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# The Catholic.

Quod semper; quod ubique; quod ab omnibus

VOL. I.

KINGSTON, FRIDAY, MARCH 4, 1831.

NO. 20.

## SELECTED.

*Winter Evening Dialogue between John Hardman and John Cardwell, or THOUGHTS ON THE RULE OF FAITH, in a SERIES OF LETTERS, &c. &c. continued from p. 153.*

### LETTER V.

Concluded.

The sentiments of this Protestant clergyman, expressed in the passages which I have read to you from his pamphlet, are precisely the sentiments which the Catholic Church has ever entertained. At the present day, this Catholic language is, with more confidence than consistency or prudence, pretty frequently adopted by your divines. They have at length learnt from experience what they ought to have learnt from the testimony of the Catholic Church, that the Bible alone, interpreted by private judgment, is not the way to unity, integrity, and stability of faith. They find in their own perplexities the truth of what we have always told them, that the Bible thus interpreted is the source of a continual succession of new sects and new doctrines. They are now as fully convinced, as the Fathers of the Council of Trent, that the Bible is not the sole rule of faith, nor indeed the fittest book for all sorts of readers; that the true interpretation of the Bible is no less necessary than the letter of the Bible: that some doctrines are true, though twenty texts may be quoted against them; add some doctrines false, though twenty texts may be cited in their favour: and that the silent Bible cannot, in all cases, qualify the sincere enquirer to discriminate with certainty between religious error and religious truth. Thus the present generation of Protestants has surrendered and co-operates with us in demolishing the main principles for which their ancestors so strenuously contended; and growing sober, has at length been compelled, in opposing heresy, schism, and biblical delusion, to adopt the language and arguments which the Catholic church has always employed against those who stray from the truth of her communion. In a Catholic this is consistency; in a Protestant, a phenomenon. Certainly it must occur to the writers who employ this kind of reasoning, that they invariably condemn the conduct of the authors of the reformation, and overturn the very foundation on which their own Church is erected. Had Luther, Cranmer, and Jewel, entertained these rational and just sentiments, they never would have forsaken the faith and communion of the Catholic Church, to form new systems of religion according to their own partial, contracted, and often fanatical view of obscure texts, but would have continued to belong to the "One Fold and the One Shepherd."

But, Mr. Hardman, at this late hour it is time to close our discussion. This pamphlet, which you have brought to me with an air of defiance, lays itself open to many other objections, into which I forbear to enter at present. Had you applied to Mr. Sherburn, Mr. Dawson, Mr. Marsh, or any of our neighbouring priests, whose abilities and learning better qualify them for the discussion of topics of this nature, they would have given you text for text, and argument for argument; and would have triumphantly repelled every attack which you could make on our Church. In my plain and humble way, appealing rather to the observations of good sense, than to a multiplicity of obscure and disputed texts, which are too difficult for you and me, I have demolished the foundation of your pamphlet, and the fall of the superstructure follows of course. What effects the invective of this and similar pamphlets may produce on the minds of simple and wavering Protestants; who are better able to count texts of Scripture, than discover the true sense of them, I shall not pretend to determine. But I can assure you, that the faith of a Catholic is built on a foundation too solid to be shaken by volumes of textual sophistry. In spite of your groundless clamours, and uncharitable, as well as unreasonable abuse of Popery, it will ever be the Catholic's glory, delight, and comfort, to hear that *Church, which is the pillar and ground of the truth*, and to follow the Romish injunction of that Papist, St. Paul: "Brethren, stand fast, and HOLD THE TRADITIONS WHICH YE HAVE BEEN TAUGHT, WHETHER BY WORD, OR OUR EPISTLE."

Mr. Hardman, I have only one further observation to make, or rather to repeat. Think not that none have searched the Scriptures, but those whose faith has suffered shipwreck in the search. I love and venerate the Bible. I have perused it often. I have read some chapters of it almost daily, from my youth. In antiquity, in sublimity, in variety of beauty, in holiness, in authority, in the power of enlightening the understanding and improving the heart of the humble faithful, no other book is comparable to it. But still, independently of other considerations, the errors and delusions of every Protestant sect are to me a demonstration, that it is only then a safe and sure guide, when its obscurities are cleared up, and its true sense and meaning declared by the unerring voice of Apostolical Tradition and the interpretative authority of the Catholic Church.

3. My friend paused, and I replied: I thank you, Mr. Cardwell, for the pleasure which I have received from this conversation. It has done me

good. It has given me abundant and interesting materials for thought and reflection. You have proved to my satisfaction, that the author of this pamphlet is both ignorant and bewildered; that he is not a member either of your church or ours; but an artful and pitifol enemy to both. You have convinced me that he is a wild interpreter of the Bible, who gives his own crude construction of insulated texts for the genuine meaning of Holy Writ. But though you have triumphantly evinced against the main principle of our author, that the Bible is, only in a limited sense, the Rule of Faith, you have left some parts of his pamphlet untouched. What will you say to his Letters on the Supremacy of the Pope, Transubstantiation, Prayer to the Saints, or for the Dead, the Antichristian Apostacy, and the Papal Antichrist? To all these, said Mr. Cardwell, I shall at present say nothing. These may be the subject of future consideration and discussion. In fact, the Letters on these subjects contain nothing new—nothing but errors and misrepresentations as old as the age of Luther, and objections which our divines have a thousand times refuted. The arguments are all grounded on the author's ignorance of our doctrine, and his misinterpretation of the Scripture. I have already refuted them in their principle; and at the approach of midnight, you will excuse me from entering upon the easy but lengthened task of refuting them in detail.

On these miscellaneous topics I will, at present, only give you the sentiments of two eminent English Prelates of the archdiocese and diocese in which you and I live—the Most Rev. Dr. Nicholas Heath, the last Catholic Archbishop of York, and the Right Reverend Dr. Cuthbert Scott, his Suffragan, and the last Catholic Bishop of Chester. These learned and virtuous Prelates, with all the other Bishops of England in their places in the House of Lords, February 16th, 1558, the first year of Queen Elizabeth's reign, when the bill for conferring the Ecclesiastical Supremacy and the Headship of the Church, on a woman, was before the House, and the subject of warm and awful debate, unanimously and strenuously opposed the introduction of these innovations: and all the Bishops of England, except one, conscientiously and honorably sacrificed their episcopal sees and palaces, their seats in the House of Lords, their honours, their revenues, their personal comforts, and, in the case of some of them, their personal liberty, rather than exchange the sterling truths of the Catholic Creed for errors coined within their own remembrance. The speeches of the Archbishop of York and the Bishop of Chester, in these de-

bates, are preserved by Strype, and inserted in the Parliamentary History. (Strype, vol. i. in Appendix. Parl. His. vol. iii. p. 379.) I was reading them when you favored me with this visit. Both are long and argumentative. I shall select only the warning voice of our Primate, and an extract from the arguments of our Bishop,

The Archbishop of York thus warns the House of Lords: "By the relinquishing and forsaking of the See of Rome, we must forsake and fly from these four things. First, we must forsake and fly from all general Councils. Secondly, we must fly from all Canonical and Ecclesiastical laws of the Church of Christ. Thirdly, from the judgment of all other Christians. Fourthly, and lastly, we must forsake and fly from the Unity of Christ's Church; and, by leaping out of Peter's ship, hazard ourselves to be overwhelmed and drowned in the waters of schism, sects and divisions. It is much to be lamented, that we, the inhabitants of this realm, are much more inclined to raise up the errors and sects of ancient and condemned heretics, than to follow the approved doctrine of the most Catholic and learned Fathers of Christ's Church. In the relinquishing and forsaking of that church, as a malignant church, the inhabitants of this realm shall be forced to seek further for another gospel of Christ, other doctrine, faith and sacraments, than we hitherto have received, which shall breed such a schism and error in faith, as was never in any Christian realm; and therefore, of your wisdom's worthy consideration, and maturely to be provided for, before you pass this Act of Supremacy."

The Bishop of Chester thus argues against the same Bill: "At this present there be abroad, in Christendom, thirty-four sundry sects of opinions, whereof never one agreeth with another, and all differ from the Catholic Church. And every one of these sects do say and affirm constantly, that their profession and doctrine is builded upon Christ alledging Scripture for the same. And they all and every of them, thus challenging Christ to be their foundation by Scripture, how shall any man know to which of them he may safely give credit, and so obey and follow? I trust your Lordships do see, that for unity and concord in faith and religion to be preserved and continued in the church, our Saviour Christ hath appointed one Head or Governour, that is, to wit, Peter and his successors, whose faith he promised should never decay, as we see manifestly it hath not indeed. And for those men that write and speak against his authority, if their writings and doings be well considered, they shall appear to be such as small credit or none is to be given unto, in matters of weight such as this. For whoso readeth the third chapter of the second Epistle of St. Paul to Timothy, may see them there lively described with their doings. And especially one sentence therein may be applied and verified of them most justly: that is, *always learning and never coming to the knowledge of truth*. For as we see them vary amongst themselves one from another, so no one of them doth agree with himself; in matters of religion, two years

together. And as they be gone from the sure rock and stay of Christ's Church; so do they reel and waver in their doctrine, wherein no certainty nor stay can be found. Whereof St. Paul doth admonish us, in the person of his scholar Timothy, to be constant in doctrine and religion, and not to follow such men. *But as for thee*, saith St. Paul, speaking to every Christian man, *continue in those things which thou hast learned, and which be credited unto thee, knowing of whom thou hast learned them*. In which words he moveth every man to consider not only his religion and doctrine, but also, or rather, the schoolmaster of whom he learned the same. For of the knowledge, constancy, and worthiness of the schoolmaster, or teacher, may the doctrines, taught by him, be known to be good and sound, or otherwise.

"Now, if a man should ask of these men in this realm, which dissent from the Catholic Church not only in this point of supremacy, but also in divers of the chief mysteries of our faith, of whom they learned this doctrine which they hold and teach, they must needs answer, that they learned it of the Germans. Then we may demand of them again; of whom the Germans did learn it? Whereunto they must answer, that they learned it of Luther. Well, then, of whom did Luther learn it? Whereunto he shall answer himself, in his book that he wrote, *De Missa angulari*, where he saith that such things as he teacheth against the Mass and the Blessed Sacrament of the Altar, he learned of Satan, the Devil. At whose hands, it is likely, he did also receive the rest of his doctrine.

"Then here be two points diligently to be noted. First, that this doctrine is not fifty years old; for no man taught it before Luther. And secondarily, that Luther doth acknowledge and confess the devil to be his schoolmaster in divers points of his doctrine. So that if men would diligently mind St. Paul's words, they would refuse this perverse and wicked doctrine, *knowing from whom it came*.

"But if they ask us of whom we learned our doctrine, we answer them that we learned it of our forefathers in the Catholic Church, which hath in it continuedly the Holy Spirit of God for a ruler and governor. And, again, if they ask of whom our fathers learned the same, we say of their forefathers within the same church. And so we manually ascend in possession of our doctrine, from age to age, unto the Apostle Peter, unto whom, as St. Cyprian saith, our Saviour Christ did betake his sheep to be fed, and upon whom he founded his church.

"So that now we may be bold to stand in our doctrine and religion against our adversaries, seeing that theirs is not yet fifty years old, and ours above fifteen hundred years old. They have for authority and commendation of their religion, Luther and his schoolmaster before mentioned: we have for ours St. Peter and his master, Christ."

I then retired. I shall, Gentlemen, in my next letter, conclude this correspondence, with stating my reflections on the subject matter of our conversation. I am, &c.

JOHN HARDMAN.

ORIGINAL.

On man's extreme attachment to the things of this life; and his surprising indifference for those of the life to come.  
*Noce te ipsum.—Know thyself.*

It is truly surprising that a rational and reflecting creature, such as man, should allow himself to be so continually diverted from the consideration of himself by external objects, as never seriously to think what or whence he is; how he happened, and for what purpose, to be cast upon this world; and, though he knows that the same irresistible tide, which so lately threw him forth like a shipwrecked mariner, on this unknown coast, will very soon returning sweep him again away to other unexplored and unknown regions; that he never strives at present, while he may, to provide against the quick and unavoidably impending fate; and, by securing the favor of him, whose will directs his destiny; and whose kind regard and protection he is evidently sent here to merit, by his wise and virtuous conduct, to make sure to himself among all the possible chances of future existence a permanently fortunate, and blissful one.

He knows that this earth is not his home; but only a temporary accommodation, fitted up for him on his way to his eternal habitation. And is it not strange that, knowing this, he should still so set his heart on the objects which this intermediate spot affords, as never to cast a longing glance on those more exalted and everlasting delights that await him in another world, his final home, and the place to which he is irrevocably tending?

But his conduct in this respect appears still more unaccountable, when we consider that, besides knowing that he must very soon part with all he covets or possesses here below; he is also sufficiently apprised that the foolish preference he gives to the fleeting enjoyments of this life, must degrade and incapacitate him for the attainment of the dignified and ever durable enjoyments of a future state. That whichever of these alternatives he chooses, will constitute his portion exclusively; and, that, should he prove disappointed in the end, he can blame only himself; as the all he gains, is but the all he covets.

What a piteous spectacle is it in the eye of reason, to behold this child of immortality, landed [for a few years in this place of exile and probation, instead of using what objects he finds upon it for the sole purpose, for which they had been placed there, viz: for his temporary use, comfort and convenience, so dotingly fond of them, and deeply enamoured with them, as to merge every rational wish and important concern in the vain effort to acquire and retain them: struggling through every obstacle; braving every danger; committing every excess and crime; sometimes but to heap together and hoard up a little dust, which he values for its weight and lustre; at others but to win the passing smile or short embrace of some frail and mortal beauty, whose charms have captivated and engrossed his affections: now to snatch some gaudy bauble of distinction held out to him by the hand of vanity;

and, worse than all, should ambition shew him placed within his reach the tempting ensigns of brief authority remorseless wading through the blood and slaughter of his fellow creatures towards a throne: thus desolating the scene of his short sojourn; and dealing destruction all around on the opposers of his invidious progress towards the lofty object of his aspiring wishes.

Does he then forget that he is but a passenger here below? that he must very soon take his departure hence never to return? That he can carry nothing along with him of all that he so toilfully collects in his transit through this life, but the merits or demerits of his temporary conduct? Alas! of all this too he is fully aware; and still risks his eternal bliss for the pleasures of a moment; pleasures less real than imaginary; seldom unaccompanied with pain; and always followed with regret, if not also with remorse.

Still, had he only bliss to lose, his folly, though prodigious, were less. But how astonishing is his madness in acting thus at the same time that he is fully aware that by so coveting present enjoyment, he not only forfeits his claim to future bliss: but, incurring also the divine displeasure by his guilty and forbidden choice, he exposes himself to misery endless and incalculable.

Reason alone might teach him, as did even the Pagans, that it was not for so mean and transient a purpose that providence sent him into this world merely that he might taste and relish, then drop at once forever, all the painfully acquired, but fast perishing sweets, which the present scene affords; such being only allowed him occasionally, as needful refreshments to the wayworn, hungry, and thirsting traveller; but that to tarry over them, and think only of indulging in such; giving up all further thoughts of prosecuting the journey, were at once to forgo all further hope, and willfully to miss the end to which he is tending. But viewing as he does, exposed before him in the broader and brighter blaze of revelation, all the dismal consequences of so preposterous a choice; and when he hears also the Deity incarnate contrasting the final doom and reversed condition of the rich glutton and a suffering Lazarus; declaring blessed the poor and those who mourn; but denouncing only woes against the rich and worldly happy: when he contemplates the choice made by dying wisdom, while here in human form, of privation, ignominy and pain for himself and his followers; what must be his folly in preferring the enjoyments of a moment to those of an eternity; dreading more a few short sufferings and privations here, than the loss of all the promised bliss, and the being exposed to all the threatened woe hereafter? He knows that his present life is but short, when longest, and always uncertain: that its enjoyments are hard to be come at; never fully satisfying when obtained; precarious while possessed, and all but momentary; leaving nothing behind them, but regret and remorse. Of all this he is perfectly sensible, acknowledging often his folly and guilt in still continuing to give such the preference in his affections. He seems thus as if not bound by the fatal potency of some magic

spell; that quite captivates and paralyses all his rational faculties, thus preventing him from making the slightest effort to ward off the dreadful evil, which he sees fast approaching him.

Is not this indeed the deplorable state in which the immortal stranger on his passage through this world has unfortunately placed himself? Endowed with reason; having the just sense of right and wrong, and inwardly apprized of his obligations; knowing the shortness of his existence here, and that he soon must bid an eternal adieu to all the earthly objects of his affections; left still free to act and choose between good and evil, and thus to merit the approbation and favor of his maker: re-deemed, even when lost by the early abuse of his free will; and reclaimed from the mazes of pagan error; having now his light of reason renewed at the blazing glory displayed to him of truth itself: with all these natural and supernatural advantages is it not truly wonderful that still his will should remain so chained down to earthly objects, as if by the force of some mighty and unconquerable spell; and rendered quite incapable of obeying the acknowledged dictates of reason and the applauded counsels of prudence and wisdom?

Who then can break the mighty charm; dissolve the dread enchantment, and dissipate the dire delusion? who, but he, great nature's Lord, who so often has stretched out his mighty arm, to snatch him from destruction? His grace alone can free, without violence, the self-captivated will; and make it joyfully obey the else vainly urged admonitions of the understanding. Among the endless ways, by which he in his mercy may judge fit to unfetter the will, and to restore to all its rational vigour and activity the human mind from its supine state of lethargic indifference; for all that is not worldly; the most usual and ordinary are what the unthinking deem the greatest misfortunes and calamities; The sudden disappointment of all our most sanguine hopes and earnest wishes: the severest losses, sickness and sufferings; above all the heart-rending sight of some dear departing friend, expiring before us, and breathing his last in our arms. These afflicting reverses are merciful visitations to most; without which they would continue to glide on unmoved down the smooth stream of prosperity; only amusing themselves with every flitting object that happens to catch for a moment their idly busied attention: but never thinking on the fate that awaits them; or of the interminable gulf, and shoreless ocean, into which they are soon about to be precipitated. This is the reason why, as the Saviour says, the chance of salvation is so small for the worldly prosperous; and why he declares far more fortunate and blessed the poor and afflicted. These, not finding their comforts here, are more easily induced to look for them, and strive to secure them hereafter; while those, unless when roused from their dream of pleasure by such sudden warnings and alarming shocks; never look or hope for ought beyond their present sensual enjoyments.

Happy they, who neglect not to turn these severe but kind visitations, to a profitable account: who remain not deaf to these powerful calls; which re-

minding them of the perishable nature of what they are apt here to prize most and covet; bid them: make the objects of their chief hopes and wishes the imperishable good things of the life to come. Then shall they use the things of this world as they were intended to be used, only as their needful support on their journey hence: as but refreshments spread out at proper intervals to the weary and hungry traveller; and the means of enabling him securely to reach at last his long looked-for happy home, and final destination.

Say, ye with speech endow'd; my fellow beings!  
Amid this boundless scene of wonders plac'd;  
Whence come; and how, like shipwreck'd mariners,  
Have we on this strange coast together met?  
Yet met not unexpected; since we find  
All for our use and comfort ready made:  
A mansion fitted up magnificent,  
And furnish'd forth complete; how rich! how vast!  
How splendid!—Say: was such a palace rear'd  
For our reception? such a region spread  
For us delightful since none nobler claim  
The vacant lordship of this fair domain?  
Ours then 't was sure intended. All its wealth  
So various and exhaustless round us spread,  
Is plac'd at our disposal: nor are found  
On all its surface, far and wide explor'd,  
Who dare dispute our sway.—And yet, not here,  
Where all observ'd is subject to decay;  
Born, but to die; and flourishing to fade;  
Not here is found our final fix'd abode,  
We too must hence, successive as we come,  
Full soon depart. That tide, which cast us forth,  
Returning quick, shall bear us hence away  
To yet more wondrous scenes, and world's unknown.

Our present then but for a future state  
Is meant a preparation. Hence we find  
Trac'd on our minds indelible a law  
To moral good still urging; and alike  
From ill restraining. Who not then perceives  
Enjoin'd our duty two-fold; vice to shun  
And virtue practice? Who so dull, but knows  
That all on this depends our chance of bliss  
In yet some final state of untried being?

We omitted giving the following communication in two last numbers.

For the Catholic.

SIR—In the *Watchman* No. 24, I find another communication from the malevolent and would-be Irish Spectator, (but from whose interrogation, I would guess to be a tract-dealer,) in reply to my communication in the *Catholic* No. 12. He first gives a summary statement of my communication, and then commences to prove his assertions, from the very source from which they were taken, —one of the Kildare-street catch-penny tracts, which has already met its merited obloquy. The following is a quotation from this tract, from which it appears the second *Spectator* has borrowed all his information of what he would fain promulgate for practices of Irish Catholics.—  
“Having mentioned the subject of penance, it may not be out of place to remark, that I think penance as practised by the Roman Catholic Church, could easily be shewn to be a part of that persecuting principle that has ever been interwoven in its system, and will while there is a flag end of it exists on the earth. Religious persecution is nothing more or less, than inflicting injury upon others, for entertaining a right of judgement for themselves, which the persecuting party refuses to allow them the liberty of.”—  
From the above quotation of the spectator, we may infer, that penance as imposed on Catholics, and

religious persecution, are synonymous terms,—if not in expression, at least in effect. But I should like to know, how these “penances, rigid penances,” as he calls them, can be made out a religious persecution? We find, as I have already remarked in my former communication, sufficient scriptural authority to justify us on that point, as well as on all others that tend to salvation. The Ninivites did penance by fasting and prayer, Moses fasted and prayed, Elias fasted and prayed, and Christ himself fasted and prayed to his heavenly father, forty days in the desert, and St. Paul says, “that you may give yourselves to fasting and prayer.” Now since penance is an apostolical institution, I cannot see why it should be taxed as a “religious persecution.” Is it because imposed by a priest? not a self-styled, self-commissioned, and self-made orthodoxal priest, but a priest receiving his authority from the successors of St. Peter, as St. Peter did from Christ, on the day of his resurrection, when he said, “As my father hath sent me, so I send you. And when he had said this, he breathed on them, and said to them, receive ye the Holy Ghost; whose sins you remit, they are remitted: and whose sins soever you retain, they are retained.—John XX. 21. 22. 23. Again at the lake of Tiberias, he tells Peter, “Feed my lambs, feed my sheep.”—John XXI verses 15, 16 17. And again he said “Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.” St. Matt. XVI. verse 18. Again he says to his church, “Behold I am with you all days, even to the end of the world.”—Matt. XXVIII. verse 20. If these proofs are not a quantum sufficit to justify the Catholic Church in her practices, and convince this spectator,—he and such protestants as profess a similar belief, must either deny the authenticity of God’s word, and pronounce it in his own language, “a chimera.”—“the baseless fabric of a vision,” or else they must admit their own error, and if not, undergo the judgement already pronounced against all disbelievers.

I have perused many dictionaries, but never, till informed by this spectator, knew, that “penance and “religious persecution,” were synonymous. What a pity that the American money-raising orthodoxy, did not give this spectator the appointment and title, of *Lexicographer-general-of-new-invented-ideas-to-old-words-to-hammer-down-popery*, and doubtless such a compilation as this, would excite the admiration of the newly converted Orthodox Indians, who perhaps, would, liberally patronize it, and on discovering its author, exclaim

“Oh! with what laurels shall thy head be crown’d,  
A grove—a forest—shall thy ears surround.”

But in order to stop future unfounded assertions of such malicious and begottd opponents, I will leave you and the Indians to speculate on your appointment, whilst I direct my attention to a definition of “PENANCE,” as believed; and professed by Catholics.—“We believe, that when a sinner repents of his sins, from the bottom of his heart, and acknowledges his transgressions to God and his minister the dispensers of the mysteries of

Christ, resolving to turn from his evil ways, and bring forth fruits worthy of penance; there is then, and no otherwise, an authority left by Christ, to absolve such a penitent sinner from his sins: which authority, we believe, Christ gave to his Apostles and their successors, the bishops and priests of his Church, in those words when he said: Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven.

“Though no creature whatsoever can make condign satisfaction, either for the guilt of sin, or the pain eternal due to it: this satisfaction being proper to Christ our Saviour only: yet, penitent sinners, redeemed by Christ, may, as members of Christ, in some measure satisfy by prayer, fasting, alms-deeds, and other works of piety, for the temporal pain, which in the order of divine justice sometimes remains due, after the guilt of sin and pains eternal have been remitted. Such penitential works, are notwithstanding, no otherwise satisfactory than as joined and applied to that satisfaction, which Jesus made upon the cross in virtue of which alone, all our good works find a grateful acceptance in the sight of God.

“The guilt of sin or pain eternal due to it, is never remitted by what Catholics call indulgences; but only such temporal punishments as remain due after the guilt is remitted:—these indulgences being nothing else than a mitigation or relaxation, upon just causes, of canonical penances, enjoined by the pastors of the church on penitent sinners, according to their several degrees of demerit.”

The above quoted principles of Catholics, relative to “penances” and “indulgences,” are from the pen of an Irish Catholic priest, who experienced the effects of “religious persecution” not such persecution as the Spectator has described, when he thus sympathizingly says and if the priests who impose such things, had the smallest particle of right feeling they would blush to think of making their fellow creatures, who might otherwise be ornaments to true religion, thus degrade themselves below the level of the brute.” But listen Spectator, to what I call “religious persecution,” neither “persecution” of fasting or prayer, but “persecution,” as inflicted on the Revd. James Corker, a Benedictine monk, author of Catholic principles, in reference to God and the king from which the above is a quotation. “On the 17th of January, 1680, he was brought to the bar, at the old Bailey, and indicted for high treason, on the 27th of Elizabeth,” for that being born within the king’s dominions and made a priest, by authority from the See of Rome, he did traitorously come and abide in England, contrary to law.” Of this charge the Jury found him guilty, and the Recorder condemned him “to be conveyed on hurdles to the place of execution: to be there hanged by the neck; to be cut down alive; to have his bowels taken out and be burnt in his view—his head to be severed from his body: and his body to be divided into four quarters, to be disposed of at the king’s pleasure.” See Cobbett’s state trials, vol. 7 page 845. And what was the charge alleged to this priest, (whose name I would never introduce, was I not

obliged to quote from him in order to shew the principles of Catholics relating to penance?) for merely crossing over from Ireland to England!!!—Are not these more like deeds emanating from the “man of sin,” than any thing we have ever read of emanating from a “pope?” Could Antichrist himself, who you would fain represent the pope to be, do more than this?! and still you will talk of the simple “penances” imposed by priests as a “religious persecution.” I hope you are satisfied. from what is already defined in the foregoing quotation from Catholic principles, “that the rich cannot pay the poor to do penance for them, as lyingly asserted by the spectator. I hope he is now convinced, that Catholics in the performance of “penance,” are actuated by the same means the repenting Ninivites were; and not by “a belief in its intrinsic and meretricious efficacy,” as he asserts.

But the spectator says, “it is no uncommon thing, in passing through the south and other parts of Ireland,” to see people going through the most degrading penances, such as going round the stumps of old trees on their bare knees,” as he says he himself has seen “the earth actually worn hollow” in this way. Still this does not assimilate them to “the devotees of Juggernaut,” as he makes the comparison. In worshipping a Juggernaut, the devotion is directed to a human fabricated mass, somewhat like the Trojan paladium, but the Catholics is directed to the living God, whose pardon they invoke through Christ. If the Spectator had drawn the comparison, between the devotees of king William the third, prostrating themselves before his statute in some lodge, with bended knees and uncovered heads, drinking the “glorious and immortal memory,” the comparison would appear more just: they prostrate themselves to a human fabricated image, and so do the devotees of Juggernaut. Catholics in the south of Ireland, perhaps in passing by some tree planted, to render more memorable the spot where some saint has been deposited, stop by his sacred shrine, to offer up a prayer for some deceased relative or friend, who perhaps rests close by, or invoke the saints intercession with Christ for their own sinful souls, does all this look like the worshipping of a juggernaut? Is it because they have no church there? But perhaps they would have had, had not the iron-hand of “persecution” long since destroyed it.—But Christ had no church in the garden when he prayed to his heavenly father for us, and would it not be blasphemy for a protestant to think he “degraded” himself “below the level of the brute,” as the spectator says of the Irish Catholics.

But since my communication has already become so lengthily, I will let the Spectator accuse himself with the story of St. Paul’s apron, before I can give him any information respecting St. Bredget’s arm. Now, as to “Catholics differing frequently from one another,” the charge is false. Illiterate or ignorant Catholics, may not be so intelligent in points of religion, which is their own fault, as their pastors are always ready to give them the necessary information on all doubtful matters.



or matters relative to their salvation. As to Catholics denying "infallibility," no Catholics would listen to even Dr. Hammond, a protestant writer on that subject.—"We do not believe, that any general council, truly such, ever did, or shall err in any matter of faith." Dr. Field's and Archbishop Laud, both protestant writers, convey the same idea. As to Catholics denying the power of priests to forgive sins" they were justifiable in saying so if the penitent had not the necessary requisites (see my quotation on that point,) I have shewn in my former communication, that on this essential point tending to salvation that protestants differ, that is, "the real presence of Christ in the sacrament," but the spectator says, "that bring real protestants together their belief is all one," which has already been proved a falsehood!! Christ himself says, "whoever eateth my flesh, and drinketh my blood, abideth in me and I in him." But the protestants now-a-day, like the offended Jews, think the idea repugnant,—and Martin Luther, the St. Peter of their church, calls his followers so tenacious of disbelief, "a damned sect, a pack of liars, cursed, proud, and arrogant spirits,—bread-eaters, wine-drinkers, soul-murderers."—Wonderful consistencies of protestantism!!! What an unerring and happy succession, unbroken and unchanged!!! But the spectator next says, of Protestants "bring them together, and they are united in agreeing; that the Pope is that "man of sin," who was to be revealed the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped. So that he as God, sitteth in the temple of God, shewing himself that he is God. This is the *spectator's ipse dixit*—this is his prophetic definition of the text,—and he says, "all real protestants believe the same." O "private" judgement "what a galaxy of light you fling around protestant temples!!! But shall I stumble him with his own gauntlet—and make a protestant writer contradict him? Listen to what Mr. Thorndike, a protestant writer, says, in his "just weights and measures," chapter 2, page 155. Let not them who charge the Pope to be Antichrist, and the papists idolators, lead the people by the nose, to believe, that they can prove their supposition when they cannot. But I would have the spectator look to Grotius and Dr. Hammond, both protestant writers on the subject, & he will find their "private judgement, led them to a more just conjecture than what his, or these "real protestants" have done. I might also refer him to Dr. Heylen's cosmography, Liber 2, page 207 for information. These are all protestant writers: so I repel the *Spectator* with his own elements. But Mr. Whiston's dream of Antichrist, was the same as the *Spectator's*—but still more prophetic, whether from "self-judgment" self-inspiration, or self-impudence I know not, went to shew dates and foretold the downfall of Popery in 1716. But 1716 has past, and this modern prophet lived to see himself confuted. Catholics may always expect persecutions, and false prophets going out amongst them—wolves in sheeps clothing,—it has been so—and will be so—we would not be Christ's if it was not

so. As to "images" they are minor points, not being considered essential to salvation,—they are only to excite and render more fervid our devotions; for as an innocet picture disturbs the heart and fills it with obscene ideas, so does a picture of Christ or his saints increase our zeal and devotion. And since idolatry in the primitive state of the church was not totally eradicated in Rome, where some still espoused heathenish practices, their use was better dispensed with. Respecting "indulgences," and Catholics "dependance on their own works and sufferings for salvation:" I have already shewn from Catholic principles, the charge is false: they offer them with Christ's sufferings. As to St. Paul's forbidding marriage," no Catholic believes it was absolutely commanded by Christ or the Apostles, but being more suitable to the priestly office: they believe from Apostolic tradition, that marriage never has been in use in the Catholic priesthood—although many of the holy father's had been married before their ordination,—but as said of St. German, "his consort he changed unto his sister," St Augustine observes the same of married men ordained against their will, who by the grace of God, as he says, "continued in celibacy to the end." Lib. 2, and as St. Jerome says, the Apostles "were either virgins, or had no more to do with their wives. Bishops, priests, and deacons, are either chosen virgins or widowers,—or at least continent after priesthood, as long as they live—Ep. 50. Again, St. Epaphanius says, "He that lives as a husband with his wife, though he have but one, is not admitted by the church to the order of deacon, priest, bishop, or sub-deacon, unless he ceases to converse with her as a husband or becomes a widower.—Har. 59. But here I could quote hundreds of other proofs if requisite. Now I hope the *Spectator* will no longer wonder at the "consistencies of Romanism?" Since I have shewn authority from Saints whose names must be expunged from the protestant prayer-books, before their authority is questioned. And lest you should question the authority of our apostolic tradition, if you look to 2 Thess. ii. verse 15 you will find St. Paul says "therefore, brethren, stand fast, and hold the traditions which you have been taught whether by word or by our epistle." In Scripture we have sufficient authority to justify our invocation of saints and angels, as in Gen. xlviii, 16, Zachary. i, 12, and 1 Cor. xiii. 8. Heb. i, 14, Psalms xci, 11 11 and Psalms xxxiv, 7 &c. &c. Now since I have cleared up all points so far, my next point is to shew our "building on Peter" is no "chimera" "the baseless fabric of a vision" as represented by the *Spectator*. Now since the *Spectator* must admit tradition and cannot deny the authority of saints whose names grace the Protestant prayer book, and to whose honor their church have days devoted, for if he does, he must either question the authority of his own prayer-book, or admit that the alterations in his religion are not yet perfected, so as to render her invulnerable. Now to prove the Popes the successors of Saints, and St. Peter head of the church at Rome, (a thing long since admitted by Protestants.) In

the next age after the Apostles, St. Irenæus says, "The great church of Rome was founded and constituted by the glorious apostles St. Peter and St. Paul, and that they delivered the Episcopal office to Linus, whose successor was Anacletus." &c. Lib. 3, St. Cyprian, the following century calls "Rome the chair of Peter, and the principal church." Ep. 55. So St. Augustine, writing against Potilianus, the Donatist Bishop of Certi, "what harm," says he, "had the Roman see done you, in which Peter sat, and in which Anastasius sits at present?"—Epis. 53, (in vet Edit. 165) and in writing to Gencrosus about the Bishops of Rome: "To Peter Linus succeeded Linus Cletus, &c." St Jerome says in his book of Ecclesiastical writers Cap. 15. "Clement was the fourth Bishop of Rome after St. Peter, For the second was Linus, the third Cletus &c." and in the 1st chapter of the same book he says, "Simon Peter, after he had been Bishop of Antioch, and had preached to the converts of the circumcision in Pontus Galatia, Cappadocia, Asia and Bithynia—in the 2d year of Claudius went to Rome to defeat Simon Magus, and there held the sacerdotal chair twenty-five years, to the last, that is the fourteenth year of Nero, by whom he was put to death at Rome." See also Eusebius—Lib. 3 cap. 15, page 52. But listen to St. Jerome, (whom the Protestants still retain in their calendar) he says in speaking of communion with the Roman see "whoever eats the lamb out of this house, is prophane; that, like Noah's ark, whoever is not in it, will perish in the deluge; that whoever gathers not with the Bishop of this see, belongs to Antichrist?" Epis. 57 ad damusum Papum. Now having answered all the *Spectator's* queries, I should like him to shew me the Protestant succession or church authority from the Apostles, for if she be the true church of Christ she must be visible from their time and have had a regular succession from the Apostles. I would like him to bring his scripture proofs to shew the Bible was written by the Apostles or whether it is the pure word of God. To shew that every man should construe the Bible according to his own private judgment; to shew that the Bible is the sole basis on which Christ's church is founded?" or to justify the protestant faith from being a heresy. Until he does this I shall consider him a simple querist unable to give an answer and unworthy to receive one.

CAVANUS.

TO THE EDITOR OF THE CATHOLIC.

Sir,—You are not perhaps aware of the insidious methods resorted to, in this town by our would-be sole Orthodox and Evangelical gossellers; in order to decoy into their Sabbath schools and screaming conventicles the children of our poor Irish Catholics. A set of silly women, doubtless under the direction of their illiterate exhorters, go their rounds from house to house among our ragged and half-famished emigrants; offering, by way of charity, some old clothes, or spoiled provisions, &c. on the sole condition of their sending their children to be

trained up in the sectarian principles of the fanatic donors. They would thus have the Parents, against their religious feelings, and the reproaches of conscience, to barter for a mouthful of meat, or some old rags of covering to their bodies, the immortal souls of their innocent and unconscious offspring; allowing their hopeful progeny to be reared by a club of raving bigots, in hatred to their Church; the only one of the Saviour's founding; and contempt for themselves, the authors of their being; whom they are taught to look down upon as the slaves of superstition, and poor benighted idolaters. A rare scheme of converting is this; and every way worthy of the sly worming sect that devised it. This, these idle, ignorant, self-conceited females are doubtless told by their unprincipled and speculating exhorters, is that charity, mentioned in scripture, *which covereth a multitude of sins*. Let them but discharge well this paramount duty of bringing in numbers to their dear little, *new built Zion*; so that she may enlarge her boundaries, and widen her tent; and *all else shall be clean unto them*. I own this doctrine is a truly consolatory one to the *godly miscreant* and guilt burthened sinner. It secures to him in all other respects, that liberty which is the perquisite of the *Saints*.

Suppose, however, the members of other sects as zealously active in kidnapping from them, and decoying their little ones, each into his own little *dear, and chief lauded Zion*, might not the *charity which covereth their multitude of sins* occasionally terminate in no very charitable, or edifying conflicts; should the obtrusive kidnappers find themselves as they deserve to be indignantly repelled by the dissenting inmates from their invaded premises. The Catholics on such occasions, could be but the *looker on*; as they are never seen to mingle in such *evangelizing* contests. Their *Zion* extends her borders to the uttermost ends of the world; and all the nations of the earth, as was predicted, have entered her holy precincts, and worship in her sanctuary.

I shall watch the further kidnapping attempts of these cat-paw tools of *Orthodoxy*; our itinerant female preachers: and should they still, like *Eve*, with apple in hand, persist, at the tempter's suggestion, in seducing from God's truth, and beguiling into their own error, the most innocent and unsuspecting portion of our race; I shall send you their names; in hopes that you will publish them in your journal; and hold forth such self-sainted hypocrisy and presuming ignorance to the merited scorn of the liberal and enlightened portion of the community.

I remain your constant reader,

CAMILLUS.

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

Continued.

XVII.

ON HONOURING THE BLESSED VIRGIN, MOTHER OF GOD.

It would ill become those, who will have nothing to do with the Angels and Saints; who demolish

their images; destroy or profane the temples raised, in their name, to the worship of the true God; abolish their festivals, plunder their sacred shrines; dig up and burn their blessed remains; and scatter their holy dust in the wind: who mock and pollute every thing consecrated to the service of the Deity; and sling from them with disgust and derision the very cross on which the God incarnate completed our redemption: who, besides, condemn and ridicule the virgin state of celibacy recommended by St. Paul, 1 Cor. vii. 26; and embraced by those, who dedicate themselves exclusively to the service of God: the voluntary *Eunuchs*, mentioned by our Saviour, *who make themselves such for the Kingdom of Heaven*: Matt. xix. 12. it would ill become such, *the seed of the serpent*, to venerate and honor the woman destined to crush their father's head: Gen. iii. 13. the *spiritual Eve*, whose obedience restores to her children that bliss enhanced, which the disobedience of the *natural Eve* had lost to hers: the virgin mother of God; and hence the Queen of Saints and Angels: the first of creatures in the order of grace; and consequently the next in dignity and glory to her divine Son: she, whom an Archangel greets as his superior, with the unusually respectful salutation *hail*; declaring her *full of grace*; assuring her that *the Lord was with her*; and pronouncing her most *blessed of woman-kind*: whom her holy cousin, the inspired Elizabeth, on being honoured by her with a visit, saluted in a similar strain; *crying out*, says the Evangelist, *with a loud voice, and saying; blessed art thou amongst women! and blessed is the fruit of thy womb! And whence is this to me, that the mother of my Lord should come to me! For, behold! as soon as the voice of thy salutation sounded in my ears, the child in my womb leaped for joy*. Luke i. 41. Who in her own humble and inspired canticle, amid the overflowing of her gratitude to God, prophecies, saying: *From henceforth shall all generations call me blessed*, *ibid.* v. 49: which prediction is fulfilled in the Catholic Church; the Church of *all generations*: yet, with all this Scripture testimony to her transcendent worth and dignity under their eye, Protestants not only forbid any honours to be paid to her; but like the real offspring of the adversary, they feel a particular antipathy to her on all occasions. They can never bear to hear her well spoken of. They constantly lay snares for her *heel*; hissing and darting forth at her their stings, full of venomous slander; vilifying her immaculate person, and comparing her, in order to debase it, with the most common and worthless of her sex.

XVIII.

ON CELIBACY.

From their sovereign dislike to that virginal state, so recommended by Saint Paul to those who can aspire to it; 1 Cor. vii. 32, for *he, who hath a wife*, says that Apostle, *mindeth the things of the world, and how to please his wife; but he who hath not a wife, mindeth the things of the Lord, and how to please the Lord*: Protestants incessantly declaim against the state of celibacy enjoined to the Catholic Clergy, and religious; whose only business is to

mind the things of the Lord, and how to please the Lord: alluring, as St. Peter says, *through the desires of fleshy virtuousness those, who for a little while escape such as converse in error*: 2 Pet. ii. 15 that is, seducing at last, by this strongest of temptations, those who had else escaped the contagion of their heresy.

But is it not evident that this law of celibacy, besides freeing the Christian Pastors from the perplexing cares and concerns of this world, which are so incompatible with the proper discharge of their duties; was established as a measure of justice to the faithful; preventing them from being burthened with the support of wives and children for their Clergy; whose labours in the Ministry are constantly impeded, but can never be forwarded by the interference of such. One of the proofs given by the Saviour of the truth of his gospel, was, that it was preached to the poor. Matt. xi. 5. To the poor indeed it may be preached by single Clergymen; whose personal wants are easily supplied. But a married Clergy, require also for others, kept for the gratification of their carnal propensities, a far greater provision, than for themselves alone; and from all those, too poor to furnish this extra provision, that Gospel; which they preach, is necessarily withheld.

The Christian pastor is likened in Scripture to that drudging Eunuch among the animals, *the ox that treadeth out the corn*, whose mouth should not be muzzled: Deut. xxv. 4—1 Cor. ix. 13, not to the father of the herd, with all his family; a group ill suited to the Farmer's operations on the threshing floor.

Besides, can we suppose that the Saviour, who desired his gospel to be preached to every creature, would allow such a bar to be put to its universal propagation! Such an earthly clog to be fastened to the heels of his Evangelists, whom he commanded to go and teach all nations? No: on the contrary, he declares that *whoever does not even hate, as an obstacle to the discharge of his duty, father and mother; sister and brother; wife and children; nay, and his own soul, or life itself; cannot be his disciple*. Matt. xix. 19.

Or is it for one moment imaginable that he, who is justice itself, would entail upon his creatures, as the indispensable condition of hearing his necessary and saving truths, the obligation of providing for any, but those who teach them? Or, if he really sanctions such obligation: allowing what was never, earned to be claimed as wages rightly due: why should that obligation cease at the Clergyman's demise? What then is to become of his widow and orphans? Cast upon the wide world, as they are liable to be at all moments, without a protector, a home, or a provision of any kind; what a dismal prospect and dangerous dark futurity lies before them! And can we suppose such an order of things as this, to be of the Saviour's institution? No, surely. His clergy are independent of all these human chances; and better adapted to his wise, just, and merciful purposes.

He has separated them from the world, and the things of the world, that they may attend solely to the things of the Lord; and how to please the Lord. Of them, the virgin Priesthood of the Redeemer, he speaks thus by the mouth of his Prophet Isaias: *I will give them in my house, and within my walls, a name, better than sons and daughters: an everlasting name, that shall never perish.* Is. lvi, 5. The worldling's name is propagated and preserved on earth for a while, by his carnal progeny: but the Pastor's spiritual progeny; those, whom, like Saint Paul, *he has begotten in Christ*; shall perpetuate his name, and render it illustrious in heaven, for an endless eternity.

XIX.

ON VOWS.

PROTESTANTS deny all the merit, and even the lawfulness, of vowing to God any pious, charitable or good work whatever; and of faithfully observing such vows, when made. This negative was necessarily broached in self-defence, by the fathers and founders of the Protestant reformation. They could not else have hoped to palliate, in the eyes of the public, their open breach of the religious vows they had taken of *voluntary poverty; perpetual chastity, and entire obedience.* For by such vows had Luther, Zuinglius, Carlostadius, Melancton, Ecolumpadius, Bucer, Beza, Knox, and others, all apostate friars and priests, freely and lawfully bound themselves for life, on taking holy orders, and entering their several institutes. Their first endeavor therefore was to excuse before the world their forsworn conduct: and finding their apology take; their next effort was to make it appear that they had only done, as they ought, in breaking thus through all their religious restrictions. Finally, encouraged by the applauses of their loose and irreligious partisans, they had the unblushing effrontery even to make a merit in having exchanged the privations, penitential austerities, and laborious duties of their former holy state of life, for the worldly freedom; the unrestrained indulgence of their sensual appetites; the animal gratification and delights of the flesh!

The Catholic doctrine of vows, notwithstanding, is sanctioned, like all the other articles of her faith, by the most evident scripture. For in it we read how the greatest servants of God were in the habit of vowing, and of scrupulously performing the vows they had made. See Gen. 28. 20.—ibid. 30. 13.—In it we read that God himself commanded his worshippers to vow to him; and rewarded them for vowing and keeping their vows: vows by which persons, as well as things, were set aside and consecrated to his service. Levit. 27. 9. Numb. 6. 9. Samuel was vowed to God from his Mother's womb; and given to serve him in his temple for ever. &c.

Nor was this practice of vowing discontinued in the Christian Church, as appears from Acts. 18. 18. and 21. 23. It were needless to adduce more scripture proofs for that, of which none can doubt, who read the Bible. This practice of vowing, all will allow, was considered by the Jews as a divine ob-

dinance. Let the Protestant then shew me in all the scriptures a single text forbidding it to be any more observed. On the contrary, it is sanctioned by the Saviour's declaration that *he came not to abolish, but to fulfil the law.*

To be continued.

BIBLICAL NOTICES AND EXPLANATIONS.

Continued.

NUMBERS.

CHAPTER 10.—The two silver Trumpets are the emblems of the two modes of announcement of the word of God, under the old and new law. They are to be sounded by the Priests. v. 8. These are the Heralds, appointed to proclaim his will, and revelations to our race. To them, and them alone, the Saviour said: *he who hears you, hears me.* Luke x. 16.

Chapter 11, v. 4. The Egyptians, who followed the Israelites in their flight from Egypt bring by their example, the people to sin. Their longings after their former fare in Egypt; their disrelish of the heavenly showered manna, and their loud murmurings at their present condition, enkindle the wrath of God against them: and dishearten Moses, their law giver and leader, insomuch that he prays God to ease him of his charge; or even to take away his life, rather than let him be afflicted with such great evils.

We may remark here the force of bad example; and the danger of associating with the wicked: also, how displeasing to God are the longings of his people, in times of penitential fasting and abstinence, to gratify, like the Egyptians, the children of this world, their sensual and unrestrained appetites. We observe too, his condescension in granting the earnest requests of his faithful servants; by his appointment of seventy men of the ancients of Israel, to bear with Moses the burden of the people: his power to do, what to creatures seems altogether impossible; by supplying in the Desert so vast a multitude with the flesh they longed for; till its abundance should surfeit them; till it should come out at their nostrils, and become loathsome to them. It hence also appears that God yields to the wicked the objects of their criminal longings; but that such never fail to prove their bane; and to bring on in the end their merited punishment; as it happened, on this occasion, to the guilty Israelites.

Chapter xii.—In this chapter we see how God resents the contempt shewn to those whom he has appointed to be our guides and directors; that is, his lawful pastors: to whom the Saviour said: *he who despises you, despises me.*—Luke x. 16. Such as despise and vilify them, are struck, like Mary, with the leprosy of sin, and cast forth from the society of the clean. We see also, by the efficacy of Moses' prayer, how powerful the intercession of the just is in behalf of the sinner.

Chapter xiii.—Verse 33. The spies, who by their misrepresentations of the land of promise, discouraged the Israelites from attempting its conquest; were a figure of those worldlings; who decrying, or misrepresenting true devotion, discourage christians from striving in earnest to conquer all their spiritual enemies; and thus secure their entry into the promised land of endless felicity: the kingdom of heaven; which, as our Saviour assures us, *suffers violence; and only the violent shall carry it away.*—D. B.

Chapter xiv.—Verse 30. None but the courageous, like Joshua and Caleb, shall ever enter the promised land of bliss. From this it appears how small a portion of mankind will be saved.

Verse 34.—According to the number of the forty days, in which you viewed the land; a year shall be counted for a day; and forty years you shall re-

ceive your iniquities; and shall know my revenge. The term of forty is that of punishment, as at the deluge; Gen. vii. 19. It is therefore that of penance, as in the fasts of Moses, Elias, the Ninevites, our Saviour, &c. and of his Church in her fast of Lent: to appease the wrath of God, enkindled against us by our sins.

Verse 44.—The Israelites, fighting against the command of Moses, and without the Ark, are foiled; so, in the spiritual warfare, those, depending on themselves, who fight not under the direction of their spiritual leaders, are sure to be overcome.

Chapter xv.—Verse 4. We still observe the figurative bloody sacrifice followed by the figurative unbloody sacrifice of flour, or bread and wine; the sacrifice of the Saviour; who is a priest forever according to the order of Melchisadech.

Verse 35.—The temporal punishment awarded to the Sabbath breaker, shews the spiritual punishment to be awarded on all, who neglect to keep holy the Lord's day.

Chapter xvi.—Verse 2.—The crime of these men, which was punished in so remarkable a manner; was that of schism; and rebellion against the authority established by God in the Church; and their pretending to the priesthood, without being lawfully called and sent. The same is the case of all modern sectaries.—D. B.

Verse 40.—Their crime, as the greatest possible, which went to the subverting of religion and the confounding of God's institutes; met with the most awful and appalling of punishments; and a memorial of it was affixed to the altar, admonishing the people that no stranger, or any one that is not of the seed of Aaron, should come near to offer incense to the Lord; lest he suffer, as Core did, and all his congregation. And are not the functions of Christ's priesthood as holy as those of the priesthood of Aaron? Or is the ministry of the Christian Church left free to be usurped by every one who pleases? No: the crime of all, who dare usurp it, without being called by God, as Aaron was, is greater far than that of Core; and its punishment not temporal, but eternal.

Chapter 17, verse 8. The Rod of Aaron, which thus miraculously budded and brought forth fruit, is considered a figure of the blessed virgin conceiving and bringing forth her divine son, without any prejudice to her virginity. D. B.

She was of the sacerdotal race, and a descendant of Aaron; as is evident from her being a near kinswoman to Elizabeth, the wife of Zacharias. She was also of the family of David; as appears from the genealogy given of her guardian spouse in the gospel. For by the law of Moses, in order to keep the tribes distinct and that it might be known of what tribe the Saviour should be born; the Jews were forbidden to marry, save in their own tribe. She was therefore that descendant of Jesse, whom the prophet Isaias foresaw eight hundred years before her birth; and described, as follows: *a rod shall come forth from the root of Jesse; and a flower shall rise up out of his root: and the spirit of the Lord shall rest upon him &c.* Is. 11, 1. This was the rod that budded, and brought forth the Saviour.

Chapter 18.—If any stranger shall approach, he shall be slain. With what jealousy does God in the old law watch over the figurative functions of his priesthood; forbidding all, but Aaron and his sons, to touch the things that appertain to the service of the altar, under pain of death!

And where in the new law do we find him permitted, as in the reformed schemes of christianity, every one who pleases to take up the sacred ministry; and meddle with the highest functions of Messiah's long expected and more holy priesthood?

To be continued.



SELECTED.

HUSENBETH'S DEFENCE OF THE CATHOLIC CHURCH.

Continued.

This with every other difficulty and consequence of our belief was long ago seen and solved by venerable antiquity. The holy fathers weighed all these things before God, and solved them by recurring to the Divine Omnipotence, as they did in all other mysteries of religion. St. Augustine saw no absurdity in the consequence thus objected. He has the very words: "Jesus Christ held himself in his hands, when giving his body he said. *this is my body, since he then held that same body in his own hands.*" St. John Chrysostom says to the same effect: "*He drank himself of his own blood.*" In fact, the body which Christ gave was by anticipation his glorified body, which was capable of being many places at once, and had other qualities which our bodies will also possess when they shall have put on incorruption and immortality. It was the same body as to the matter, but different as to the manner, and hence there is no absurdity in the consequence that Christ held his body in his hands.

From the false assumption that the Apostles could not understand the words in a corporeal sense, Mr. W. draws a consequence equally false. It is not true to say that St. Paul did not believe the real presence; he *did believe it*, notwithstanding Mr. White's mighty proof, from St. Paul's calling the elements *bread and cup*. And observe, St. Paul's belief no way follows from that of the other Apostles; for he tells us that what he taught of the Eucharist, he had learned by express revelation from Christ himself: "I have received of the Lord, that which also I delivered to you" &c. He delivered an exact account of the institution of this mystery; and what he says of the use and effects of it, evidently proves that he believed in the real presence of Christ's true body and blood. He declares that the unworthy receiver is guilty of the *body and blood of the Lord*. How could that be, if the body and blood were not there? He requires a person to prove himself before he receives; lest he eat and drink his own damnation, *not discerning the body of the Lord*. How could a man be guilty of not discerning the Lord's body if it were not there present? St. Paul uses the words *bread and cup* it is true, but this makes nothing against his belief or ours in the real presence. *Cup* merely means the contents of the cup, be they what they may; the *container*, for the thing contained, by a very common figure of speech, as Mr. White knew very well. The Blessed Sacrament may be called *bread* for many reasons: 1st.—because it is consecrated from bread. 2d.—Because it still retains the form and taste of bread. 3d.—Because it is the bread or food of the soul. 4th.—Because it is the body of Him who is the true bread of life, our daily and supersubstantial bread. But it may still continue to be in *reality* the true body of Christ; and therefore St. Paul's words prove his belief of the real presence. Mr. White's note, telling his readers that Catholics use a white wafer instead of common bread, in order to remove the appearance of bread, which would be too visible an argument against their doctrine, is too visibly false and ridiculous to merit serious refutation. He knew that it was not done for any such reason; and he would have hard work to prove that a *white wafer* looks any more like the body of Christ than common bread.

If Transubstantiation were invented by the Pope, how comes it that the Greek Church teaches it? For Mr. White took care to tell us long ago, that the Greeks never acknowledged the Pope, and therefore he cannot suppose that they would adopt his inventions.

We have shewn that the Greeks did not know

ledge the Pope up to the ninth century; and if Mr. White means to pretend that Transubstantiation is of later introduction, it rests with him to shew how the Greek Church came to embrace it; and also how the Ethiopians, Armenians, and others, should profess it, who separated from the Pope much earlier. The well-known fact that these early Separatists have ever believed in Transubstantiation invincibly proves that it is no doctrine invented by any Pope, but taught from the beginning from no other source than Divine revelation.

Mr. White's last attack is the most dishonourable, and withal the weakest he has made against Transubstantiation. "The presence," he says, "is so material, that if a mouse eats up part of the consecrated bread, it certainly eats the body of Christ," and this he calls "our most irreverent language." Let his readers be well assured, that the irreverence is all his own, and that of the poor objectors from whom he has copied it. No Catholic ever thought so irreverently, it is an old objection which Mr. White has seen refuted over and over again, in all our books of divinity. He has been dishonourable enough to bring forth the objection and suppress the answer, to charge us with the irreverent language of our opponents, and to withhold our own reply." "See," said St. Augustine, "by what arguments human weakness seeks to contradict Divine Omnipotence." "We should not believe in Christ himself, if we were to be moved by the scoffs of Paganism." We answer, then, to all such objectors: "You err, not knowing the Scriptures, nor the power of God." we deny that the body of Christ in the Blessed Sacrament can suffer any indignity, such as being devoured by mice or turned to corruption. It was liable to these things while in a state of mortality; but being now risen from the dead, it cannot suffer any more; it is in a glorified state, impassable and incorruptible. Hence, no kind of indignity affects the body of Christ in the Eucharist, but only falls upon the species or outward accidents, under which it is concealed. Thus vanish all Mr. White's groundless assertions about the Catholic belief in Transubstantiation.

The next point of our Faith which Mr. White attacks is *Purgatory*. His larger work says little about it. He has a flourish about those five sacraments which the Catholic Church has ever held from the beginning, and which Protestants have rejected, and he amuses himself with calling them *Roman sacraments*. Unluckily for Mr. White's witty designation, it is well known to him that they are not Roman sacraments alone, but held now, as they ever have been, by the Greeks Armenians, Ethiopians, and Coptic Christians; and this puts an end at once to his attempt to call them, in derision, *Roman sacraments*. The "Preservative," as usual, first gives an erroneous account of the Catholic doctrine of purgatory, and then derides it.

Catholics are taught, if we are to take Mr. White's account, that the Pope has the power to relieve or release the souls in Purgatory, by means of indulgences. He calls Purgatory "the offspring of Roman Catholic tradition;" and says that "tradition alone must have been brought to the aid of Purgatory." Also that the idea of Purgatory was first produced by the notion that pain and suffering have the power of pleasing God. Would it not have been far more creditable in Mr. White to state our doctrine fairly, and to oppose it with honourable argument? There is some excuse for their misstating our doctrines, who have never heard them but from prejudiced and illiberal reporters, but we can find nothing to extenuate misrepresentation in a man whose profession obliged him to know them thoroughly. Our belief concerning

purgatory is simply this: "That there is a Purgatory; and that the souls therein detained are helped by the sufferings of the faithful." To be continued

On the Epiphany, a Hymn at Lauds.

O SOLO MAGNARUM URBIVM!

TRANSLATED.

Say, Bethlem blest! what city proud may vie  
With thee unmatched in regal dignity?  
Thou heav'n prefer'd, and sole ordain'd to see  
Great Nature's Lord, man's Saviour, born in thee.

Lo! issuing forth serene, with purer ray  
Than e'er had shed the radiant orb of day,  
The star predicted wondrous points the road  
And guides the Magi to th' incarnate God.

Before him straight their prostrate homage paid,  
The gifts, mysterious brought, these next display'd  
Gold, frankincense and myrrh; which him design'd  
The King, the God and Saviour of mankind.

The tributary gold, as to their King;  
As to their God their fragrant incense bring:  
Th' embalming myrrh the Saviour's death express'd  
The triple gift their three-fold faith profess'd.

Jesus, whose star foretold, this day has shone;  
And to th' expecting nations made thee known;  
Thee, Father, and thy spirit, one in three;  
Praise all thy creatures praise eternally!

AMEN.

The Hymn at Compline.

TE LUCIS ANTE TERMINUM.

TRANSLATED.

Again, before the close of day,  
Creator now we humbly pray,  
That with thy wondrous Mary's care  
Thou guard us from each hostile war.

All dreams dispel, and phantoms vain  
In ought that tend our minds to stain;  
The foe repress, and ever pure  
Our bodies, as our minds secure!

Most gracious Father, deign to hear  
With Christ, thine equal son, our prayer:  
Who with the holy ghost and thee  
Dost live and reign eternally.

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