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The Catholic.

Quod semper; quod ubique; quod ab omnibus

VOL. I.

KINGSTON, FRIDAY, NOVEMBER 19, 1830.

NO. 5.

ORIGINAL.

ON MORAL EVIL.

*I'ideo nunc aliam Legem, in membris repugnantem Legi-
mentis meae.—Rom. 7, 23*

I see another Law in my members, fighting against the Law of my mind.

In contemplating the endless wonders of this stupendous universe, we view every thing in it pursuing its wisely appointed course, and tending to the end for which it was made. The heavenly bodies, for instance, are seen to describe with absolute exactness the circuits traced out for them, to be performed in a given time. The sun is true to a moment in his appearance and disappearance round our globe; and wheels along with unerring precision throughout the range immense of his annual orbit. The moon too, knows her time, and her place in the firmament; and, though constantly changing, is never found straying from her place assigned. The seasons are regular in their expected succession. The flowery spring, awakening, with gentle whisper the spirit of vegetation, bids him prepare in embryo the fruits of the earth. These are consigned, in all their gay, green, growthy, vigour, to the ripening influence of summer. Autumn at length, receives matured, and pours into the lap of winter, the needful provision against the dreary, unproductive interval, ordained for nature's rest.

The elements obey the laws, designed to impel or restrain them. Animals, and all living creatures excepting one, are orderly, and guided by their several instincts, within the bounds set to their operations by the all-wise Creator. Man, alone, forms an exception to the admirable and perfect scheme, and, though he is the only rational creature here below, to whom all seems referred, yet, he is the only one observed to deviate from reason's rule, and to pursue a track directly opposite to the one traced out for him to walk in.

Hence, to whoever contemplates the general system of nature, he invariably forms the greatest puzzle and enigma of the universe. The greatest difficulty has, therefore, always been found, save in the Revealed Religion, to account for that perversity of disposition, which sets him so at variance with himself, when it solicits or impels him, to act in direct opposition to what his conscience tells him is the will and order of the Deity.

Reason, which discovers nothing but good, flowing from the source itself of goodness; nothing but perfect from absolute and essential perfection; acknowledges itself wholly at a loss to explain this anomaly in the works of God, and incapable of as-

certaining the original cause of man's propensity to evil. It indeed clearly perceives, that a fatal change has taken place in him: for the idea we have of the infinite goodness and justice of God, obliges us to suppose, the creature issuing guiltless from his creating hand, more perfect in its kind, than it is now observed to be, and happier in its condition. The same idea obliges us to ascribe all to the creature's own fault, its present imperfection and consequent wretchedness. We hence necessarily infer, that human nature has been somehow polluted, and that too, in its very source, since the evil is derived on all, like a family distemper: for who of our race, young or old, but feels its afflictive influence? It is an evil then inherited from our earliest progenitors, in whose guilt alone, it would have originated.

This much, reason clearly perceives, unassisted by Revelation; and also, that, though we are punished, we are not finally cast off, since our sufferings are still blended with numberless comforts and delights. We find ourselves still the objects of our Maker's kind regard, who seems to punish as a father, only to reclaim, and to save; not as an inexorable judge, to condemn and destroy.

Here our reason, after catching this cheering glimpse of hope, straight loses itself in its conjectures, as to the means and manner of restoring our fallen and degraded nature, to its primitive condition, which nothing could make known to us, but the Deity's revelation of his own free and merciful purpose.

Let us then attend to what has been revealed concerning man's original state; his transgression the cause of all his woe; and the means his Maker has thought proper to use, in order to cancel his guilt, and fit him for enjoying, even in an enhanced degree, the endless, pure, and perfect bliss, for which he had created him.

Man, we are informed, was created such as reason shews he must have been, innocent, and therefore perfectly happy; happy internally and externally; in his whole being, soul and body: In his soul, because his will, ever assenting to his understanding, secured that guiding faculty's entire approbation; which always afforded him the purest mental satisfaction, and never left him cause to repent or repine: in his body, as all external objects were made but for his enjoyment, and wholly calculated to bless and delight his senses.

He was created to the image of God, rational, immortal, just, happy and free; bearing in his nobler half, the soul, a furthermore particular resemblance to his Maker; who, as he has revealed him-

self to us, one in essence, and three in persons; has made the soul, one in substance, and three in powers,—the will, the memory, and the understanding.

He was constituted from the beginning, a free agent; and, though bound by every possible motive, to make the divine will the rule of his conduct, he was left at perfect liberty to obey, or not obey, as he chose; not, however, without being sufficiently warned of the evil that would accrue to him, from his disobedience. In one sole instance, was he required to give proof of that entire deference, which he, and all creatures necessarily owe to the supreme will of their maker. In the midst of all the sweets of Paradise, he was forbidden under pain of death, to eat of the fruit of a certain tree.

This restrictive mandate, was such as affected by its breach or observance, his whole being, with which he was bound to worship God; his soul and his body; his soul by the merit of her obedience, or the guilt of her disobedience:—his body, by the due mortification, or criminal indulgence of its animal appetite. This mandate, however, he ventured to transgress, & thus broke the link of love's bright chain, that bound him to his Maker; setting himself adrift from his holy and happy state, upon the wide-wafting and tempest-troubled ocean of sin and woe. Thus is accounted—for all that misery, to which our race is exposed; a misery originating in the transgression of our first parents, and entailed by them on all their posterity.

Their rash act of only eating an apple, against the command of God, may seem at first scarcely an adequate cause for all the evils thence said to be derived: but, that act considered, as it really was, a positive refusal to obey the Creator, is, in the eye of reason, no less a deviation from the order of nature, and a direct tendency to confusion and ruin, in the moral sense, than it would be in the physical. Should the seasons refuse to succeed each other in their appointed turns; or should any of the planetary orbs forsake its course assigned, and receding widely from its sphere, should meet and obstruct the others in their full career, till the mighty blending masses, with hideous crash and din, carry disorder and ruin through all the works of God, in spite of his conservative omnipotence.

It is true, the moral evil was permitted, and, as reason itself demonstrates, for reasons worthy of God; who, in calling the rational beings into existence, could have had no view of thus enhancing his own all perfect bliss; but, in the excess of his goodness, of allowing a participation in its sweets to creatures, rendered capable and worthy of such a gratuitous favour. These, therefore, he created

free, that, as loving children, they might obey him by choice, not as slaves, by necessity. All other things he created for their sake, and maintains for them in the most perfect order, and inviolable regularity. Them alone, he left for a time in a probationary state of filial freedom and independence; putting it thus in their power to acquire by their voluntary obedience, a rightful claim to his fatherly affection; and, by meriting the bliss, for which they were created, to enhance their dignity, and perfect the relish of all their felicity, by their sense of having, as far as in them lay, deserved it. Thus, in granting them their freedom, God has crowned his own gifts, by enabling them to consider such as their acquired property.

The only rational and immortal beings, of whom we have any knowledge or report, Angels and men, have abused of their freedom; and thus merited chastisement; which sad circumstance has called forth the display, of two hitherto unexercised attributes of the Deity,—of his justice in punishing, and of his mercy in forgiving. In the case of the Angels, whose guilt originated in themselves, his justice is shewn in all its awful and unrelenting rigour; in that of man, whose crime was not of his own conceiving, but of the tempter's suggesting, that same justice is but partially severe, and conditionally limited. A new state of probation is, therefore, allowed to man. The divine mercy interposing in his behalf, affords him the means of atoning for his offence to justice. He is thus enabled to effect a most perfect reconciliation with his offended God; and to regain, even in an enhanced degree, the bliss and dignity from which he fell: so, that, according to Saint Paul, *where sin has abounded, grace has abounded more.*—Rom. 5, 21.

Little did the devil dream that such means of salvation could be found for guilty man. He reasoned from his own experience; and naturally concluded that he had rendered man's condition as hopeless as his own. What else could he suppose? He had found God's wrath, implacable: nor aught he knew was in the creature capable of atoning to divine justice for the offence committed. Mercy was an attribute of the Deity to him quite unknown; and the possibility of not only raising man from his fallen state, but of exalting him far above his former dignified and happy condition, was a mystery placed beyond the utmost range of his conjecture. He gloried, therefore, in the full conviction that he had marred the designs of God in man's regard; and ruined the earthly creature forever.

Here, as nothing happens without a cause, we may naturally inquire, what excited in the tempting fiend so fell a hatred to our race; and why he so eagerly sought to involve it in his own destruction.

But that race was created to inherit the bliss, from which he, and his guilty followers fell. It was envy, then, a vice that ever seeks to accomplish the ruin of its object; it was envy, that urged, and still urges him on, in all his mischievous plottings against our kind. Besides, his rage

against that God, whose chastising might he ever feels, redounds upon the creature so favoured by the Deity.

Is it not also probable, that when the Angels first beheld man, sprung from the forming hand of the Creator, at that time when the material followed the spiritual creation; when *they the morning stars praised him together, and all the sons of God made a joyful melody*, Job. 38, 7.—Is it not probable, that at that moment, while they considered him by his nature, as so much their inferior, that Almighty God may have revealed to them his design, of some day, so identifying himself with man, as to make him in his own person their rightful Lord and Sovereign; and in this anticipatory sense, in order to try their humble and due submission to his Sovereign will, may the Eternal Father have said, alluding to the word incarnate, His eternal Son: *Let all the Angels of God adore him!* Ps. 96, 7.—Heb. 1, 6. Who knows but this very command, addressed to the whole host of Heaven, may have formed the test and trial of their allegiance? and the occasion of Satan's fall, together with those, who like him, from the proud sense of their natural superiority, may have disdained to worship, as man, the filial Deity. All that we know for certain on the subject, is that the sin of the Angels was the sin of pride, and the vain thought of exalting themselves above the most *High and Holy One*; at the same time that we observe in scripture their opposition chiefly directed against the eternal Son, especially in his capacity of man, the Redeemer and the Saviour of the human race.

It would seem that God, who foresaw all that would happen, and had formed from all eternity his designs in man's regard, intended in creating him, not a simple, but a compound being, whose person consists in the closest union of two apparently incompatible substances, of a rational and thinking soul, with an inert, unconscious, material clod, to afford him, in himself, a striking proof of the possibility of that otherwise seemingly incredible mystery, *the Incarnation*; a mystery designed for him alone, and intended to form the great subject of his faith, and object of his hope; by which, God, who made man to his own image and likeness, disdeigned not to make himself to man's image and likeness, in order to restore of that image and likeness, what had been degraded in it, and disfigured by sin.

No wonder then, that man should be the particular object of envy and hatred to Satan and his associates, whose forfeited bliss, he was created to inherit; whose fall and reprobation may have originated in their opposition to his predicted Deification; and who view the easy deemed victim of their seduction, not only rescued from their revengeful grasp, but placed in a more meritorious, and consequently, a more desirable condition than ever; nay, ennobled and exalted above them, by that very nature, which they despised, as so inferior to theirs, and which now forms the precious and wonderful link, that inseparably unites him in the closest kindred with his Maker: the least with the greatest,

the most abject with the most exalted; the finite, and even mortal, doomed with the infinite and eternal.

But how was this wonder of wonders to be wrought; and still the dread sentence of death, pronounced against guilty man, to be verified? O, it is here that revelation discloses to us a mystery, which no created intellect could ever once have dreamed of.

Man had freely and deliberately sinned, and thereby, like the rebel Angels, not only had forfeited his title to that bliss, for which he was created, but had also incurred the dread penalty of *Death* in all the extent of its meaning: *Death* spiritual, which deprives the soul of her life, the grace of God: *Death* temporal, which separates the soul from the body, and dooms this last for a time to return to its native dust: and finally *death* eternal, by which the whole man, body and soul, is condemned to an ever dying life, or rather, an ever living death; for *death* eternal is but life continually prolonged in order but to feel the pangs and agony of death. Such was the woeful state, to which man had made himself liable by his guilty yielding to the suggestion of the tempter.

From this hopeless state did God resolve to deliver him. Man, however, must make the satisfaction due by him to divine justice for his offence. But neither man, nor all the creatures together, can make the adequate satisfaction required. How then was this incompetency in the creature to be removed? Ah! could it ever have entered into the imagination of man or Angels that God himself would become that man capable of atoning superabundantly for the guilt of man?

The cheering tidings of God's gracious purpose, were announced to man in Paradise, immediately after his fall. It was when he had all to fear from the justice of his Maker, that his Maker's mercy gave him all to hope. He dreaded now, his late delight, the Deity's wonted visit; and hid himself from his face, among the trees of the garden. And the Lord God called Adam, and said to him, *Adam where art thou?* His heavenly Father invites him back, his still beloved, though disobedient child.—He hears him and his partner acknowledge their fault, and accuse the serpent as the author of all the mischief. He seems quite to overlook their crime, and turns the whole weight of his indignation against their tempter. He lays his curse upon him, dooms the proud aspiring fiend to the most abject, vile, and filthy pursuits; declares between him and the woman, whom he thought to have brought under his controul; and between his brood, the wicked, and her offspring, whom he fancied now blasted in their root, and thus ruined forever: an endless breach, and a determined hostility. He foretells that she, the weaker sex, over whom his cunning had prevailed, should yet set all his might and malice at defiance. That she should crush his head, and trample him in the dust, while he vainly laid snares for her heel.

Having thus allayed the fears of our first Parents, shewing them still hope, where no hope appeared; he then, and not till then, passes sentence upon them;

but all the penalty imposed seems only a few temporal sufferings; the eternal, unless for renewed and persevering guilt, not entering into the views of his merciful dispensation towards them and their posterity. Thus, instead of appearing the dread avenger of their crime, he shews himself their comforter, and sure protective Lord. He deigns to make himself even their servant; and, before sending them forth exposed, from their bosom, a bove of innocence, to more inclement seasons, he, pitying their helplessness, vouchsafes himself to clothe them.

Let us mark now in its developement the stupendous scheme of man's redemption; and admire the ease with which Almighty God defeats all the machinations of his enemies; turning their own cunning and mischievous efforts against themselves, and bringing the greatest good out of the greatest evil. Satan is seen completely foiled with his own very weapons turned against him; and the mischief he had done repaired by a new order of things, infinitely more calculated for our final bliss and dignity than even the former happy one: for when God is the restorer, the restitution far excels even the good that was lost.

The fatal tree, which the devil had made the instrument of our ruin, is made the instrument of our salvation; and the fruit of that tree, eaten against the command of God, which gave death; now eaten in compliance with his command, gives life eternal, and a glorious immortality. For the mystic fruit which hung upon that saving tree, was the flesh of our divine and expiatory victim, who had said: *He who eats my flesh, shall live for ever.*—John 6.

The woman, in whose disobedience all our woe originated; is now the one from whose obedience all our bliss is derived, *Behold, said she, the handmaid of the Lord! Be it done unto me according to thy word!* She, the weakest creature, by nature has become the strongest of creatures, by grace; and the first to triumph fully over her original deceiver.

Her Divine Son, *the seed of the woman*, has conquered as man, our mortal enemy, has trampled his haughty head in the dust, and avenged on him our common wrongs; giving besides, to each of his followers, the power by grace, of doing the same.

He took our nature without a human father of her, the woman, originally formed without a mother; from the side of him, who had neither father nor mother. His divinity, sprung from the eternal Father, assumed our frail humanity of her, the frailest; the incarnation of the spiritual Adam thus resembling the creation of the carnal one; whose soul proceeding immediately from its creator, took possession of its terrestrial organ, the body, forming with it, though a different substance, one identical and individual person. In this too, the second Adam resembled the first, that in his twofold generation he was *fatherless and motherless*; fatherless in his human, and motherless in his divine. Thus, also, as in his sacrifice, so also in his genera-

tion, is he likened to his great regal and sacerdotal prototype, *Melchisedech*; whose father and mother were never known; and therefore, whose generation can never be traced. *Generationem ejus quis enarrabit?* says the Psalmist, speaking of the second Melchisedech. *Who can declare his generation?* Ps.

In this new order of things, even death, our threatened bane, is become but our desirable entry into never ending bliss.

The temporal sufferings also, to which we are condemned, are made but the precious occasion of enhancing our future happiness. They are the labours of virtue, which win for us an eternal and infinite reward. For as the Apostle testifies, *the present tribulation, which is momentary and short, worketh for us exceedingly, and above measure, an eternal weight of glory.*—2 Cor. 4, 17.

Thus, a sovereign remedy is applied to all our woes, which, if properly borne, are changed into so many sources of the purest joy; a joy grounded on the sure promise of him, who said: *Blessed are they who mourn, for they shall be comforted.*

In this wonderful dispensation, we see God's justice superabundantly satisfied by man, of whom satisfaction was indispensably required: the truth of his threat rendered perfectly consistent with the display of his mercy; and his justice now appeased, welcoming our peace and perfect reconciliation with his offended Majesty. Thus, as the Psalmist sings: *Mercy and Truth have met each other: Justice and Peace have kissed.*—Psalms.

Here, then, we may perceive why Providence permits for a time the moral disorder in our world. It is allowed only for the free trial of man's merit and fidelity; and to give him, as we observed, a constant opportunity, by his struggle against the allurements of vice and immorality, of augmenting his bliss and glory in the world to come. This is that enmity, which he told the serpent he would put *between him and the woman; and between his seed and her seed.* This that strife, which the Saviour alludes to, when he says *he came not to send peace on earth, but the sword.* Matt. 10, 34. For *the life of man*, says the holy Job, *is a constant warfare upon earth*, and only they, who have conquered, shall be crowned.

But this state, though a trying and critical one, is yet, as we affirmed, by the rewards it procures us, a far more advantageous, and therefore, more desirable one, than even that, from which we fell. For who can say to what a height of glory we may raise ourselves, in the blissful kingdom of our heavenly Father, by our never-failing exertions in his holy service? Our time here is our precious talent, confided to our wise and faithful management; which, if we lay it out properly to interest, will produce to us in the end infinitely more than the whole original capital amount.

It is true, our best actions, in themselves, are nothing that can justly claim from God the slightest remuneration, much less a remuneration so exalted and everlasting. But while we remain in this state, the very least and most ordinary of our actions, when performed with the proper intention,

that is, for his sake, or in obedience to his command, and with a view to please him; are ennobled and rendered precious in his sight, through the merits imparted to them by the Saviour, who as our Head, our High-Priest, and Mediator; offers them up to his heavenly Father, as those of his living members. We are thus enabled, by a right intention, to do all that we do to *the glory of God*, and whatever we do to *the glory of God*, deserves an eternal reward. *Whether you eat or drink*, says St. Paul, *or whatever else you do, do all to the glory of God.*—1 Cor. 10, 31.—Our Lord besides, assures us that, *not so much as a cup of cold water, given in his name, shall want its reward.*—Mat. 10, 42. What an opportunity then, is hereby afforded us, of laying up to ourselves, as he exhorts us, *treasures in heaven*—Mat. 6, 26; and of adding every moment of our life here, to our glory and happiness in the life to come! In this alone, consists the secret of the Saints, whom the Grace of God enables to turn to their everlasting advantage his wonderful scheme of man's redemption, and all the sufferings of this short life, to the enhancement of their eternal bliss.

FEMALE PREACHERS.

THE woman was made for the man; not the man for the woman. The man was made for God; and, through man, the woman also; who is part of his being—*flesh of his flesh, and bone of his bone.* The woman, then, as the weaker party, and hence ordained the subordinate one; made but to the image of man, who was made to the image of God; the woman ought never to have acted by herself; and without the counsel, direction, and approbation of man, her natural head. Venturing, however, unfortunately, to act by herself, she was seduced and ruined by the crafty fiend; and became the organ and instrument of his temptation to man in Paradise. Man again, who derived all his knowledge immediately from God; allowing himself to be counselled and cajoled by her, of whom he was the natural counsellor and director; inverted quite the order of things; and thus implicated himself in her rash transgression and all its unhappy consequences. In order, therefore, to replace all, as it happily was from the beginning, the woman must drop her unauthorised, nay, forbidden, pretensions to counsel and direct the man, whom she counselled wrong and misdirected: and ever after to be guided by him in whatever concerns their common welfare. This is, all along, particularly in the religious sense, the plan pursued in God's redeeming dispensations: for only the man was by him appointed to perform the sacred rites of worship; and mediate between the Deity and his fellow creatures. Never, but in the Heathen religions, were Priestesses known to exist. Man alone, in the Religion of God, was permitted to exercise the functions of the sacred Ministry. It was always to man that the Deity made known his will; and from him the woman received the Divine intimation.

Yet, in numbers of the reformed sects we see this order of God and Nature reversed: and the woman still, as after her fall, and when under the deceiv-

ing influence of the spirit of error, holding forth her counsel and injunctions, as inspired, to man, her natural head, superior, and director. Thus, the one, that should be guided, presumes in turn to guide; and the fickle female fancy is seen to lead round in all its wild vagaries and fondly formed conceits, as if spell-bound, the manly intellect.

The law laid down for woman—Gen. 3, 16—is thus inculcated by the great Apostle, Saint Paul: *Let women keep silence in the Churches: for it is not permitted to them to speak; but to be subject; as also the law saith. But, if they would learn any thing, let them ask their husbands at home: for it is a shame for a woman to speak in the Church.* 1, Corinth. 14, 31. And again: *Let the woman learn in silence, with all subjection: but I suffer not a woman to teach; nor to use authority over the man; but to be in silence. For Adam was first formed; then Eve. And Adam was not seduced; but the woman, being seduced, was in the transgression, &c.* 1 Tim. 0, 11.

What, then, would this Apostle have said, had he witnessed, as in our days, female doctors and expounders of the Divine Law to man; not expounding in the sense of the Church; though even this was the presumption blamed and forbidden by the Apostle; but every one holding forth her own doctrinal notions, and interpreting the word of God according to her supposed inspired conjectures. Is not this still Eve in Paradise, tempted first herself, & still tempting her husband? What would he have said, had woman assumed in his time, as in our parliamentary sect, the right to rule the Church of Christ as its spiritual head; and to dictate, like old Queen Bess, its Faith and discipline; under pain of death to a terror-struck, trembling and passive people and Clergy? And, were he alive, in what terms would he reprobate in a pretended Christian Church, the law enjoining all to consider as the head of that Church, the man, woman or child, male or female, who happens to be born the successive legitimate sovereign of the Land? Did Christ ever commission Cæsar, not Peter, to feed his flock?

Our American Watchman, in his article titled—*Worshipping the Blessed Virgin*—cites a certain Dr. Scott, whom he styles for his purpose, an *eminently pious and learned Minister of the Church of England*; as a commentator on the text; or rather on the Protestant's false version of the text, John 2, 4. Did Dr. Scott, in commenting on that text, look at the original? Not, surely; otherwise he would, if he understood the Greek; or even the oldest Latin translation; which, for all his eminent learning, is still a question, have discovered no more than these simple words: *Ti emoi kai soi gunai?* or *Quid mihi et tibi, mulier?*—the plain and simple meaning of which, though unknown, or wilfully concealed, by our noodle's learned commentator, is just what is expressed, neither more nor less, in the universally approved of Catholic translation: *What is it to me and thee, woman?* a very natural observation; as the want of wine for the occasion certainly concerned neither: whereas, the Protestant translation turns this simple observation

into these words, which have quite a different meaning: *What have I to do with thee, woman?* Thus, in order to detract from the dignity of the thrice blessed Mother of God; they, whose Father's head she was destined to crush; Gen. 3, make the Saviour hold to her a discourse, equally revolting to common sense; and unworthy of his filial, and her maternal character.

ON PENANCE AND INDULGENCE.

THE doctrine of indulgence, which Luther made the first pretence for differing with the Church of Rome, I shall next touch upon, as it is the immediate and necessary consequence of confession. It simply affirms that there is granted to the Church by her divine founder, a power to loose the sinner from the debt of temporal punishment, which he is supposed to owe to divine justice for sins, the eternal punishment of which is supposed remitted him on account of his real repentance for them: which loosing power, as well as that of binding, or subjecting to penance, or to temporal punishment, the Catholic thinks conferred by Jesus Christ on the pastors of the Church, in these his words: *What soever you loose on earth, shall be loosed in heaven; and whatsoever you bind on earth, shall be bound in heaven.*

This power seems requisite for the proper and beneficial administration of confession. In the ancient Church, public and notorious sinners were accustomed publicly to acknowledge their guilt; and were therefore subjected to public penances. In private confession, private penances were always enjoined. These are some mortifying, but salutary injunctions, to be complied with, intended as a temporal satisfaction for one's guilt: a memento to the sinner of his promise of amendment; and particularly as a means of withdrawing him from his evil habits; and of preventing a relapse into his former sins. Thus, to the avaricious and covetous, the giving of alms on certain occasions, is properly enjoined; to the epicure, the glutton, and drunkard, abstinence and fasting; to the negligent and lukewarm Christian, certain prayers, or pious exercises, &c. When one has given sufficient proofs of a thorough conversion, these penances may be lessened, or wholly dispensed with. Now this is in one sense an indulgence.

Certain penances are enjoined at times to all the faithful, as all are more or less sinners: such as fasting and abstinence during Lent. One's state of health or circumstances, may require an indulgence. Then the penance is commuted into some other good work, to be performed. In the same manner general, as well as particular penances, are commuted, on condition that the faithful concur with their means, or personal endeavours, in some great, pious, and meritorious undertaking. The building of St. Peter's Church at Rome, was accounted such; as the building of the Temple of Jerusalem had been by Solomon, Esdras, and the Jews. It was thought redounding to the honour of the Messias, whose religion had triumphed over all other religions, to make his temple, which was considered as the centre of Christianity, the greatest in the

universe. The expulsion of the Turks out of Europe, where they threatened to plant, sword in hand, the impure sect of Mahomet, on the ruins of Christianity, as they had done in the East; was also accounted a pious and meritorious undertaking. But in such commutations of penances, or indulgences, private as well as public; particular as well as general; it is not denied but that abuses may have existed, and partially may exist. The unprincipled, needy, and greedy, contrary to the true spirit of the religion they profess, will turn every thing to their own account; and make, without remorse, the most sacred and best intended institutions subservient to their own avaricious and selfish views. A Judas, a thief from the beginning, was found even in the company of Jesus Christ, and the apostles, but that blessed company was not to be slighted or shunned on his account.

Some of our Protestant countrymen are so very ignorant as to the nature of an indulgence, that they suppose it a leave even to commit sin. Such an iniquitous idea never once entered into the head of any Catholic in the universe. This is one of the many cruel misrepresentations of their doctrine, which Roman Catholics so loudly and justly complain of.

SELECTED.

One might naturally presume that Christianity is well guarded and watched over in these Provinces, when at one extremity of them we have the *Christian Guardian*; and at another, the *Christian Sentinel*; though not wearing the same livery, nor belonging to the same Governments, either temporal or spiritual. In the middle, too, between them, we have here a turn-coat Watchman, belonging to neither, or to either; just as it may suit his purpose; which is—to catch the passing penny. He wears his uniform inside out, when claiming kindred with the *Sentinel*: but his usual garb, and even his name, bespeaks him of the *Guardian's family*. Though we have not nearly hit the exact nature of this *outlandish nondescript*. He exacts a remnant of—which shall we say—of the *Cromwellian*, or the *Covenanting brood*. But of this we have certain proof, that he is any man's man, who pays him best. Is he a Church of England man?—yes, and no. Is he a Methodist?—yes, and no. Is he a Calvinist?—yea, and nay. Is he a British subject?—nay, but yes. Is he an American?—well, I guess I am. Who hath sent thee here to watch over our spiritual weal? Truly, I sent myself: and I know you can well reward me for my good will and trouble. Your guides are all blind, but I can see; and will direct you better than any, or all of them. Was ever impudence surpassing this? Why didst thou not stick to thy trade, man? Because it would not stick to me: besides, the constant trouble of it.

And this is the worthy, who comes to filch the penny from the ignorant, well-meaning, British simpleton.

As he has thought fit to introduce to the public, amidst all the mass of his mystical ravings, the remorseless calumnies of the notorious apostate, Blanco White, against the Church of all nations and ages; of which he owns himself to have been so long, like the first reformers, an unbelieving; worth-

less, and profligate pastor : And as these foul concoctions are industriously circulated by the Bible and tract pedlers of every Protestant denomination ; we think it proper to give, as an antidote to our readers, against this widely distributed poison, a few extracts from Husenbeth's refutation of that place-hunting hypocrite, and hardened imposter : observing, however, what we had occasion to know, that the works, fathered by Blanco White, were got up by that changeling and high-Church party's hireling ; the Poet Laureat ; for the fathering of which the heartless renegade got a snug living, a wife, and an appointment. He was chosen teacher of Spanish to Lord Holland's son : and this circumstance was also sounded forth to swell his reputation.—EDITOR CATHOLIC.

“ Our divine Redeemer declared, in confirmation of the prediction of the Prophet, that ‘ a man's enemies should be they of his own household : ’—St. Matt. x, 36—and his Church has, at various times, found the bitterest enemies in those whom she had nourished in her bosom. She has had reason to exclaim, ‘ I have brought up children, and exalted them, but they have despised me.’—Isaiah, 1, 2—An enemy of this kind has appeared of late, in the person of the REV. JOSEPH BLANCO WHITE, M. A. B. D., in the University of Seville ; Licentiate of Divinity in the University of Osuna ; formerly Chaplain Magistral (Preacher) to the King of Spain, in the Royal Chapel at Seville ; Fellow, and once Rector of the College of St. Mary a Jesu of the same town ; Synodal Examiner of the Diocese of Cadiz ; Member of the Royal Academy of Belles-Lettres of Seville, &c. &c. ; now a Clergyman of the Church of England.—Accustomed to be reviled by those who have been taught to hate our Religion from their infancy, who, misled by prejudice, blinded by interest, or enslaved by party have never correctly informed themselves of our real principles ; we have in general little fear that from such assailants the weak should find a scandal, or our friends a stumbling-block. But when a man whom our Church has honored and cherished, not only forsakes her fold, but does his utmost to betray her to her enemies, we feel with the holy Psalmist, ‘ If my enemy had reviled me, I would verily have borne with it. And if he that hated me had spoken great things against me, I would perhaps have hid myself from him. But thou, a man of one mind, my guide and my familiar, who didst take sweet-meets together with me, in the house of God we walked with consent.’—Psalms, liv, 13, 14, 15—Our Redeemer complained in these affecting terms of the perfidy of one of his own Apostles : he who was silent under his other sufferings, felt the treachery of his friend, more deeply than the malice of his open enemies. ‘ Even the man of my peace, in whom I trusted, who ate my bread, hath greatly supplanted me.’—Psalm, xl, 10.

Though Mr. White has, too unhappily for himself, fulfilled the import of these words, and greatly laboured to supplant the faith in which he was nurtured, there is no reason to fear that his works will seduce any to imitate his apostacy. Catholics know

too well the voice of their faithful pastors, to listen to the call of a hireling ; they are too well acquainted with the true features of their religion, to be allured by the revolting caricature under which this man would exhibit her portrait. But there may be some of other communions, with whom the priestly character of this writer may so far weigh, as to lead them to give credit to all his statements concerning the Catholic Religion, and we are persuaded that the pompous enumeration of his former honours in the title-page of his works, was not made without some idea that such an effect might be produced. It may be naturally thought that a priest must be a creditable witness on the subject of Catholic Faith ; and that great must be the superiority of another creed, which could prevail upon a man so talented and honoured to give it the preference. This, in general, is quite rational to suppose : and certainly if a priest of holy and edifying life had left the communion of the Catholic Church, embraced another creed in preference, and were faithfully to exhibit the Faith of Catholics, honestly expose his objections to it, and shew honourable motives for leaving it ; what he said might merit attention. But it will be easy to shew, from Mr. White's own works, that the features of his case are widely different ; and that he is a very incompetent witness against the creed of his forefathers.

Mr. White is the author of two works against our Religion. The first is entitled ; ‘ Practical and Internal Evidence against Catholicism.’ It is an octavo volume of nearly 300 pages : its style is laboured and obscure ; and its whole argumentation so tedious, that though many may have taken it up through curiosity, few will have had patience to go through it, and much fewer can have felt satisfied with its perusal. It was written, as Mr. White tells us, for the higher classes ; and we should have left it to have its due soporific effect upon them in their library chairs, if Mr. White had not soon after put forth his ‘ Poor Man's Preservative against Popery ; addressed to the lower classes ;’ in which he throws off the reserve of his first work, and declaims with unmeasured virulence against us, whom he styles as opprobriously as the worst of our enemies, Romanists and Papists. This latter work is printed in a cheap form ; the profits are to be given to the ‘ Society for promoting Christian Knowledge’ and no doubt this redoubtable production will be added to their list of works against Popery.* Perhaps thus industriously spread among those classes of the community, who are already sufficiently prejudiced against Catholics, and who have not often the means of reading or hearing any thing in our defence, this production of Mr. White's may add more animosity and increase unjust prepossession

* The writer of these pages sent some time ago to the Society above-named for all the works they had on sale against Popery. He received fifteen tracts of the most violent and calumniating character, imputing to the Catholics abominable tenets which they never held, and grossly misrepresenting what they do hold. Let those attend to this who are so loud in complaining of works circulated by Catholics. Let them point out one which charges Protestants with doctrines which they disclaim : and let them say if it be not a disgrace to a Society which professes to promote Christian Knowledge, to lend itself thus to the propagation of calumny, misrepresentation, and bitterness against so great a proportion of the Christian world.

against the Faith of Catholics ; and the present work is undertaken to defend our Religion from the evil report which Mr. White's writings have given of it ; and, in order that where his poison has reached, an antidote may be soon at hand. It will be found to contain a close examination of both the above works ; principally, however, following the text of the ‘ Poor Man's Preservative against Popery.’ It must be observed, that the plan of both Mr. White's books is much the same ; as is the order pursued in each. The latter is little else than a reduction of his larger work to a cheap form, and a more intelligible style for the unlearned ; and as might be anticipated, it vilifies the Catholic Faith in terms more undisguised and unsparing. Every thing material in both works shall be noticed in the present publication.

The ‘ Poor Man's Preservative’ contains four Dialogues between Mr. White and his reader.—The title of the first Dialogue is as follows : ‘ An account of the author ; how the Errors of the Roman Catholic Church made him an Infidel ; and how, to avoid her tyranny, he came to England, where the knowledge of the Protestant Religion made him again embrace Christianity.’ The account which the author gives of himself is extraordinary enough : the reader will do well to attend closely to its outline ; and judge if the subject of it can be at all a competent expositor of Catholic Faith or Discipline.

It appears from the account in both works, that Mr. Joseph Blanco White was born in Spain, though of Irish extraction : that at the age of fourteen, he decided on studying for the Church, and was ordained priest at twenty-five. Soon after he was made a chaplain to the King of Spain, and obtained all the other honours enumerated in the title given above from his larger work. About two years after, or somewhat less, he became an absolute infidel ; and though he had renounced Christianity in his heart, as he himself tells us, he continued for 10 years to perform all the duties of a priest, to teach with the basest hypocrisy what he did not believe, to receive the confidence of numbers in the sacred tribunal of confession, who gave it as they thought, to a faithful minister and, in fine, to carry on a complete system of deception upon innumerable unsuspecting Christians. At last, in 1810, he came to England, where he proceeded by a curious route to the ministry of the loaves and fishes. He tells us that he was first moved by hearing a hymn sung in a church in London ; which must have been powerful indeed to move a man who had heard and recited so many hundreds of hymns in the course of his ministry in Spain, and was proof against them all. Then he took a very simple method, as he says, to work round to Christianity again : he said the Lord's Prayer every morning for three years ! A simple method truly, and much simpler and lighter to flesh and blood than having to say the same Lord's Prayer more than a dozen times a day in his Breviary ; besides a great number of hymns, psalms, lessons, prayers, and antiphons. In three years then, about the year 1814, he became a Clergyman of the Church of

England, subscribed the Articles, and became tutor to the son of a Nobleman. What Catholic will envy the Church of England the possession of such a man? what Catholic will not rejoice that such a deceitful shepherd should cast off the sheep's clothing, and thereby an end be put to his cruel imposition and devastation among the unsuspecting faithful? The Church of England, however, was near losing this precious prize; for after professing himself a Protestant, this very consistent man tells us, that he was again strongly tempted in his faith, and inclined to Unitarianism; and in such a degree that "he feared his Christian faith had been extinguished." However, he settled again to the Church of England, and this is the outline of the history of this valuable acquisition to the establishment.*

Mr. White is very anxious to make it appear, that immorality and levity did not prepare the way for his renunciation of Christianity. "I declare," he says "most solemnly, that my rejection of Christianity, took place at a period when my conscience could not reproach me with any open breach of duty, but those committed several years before." What is this but an acknowledgment that vice did prepare the way for his infidelity? He has told us, that at the age of fourteen, he was very pious and virtuous: he rejected Christianity about the age of twenty-seven; so if he had committed open breaches of duty several years before, it is clear from his own account, that during the important years of collegiate retirement and preparation for the sacred ministry, he was guilty of open sins; and it is easy enough to understand how so unworthy a preparation might justly deserve a subtraction of divine grace, and might cause him to fall, by little and little, into the gulf of infidelity. The most deplorable falls from Faith, are not always immediately consequent upon immorality; but the secret judgments of God are often working their slow but certain vengeance; and those open breaches, which Mr. White acknowledges to have committed before his ordination (to say nothing of secret sins, which he does not disown), may indeed have deserved, by an ordinary judgment of the Almighty, the loss of the precious gift of Faith soon after it. Faith as Mr. White knows, and declares, is a supernatural gift, and he will never persuade us, that the God of goodness and justice, would have deprived him of that precious gift, and left him to fall into infidelity, if he had been as immaculate in morals, as he would have us believe. His own evidence condemns him clearly on this head, and places it beyond all doubt, that his progress to unbelief was not different from that of so many before him; who, (as F. O'Leary used to say,) "never laughed at their catechisms, till they had lost their innocence." He tells us that he read the works of able French authors against infidelity, and other works of the same kind, and that he preached an elaborate sermon against unbelief; yet all in vain—he soon after bordered on Atheism. Can any one believe, that a man of sincere piety and upright moral conduct, would have been left thus to sink into the absolute denial of Christianity.

To be continued.

* What would Swift have said of such a Convert from Popery? His usual remark was; "I wish, when the Pope weeds his garden, he would not throw his nettles over our wall!"

† The occasion of this sermon, Mr. White tells us, was the coming of a Royal Brigade to worship the body of Saint Ferdinand. Why did Mr. White employ this word, which he knew is usually understood of supreme adoration due to God alone, and never paid by Catholics to the Saints? This is a fair specimen of the disingenuousness and insidious misrepresentation of the Catholic Religion throughout the two works.

ON THE BIBLE, AND RELIGIOUS TRACT MANIA.

The Alchemists and Rosicrutians of old, laboured hard, but in vain, for several centuries, to discover, what is called the *Philosopher's Stone*; that is, to find out by chymical process, the secret of turning any common substance into gold. Still the coveted object eluded their pursuit; and instead of the reality, they caught but the shadow. Witness the Frenchman, who stumbled on the phosphorus.—After proving and poring over what shall be nameless, he caught after three years the golden gleam, but the substance sought, was as far from his grasp as ever.

But what the Alchemist, with his familiar spirit, could not achieve; (for he also, as well as Socrates, had his directing demon.) Our Bible-beggars and Religious Tract-Peddlers, have finally accomplished, with the slightest touch of their wizzardwand, and a pleading puff to his Mammonic majesty, they can change in a moment into solid pelf the filthiest rag-bag, raked from the vilest dunghill. Nay, every thing to them, is a fit material for the wished for transmutation. Not Midas himself, the king of Alchemists, had such an enviable transubstantiating power. The poor man, was doomed to fast, in the midst of all his new accumulating treasures, for whatever he touched was turned into gold, which defied all his powers of mastication; whereas, our Bible and Tract peddling gentry, have all his virtue without its inconvenience. And should they be thus suffered to carry on their transmutating still, we may soon expect to see Mammon's treasures all their own. Of this, we presume the following extracts, from Mrs. ROYALL's Black Book, Vol. I., will convince our astonished, if unapprized, and unsuspecting readers.—EDIT. CATH.

"Can no part of our fair country escape the griping fangs of those ferocious marauders? From Maine to Georgia—from the Atlantic to Missouri, they swarm like locusts; and, under the name of foreign missions, home missions, Bible societies, tract societies, societies for educating pious young men, to spread the gospel, pincushion societies, cent societies, mite societies, widows' societies, children's societies, rag-bag societies, and Sunday school societies, they have laid the whole country under contribution! Figures cannot calculate the amount collected by those public and private robbers: it is more than would liberate every slave in the United States; it would pay the British debt! They say, "We do not force people to give." I see no difference between forcing a man out of his money, at the mouth of a pistol, and forcing it from him by trick and cunning; the crime is the same. This is done under the pretence of spreading the gospel; but when the first principles of the gospel are violated, to this end, it is no longer the gospel.

"The fact is (which I will demonstrate,) that the Gospel has nothing to do with it, nor it with the gospel. But this money is not designated to spread the gospel, nor is it appropriated to that end, if indeed the true gospel of Christ could be bought and sold for a price: no, it is piled up in banks to buy up

the presses to overturn our liberties, to make slaves of one part of the community, to maintain the other. True, a few Missionaries are sent off for a blind to keep up appearances; but the principal part is secreted in Boston, Philadelphia and New-York; to buy up and put in operation, presses and bookstores, and to hire men, as unprincipled as themselves, to conduct them. This fact is too obvious to be denied, for there are the presses, and there are the booksellers, both of which have suddenly increased to an alarming number. The plan has been well laid, and pursued by cool and deliberate steps, these artful impostors well know the importance of presses to effect their purpose, and the necessity of having them under their control; were these paladiums of our liberties left free to combat their black designs, they would be exposed and defeated: with money they get presses, and by presses they get money, and by both they get power."

* * * * *

"Having tasted the sweets of money, which has the same effect on them that drinking has upon a drunkard, the more he drinks the drier he is, so the more they get, the more they want; and taking the advantage of this run-mad delusion of spreading the gospel to obtain it, they think to get these godly men into the General Government; get two-thirds of the states to alter the Constitution; come out with their national religion, and then let the people get their throats ready. May the arm of the first member of Congress, who proposes a national religion, drop powerless from his shoulder; his tongue cleave to the roof of his mouth and all the people say amen.

"Let no one view this as an idle chimera; look at the vast sums of money they have obtained, let any sober man say why are all those presses and booksellers set up, have these any thing to do with converting the heathen? no, nor is it done with that view, it is done to blind mankind; make him a bigot, to fashion him into a tool; and thus, by slow but sure means, effect their purposes. See what they have done in a few years, they have contaminated the whole country, their name is legion; see the skill, the industry and the energy displayed by those band of pirates, to amass money, their God is mammon, and they worship no other. One of two things seems inevitable, either the country must put down these men, or they will put down the country; on this point there can be but one opinion, they are determined and will not stop short of despotism."

* * * * *

"No means are so effectual as power, and no means are more successful in acquiring power than money—money, for which the Saviour of the world was sold—money, which "makes black white, foul fair, wrong wright, base noble, old young, cowards valiant, buys religion, places thieves with senators on the bench, and old foolish widows wed again." Thus these priests have always aimed at unconditional obedience; this point being gained, the rest is easy. Some difficulty arises out of this view of the case; how is universal opinion to be reconciled to those who have surrendered theirs to the priests?"

It cannot, they are passive tools, which the priest uses at his pleasure.

"But let us inquire who these men are, that have turned the world upside down, and dare lift their hands against our sacred constitution? Are they gentlemen? No! Or the sons of gentlemen? No! Is it our enlightened Senators, Judges, or Statesmen—are they men of respectable descent? No! I ask who are these men, that dare aim such a deadly blow at our liberties? The refuse, the rabble, the sweepings, of our towns, the scum of the earth, picked up in our streets, picked up every where, people of no property, bound by no law, held by no tie to society; these are called *pious* young men, not educated, though that is the pretence, but tied and clothed upon false charity, upon the money squeezed from the poor widow, the orphan, little children, and industrious mechanics; great strapping fellows instead of maintaining the aged, the poor, and disabled, those have no maintain them."

"These fellows are thrown into one of their Theological schools, and after a few lessons, in which they are taught to look upon all other sects as heretics, model their countenance into that of demons, (to frighten Bellzebub,) throw every spark of nature out of their composition, make a long face, and a long prayer, and (more to the point) a long *purse*, and digest sundry ways and means to fill it. Those young vipers are turned loose upon the world; (many a good plowman they have spoiled,) they are then formed into three grand divisions, each of which is subdivided into regiments, companies, and platoons, with (as all armies have) a goodly number of women (*Godly* ones) attached to each corps. All these are under able and experienced commanders, who see that they are properly drilled and disciplined before they take the field; one party is then sent off to convert the heathen for the sake of appearances; a second party is sent off to scour the country, and a third mounts the pulpit, and the remainder are set up as printers and booksellers, and thus like a pestilence cover the land; not to scatter blessings amongst the distressed, root out ignorance, (as somebody wisely said of them,) or diffuse the lights of knowledge, to enoble the age, or amend mankind: not to break the chains of slavery, or teach man his religious or political duties, or cultivate the arts and sciences, no; quite the reverse. Their object and their interest is to plunge mankind into ignorance, to make him a bigot, a fanatic, a hypocrite, a heathen, to hate every sect but his own, (the orthodox,) to shut his eyes against the truth, harden his heart against the distress of his fellow man, and purchase heaven by money. This is the business of those *pious* young men; and to this end (as I shall soon make it appear) are those millions of dollars appropriated, which are wrung from ignorance and poverty. Is there no help? High heavens! Shades of our fathers; must this fair land purchased with your blood, be wrested from us by a low ignorant rabble! Why talk of the delusions of blue laws, Hartford conventions, and witchcraft? This is the worst of all crafts. * * *

* * * * * I have had my eye on these people, and know more of them than they are aware * * *

"But let us look after these *pious* young men.—I said they were divided into brigades, battalions, regiments, companies and platoons—150 platoons are so many foraging parties, scouring the country, entering cities, towns, and villages—they range regularly through every street, enter every house, beg of every individual in it, from the master to the scullion, the smallest child does not escape them; they go into oyster cellars, barbers shops, shoe blacks, and sailors do not miss them; they creep into widows hovels, and the orphan's shed, like the frogs of Egypt; they stop the traveller on his journey, and beg of the way faring man; they sneak in at kitchen doors lost to all sense of shame, and cajole ignorant cooks, chambermaids, and scullion boys.* They preach up Juggernaut, and draw such pictures of heathens going to Hell by thousands, that they frighten ignorant women and children into compliance. They will take no denial "you will go to Hell if you do not give money to spread the gospel," some will take out their watch and give the people so many minutes to consider upon the matter, and in case of refusal, everlasting torments in Hell are denounced against them. Oh, sir, I have but one dollar to buy me clothes, indeed sir I cannot spare it." Oh give it to send the gospel to the heathen, and trust to the Lord." Why don't they trust to the Lord? No! They trust to the cash; thus they wring the last cent from poor silly girls, who in many instances are sent to the grave by wearing a thin dress in winter, duped of their hard earnings (which would have clothed them comfortably,) by those *pious* young men. "Give as you would wish you had when you come to die, don't you read that Christ says go into all nations and preach the gospel? (Christ said take ye neither scrip nor purse.) When we go to the heathen, the heathen say, "Why did you not come to us sooner? Thousands of us have died and gone to Hell for want of the gospel." This is downright blasphemy against God, as if he

* A gentleman of Boston coming home to dine, not long since, was surprised to find no dinner prepared, and hearing a man's voice in earnest conversation with his cook, he stepped down into the cellar (the kitchen) to see what was going on, and to his surprise, found the Rev. Dr. B.—engaged in soliciting his cook to give money to spread the gospel. The gentleman asked him "what door he came in at?" "The kitchen door" said Dr. B.—! "Then walk out at the same door, and never let me catch you here again. By this way the Rev. Dr. has collected a vast Church of cooks, chamber-maids, and ignorant females in Boston, (as no genteel person will go to hear him,) and draws a vast revenue from those deluded creatures. Out of their hard earnings he has lately built a Church at Brighton, and says the orthodox Churches will, and shall outnumber those of other sects.—Softly brother B.—, remember the tea. This same Dr. B.—came to New-York a few days since, and such is the ignorance and bigotry of the people, that Dr. B.—with the assistance of other D. Dr. raised \$101,000; and such was the effect of their pleadings on spreading the gospel, and such was the mania of the people, that they pledged themselves to the society to pay \$100,000 a year for five years, making \$501,000 at one meeting. Let any one after this judge of the intelligence of the City of New-York. It was but last summer, that twenty-seven souls were taken out of a cellar in James street, in a state of starvation.

could be thwarted in his providence for want of money; if he has the power to save souls, and will not do it without robbing the poor—in other words without being paid for it, he is worse than Juggernaut; any one who can swallow such an absurdity as this, we pronounce him more ignorant than the heathen. Praying souls out of purgatory for money, is nothing to this. If money can keep souls out of Hell, why not bring them out when there. If the people of the United States can shut their eyes on such abominable swindling, no matter how soon they are made slaves—but to go on.—In order to make sure work, and that no part of the United States may escape taxation, the whole is as regularly laid off into collecting districts as though it belonged to them. The citizens in each district are formed into societies of both sexes; every society has a President, Secretary, and Treasurer, and from four to twelve collectors. These are well disciplined in the first place by experienced officers, and have their cue by heart, under the name of "hints to collectors." No friend of the human race can read those hints without shuddering. I have not room for the whole, but furnish a few extracts at the service of the public. "It is recommended just before commencing solicitations, you meet together, read these hints, concert plans for simultaneous operation," feel interested in your object; (precisely the language used by the leaders of highway robbers) "millions are perishing for lack of the gospel;" "preachers, bibles, tracts, are sent to bring the heathen into the way of salvation." These are only hints of what they must say; also, printing presses are established, schools instituted, colleges founded, and secular labors undertaken by the missionaries." If common sense were not banished out of the country, it would be seen at a glance, that instead of employing this money to convert the heathen, they are building churches and fine palaces to live in, schools and colleges to educate *pious* young men; and as to the presses which require vast sums, I will show before I am done what they are intended for. But let us hear more hints—"understand what you are to do;" "obtain for the missionary cause as much as you can," (that is without regard to means or measures,) "be able to answer objections, be familiar with the strongest motives for contributing to the support of the heathen." Here follow a string of motives, (falsehoods, I mean) which would paralyze my pen. "Give to every one an opportunity to contribute, deprive no one of the privilege—it is to the poor no less a privilege than the rich to contribute to the spread of the gospel, give them the opportunity." If the people were not missionary mad, these hints would have opened their eyes; farther, "if you are unfaithful the association must decline, funds are much needed now, and they will be more and more needed from year to year; present stations cannot be enlarged, and new ones cannot be formed without an augmentation of funds." Thus their capacious maws are never to be satisfied. If this can be exceeded by any *Po-pish* country, * then I am no judge of history; this

* Had the authoress been more acquainted with the

is making clean work, from year to year—they look a long way before them—can these be christians? Our Saviour says “take no thought for tomorrow what ye shall eat or what ye shall wear, &c. &c.” Now see how well these hypocrites follow the bible, and they are sending the gospel to the heathen.”!!!

ORIGINAL.

BIBLICAL NOTICES AND EXPLANATIONS.

GENESIS.

This is the earliest instance mentioned, though we must suppose not the first in practice, of unction used in the consecration of persons or things. This rite of anointing whatever is consecrated to God, and so constantly prescribed in the old law by God himself, and practised in the new, is not without its instructive and edifying meaning. For, as oil is a searching substance, which diffuses itself over, and deeply penetrates those bodies on which it is poured, rendering them soft and pliant, provided they are not cold or frozen; for with such it will not amalgamate: so the grace of God which it represents, diffusing itself over the human heart, when warmed with the sacred fire of charity, renders it soft and pliant to the divine will; and capable of receiving every virtuous impression. It is also sometimes explained as alluding to the practice of wrestlers, who anointed their bodies with oil, before entering the lists with their antagonists; that which gave them more suppleness, and afforded their opponents a less chance of grasping them fast, from the slipperiness of their anointed members; emblematical of the precautions to be taken, before engaging with our spiritual adversaries.

Jacob's vow, approved of by God, and afterwards rewarded, shews that the Catholic practice of vowing is neither unacceptable to God, nor unscriptural.

Chapter 29, Verse 2.—It is always at the well that the bride is found. It is in baptism that Christ first finds and recognizes his Church. It is he too, like Jacob, that removes the stone, or obstruction, that prevents her from watering her flocks. He has laid open the well to her in baptism and the other sacraments. It was at Jacob's Well that the Saviour found the Samaritan woman, the emblem of his Gentile Church: an adulteress; for the Gentiles, in the scriptural language, having abandoned their true Lord, had committed fornication with their strange Gods: like her, however, they acknowledge him for the Messiah, and proclaim him as the expected Saviour to all.—John 4, 6, 7, 18, 39, 41.

Verse 17.—The bear-eyed Lia, the elder sister, like Agar the handmaid, was a figure of the Jewish Church, the first that brought forth children to God: Rachael, the younger sister, and long barren, but most beautiful and best beloved, of the Christian Church.

Verse 25.—The last son whom Lia bore in succession to Jacob, was Jude; for she then left off child bearing. Jude was the predicted regal one, —Gen. 49, 10—when the Synagogue had brought

hours of Catholic Missionaries; she would have represented them in a fairer light. The Catholic Missionaries stripped themselves of every earthly comfort, in order to instruct and civilize their hearers. They fed the hungry; clothed the naked, comforted the afflicted, visited the sick and the dying and if they begged, it was from the rich in behalf of the poor. If donations were granted them; it was in trust for the needy from the wealthy. And of that trust well have they acquitted themselves, witness in all Catholic countries, and in ours, when Catholic; the universities and public schools founded: the hospitals, Churches, Asylums, &c. &c. all established without any levy of taxes upon the people. Witness the poor supported, without any poor's laws &c.—Editor Catholic.

forth the Christ, she ceased bearing. Yet, with Rachael's leave, for which she had stipulated, she again knew her Lord, and bore him children,—Ch. 30, 11—as the Synagogue yet shall do, when finally converted, and on a proper understanding with the beloved spouse, the Christian Church.

Chapter 30, Verse 32.—Jacob's choice of the brown and spotted Goats and Sheep, indicates the choice made by our divine shepherd of the guilt-stained Gentiles, in stead of the Jews: besides, he says he came, not to call the just, but sinners to repentance. These were the unclean creatures, which his chief Apostle beheld in the vision, when the sheet containing them descended from heaven, and a voice was heard, calling out to him, arise Peter! kill and eat,—Acts 10, 11.—The message from Cornelius, a Gentile, and his subsequent conversion explained to him the mystery.

Chapter 31, Verse 19.—Rachael stole her father's Idols, probably to remove from him the occasion of Idolatry.

Chapter 32.—Jacob, after parting with Laban, saw the Angels of God coming to meet him, and when he had seen them, he said, these are the camps of God. How often in scripture is it mentioned that we are protected against the attacks and snares of the Devils, our invisible enemies, by the Angels, our invisible friends! yet, with what scorn is not their friendly aid rejected, by all those under the influence of the spirit of error, who persuades his votaries to decline soliciting, nay, to refuse with disdain their dreaded interference!

Chapter 33, Verse 3, 6.—It is surprising that Quakers and other fanatics, who admit the scripture as the word of God, and consider the Patriarchs as holy and the special favorites of heaven, should so condemn, as sinful, the usual forms and expressions of civility and respect used by man towards his fellow creatures; seeing the same, in the highest degree, blamelessly practised by these ancient models of sanctity.

Chapter 35, Verse 10.—We observe in scripture that all those whose names are changed by the Deity, are destined to fulfill some remarkably great and glorious purpose, indicated by the new appellation given them: such as Abraham, Sarai, Israel, Cephas, or Peter, the rock, Hoanerges, or sons of thunder, &c. Indeed, the Hebrew names generally indicated some notable circumstance at the birth of the child; and were often given prophetically and from inspiration, as we shall have occasion to remark in our cursory review of the sacred story.

Verse 14.—Jacob again sets up a monument of stone in the place where God had spoken to him; pouring drink-offerings upon it, and oil thereon; and calling the name of the place Bethel; that is, the house of God. How can such as pretend to revere the scripture, condemn the Catholic Church for imitating in her consecrations the significant ceremonies used by such unexceptionable models?

Verse 19, 20.—From the circumstance of Rachael's burial in Bethlem, she is affectingly represented by the Prophet as lamenting the cruel massacre by Herod's order of the male infants—her Posterity.—Jerem. 31, 15,—Mat. 2, 18.

(To be continued.)

POETRY.

Original.

HYMN

TO ST STEPHEN, THE FIRST MARTYR.

Hail thou, in yet the infant Church
The earliest Martyr crown'd!
O'er all the earth, where now she's spread,
Great Saint! thy name's renown'd.

Lo! in that court unjust, which late
Condemned thy Lord divine,
Thy harden'd foes, behold unmov'd,
Like Angel's count'nance thine.

How, as in thee Truth's Spirit spoke,
The law thou did'st expound!
How did'st their skull, their wisdom vain,
Their learning proud confound!

Cut to the heart, the stubborn race
With each foul passion fir'd;
Indignant, ev'n their teeth they grasp,
At thy harrangue inspir'd.

When lo! thou said'st, in vision clear,
The op'ning heav'n's I see;
And at his Sire's right hand, enthron'd,
That Jesus preach'd by me.

Stopping their ears, with one loud voice,
Against thee they exclaim;
And, furious rushing, drag thee forth,
As one they'd heard blasphem.

The strong tempest, while so fierce
They're levelling full at thee;
This crime, Lord, lay not to their charge!
Thou pray'd'st on bended knee.

Then straight into thy Jesus' hands
Thy soul thou did'st commend.
And thus his valiant champion here,
Thy course victorious end.

O thou, who could'st, so like thy Lord,
Ev'n for thy murderers pray!
Obtain, that to our enemies we:
Such mercy may display!

And ever, with undaunted zeal
Like thee, the truth maintain;
Nor blush to own, what teach'ers proud,
And infidels disdain.

To Father, Son, and Holy Ghost,
One God, in persons three,
Let creatures join to pour their praise
Through all Eternity!

AVIS A NOS CHERS FRERES DU BAS CANADA

Il est a esperer que tout bon Catholic entendant ou n'entendant pas la langue angloise, pretera son support au seul journal Catholique anglois, qui au jamais paru dans ces provinces surtout en sachant qu'il est public avec l'approbation, et sous les auspices des Eveques et du clerge du pays. Le prix d'ailleurs, en est si modique n'etant que quatorze shelins par an, la poste incluse, pour une Feuille hebdomadaire; qu'il y a bien peu de personnes qui ne puissent contribuer cette miere a l'elucidation et defense de notre Sainte Religion, assaillie de toutes parts, et calomniee par ses Enemis dans une langue, qu'il est indispensablement necessaire d'adopter, pour refuter sur pied egal leurs erreurs. On s'attend que la moitie de l'abonnement annuel, sera paye d'avance, et envoye par chalon, avec son adresse, franc de post, a T. Dallon. U. C.

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