renders the Pastor's attendance on the dying indispensable; he may justly consider a prayer put up for them at his own fire side, as sure of being heard, as one repeated by him at their bedside, after a long and painful journey. And as for his exhortation and advice, does not his, and every Protestant sect teach its adherents to reject, as fallible, the word of man; and to rely, in spiritual matters, on the written word alone, on the Bible, as read and understood by themselves; and not as interpreted by any man, nor all men: for this is the only principle which separated, and still separates them from the Catholic Church?

In that Church, which is neither of Luther's, Calvin's, nor of any man's invention; which, as her greatest enemies must confess, had Jesus Christ himself and his holy Apostles for her founders in that Church, though of every age, tongue and country, which is wonderfully exempted from all doctrinal discord: how ready, sure, and perfect, are the helps and comforts afforded to the Christian in the trying hour of death; the most critical, important, and all-decisive moment of his mortal existence?

Unimpeded by wife and family. (for whose hinderance to their clergy, in the discharge of their parochial duties, Protestants pay so dearly.) the Catholic pastor flies at the earliest notice to protect those of his flock, who are announced to be in danger: bearing along with him the living and life-giving bread; the Saviour's sovereign antidote against eternal death; and his surest pledge afforded us of a glorious immortality. Thus is present with his Pastor the chief shepherd himself, and owner of the flock, to defend them from the fierce attacks of the hungry prowling wolf: and, while his awful presence keeps the murderous fiend at bay; he gives an inward moving efficacy to the words of his deputy exhorting: excites in the dying a wholesome loathing at sin: makes them freely void in confession the deadly poison from their ulcerated consciences; infusing at the same time into their souls the healing balm of grace: then ratifies, ac-

ording to his promise, the absolving sentence passed upon them by his lawful minister.

The soul being thus revived in grace, the body, her sinful organ, is next anointed, and sanctified in all its senses. *The whole man, thus purified from the contagion of sin, is clothed with his original justice, and fitted for appearing before his Maker.—Thou from his loving Saviour does he finally receive the cordial kiss of reconciliation in the Viaticum, his strengthening food against the last conflict he has to sustain with the adversary: the heavenly fare, spread out for us upon that table, which God has prepared before us, against those that afflict us.—Ps. xxii. 5.—the true Pasch, to be eaten by the people of God, on their quitting the Egypt of this world; the land of their exile, bondage, and sufferings.*

Such are the transcendent helps and spiritual comforts, which the Catholic Church affords her children at the awful moment of their departure out of this world. And, indeed, can we suppose that her Divine Founder, who has done and suffered so much, in order to secure our salvation; and left us in the other sacraments such extraordinary mediums of grace during life; would leave us at the last, when we stand most in need of such extraordinary helps, so defenceless as Protestants finally find themselves? Would he cast off so, and abandon in the end, the dearly purchased objects of his tender solicitude? No: having loved his own, who are in the world; he loves them to the end. John 13—and therefore in this sacrament has he furnished the dying with the sure and ready means of ending well their mortal pilgrimage: the means of getting the necessary, and perhaps hitherto neglected instruction and exhortation; by bringing to their bedside their Pastor, his own Representative, whom he bids us hear, as we would himself in person:—Luke x. 16.—the means of comfort and consolation in all their mental and bodily sufferings: the means of making a full reparation of injuries done to our neighbour, and of being thus thoroughly reconciled with God and man: the means of security against the last and most desperate attacks of the infernal enemy; who strives then either to lull them into an indolent presumption on God's mercy; or to drown them in all the horrors of dark despair; the means in a word, of duly preparing for the awful change about to take place, on their entry into the unknown world of spirits. O surely, if there be a moment in all a man's life, that require the extraordinary helps of religion, such as the sacraments, it is evidently, and above all, the moment of his departure into eternity.

And is it not wonderful that Protestants never perceive the immense spiritual losses they have sustained; and the absolutely nothing, but carnal liberty they have gained, by all the commodious retrenchments made by their Returners from the faith and observances of the Apostles: made by those, who, as Saint Peter says, promise them liberty, whereas they themselves are the slaves of corruption.—2 Pet. ii. 19. *Who, as the same apostle affirms, leaving the right way, have gone astray, following the way of Balaam, the son of Bosor*

who loved the wages of iniquity.—ibid. v. 16.—by those, in fine, whom Saint Jude, as with his finger points out to us—*These are they, says he, who separate themselves; sensual men, having not the spirit.—Jude, v. 19.*

To be continued

BIBLICAL NOTICES AND EXPLANATIONS.

Continued

EXODUS.

Chapter 32, verse 21, &c.—It would appear from Aaron's answer to Moses, by whom he was chid for bringing upon the people the most heinous sin of idolatry; that he had suffered himself to be awed into compliance with their wishes: and that the gold cast into the fire, to form their idol, had by some permitted infernal agency, come forth a calf; such as the Egyptians were wont to worship. We may judge of the heinousness of the crime by the severity of the punishment.

Verse 31. In the humble supplication of Moses in behalf of his guilty people; for whom he is willing to become an *anathema*; and in the pardon he obtains for them; we observe the powerful efficacy of the prayers of the just in behalf of sinners.

Chapter 33—verse 3.—*For I will not go up with thee, because thou art a stiff necked people; lest I destroy thee on the way.* From this declaration we are led to suppose that the angel, who had hitherto conducted the Israelites, was the Filial Deity himself; the Angel of the great council; the object of whose special favour and mercy was man. But here we learn, that, when our crimes remove from us his immediately protective presence; he still charges his angels to watch over us, as we are surrounded with enemies visible and invisible, who would otherwise accomplish our destruction.

Verse 6.—*No the children of Israel laid aside their ornaments by Mount Horeb.* This they did at the express command of God. How then can Protestants blame the Catholic Church, for recommending to her sinful children external mortification, and even penitential attire, as a means of appeasing the anger of God?

Verse 19.—*I will have mercy on whom I will have mercy: and I will be merciful to whom I shall please me.* God is the free disposer of his own gifts and graces. And, though he grants of these a sufficiency to each; yet, beyond this, he can give more or less, as he pleases, and to whomsoever he pleases: and deprive the unworthy of them wholly or in part, in what time, place, or manner he chooses or thinks proper.

Verse 22.—God here shows himself to Moses under some borrowed, visible, and mystical form.—And can he not do so still, if he chooses; as he assures us he does, in the Eucharistic sacrifice and sacrament? For we cannot see his face here and live. But placed with him, like Moses, on the rock of his Church; his right hand protecting us in a hole of that rock, till his glory shall pass: when he takes away his hand; that is, removes the sensible obstruction to our mental sight,—we then see him in his hidden parts; and recognize his presence under the form which he has designed to assume.

Chapter 31.—verse 23.—*Three times in the year all thy males shall appear in the sight of the Almighty Lord, the God of Israel, &c.* The solemn homage to be paid annually to God, is tripled, because it was addressed to the eternal one in three.

Verse 25.—*Thou shalt not offer the blood of thy sacrifice upon Leaven.—Leaven, as we have shown above; and as Saint Paul explains it,—1 Cor. v. 7. is the emblem of sin. By this prohibition therefore, we are given to understand, that to God's sacrifice and sacraments nothing sinful must be suffered to approach.*

Verse 28.—*And he was there with the Lord forty days and forty nights: neither did he eat bread, nor drink water, &c.*—In numberless instances does scripture shew that the most eminent servants of God observed fasting, as a penitential act highly pleasing to him. Even the forty days fast of Lent, which the Catholic Church observes, is here sanctioned by the example of Moses; as afterwards by that of Elias. 3 Kings, 19, 8. by that of the Ninevites; and finally by that of our Saviour himself.

Verse 33.—*He put a veil upon his face.*—The glory of Moses was veiled: that is, the spiritual beauty of his allusive institute was hidden under the veil of his external ceremonies and observances—which veil in the Saviour's institute was withdrawn.

Chapter 36, verse 3.—Here the gifts of the people towards the construction of the tabernacle, are shewn to be votive offerings acceptable to God. And where does scripture shew that they are less so now, than formerly?

The details in the four remaining chapters of Exodus, have been already remarked upon.

LEVITICUS.

We have anticipated in a great measure, in our foregoing remarks, the observations to be made on the various sacrifices prescribed in this book. Some further particulars however remain to be noticed concerning them: for instance.

Chapter 1.—Verse 4.—The sacrificing priest lays his hand upon the head of the victim to be immolated: claiming it as God's acceptable and accepted property; hence the ceremony of laying on hands by the Bishops on those to be ordained, and consecrated; and separated from the rest of mankind for the service of God in his sanctuary.

Chapter 2. Verse 1.—We find the unbloody oblation, which always follows the bloody one, styled also a sacrifice; and verse 3, the remnant of that sacrifice, reserved for Aaron and his sons to eat, is denominated, *the Holy of Holies of the offerings of the Lord.* And why? Evidently because this represented the real *Holy of Holies* in the blessed sacrament. Such oblation was always without leaven and tempered with oil; the meaning which has been given: sometimes divided into little pieces, verse 6, put into the hands of the priest, to be offered up by him: part of it burnt upon the Altar; and part of it eaten by Aaron and his sons, *Holy of Holies of the offerings of the Lord.*—Verse 10.—All this is descriptive of the *Eucharistic sacrifice*; the holiest of holy offerings to the Lord.

Verse 11.—No honey is to be burnt in this sacrifice. No earthly sweet is to be mixed up with this purest of oblations: nothing to flatter the sensual appetite.

Verse 13.—*All oblations must be seasoned with salt;—the salt of the covenant of thy God.* True wisdom, which consists in the fear and love of God, is that salt, which preserves from the corruption of sin.

Verse 14.—*The gift to the Lord of the first fruits of the corn; the ears being yet green; must be dried at the fire, and broken small into meal,—pouring oil upon it and frankincense; because it is the oblation of the Lord.* He will not accept of our oblation, unless it be ripened at the fire of charity; broken small, by humility and mortification; and offered up to him with holiness of life and fervent prayer; represented by the oil and frankincense.

Chapter 4.—Verse 6.—The seven sprinklings of the blood of the victim, denote the seven modes of applying towards the atonement for sin, the precious blood of our divine victim: or the seven sacraments.

Verse 12.—The remains of the victim, burnt without the camp upon a pile of wood; represent the Saviour's humanity, already consumed for us in affection, within the camp; (or Jerusalem) drag-

ged forth and finally executed on the wood of the cross.

Verse 13.—To be ignorant of what we are bound to know, is sinful; and for such culpable ignorance expiatory sacrifices were ordained.

Chapter 5.—Verse 5.—*Let him do penance for his sin.* We see here penance enjoined for sin: the nature of which sin must have been confessed to the priest, before the particular sacrifice could be offered up, which had been enjoined for the explanation of his particular transgression.

Chapter 6.—Verse 12.—*The perpetual fire, to be fed by the priest, was the emblem of divine charity, to be constantly kept alive by the instructions, exhortations and edifying example of the clergy.*

Chapter 7.—verse 12.—*The sacrifice of peace-offerings, and the oblation for thanksgiving, as in name, so were they also in substance, typical of the Saviour's sacrifice of peace offering, and Eucharistic or thanksgiving oblation; Loaves without leaven tempered with oil: unleavened wafers anointed with oil; fine flour fried, and cakes tempered and anointed with oil, &c.* All figurative of the living bread from Heaven, which he gave his followers to eat. John 6.

Verse 20.—*If any one that is defiled shall eat of the flesh of the sacrifice of peace-offerings, which is offered to the Lord; he shall be cut off from his people.* The extreme rigour of this sentence shews to what a dreadful condemnation those are exposed, who venture in the defiled and loathsome state of mortal sin, to eat of the flesh of the Divine prefigured victim: *He who eateth or drinketh unworthily, says St. Paul, eateth and drinketh judgment to himself; not discerning the Lord's body.*—1 Cor. xi. 29.

Chapter 8. v. 33. *And you shall not go out of the door of the Tabernacle for seven days, until the day, wherein the time of your consecration shall be expired: for in seven days the consecration is finished.*—In this is found an allusion to the continuance of our High Priest Jesus Christ in the Tabernacle; that is, with his Church, during the mystical week of seven days, until the time of consecration is finished: that is, till according to his promise, the end of the world.

Chapter. 10. v. 1. *Nadab and Abiu sons of Aaron for offering before the Lord incense and strange fire, which was not commanded them, are struck dead: for a fire coming out from the Lord destroyed them; and they died before the Lord.* v. 2. From this appears the anger of God against those, who presume, uncommissioned by him, to perform the priestly functions: worshipping him in their own whimsical way: burning incense before him with unhallowed fire: that is, offering up to him their supplications from hearts not enkindled with his charity. For no fire is holy but what burns upon his altar: no charity is real, unconnected with his church. Every breach of union with her is a breach of that charity which the Saviour so earnestly recommended to his followers.

Chapter II. v. 3.  *whatsoever hath the hoof divided, and cheweth the cud, among the beasts, you shall eat.*

The prohibition to eat of so many beasts, birds and fishes, as unclean; though enacted apparently in a temporal sense, to prevent the community from feeding on creatures, for the most part unwholesome: had in it, like all the other ceremonial ordinances of the old law, a mystical and spiritual meaning.—Every beast having the hoof divided; and chewing the cud, was accounted clean; and of such the people were allowed to eat. Such animals are accounted clean, & eaten every where at the present day. They were the only animals allowed to be offered up in sacrifice to God; as representative of the great atoning victim, Jesus Christ, in this sense, that they were like him, innocent, dumb, and uncomplaining; under the very hands of their slayers: not of the predatory or voracious kind; such as, armed with fangs and claws are wont to bite and tear, whose flesh also was wholesome to eat, like that of him who said: *my flesh is meat*

*indeed.* John 6. 56.—They were ruminating animals, representative in the spiritual sense, of those who, by meditation, ruminate on the food of the soul, the word of God. For, *not by bread alone does man live; but by every word that proceedeth from the mouth of God.* Matt. 4. 4. Such were clean animals in the mystical sense: and he the word itself incarnate, was purity itself.

Certain beasts that chewed the cud, but divided not the hoof are declared also unclean; as the *chærogillus*; probably the rabbit, hedge hog, or, as Saint Jerome, supposes, another kind of animal, common in Palestine, living in the holes of rocks; or in the earth. But all these had claws: and were not of the inoffensive kind. Those also, whose hoof was cloven, but who chewed not the cud, such as the swine, were accounted unclean: for it suffices not that they be without claws, or inoffensive: they must also be ruminative, in the sense explained above.

The fishes with scales and fins are accounted clean; those without them unclean. The fins enable the fishes to rise from the bottom: where those without them must crawl in the mud and slime: The scales also defend them from injury and contamination. The fins therefore represent the soaring faculty, or meditative quality of those who raise themselves in spirit above the earth; and soar in contemplation, towards their God; while their scales, their spiritual armour, preserve them free from all earthly ordure all others are to be accounted an abomination, &c.

Of the birds; all birds of prey; the ostrich, a bird of a voracious appetite; and, which abandons its young; with the ravenous birds of night, the owl &c. those having four feet, like the bat, and various others, for the most obvious reasons, are pronounced unclean. All communication with such beasts, fishes and birds, is to be avoided: indicating that we are carefully to avoid all intimacy with the impure and the wicked.

Verse 41.—*All that creepeth upon the earth shall be abominable: that is, all the low, grovelling and worldly minded part of our species: all habitual sinners, who live and wallow in guilt, as in their native element.*

Chapter 12, verse 8.—Here we cannot sufficiently admire the abjection of the Filial Deity; who, though the Lord of all, in order to cure our pride, and wean our affections from earthly enjoyments, chose to be born amongst us, of parents so poor, that his Virgin Mother could not afford to offer up a lamb, as prescribed, at her purification; but, profiting of the legal indulgence granted to the indigent she offered on the occasion only a pair of turtle doves and two pigeons.—Luke ii. 24. Without however appearing to offer so much as others; she offered infinitely more than all had ever done. For she offered, not the figurative lamb; but the long prefigured lamb himself. Thus was Mary enabled to present to God a more than adequate atonement for Eve's offence: and man, from the woman, whose gift had proved his bane, received the promised pledge of never ending bliss. The turtle doves and pigeons, presented by Mary, were but emblems of the spiritual favours to be conferred upon us by him, whom she came to offer up; namely peace to man, and a perfect reconciliation with his Maker; the sign of which was brought by the dove to Noah; and in him, to the whole of the human race; and Charity, the gift of the Holy Ghost, the spirit of peace and love; who descended in the shape of a dove on our Saviour, the Prince of Peace, in the Jordan.

To be continued



SELECTED.

MUSENBETH'S DEFENCE OF THE CATHOLIC CHURCH.

Continued.

How will Mr. White make out that the interference of the Pope with the civil allegiance of his spiritual subjects is a fair consequence of our doctrines? Our doctrine is, that he has no right to interfere with our civil allegiance; that we only owe him obedience in spiritual concerns. How unjust is the attempt to infer a consequence for us, which we have loudly and repeatedly disclaimed! It is no use to tell us that Popes have claimed temporal power beyond their own dominions: Mr. W. should shew *who acknowledged that power*. It avails nothing to tell us that the Pope absolved the English from their allegiance to Queen Elizabeth: he should shew us any Catholics who refused to acknowledge her as their sovereign in consequence. Why does Mr. White rake up this old grievance, acknowledging all the while that the "days are no more when the Pope might endeavour to remove a Protestant king from the throne?" It is needless to add more, then that the days never were, when Catholics were bound, by any article of their Faith, to forward any such endeavour of the Pope.

But Mr. White would have it believed of us, that in consequence of our holding the Pope's spiritual authority, we are bound to obey him in any means he may command us to use for checking the progress of heresy. This would be acknowledging an *indirect* temporal power in the Pope, which we have so often disclaimed. We protest again and again that we should not obey the Pope, were he to command the use of any other means for checking heresy, than such as were strictly consistent with our civil allegiance to our Sovereign. We acknowledge no authority in the Pope to enforce his spiritual power by any temporal means; he may command us to assist in checking the progress of heresy by spiritual means, by preaching and teaching, but by no other means; and we are not bound to obey him if he commands the use of any other means.

The following passage is so admirable a defence of the Catholic Clergy, whom Mr. White has been ungenerous enough to insult, that we take the liberty of extracting it from "Mr. C. Butler's Vindication of his Book of the Roman Catholic Church;" and we do it the more readily, as our defence will come better from a Layman than from any of our own Body:—"In page 60, (Evidence), Mr. Blanco White informs us, that 'he knew very few Spanish Priests, whose talents or acquirement were above contempt, who had not secretly renounced their Religion.' I have never been in Spain, and have known few Spanish Priests; but I have conversed with many Spanish, and many English and Irish Roman Catholic gentlemen, intimately acquainted with the opinions, the manners, and the habits of the inhabitants of Spain: all assure me that there is not the slightest ground for this accusation. Mr. Blanco White intimates, that something similar may be the case of the English Catholic Priesthood, on account of 'the support which they seem to give to oaths so abhorrent from the belief of their Church, as those which must precede the admission of members of that Church into Parliament.' These are the Oaths of Supremacy, and those against Transubstantiation and Popery. Here Mr. Blanco White has been miserably deceived. There is not, and there never was, Roman Catholic Priest who supported these oaths, or a similar oath; or who did not believe, and, if called upon, did not explicitly declare, that a Roman Catholic would, by taking

them, absolutely abjure the Roman Catholic Religion."

Mr. White, having affected to suppose that there are some amongst us ready to take such oaths as the above, invites such as "can conscientiously swear to protect and encourage the interests of the Church of England, to speak openly before the world, and be the first to remove that obstacle to mutual benevolence, and perfect community of political privileges—the doctrine of exclusive salvation." This is quite an original idea! Mr. White has made a new discovery indeed, that we could obtain a community of political privileges by renouncing the doctrine of exclusive salvation. To expect from us too, to swear to *protect and encourage the interests of the Church of England*, is rather too much. Mr. White may be well assured that he will never see a Catholic ready to swear away his creed in that manner. What would the Protestants of France say, if the Government of that country required them to swear to protect and encourage the interests of the Catholic Church, before it admitted them to a community of political privileges? They would say, "you may as well ask us to abjure our religion, and become Catholics at once; for how can we believe one religion conscientiously, and yet swear to encourage the interests of another?" We say the same; it is quite enough for us to swear, that we will never use any other means against the established Church than those of preaching and teaching, and fulfilling our ministry according to the Gospel. This we are ready to swear: and truly the Church of England must stand upon a frail foundation, if it is so far afraid of us as to refuse us a community of civil privileges, unless we swear to "protect and encourage its interests!"

But our "doctrine of exclusive salvation is an obstacle to mutual benevolence: cancel but that one article from your creed," says Mr. White, "and all liberal men in Europe will offer you the right hand of fellowship." So far Mr. White in his "Evidence." In his "Preservative" he tells us, in plain terms, what he means by our doctrine of exclusive salvation. The reader is supposed to ask him: (page 40.) "Is it not a doctrine of the Pope, that all men who are not of his opinion must be lost to eternity?" And Mr. White devoutly replies; "It is indeed. It is an express article of their creed, which it is not in their power to deny without being accursed by their own Church," &c. Mr. W. talked just now of the vagueness and obscurity in which our doctrines are involved: they would be vague, indeed, if they were put forth as he has here represented them. We shall not stop to point out the inconsistency of those parts we have put in Italics, where "doctrine of the pope," "opinion of the Pope," and "article of our creed," are all gloriously jumbled up together by a man who boasts for ever of his knowledge of divinity.—We shall simply state what we hold, and what others hold on this *alarming* subject, as it is always represented to imaginations easily prejudiced and affrighted.

There is nothing so revolting in our doctrine concerning salvation, when it is properly understood: nothing but what all other communions ought to hold to be consistent, if they do not hold it in reality. It is important in this matter to separate *doctrines from persons*. It is very far from being the doctrine of our Church that "all men who are not of our opinion must be lost to eternity." Mr. B. White, a priest, whose "lips should have kept knowledge," ought to blush at so false an assertion as that above quoted. We believe that there is no salvation out of the Church of Christ. Every Christian of whatever denomination ought to believe the same. Christ our Lord expressly taught it in the parables of the good sheep, and the true vine and its branches. And

speaking "no longer in parable," he said manifestly that "he that will not hear the Church is to be held by its members as a heathen and a publican." This was held by the reformers equally with the Catholics. Calvin says, "out of the bosom of the Church there is no remission of sins, or salvation to be hoped for." The same doctrine is expressed in all the confessions of Faith of the reformed Churches.

To be continued.

Original.

ON ASCENSION DAY.

Eternæ Rex, altissime.

O thou supreme, eternal King,  
And Saviour of mankind;  
Whose rescuing arm from vanquish'd death  
Has snatch'd his prey assign'd!

Triumphant now, as God aloft  
Thou soaring seek'st thy throne;  
Though creatures all in thee, as man,  
Their sov'reign Lord must own.

Hence, let with reverential awe  
Whole Nature's subject frame,  
The Heav'n's, the earth, and hell beneath  
Bow to thy sacred name.

Angels amaz'd our doom reverse'd  
View from their blest abode:  
Man's sinful mould for sin atones,  
And reigns in God a God.

O thou, in heav'n our sure reward!  
Sweet source of purest joy!  
Let ne'er on earth sin's deadly lure  
From thee our hearts decoy.

Cleanse from all guilty stains, and keep  
Our souls for ever free!  
Our fondest wishes teach to rise,  
And centre all in thee.

So, when at last in dreadful pomp  
Our Judge thou shalt appear;  
We may expect the promis'd Crown;  
Nor quake our doom to hear.

To Jesus, who this day to heav'n  
Victorious did ascend;  
The father and the Holy Ghost  
Be glory without end!

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