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The Catholic.

Quod semper; quod ubique; quod ab omnibus

VOL. I.

KINGSTON, FRIDAY, JANUARY 14, 1831.

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SELECTED.

The Peculiar Claims which the Society for promoting Christian Knowledge has on the Liberality of Churchmen, preached at the Church of Aylesbury. By the Rev. C. J. Bloomfield, M. A. 8vo. Rivington, 1815.

We live in the age of societies. We have missionary societies, and cow-pock societies, a society for the propagation of the gospel, and a society for the diffusion of gas-lights, a prayer book and homily society, a society for the suppression of vice, a society for promoting Christian knowledge, and a general British and foreign Bible society, with its auxiliary societies without number. Among these there are two, the society for promoting Christian knowledge, and the general bible society which at the present moment fix the attention and divide the opinions of churchmen. The former is certainly the more ancient: it is of orthodox origin: and has always been recognized as the legitimate offspring of the establishment. It professes to promote Christian knowledge: but by Christian knowledge it has always understood the creed of the Church of England in union with the prejudices of its professors. With prayer-books and bibles it is careful to distribute religious tracts, which may be divided into two classes; books which regard the improvement of morals, and others which refute, or pretend to refute, the doctrines of Catholics and dissenters. Against the latter it circulates pamphlets which paint in lively colours the sin of heresy and schism as if this were not the original sin of the reformation, the primary offence of the parents of the Church of England. Against the former it has reprinted the calumnies and misrepresentations engendered in an age of ceremonious controversy, and distributed them in almost every hovel in the kingdom. The Catholics have viewed its efforts with forbearance and silence, satisfied with that declaration of their heavenly teacher: *Blessed are ye when men shall say every manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven.* Matt. v. 11. But the dissenters have turned its own weapons against itself. They have raised in opposition a rival society, on a more liberal and enlarged scale. It is not confined to any particular sect; its members may profess any religion they please.—All that is necessary, is, that they believe the bible to be the word of God, or at least a book containing good moral instruction. They have denominated themselves the British and foreign Bible Society, and distribute without note or comment, leaving it, as Protestants should do, to the readers to discover, if they can, what are the doctrines which it teaches.

It must be confessed that there is something alluring in the apparent liberality of this institution. It holds out a mean of union to Protestants of all denominations: whether they believe Christ to be the true God, or a mere man; whether they hold episcopacy to have been established by the Saviour, or "invented by the devil;" whatever may be their opinions on religious matters, they can all range themselves round the bible. It becomes to them a common centre of unity. It will, indeed, like the camelion, assume different hue to different beholders, teach different doctrines according to the different prejudices of those who read it: but men are generally led by appearances, not by realities: and as long as the same book lies before them, however variously they may interpret it, no subscriber can refuse the aid of his neighbour in the distribution of that which he fancies to be the foundation of his peculiar belief. Hence the new society has met with numerous admirers. It reckons among its patrons distinguished names both in church and state; it has pushed its ramifications into every corner of the island, and its success has been "so rapid and almost miraculous," as to induce a most respectable prelate to exclaim: "but few years since it was merely a cloud, little bigger than a man's hand; now it is spread over the whole earth, enriching with its fertilizing rains the barren regions of the dreary wilderness." (*Abstract of the Proceedings of the Bible Society held at St. Andrew's Hall, Norwich, Sept. 29th.*) If, however, the Bishop of Norwich, the Deans of Carlisle and St. Asaph, and other Churchmen, have stepped forward to advocate its cause, it has been viewed with jealousy and distrust by the friends of the more ancient society: the majority of the episcopal bench is said to be hostile to it. The bishops of Lincoln and Chester have warned their flocks against it; and many clergymen have undertaken to prove it pregnant with danger to the establishment.

To a Catholic it must excite surprise that any Protestant should object to the distribution of the bible without note or comment. "The bible, the bible," says Chillingworth, "is the religion of the Protestant." It is to the bible the reformed churches are indebted for their liberation from the despotism of Popery: to it they owe that beautiful variety of religious opinions, which now adorns every country that has separated from the communion of the Church of Rome. Why should they not throw this apple of discord to other nations? Why not enable all the people of the universe to reap from the same seed the same blessed fruits? But his surprise will be increased when he attends to the

arguments by which the new institution is attacked. He will think he is reading the Catholic controversies of former days: he will be told that the Scriptures are full of passages hard to be understood that it is dangerous to put them into the hands of the common people without comments; that the reading of the scriptures by the prejudiced and the ignorant leads to schisms and heresy; that men should recollect the saying of the apostle St. Paul *If any preach any other gospel unto you than that which we have preached unto you, let him be accursed* (Gal. i. 9.): and that those who thus corporate with the dissenters, should ponder well the words of St. John: *If there come any unto you and bring not this doctrine, receive him not into your house. neither bid him God speed.* 2 John i. 10. Certainly it must occur to the writers who employ this kind of reasoning, that they in reality condemn the conduct of the authors of the reformation, and overturn the very foundation on which their own church was erected.

From the greater popularity of the Bible society, the stream of wealth, it seems, has flowed towards that establishment. The small work now before us may be considered as a charity sermon preached in favor of its rival. In it Mr. Bloomfield undertakes to shew the peculiar claims which the society for promoting Christian knowledge has on the liberality of churchmen: and we must confess that those who admit his premises, can have little reason to dissent from his conclusion. To us it is amusing to observe the guarded language in which he speaks of the use and abuse of the Scriptures.—To maintain on the one hand that the Scriptures are the sole rule of Christian faith, and on the other that they cannot be generally understood without assistance, is no very easy task.

"It is certain," he observes, "that the scriptures may be read with more or less profit by different persons, according to the different mode in which their studies are pursued. It is also certain, that all parts of Scripture are not equally important, nor all equally clear; and that all men are not equally qualified to determine which those parts are. 'The same spirit,' we know, bestows 'diversities of gifts, and divideth to every man severally as he will.'—It is true, indeed, that those passages of Holy Writ which set forth our duties, and God's glory, which teach us all that is necessary to regulate our conduct and satisfy our hopes, are so plain and easy, that it requires only common sense and a sincere spirit, to understand them. But there are also many parts which have a local and a particular meaning, by the misapplication of which we may be led into great and dangerous mistakes, and may fancy our-

selves deeply concerned in precepts with which in reality we have little or nothing to do. And it is no imputation cast on the wisdom or goodness of God, to assert that all parts of the Scriptures are not equally intelligible to all men, because this is a defect (if we may use such an expression in treating of such a subject) which arises from the natural condition of things, and for which the natural condition of things supplies a remedy. For the same diversity of talents and education which renders some men better qualified than others to understand and interpret the bible, provides also a resource for the ignorant, in the assistance which they may derive from the studies of the more discerning and more learned of their brethren."

Many remarks will crowd on the mind of the Catholic while he peruses this passage: we shall notice one. Mr. Bloomfield tells us, that the obscurity of passages in Holy Writ arises from the natural condition of things, and that the natural condition of things supplies a remedy. The natural condition of things is a happy expression: but let us put it to the test, and see how well it applies in the present instance. The Church of England, as every one knows, is engaged in a controversy with the Independents on the divinity of Christ. We will take the two celebrated texts. *I and my father are one. The Father is greater than I.* Either of these texts, taken separately, is in appearance easy to be understood. Place them by each other, and they become obscure. Does the obscurity arise from the condition of things? No: it arises from the apparent contradiction between them, whence it is necessary to explain one by the other, though neither affords any clue by which you may discover the origin of the difficulty. But then, says Mr. Bloomfield, the condition of things supplies a remedy in the assistance to be derived from men of talents and education. But if men of talents and education, disagree, where is the remedy?—The minister of the Church of England will give me one explanation, the minister of the independent congregation another. Both may be supposed men of education, both blessed with talents. Truly in this case the remedy, as is vulgarly said, will prove worse than the disease: it will make obscurity more obscure.

Mr. Bloomfield proceeds in the language of Catholic polemics.

"But to say that the bible, when put into the hands of the unlearned, requires no comment nor explanation, is to say that no important passages of Scriptures can be misunderstood by the sincere inquirers after truth: and yet all the numberless sects into which the Christian world is divided, if questioned as to the authority on which they ground their contrary doctrines, refer us to the bible."

He is, however, soon compelled to adopt that language of uncertainty and conjecture which has arisen from the first, the fundamental principle of the reformation, and the consequent divisions of those who have left the Catholic communion to follow different and often contradictory systems of belief. He says.

It is not for us to determine, whether the man-

sion of heaven be a palace with many gates: but of the countless variety of paths by which Christians seek to arrive at it, some must surely be more direct and safe than others: it is therefore our duty, at the same time that we point out to our weaker brethren the high prize of their calling, and teach them duly to appreciate its value, it is our duty, I say to place them, if we can, in that line of faith and practice which we ourselves believe to be the safest and the best."

After describing the exertions of the Society, whose cause he advocates, he proceeds thus:

"If Christianity is to be propagated at all, it must be in some particular form of profession: as to what this form should be, mankind are divided in opinion. The bible, it is true, is the standard by which they are to be judged of: but if every man is to be left without help or guidance to construct his own creed from the Bible, we know that an endless diversity of belief will ensue, and that all cannot be right. We believe that in all points of importance, the doctrine and regimen of our church are scriptural and primitive; and that therefore our profession is the true one. It is possible that we may be mistaken, but that does not affect the present question. As long as we believe that we are right, and that others are wrong, that is, as long as we are conscientious members of our own establishment, it would be difficult to select any charitable institution, which has equal claims upon our liberality with that whose object is to promote the cause, and propagate the blessings of genuine Christianity, by putting into the hands of the lower classes of society the volume of Holy Writ, and by teaching them to understand the mystery of Godliness in that sense, in which so many pious and learned men have for so many ages concurred." p. 18.

Is this then the result of the reformation; of that glorious work which was to bring back men to the profession of genuine Christianity? Is this the result, that no man can be certain whether he follow the true religion of Christ or not? Yes; so it is.—The reformation has "left every individual to construct his own creed from the Bible:" or if it has afforded him "help and guidance," it is the help and guidance of men fallible like himself. Hence it has stripped religion of certainty; it has reduced it to a mere matter of conjecture. Though the most learned man "believe that his profession is the true one," yet he knows, as Mr. B. observes, "that it is possible he may be mistaken. But where do the Scriptures give to the religion of Christ these attributes of doubt and uncertainty?"

Mr. B. tells us, that the object of the Society is to propagate genuine Christianity, by putting the bible into the hands of the lower classes, and "teaching them to understand it in that sense in which so many pious and learned men have for so many ages concurred." that is, in plain English, by interpreting the Bible according to the tradition of the established Church. This is not the language, but it is, and always has been, the practice of the Protestants. They declaim, indeed, against the Church of Rome, for explaining the Scripture according to tradition. "This is in "the natural

condition of things:" for otherwise they could not excuse their rebellion against her authority. But in practice they explain the Scripture themselves according to their own tradition, preserved in their respective creeds, confessions, and articles. And this also is in the "natural condition of things;" for otherwise their Churches could not be preserved. They would fall into fragments: they would offer a scene of even more lamentable confusion than they do at present. Nor is there any thing surprising in this contradiction between their practice and professions. It is the inevitable consequence, when men rise in opposition to legitimate authority, and arrogate to themselves the very authority which they have disclaimed in others.

As to the two societies, it is easy to predict their fate. In defiance of the efforts of Mr. Bloomfield and his colleagues, the bible society will continue to eclipse its orthodox antagonist. It is founded on principles more congenial to the public opinion: its interests are espoused and propagated with greater enthusiasm: and the meetings of its auxiliary societies afford more numerous opportunities to young and would-be orators, to display their eloquence to an applauding auditory. But in a few years the charm of novelty will have worn away; and it will gradually sink into the obscurity and insignificance which have so long been the lot of the Society for promoting Christian knowledge.

Copy of a Lettre vnto Mastyr Hawkyns, Ambassadour with the Emprors Magestic.

[From the Harleian MSS.—See Archæologia.]

"In my most hartie wise I commende me unto you and even so woulde be right gladd to here of your welfare, &c. These be to advertise you that inasmoche as you nowe and than take some paynes in wrytyng unto me I woulde be lothe you shuld thynke your Labour utterly lost and forgotten for lake of wrytyng agayne, therefore and bycause I reken you be somedele desirous of suche newis as hath byn here with us of late in the Kyngis graces matters, I entend to enforme you a parte thereof accordyng to the tenure and purporte vsyd in that behalf. Ande fyrste as touchyng the small deternacion and concludyng of the Matter of devorse betwene my Lady Kateren and the Kyngs grace, whiche said matter after the Convocacion in that behalf hadde deternyed and agreed accordyng to the former consent of the Vniuersities, yt was thought convenient by the Kyng and his lerynd counceill that I shuld repayre unto Dunstable, which ys within iiiiij myles vnto Amptell where the said Lady Katheren kepeth her howse, and there to call her before me, to here the synall Sentance in this said mateir. Notwithstandyng she would not att all obey thereunto, for whan she was by Doctour Lee cited to appe[ar] by a daye she utterly refused the same, sayyng that inasmoche as her cause was before the Pope she would have none other Judge, and therefore would not take me for her Judge. Nevertheless the viijth daye of Mayo, accordyng to the said appoyntment, I came vnto Dunstable, my Lorde of Lyncoln, heying assistante vnto me, and my Lorde of Wynchester, Doctour Bell, D. Clay

broke, D. Trygonnel, D. Hewis, D. Olyver, D. Brytten, Mr. Bedell, with diuerse other lernyd in the Lawe beyng counsellours in the Lawe for the King's parte. And soo there at our commyng kepte a Courte for the apperance of the said Lady Kateren, where were examyned certeyn wlnes whiche testified that she was lawfully cited and called to appere, whome for fawte of apperance was declared contumax, procedyng in the said cause agaynste her in penam contumaciam as the processe of the Lawe therunto belongeth, which contynued xv dayes after our cummyng thither. And the morrow after Ascension daye I gave small Sentence therein howe that it was indispensable for the Pope to lycense any suche mariage.

"This donne, and after our returnyng home agayne The Kings Highnes prepared al thyngs convenient for the coronacion of the Queene, whiche also was after suche a maner as foloweth. The Thursdaye nexte before the feasts of pentecost the Kyng and the Queene beyng at Grenewiche, all the Craftes of London thereunto well appointed, in severall bargis deckyd after the most gorgeouse and sumptuous maner, with dyverse pagantes thereunto belongyng, repayred and wayted all together upon the Mayre of London, and so, well furnysshed, cam all vnto Grenewiche, where they taryed and wayted for the Queenes commyng to her barge; which so done they brought her unto the tower, tromppts, shambes, and other dyverse instrumentes all the wayes playng and makyng great mclodie, whych, as ys reported, was as combylly donne as neuer was lyke in any tyme nyghe to our remembrance: and so her grace cam to the tower on Thursdaye at nyghte aboute v. of the clocke, where also was such a pele of gones as hath not hyn hardo lyke a great while before. And the same nyghte and Frydaye aldaye the Kyng and Queene taryed there, and on Frydaye at nyght the Kyngs grace made xviiiij. Knightes of the Bathe whose creacion was not alonly so strange to hereof, as also their garmentes stranger to beholde or loke on; whiche said Knightes, the nexte daye, whiche was Saturdaye, rydde before the Queene's grace thorowte the cite of London towards Westminster Palice, over and besydes the moste parte of the nobles of the Realme whiche lyke accompanied her grace thorowe owte the said cite. She sytting in her heere, upon a Horse Lytter, rychely appareled, and iiij. knyghtes of the v. ports beryng a Canapye over her hedd. And after her cam iiij. rich charrettes, one of them emptic and iiij. other furnysshed with diuerse auncient old lades; and after the[m] cam a great trayne of other Lades and gnyllwmen: whyche sayde Progressse, from the begynnyng to the ending, extendid half a myle in leyngthe by estimacon or thereabout. To whome also as she cam alongeste the Cite was shewd many costly pagients with diuerse other encomyes spoken of chyldren to her, Wyne also runyng at certeyne Conditis plentifully. And so procedyng thorowte the streets passid furthe vnto Westminster Hall, where was a certeyn Banket prepared for her, which donne, she was conveyd owte of the bake syde of the palice into a Barge and so vnto Yorke

Place, where the Kyng's grace was before her commyng, for this you muste ever presuppose that his grace came allwayes before her secretlyo in a barge aswell frome Grenewyche to the tower as from the tower to Yorke place.

"Nowe than on Soundaye was the Coronacion, which allso was of such a maner.

"In the mornyng ther assymble[d] with me at Westminster Church the bysshop of Yorke, the B. of London, the B. of Wynchester, the B. of Lyncoln, the B. of Bathe, and the B. of St. Asse, the Abbote of Westminster, with x. xij. moo Abbottes, whiche all-revestred ourselvs in our pontificalibus, and, soo furnysshed with our Crosses and crossiers procedid oute of th' Abbey in a procession unto Westminster Hall, where we receyved the Queene apareled in a Robe of pur[pl]e velvet, and all the ladyes and gentillwomen in robes and gownes of scarlet accordyng to the maner vsed before tyme in such besynes: and so her Grace sustayned of eche syde with ijto bysshops, the Bysshope of London, and the Bysshop of Wynchester, came furthe in processyon under the Church of Westminster, she in her here, my Lord of Suffolke beryng before her the crowne, and ijto other Lords beryng also before her a Ceptur and a white Rodde, and so entered up into the highe Alter, where diuerse Ceremonies used aboute her, I did sett the Crowne on her hedde, and than was songe Te Deum, &c. And after that was song a solempne Masse, all which while her grace satt crowned upon a scaffold which was made betwene the Highe Alter and the Qwyer in Westminster Church, which Masse and ceremonies donne and fynysshed, all the Assemble of noblemen broughte her into Westminster Hall agayne, where was kepte a great solempne feaste all that daye. The good ordre therof were to longe to wrytte at this tyme to you. But nowe Sir you may not ymagyn that this Coronacion was before her mariage, for she was maried muche about sainte Paules daye laste, as the Con디션 thereof dothe well appere by reason she ys nowe somewhat bygg with chylde. Notwithstanding yt hath hyn reported thorowte a great parte of the realme that I maried her, which was playnly false, for I myself knewe not thereof a fortyght after yt was donne. And many other thyngs be also reported of me, whiche be mere lyes and tales.

"Other newys have we none notable, but that one Fryth, whiche was in the tower in pryson, was appointed by the Kyngs grace to be examyned before me, my Lorde of London, my Lorde of Wynchester, my Lorde of Suffolke, my Lorde Chancelour, and my Lorde of Wyltshere, whose opynion was so notably erroneouse, that we culde not dispatche hym but was fayne to leve hym to the determination of his Ordinarie, which ys the Bisshop of London. His said opynyon ys of suche nature that he thoughte it nat necessary to be belived as an article of our faythe, that ther ys the very corporall presence of Christe within the Oste and Sacramente of the Alter, and holdethe of this poynte muste after the Opynion of Oecolampadius. And suterly I myself sent for hym iiij. or iiij. tymes to perswade hym to leve that his Imaginacion, but for all that

we could do therein he woulde not apply to any counsaile, notwithstanding nowe he ys at a fynall ende with all examinacions, for my Lorde of London hath geve sentance and delyvered hym in the secular power, where he loketh every daye to goo unto the fyer. And ther ys also condempned with hym one Andrewe a taylour of London for the said self same opynion.

"If you have not harde of our Ambassadors lately gone over, you shall understande that my Lorde of North, my Lorde of Rocheforde, Maste[r] Paulet, Sir Francis Bryan, Sir Antonye Browne, &c. Doctour Gooderyche, D. Aldryche, and D. Thrylbey, be gone into France to the Frenche Kyng, and as I suppose they goo frome hym to the Pope unto

"Further you shall understande that ther ys many here whiche whyshe you to succede your uncle. Notwithstanding I woulde you shulde not thynke the contrarye but that ther be a great sorte whiche woulde yt should not come to passe, nevertheless you be nether the nerer ne furder of thorowe suche idyll communicacon.

"Fynally I here sende unto you a Bill for the Banke of iiiiij. Duckes de largo, whiche somme I woulde you shuld not take yt up before you have nedo therof, and therefore I send yt for your commodite and necessite, for yt is none of the Kyngs graces money, nor his said grace knowethe nothyng therof, but alonlye of my benevolence to serve your purpose in case (as I said) you shulde lacke the same. And thus farr' ye well from my maner of Croydon the xvij. daye of June."

Here Cranmer has, with his own hand, impressed us how diligent an agent he was of the king's infidelity to Queen Catharine. With what glee does he, in the fullness of a vain heart, describe the pompous festivities that ushered in and accompanied the coronation of Anne Boleyn, and the public profanation of sacred rites, which conferred religious and regal solemnity on the adulterous usurpation of the Royal bed and throne? What a deep wound on sacred institutions and public morals, must not have been inflicted, when so many mitred heads and other dignitaries were seen to perform their parts in it, and in "pontificalibus!" Though ductile himself in regard to religion, with what perfect sang froid does this Archbishop write of the burning of Fryth and Andrew for holding Oecolampadius' doctrine against the real presence.

The servility of mind that characterized Cranmer, is not uncommon, though the occasions are rare in which the instances of it can be so strongly marked, and the effects so striking and durable.—Whatever opinions men may entertain of themselves, nothing can be more certain than that the martyr's spirit is of all others that which is the least universal. The religious fidelity of many, which seems irreproachable in the summer day of tranquillity, vacillates when the times become umbrageous and menacing. If their tree of fidelity seem to flourish, it is because no rude storms have as yet tried the depth of its root. But the smiles of fortune too, have seduced many who appeared superior to the frowns of adversity. Those who can in-

spite Hope and Fear in the human breast, will hold over them whom they desire to seduce or subdue an irresistible empire, if the heart be not fortified with the aid which heaven alone can bestow, and which cannot fairly be expected, if heedless of the danger, they will rather dally with it than shun its approach. Of the sleek and demure dignitaries at the court of Henry VIII. how few had the virtue to stand firm, and not by their subserviency to lay the foundations of the Reformation! Are we authorized to hope for results eventually propitious to religion, if, peculiarly circumstanced as we are, we too fondly aspire to approximate in elevation and power with those in high stations? The very expression of a willingness to concur in any regulations not incompatible with Religion or the purity of its exercise, betrays an ardency of desire, and a consent to poise the interests of earth against those of heaven, and therefore encourages (though not so intended to do) those who no less ardently desire that we should with an unsteady hand hold the balance. If any are so impressed with the notion of their impregnable fidelity to their God, as to exclaim, "What! do you think it possible that I should be induced to betray my religion? Might it not be answered, "Presumption is a fatal symptom—"—remember Peter: but if you have the gift of incorruptibility, which was denied to him, is it an inherent quality of your stock, or can you bequeath it? All this is an idle supposition, but in the meanwhile there is no truth more authentic and active, and more confirmed by experience, than that, he who ventures into danger will perish therein. The call of a solitary sinner excites sympathy, but reproach and horror is the portion of him who, when he sinks, makes a gulph that threatens to involve posterity.

ORIGINAL.

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

Continued

IV

PENANCE.

Protestants reject next the Sacrament of Penance; and deny what they read expressed in the clearest terms in that very scripture, which they profess to make their sole rule of faith; that Christ ever conferred on the pastors of his church the power of forgiving sins.

Yet in what terms more plain and positive could he declare that he conferred such a power upon them, than in the following; when, *breathing upon them, he said; receive ye the holy Ghost; whose sins you shall forgive, they are forgiven: and whose sins you shall retain, they are retained.* John xx, 23.

Certain Protestants, particularly those of the Church of England, finding this grant of the Saviour to his pastors too clearly announced to be roundly denied; contend, in order to do away with the humbling duty of confession, which it necessarily implies; that such power granted is fully exercised by their clergy, when they pronounce over

their assembled hearers the general absolution; a set form of which is found in their book of common prayer. But can any thing be more grossly absurd than to suppose that one forgives what he has no knowledge of: or that one can absolve or condemn, he knows not whom, or for what?

When our Saviour declared the sins of the Paralytic forgiven, the Scribes and Pharisees said *within themselves: This man blasphemeth; who can forgive sins, but God? But Jesus, seeing their thoughts, said to them: why think you evil in your hearts? Matt. viii, 2, 3, 4.* Yet they only thought! as Protestants do. And our Saviour works a miracle to prove that they were wrong. *That you may know, said he, that the son of man on earth has power to forgive sins; then said he to the man sick of the palsy, arise: take up thy bed, and go into thy house: and he arose and went into his house; and the multitude seeing it, feared and glorified God, who had given such power to man.—1317.*

This power, which he himself had, as man, he conferred, as we have seen above, upon his Apostles: declaring besides, that, *as the Father had sent him, so he sent them.* And to shew the unlimited extent of their power, he prefaces his missive mandate to them with these words: *all power is given to me, in heaven and on earth: go ye therefore, &c.* Matt. xxviii, 18.

In his prayer to his heavenly father the night before he suffered, he expresses himself thus: *As thou Father, hast sent me into this world; I also have sent them into the world—and the glory, which thou hast given to me, I have given to them; that they may be one, as we also are one.* And to shew that his commission to them, with all its accompanying powers, was not to be limited to them; nor to their time: but was to descend through them to their rightful successors, he adds in the same prayer; and *not for these only do I pray; but for those also, who, through their word shall believe in me.* John, xvii, 18, &c.

Our Lord besides assures us that *he came, not to abolish, but to fulfil the law:* adding, with his most solemn asseveration, *Amen, I say unto you, till heaven and earth pass away, one jot or tittle of the law shall not pass, till all be fulfilled:* Matt. v, 17, 18, that is, till all the types and figurative allusions in the ceremonial observances of the old law find their full spiritual accomplishment in the new. Now one of these figurative allusions, and a most striking one, was the law of the leprosy. Lev. 13. That loathsome and infectious disease was thereby subjected, not to the inspection and prescriptions of the physicians, but of the priests; to shew that sin, the leprosy of the soul, should be thus subjected in the new law to the inspection and prescriptions of the Saviour's priesthood. Hence, in the only two instances recorded in the gospel of our Saviour's healing the leprosy, he commanded the lepers, applying to him for a cure, *to go, as the law directed and shew themselves to the Priest:* Matt, viii, 4.—Luke xvii, 14, thus sanctioning the law in all its allusive meaning; and leaving the spiritual leper applying to him for a cure, under the indispensable obligation, in will at least, and intention, where the op-

portunity is wanting, of exposing his leprosy to the priest, and abiding by his direction. Else, let the Protestant shew me why the Saviour thus made his cure of the leprosy conditional. Let him shew me also how the figure in question has been fulfilled *to the last jot or tittle.*

Besides, as every incident of our Saviour's life was by himself designed; and is recorded by his inspired writers for our instruction: for, according to Saint Paul, *whatever is written, is written for our instruction:* Rom. xv, 4, in the one leper, whom he healed, in the conditional way just mentioned, we discover a figure of man in the abstract, or of human nature freed by him from the leprosy of sin, and, in the ten lepers who presented themselves at once before him, on another occasion, the ten possible cases of spiritual leprosy in the human race; or the ten ways by which we may become lepers in the spiritual sense; which we do by a breach of any of the ten commandments: all which cases he refers to the inspection and direction of his priests, as the indispensable condition on which he grants a cure.

To this humbling duty all, who have sinned, are subjected; from the monarch on the throne, to the lowliest of his subjects: from the first pastor in the Church, to the last of the faithful.—Yet, if we consider the many advantages accruing to us from our exact compliance with this humiliating obligation, we shall find that he enjoined it more as a measure of mercy and law towards us, than of justice and punishment for our offences.

For, in the first place, it is a strong natural check put upon our sinful propensities. For who, knowing that he can never expect forgiveness from God for what grievous sins he commits, unless he first humbly confess them to his pastor; would not rather deny himself the proposed criminal gratification, than subject himself to the indispensable obligation of disclosing his guilt to his confessor, a fellow mortal?

The Protestant says he will confess his sins only to God. We are all bound to do so with humility and sorrow. But he knows our sinfulness better than we do ourselves. And, however much the Protestant may boast his familiarity with his Maker, even after grievously offending him; he must own, after all, that the humble diffidence of the publican in the gospel, *who durst not so much as look up to heaven,* was more pleasing to God, than the proud, presuming assurance of the Pharisee. He dares often do that in the presence of God, which he would not so readily do in the presence of man. The Catholic then, who knows his obligation of confessing his secret guilt to man; has one strong inducement to refrain from sin, which the Protestant is deprived of.

But the great object, which the Saviour had in view in thus obliging us to expose the leprosy of our souls to his priests, was, that the spiritual patients, by making known their spiritual ailments or diseases, might receive the proper advice and prescriptions from their spiritual physicians; for no doctor can prescribe, without knowing the disease, and the particular case, for which he prescribes.

The maladies of the soul are much more various, complicated, subtle and deceiving than those of the body; and hence require to be more carefully inspected by those, whose study and business it is to cure them.—Would a weekly lecture on medicine be thought sufficient prescription for all the possible cases of sickness in a community? It were most absurd to suppose so. And is it less absurd to suppose that a weekly discourse on moral and religious subjects, which is all the spiritual advice which protestants have, is sufficient prescription for all their spiritual complaints and ailments? It is quite impossible in such a discourse so to descend to particulars as to hit the case of every one; for the duties and dangers of each are different; nor is the comprehension of all alike. Some may not well understand; others cannot apply to themselves; most will not remember what has been generally spoken. And is this all that is necessary in a matter of such dread importance as our eternal salvation? No, surely: neither has the Saviour left the members of his church in such destitution of the word of life. He brings it down to the ear; adapts it to the capacity, and circumstances; and impresses it on the heart and memory of all and each of his beloved followers. His word serves thus as a lamp to their feet, and a light to their steps; Ps. 18, enabling them to walk without stumbling in the path of righteousness; and to avoid the many snares and dangers laid in their way by their invisible enemies. But the children of darkness, as our Saviour says, hate the light; and come not to the light, that their works may be reproved. But he, who doeth truth, cometh to the light, that his works may be made manifest; because they are done in God. John, iii. 20, 21.

A further advantage, afforded to the Catholic by confession, is the safe and easy means of making restitution to all, whom he has injured in their goods, or reputation; without which reparation of the injury done by him to his neighbour, at least in as far as possible, he needs expect no forgiveness from God.

Yet, by making such reparation himself in person, he might compromise not only his own, but his family's honour: he might ruin his character for ever; expose himself to bodily risk, and even to capital punishment. Nor would it be much safer for him to trust with so delicate a secret the man, who has his matrimonial confidant: nor, indeed, any one, not tied down by all laws human and divine, to an inviolable secrecy; and whose character and office, should he undertake to perform so indispensable an act of justice, put him above all suspicion of being himself the delinquent. Such a one as this is the Catholic priest; through whom restitutions are frequently made; and wrongs of every kind redressed. And, if such acts of justice are seldom, or never known to occur among Protestants; it is not because they are less addicted to dishonest practices, or unfair dealings; but because they have no account of such to render here on earth; nor such ready, safe and easy means of fulfilling their duty in this respect.

The obligation of confessing our sins even to our fellow creature man, is clearly inculcated by the

Apostle, Saint James, in his Epistle, called *Catholic*, or *Universal*, because it was addressed, not to any particular congregation, but to the whole Universal Church. Confess, says he, your sins to one another; ch. 5, v. 16. He never could have meant that we should confess them to every, or, any one indiscriminately; which, for one's honour and safety, prudence would forbid; but to those ordained, tried and lawfully appointed to be our spiritual directors.

The same wholesome practice of confessing our sins to God's priests was enjoined by God himself in the old law: for he commanded Moses to speak thus to the children of Israel: *When any man or woman shall have committed any of all the sins that men are wont to commit; and by negligence shall have transgressed the commandments of the Lord; and offended: they shall confess their sins; and restore the principle itself, and the fifth part over and above to him, against whom they have sinned.* Num. 5, 67. Let Protestants now, who pretend to regulate their faith by scripture, shew me their scripture authority for denying the Sacrament of Penance.

THE BEE.

Apibus quanta experientia parvis.—Virg.

O'er field and meadow, hill and dale,
And up and down the flow'ry vale,
Or humming through the leafy grove,
The busy bee delight to rove.

Now, stooping with her balmy load,
Well pleas'd she seeks her lov'd abode:
Returning straight her toil reavers,
And from the flow'rs sweet nectar brews

While summer lasts, her only care
Is to collect her winter fare;
Not heedless, like the rest, to play,
And sport her precious time away.

Poor insects! Boreas's chilling breath
Shall freeze their little souls to death;
While she so snug, her cellar stor'd,
Shall feast upon her luscious hoard.

See here a pattern, man, for thee.
Go imitate th' industrious bee.
The summer of thy life is short:
It is not yet thy time to sport.

Who will not labour, while he may,
Nor guard against the evil day;
Who for the future has no store,
He perish must for evermore.

ON THE PARTICULAR JUDGMENT OF THE SOUL AFTER DEATH.

AFTER death immediately follows the particular judgment of the soul. No sooner has she left the body, than she finds herself irresistibly carried before the judgment-seat of her God. Ah! who can describe those cruel agonies of despair, which the soul of the sinner shall then endure? who can paint her bitter anguish, her deep confusion, when she appears before the Almighty Judge, now clothed in all his terrors, with fire in his eyes; and fury in his countenance? When she finds herself now abandoned and left to her fate by her guardian angel, who then gives up his charge; by the saints her patrons, whose names she bore; and by all her heavenly friends and protectors, whose care and solicitude for her eternal welfare she has rendered vain: to whom immediately shall succeed a

of the Judge to seize upon their prey? Ah, poor soul! whom hast thou now left of all thy worldly friends and flatterers to stand by thee in that evil hour? Perhaps at the very moment that thou art standing naked and defenceless; at the bar, they are holding the funeral banquet, and drinking off their cup. What do thy former enjoyments avail thee now that thou art about to be condemned to that misery which never ends? Where is now all thy former wealth? Whither have thy riches flown? Behold thy hands are now empty. Thou has now no more wherewith to bribe thy judge. Thou fool, who wouldst not reflect in time that of all thou didst then possess thou couldst carry nothing with thee beyond the grave. Nothing now but thy good works can rescue thee from thy impending fate.—But, alas! look up and read thy shame. The books wherein the whole history of thy life is recorded, are now laid open to thy view. Art thou now convinced that there is a God, whose piercing sight can penetrate into the innermost recesses of thy heart? See here and read even thy most secret thoughts. See here the several omissions of thy duty; and here are noted down even thine idle words. But why dost thou recoil with horror?—Whither dost thou turn thine eyes? Wretch, are not these thy crimes, numerous as the sands on the sea shore? Read here, nay, here read all thine abominations, and judge thyself.

Is this then, shall the Judge say, the return which thou hast made me for all my favours? Is this that gratitude, which my unbounded love for thee deserved? That love which made me stoop so low as to take upon myself thy nature; and in the mean disguise of thy humanity, to appease by my sufferings and death the wrath of my heavenly Father enkindled against thee? That love which made me bear the burthen of thy sins upon my own shoulders in the garden of Gethsemani, where labouring under the intolerable load, I lay all imbued in a sweat of blood. That love which made me endure without complaint the scoffs and insult of mine own creatures, by whom I was judged and reputed a fool; blindfolded, buffeted and spit upon; scourged at a pillar, crowned with thorns, and nailed at last to an ignominious cross, on which I at last completed thy ransom; but thou hast rendered it void and null. In return for all that I had done and suffered for thee, I asked thee but thy love, and even this thou didst refuse me. I offered thee my friendship, but thou hast chosen my hatred. I would have given thee my blessing, but my curse thou hast preferred; and my curse shall be thy portion and thine inheritance for ever. *Depart from me thou cursed into everlasting flames, prepared for the devil and his angels.* That moment shall the wicked spirits lay hold on their prey, and hurl her headlong into the unquenchable flames of hell.

Oh how different is the fate of the just man from that of the sinner! No sooner is his blessed soul released from the prison of the body, than she finds herself surrounded with troops of angels and saints, once her guardians and intercessors, now her com-

panions for ever; who come to welcome her to her eternal home, and to conduct her to the bar; not as a criminal, but as a new citizen of the heavenly Jerusalem, now about to be restored to her birth-right and now going to get her rights and titles ascertained. See how the Judge receives her smiling, and gives her the kiss of peace.—*Thou hast fought a good fight, shall he say to her; thou hast triumphed over all thine enemies, thou hast kept the faith; thou hast now finished thy course; wherefore have I in reserve for thee a crown of glory which thou shalt wear for ever in the kingdom of my heavenly father.* “Arise then my beloved arise and come. The winter is now past: the floods and storms are over. Come and possess the kingdom prepared for thee from the beginning of the world. For I was hungry and thou gavest me to eat: I was thirsty, and thou gavest me to drink; I was a stranger, and thou didst take me in; naked and thou didst clothe me; sick and in prison, and thou didst visit me. For what thou hast done to the meanest of my brethren, that do I account as done to myself.” Thou hast kept my commandments, and hast not received my grace in vain; nor hast thou buried the talent, with which I entrusted thee. *Well done thou good and faithful servant, because thou hast been faithful over a few things, I will make thee master over many things, enter thou into the joy of thy Lord.* Then shall the gates of heaven be thrown open to admit the Lord of Hosts, who returns leading in triumph the happy soul whom by his grace he has rescued from the devouring jaws of the infernal dragon, while the heavenly court resounds with the song of victory.

O, who would not wish, with Balaam, though many with him wish in vain, to die the death of the just, and that their last end be like unto theirs? But you know, dear Christians, that unless you live the life of the just, your fate in the end must necessarily resemble that of the wicked. You have it now in your power to choose betwixt eternal happiness and endless misery. Choose then now that better part, which shall never be taken from you.

BIBLICAL NOTICES AND EXPLANATIONS.

EXODUS.

Chapter 27.—Verse 2.—*And there shall be horns at the four corners of the Altar.*—Horns in the Scripture, are the emblems of strength; namely, the strength of the animals sacrificed; sheep, goats, oxen; whose defence is in their heads: all of which, in some figurative sense, are, as was observed, emblems of the Saviour; whose strength is in his wisdom, supposed in him, as man, to occupy the region of the brain. His wisdom irresistible is directed in his doctrine to all the four quarters of the globe: and therefore his altar is armed at its four corners with this emblem of his power to repel the attacks of his enemies and beat down the opposers of his religion. *Through thee, we will push down our enemies with the horn; and, through thy name, we will despise those, who rise up against us.* Psalm 43, v. vi. *My God is my helper; and in him will I put my trust: my Protector, and my horn of my salvation, and my support.* Psalm 17, iii. *I will break all the horns of sinners; but the horns of the just shall be exalted.* Ps. 74, v. 11. See 2 Paral. 18, 10. Judith 9, 11. Eccles. 47, vi. viii. 13. Jerem. 48,

xxv. Ezech. 29, xxi. and a thousand other texts of the same import.

Chapter 28. The particularity and precision, with which God deigns here to direct every thing regarding external worship; shews that he required it to be performed, as the most solemn and important of all our public actions, in a most solemn & striking manner. It is true, *the worship of the heart* is what God chiefly requires; without which indeed no other worship is acceptable to him. But man is not a simple being, like an angel, from whom only mental worship is due. He is a compound being; and with his whole being, consisting of a body and a soul, he is bound to worship his creator. The worship therefore required of him must be external, as well as internal. Besides, as a member of society, he is bound to edify all around him, which he could not do in his present condition by any internal act of devotion. Still all he does ought to be done with the pure intention of pleasing God; for, without that intention; which is *the worship of the heart*, all he does is done in vain.

Verse 2.—The vesture ordered for Aaron was for glory and for beauty. And where in scripture do those, who mark at all sacerdotal ornaments used during the worship of the same God, for honour and for beauty; besides their allusive, emblematic and edifying signification; where, I ask, in all the written testimony do they find it forbidden us to use them? As no such scriptural authority for their discontinuance can be shewn; let those say, on what grounds they go, who, dropping the sacerdotal character, with its vesture of glory and beauty; present themselves unbidden before the Lord, as his ministers, in a homelier guise than they would on a ceremonious visit to a fellow mortal; affecting a familiarity with the Almighty Lord of Heaven and earth, which they durst not presume to shew towards an earthly superior.

O Lord, I have loved the beauty of thy house, exclaims the Psalmist. Ps. 25, viii. But what beauty is observable in our reformed tabernacles, which they who build them, would pass for the house of God? Bare walls or benches; or cushioned pews, well locked against the pennyless worshippers. What sacred symbol of religion has been left, of all that so edified and impressed with a sense of devotion our Catholic ancestors, in those stately temples, violently reft from them; and since possessed by an anti-Catholic Clergy? Every figure reminding us of our Redeemer, and his holy followers, the Saints and Martyrs; even the sign of his holy cross, on which, as man, he suffered in man's behalf; and won for us a victory over our common enemy, the Prince of darkness; even this sacred object, and saving sign, to which, though but in figure, the dying Israelite looked up and was cured. Numb. 21 viii. John 3, xiv. Even this sign of mercy won for us which the adversary must ever view with pain; has, with all that could trace to the human eye God's wonders wrought for man; been torn from those fabrics, demolished, plundered or ejected.

It is still the same spirit of destruction, the same Abaddon, that instigated the Gentile Kings of old to plunder, lay waste and destroy the only temple of the living God; and persecute his worshippers. We see his workings in all ages against the Church of the most High; and still his exertions rendered vain; and ending in his utter discomfiture. It was his, all the destructive rage displayed by the early children of the Reformation, in Germany, Bohemia, France, Switzerland, Holland, Sweden, Denmark, Scotland, England, and particularly Ireland; where, the more the fiend was foiled, the more he raged; nursing and blowing into flame that hell-fire spark, which he had succeeded in casting from his desolating torch into the imblest bosoms of his Orange worshippers.

Verse 9. *The Ephod*, having on it two onyx stones set in gold, with the names of the twelve tribes

of Israel engraved upon them, six names on each; and worn by Aaron on his shoulders; was joined with the rational of judgment, consisting of twelve various precious stones; placed in a square, three and three; every one of which had its mystical meaning; and on each of which the name of a tribe was engraved; and the words *urim* and *thummim*, that is, *doctrine and truth* placed over them. These two mystical ornaments, joined together, were borne by Aaron, or the Jewish High Priest, whenever he entered the sanctuary: *the ephod* from behind, and on his shoulders; *the rational* before, and on his breast. *The ephod* with the twelve tribes divided, represented the Jewish tribes in their divided state; the kingdom of Juda and the kingdom of Israel, under the law. *The rational* represented the twelve tribes united under the Saviour's revelation of *doctrine and truth*:—that is, the spiritual progeny of the Apostles, the twelve Patriarchs of the new law; by whom, in the words of saint Paul, the faithful, the prefigured Israelites, are begotten in Christ: deriving their spiritual birth in baptism from these twelve propagators of the *doctrine and truth*, which the Saviour commissioned them to teach to all nations; baptizing them in the name of the father, and of the son, and of the holy ghost. And this explains the reason why the rational was square; as their preaching was directed to all the four quarters of the earth: and why the stones were set together three and three; because they baptized in the name of the trinity. *The rational* depended from the ephod, and was so joined with it as to make but its termination; shewing that the Christian Religion, descended from the Jewish, and formed its completion, when the Saviour's *doctrine and truth* was once revealed and proclaimed.

The color and quality of each stone in the rational indicate the distinguishing and particular sanctity and perfection of each of the twelve precious stones, on which he founded his Church: namely, the twelve Apostles. The three first, a *Sardius*, a *Topaz* and an *Emerald*, are supposed to indicate the three chief Apostles, Peter, John and James. The *Sardius*, a stone of the Carnelian kind; one of the fittest for being engraved upon; not brilliant, though diaphanous, and of a modest brownish tinge; seems very appropriately to represent St. Peter, the most humbled by his fall; and ever afterwards, though the highest in dignity, the lowest in his own estimation; being always mindful of the Saviour's words: *let him, who is the greatest among you, become as the least.* What next could be a more appropriate emblem of the loving and beloved disciple, St. John, who leaned upon the Saviour's breast; than the flame colored and blazing *Topaz*? The green in scripture is a constant emblem of living sanctity; and may therefore denote the particular sanctity of St. James, the other of the three, whom Christ honored more than the rest of the Apostles. The Carbuncle, the first stone on the second row of the rational, is, from its fiery and sparkling lustre, supposed by some to represent St. Paul, both on account of his learning and the brilliancy of his eloquence; and of his glowing zeal, which he thus describes: *who is scandalized, and I do not burn*?—2 Cor. 11, 29. Though the last chosen, yet on account of his surpassing qualifications, as the doctor of the Gentiles, and the fellow labourer with St. Peter unto death, he may have merited after the privileged three, to rank before all the other apostles.

We shall not venture to dive further into these particulars; than merely to repeat, what is generally understood, that these twelve stones of the rational allude to the twelve Patriarchs of the new law; the twelve foundations of the wall of the city of God, (the Church) having in them the twelve names of the twelve Apostles of the Lamb,

Apoc. 21, xiv. Indeed, from the tenth verse of the twenty-first chapter of the Apocalypse, to the end, we find the meaning just given of the *rational* clearly revealed: and the same is found in *Isaias* ch. 52, v. 11, 12.

Chapter 29. We have to remark here in general with regard to the figurative sacrifices prescribed in the old law, that they were of two kinds, *bloody* and *unbloody*; the *bloody* sacrifice always preceding the *unbloody* one. Also that in both, either the victim, or thing offered up was entirely consumed with fire; and then the sacrifice was denominated a *holocaust*, or whole burnt offering; or reserved in part or in whole, sometimes for the priests alone, sometimes for the priests and people to feed upon. In fine, that in all these sacrifices, the victims were to be *without spot or blemish*; and the other offerings of the purest and choicest kind. Instances of all these sacrifices are found in the chapter now under our consideration.

For, when Aaron and his sons were washed and vested; and he, as High Priest, was anointed; a double bloody sacrifice was ordered for the occasion, one a holocaust, another not; in which the victims prescribed were, for the *bloody* sacrifice a *calf from the herd*, and *two rams without blemish*,—also a *double unbloody* one of *unleavened bread*, and a *cake without leaven, tempered with oil*; wafers also unleavened, anointed with oil: all of them made of *wheaten flour*.

In the *bloody* sacrifice or whole burnt offering, the calf and one of the rams were offered up, and consumed with fire. No portion of them was reserved, but as much of the blood of the calf as was put with the finger on the horns of the altar: the rest being all poured out at the bottom thereof; and its flesh, hide and dung burnt without the camp because it was for sin: a striking emblem of the Saviour, whose blood was shed at his scourging within, but who was finally put to death without Jerusalem, the camp, inhabited by the people of God; and from whose blood the religion of the Jews, in which the usual victims offered up were calves, bullocks, rams, &c. derived all its sanctifying virtue, strength and efficacy; represented by the horns of the altar touched with the blood of the victim wholly consumed with fire; that is, destroyed even unto death through love for us; that divine fire of charity, which in him consumed the whole natural man: for, according to Saint Paul *EXINXIVIT SEMETIPSUM*, he emptied himself, becoming obedient unto death:—*Philip* ii. 7, and, as he himself declares, *Greater love than this, no one can have for his friend, than that he lay down his life for his friend*.

The ram too, offered up as a holocaust, represents him sacrificed in the same manner; though under a different aspect, and as the father of the flock,—the spotless and unblemished state of the victims represented the immaculate sanctity and perfection of his suffering humanity.

Verse 19.—*Thou shalt take also the other ram, upon whose head Aaron and his sons shall lay their hands*.

It was the High Priest Caiphas, and the rest of the Jewish priesthood, represented by Aaron and his sons, who laid violent hands upon our Lord, and delivered him up to be put to death.—But this figure is instantly shifted.

Verse 20.—*And, when thou hast sacrificed him, thou shalt take of his blood, and put upon the tip of the right ear of Aaron, and of his sons*: meaning that, after the death of our Lord, his priesthood, represented by Aaron and his sons, are to attend to the mystery of man's redemption by his blood;—and upon their thumbs of their right hand; with which they are, by the application of their consecrated hands, particularly of their right hand and thumb to the persons of the faithful in the administration of his sacraments, to apply the cleansing and sanctifying efficacy of his blood individually to the people: and on the great toes of their right foot: that is, to consecrate their steps, in their evangelical career, to preach and impart salvation to all, through the blood of the Lamb that was slain, which

takeh away the sins of the world. Hence in scripture we read: *how beautiful are the feet of them, who preach the Gospel of peace*:—*Rom.* x. 15.—*of him who preacheth salvation*:—*Isaias* lii. 7. *Nahum.* i. 15.

Verse 21.—*The Oil of Unction*, is, as we explained before, the emblem of sanctifying grace; derived to us from the redeeming blood, with both which Aaron and his vestments; and his sons with their vestments; that is, the priesthood, and all that pertains to their ministry, are consecrated.

Verse 22. Then comes the joint portion of the *bloody* and *unbloody* sacrifice, which are to be offered as a holocaust: *the fat of the ram, &c. and one roll of bread; a cake tempered with oil: a wafer out of the basket of unleavened bread; all which is set in the sight of the Lord; all put upon the hands of Aaron and of his sons; and sanctified*;—they elevating them before the Lord.

Here we see the figurative, or Jewish bloody sacrifice, allusively ending in the unbloody christian sacrifices and both offered up and consummated, as but one complete whole; the type and the reality.

Verse 31. *The ram of consecration* is next ordered to be boiled, that is prepared for eating, in the holy place: the flesh of which is to be eaten in the entry of the tabernacle of the testimony, together with the loaves that are in the basket; by Aaron and his sons.

Here again we see represented, under the sacramental, as well as sacrificatory form, the Jewish type combined with the christian reality.

Verse 33. It is thus also declared to be an atoning sacrifice: and the hands of the offerers sanctified. No stranger, that is, none but those who belong to the people of God, the true believers, are allowed to partake of it: and, for the reasons above mentioned, when treating of the paschal lamb; no portion of it was to be left till morning; but the remainder was to be consumed with fire.

Verse 36. *The calf for sin* offered up every day represented the divine victim exclusively under the emblem of the Jewish victim; and the two lambs, of a year old, to be sacrificed every day; one in the morning and the other in the evening; together with a tenth part of flour, tempered with beaten oil, of the fourth part of a kin: and wine for libation of the same measure: the bloody sacrifice of Aaron completed in the unbloody sacrifice of the Saviour, who is a priest for ever, according to the order of Melchisedech; who offered up bread and wine. The flour to be tempered with beaten oil; marks the Saviour's humanity tempered with sore tried grace and sanctity. For oil being the emblem of grace; when added to any person or thing, denotes either their sanctity, or sanctification. The unleavened bread therefore, the cake without leaven, the unleavened wafers, and flour, all tempered with oil, shew the extreme holiness of the thing signified by these figures; which is the true bread from heaven, even the body of our Lord, as he himself assures us; *John* 6.

Verse 42. *This is the sacrifice to the Lord of perpetual oblation*—at the door of the tabernacle of the testimony before the Lord; where he was himself to speak with us, and sanctify the priests and people; the tabernacle of the testimony and the altar: or his whole church: in the midst of which, and of her children, he was to dwell, and he their God.—*For* Lo! said he, *I am with you at all times, even to the end of the world* *Mat* 28. 20. *And, where two or three are gathered together in my name, there am I in the midst of them*, *Matt.* 18, 20; not only as God, for as such he is always every where; but also as man, our Redeemer and propitiatory victim.

Chapter 30.—The Altar of Incense, made of such precious materials, with its grate, ledge, horns, and golden crown round about; shew the importance and efficacy of prayer; represented by the sweet smelling incense, composed of the richest ingredients, the words of the perfumer; well tempered to-

gather, and pure, and most worthy of sanctification.

This is the mental sacrifice, consisting of the choicest virtues; which we are to offer up every morning, and evening through all generations:—in the morning when the lamps are trimmed, by renewing their oil; and clearing away all contracted filth, that impedes their burning brightly throughout the day; which we do by acts of contrition, and fervent charity: and in the evening, when the lamps are placed; that is, when having examined our consciences, we have fixed our holy purposes of amendment for the future.—Though, since Aaron is the one to burn every morning the sweet smelling Incense, when he dresses the lamps; and every evening when he places them; the allusion seems more immediately made to the chief sacerdotal prayer: when the universal sacrifice, and pure oblation, is, as the prophet Malachy foretells, offered up from the rising of the sun to the going down thereof, in every place among the Gentiles.—*Malach.* Ch. 1, verse 11.

Verse 23. The rich ingredients of the Holy Oil of unction, indicate the varied sanctification which divine grace imparts: the several gifts of the Holy Ghost. *1. Cor* 12. 8. &c.

Verse 33.—*What soever man shall compound such, and shall give thereof to a stranger, he shall be cut off from his people*: as Luther and his apostate companions were; for pretending to give an unction, or a sanctifying grace of his own composition to the faithful. For there is no medium of sanctification, but that which the Saviour has ordained; through the ministry of his lawful pastors.

Verse 37.—*You shall not make such a composition for your own uses; because it is holy to the Lord*.—*What man soever shall make the like to enjoy the smell thereof; he shall perish out of his people*.

No one is to use the ministry of sanctification for his own ends, or emolument: and whoever dares to mimic that ministry for such interested purposes, and to please himself, is sure to perish from among the people of God.

Chapter 31.—God chooses *Besalcel* and *Oliab* to make his tabernacle, and the things belonging to it, and fills them for that purpose with his spirit of wisdom, and understanding, and knowledge in all manner of work.

Though this was but a figurative, temporal, and earthly tabernacle, none were allowed or capacitated to build it, but those particularly chosen for the purpose, and inspired by God. But now-a-days, and ever since Luther broached his reformation, we see thousands, after his example, uncalled and uninspired by God, building him tabernacles, every one after his own fancy; and affirming them better constructed and more holy, than the one built by wisdom himself; in which alone is found the spiritual realization and fulfilment of the figurative one; the pattern of which was shewn to Moses on the Mount,

To be continued.

The article "On the particular judgment of the soul after death," is republished on account of an error, committed by the compositor, in omitting a page of the manuscript, which was not discovered till too late.

To the sad complaints of correspondents on the irregularity of the delivery of the CATHOLIC, we beg to say, that it is impossible more pains can be taken, or more punctuality observed, in making up and delivering the packets for the mails, agreeably to the directions of the Post Office, than are practiced at our Office. This, JOHN MACAULEY, Esq. our Post Master, acknowledges. That Gentleman, with whom we have had an interview on the subject, declares himself unable to account for such frequent complaints, otherwise than by imputing the irregularity to the Mail Bags getting soaked with wet, and thereby destroying the directions of the packets.

SELECTED.

HUSENBETH'S DEFENCE OF THE CATHOLIC CHURCH.

Continued.

POPE Victor at the close of the second century claimed and exercised the supreme spiritual authority, by threatening excommunication to certain Churches of Asia Minor. Pope Stephen in the third century exercised the same authority, in the case of those who were for re-baptization. It is vain for Mr. White to attempt to contradict these proofs. He can impose his assertions upon no one who has read history; and, truly, we blush for the want of common sincerity thus exhibited by a man, who professes to be a Licentiate of Divinity, and has many more titles than we can stop to cauterate.

"You must know," says Mr. White, "that there exists a very ancient and numerous Church which is called the Greek, which has never acknowledged the Pope. There are also the churches of the Armenians and Ethiopians, which were established by the Apostles, or their early successors, and have no idea of the necessity of submission to the Pope, in order to be true christians." What does Mr. White mean to infer from this? Does he mean that any one may be a true christian, provided only that he abjures the Pope? Does he mean that, because these Churches abjure the Pope, they are good Protestants? He would not like to stand to such inferences; for he knows, though he conceals it from his readers, that the Greeks and Armenians and Ethiopians hold most tenets which the Catholic Church does. They hold transubstantiation, the seven sacraments, purgatory, invocation of saints, &c.; and as to their not acknowledging the Pope, it proves at least that people may hold all the above doctrines without being enslaved to Popery; and then what becomes of Mr. Blanco White's fine theory about our making the Pope the finisher of our faith, and the eternal reproach that we build our faith upon the traditions of men? But he again states what is not true, when he says that the Greek Church never acknowledged the Pope. A man read in divinity and history, like Mr. White, must know that till the time of Photius, the author of the Greek schism, in the ninth century, the Greek Church had ever been in communion with Rome, and acknowledged the supremacy of the Pope.—Mr. W. cannot be ignorant that the Ethiopians were in communion with the Pope up to the sixth century, when they were drawn into the errors of Eutyches, which a Protestant of the Church of England can have no reason to approve. It is equally well known that the Armenians were in communion with the Pope till the year 585, when many became Jacobites or Monophysites; but even now one part of them, called free Armenians, are Catholics, and subject to the Pope. Why does Mr. White disingenously conceal all this?

Now to notice the laboured efforts of Mr. White in his "Evidences," to work out his alarming account of the real and practical extent of the

authority of the Pope," &c.; we are glad to find that Mr. White, unblushing as he is, does not directly charge us with the old calumny of holding the temporal power of the Pope; he has chosen a new route, by which, however, he labors hard to arrive at pretty much the same conclusion. He endeavors to shew that the interference of the Pope with the civil allegiance of his spiritual subjects is "a fair consequence of doctrines held by the Roman Church as of divine origin, and consequently immutable." We shall briefly shew that it is not: *videbunt recti, et latabuntur: et omnis iniquitas oppilabit os suum.*

Mr. White begins by finding fault with the statement of the Faith of Catholics on the authority of the Pope, given by C. Butler, Esq. in his excellent "Book of the Roman Catholic Church:" That gentleman has ably defended himself from the charges of Mr. White, in the beginning of his "Vindication of his Book of the Roman Catholic Church," to which work Mr. White and his readers would do well to attend.

What is Mr. White's object in his dissertation on the Pope's supremacy, it is not easy, from his own account, to discover. "I have examined," he says, "the Roman Catholic doctrine concerning the Pope's supremacy, not because I conceive it to have any practical effect in this country, but in order to expose the vagueness, obscurity, and doubt in which—it is involved." "The days—are no more when the Pope might endeavor to remove a Protestant king from the throne." So then he has covered ten pages with attempts to shew that Catholics tolerate a doctrine, which he afterwards owns has no practical effect in this country, and the time for acting upon which is gone by! The rest of his essay is to shew that British Catholic subjects are still exposed to a trial which flows directly from the spiritual claims of the Pope; and what he means by this is, that in virtue of the obedience we owe to the Pope, he can command us to assist in checking heresy by any means not likely to produce loss or danger to the Roman Catholic Church; and he insinuates, that our Church cannot acknowledge the validity of any engagement to disobey the Pope in such cases. It is in fact to charge us with being obliged to obey the Pope in any means he may command us to employ against heresy: a charge a thousand times brought against us in plain language, and now resorted to in a long round-about way by Mr. Blanco White.

This author complains that our doctrine concerning the Pope's supremacy is involved in vagueness, obscurity and doubt. It may appear so to

those who are determined not to understand it: but to all Catholics it is very evident: and the Catholics of this country have given the clearest proofs of their understanding it, by repeated oaths and protestations that they disclaim all temporal power in the Pope out of his own dominions, that they "do not believe that the Pope hath or ought to have any civil jurisdiction, power, superiority or pre-eminence, directly or indirectly, within this realm." If the Pope's deposing power be still a tolerated opinion, let Mr. W. point out, if he can any Catholics in any part of the world who believe it; he will find few, if any: and if many believed it, they would not believe it as of faith, but as a private opinion.

To be continued.

Original.

AUDIT TYRANNUS ANXIUS.

Alarm'd the jealous tyrant hears
That, lo! the king of kings appears;
O'er Israel, David's heir foretold,
Now born, the sovereign sway to hold.
"And sh!l that babe our race exclude!"
"Haste, slave, he cries, in frantic mood;
"Let ne'er thy sword male infant spare!"
"Sure he the fate of all must share."
Ah! what avails th' atrocious deed
By guilty Herod thus decreed?
Alone, 'mid all the carnage spread
He shuns unhurt the murderous blade.
'To Jesus, from a virgin sprung,
Be glory giv'n, and praises sung!
The like to God, the father, be,
And Holy Ghost eternally!

SALVETE FLORES MARTYRUM.

Hail, infant Martyrs! cruelly slain
By Christ's relentless foe!
So strews the whirlwind o'er the plain
The roses, as they blow.

Close by the throne of him, who you
His earliest victims owns,
Sweet babes! in playful group, you now
Sport with your palms and crowns!

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