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# The Catholic.

Quod semper; quod ubique; quod ab omnibus.

VOL. I.

KINGSTON, FRIDAY, JUNE 17, 1831.

NO. 35.

## SELECTED.

### AMICABLE DISCUSSION.

Continued.

#### LETTER III.

##### ON THE INFALLIBILITY OF THE CHURCH.

Moreover, this principle of authority, so solidly established by tradition and holy scripture, gains greater strength, when contrasted with the principle of the reformation. It is evident that this would never have gained ground, any more than any other heresy before it, if it had submitted itself, as it should have done, to the authority that condemned it. It was obliged to commence its operations by rising up in revolt against that authority; and it was necessarily obliged to labour, in the first place, to overturn the rampart, which alone would have arrested its progress; and which all that time had been generally held in this world to have been established by Jesus Christ himself. The reformers therefore were continually repeating to the people, that all men were subject to error; and that no man, nor assembly of men, could arrogate a claim to infallibility; that it was the attribute of God, that the scripture, inspired by him, alone shared it with him; that the scripture alone was the rule of our faith, sufficiently clear, at least in every thing essential, for each one to understand it, to decide from it between good and bad doctrine, and thus form his religion according to his conscience. Let us pause a little on this principle, which substitutes private judgment for the uniform doctrine of the episcopal body.

The scripture alone the rule of our faith! The scripture sufficiently clear and intelligible to all minds! But begin then by teaching men to read. Three-fourths of mankind cannot read, or they read so imperfectly that they hesitate at every word. Such are labourers, artificers, and those condemned to gain their bread by the sweat of their brow; who have neither the ability nor the time, nor the instruction necessary for learning.

The scripture alone the rule of our faith! sufficiently clear and intelligible to all minds! In the Acts of the apostles\* we read as follows: "Philip rising up went; and behold a man of Ethiopia, a Eunuch, of great authority under Candace, the Queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore. And he was returning sitting in his chariot, and reading Isaiah the prophet. And the Spirit said

to Philip, Go near, and join thyself to this chariot; and Philip running thither, heard him reading the prophet Isaiah, and he said, Thinkest thou that thou understandest what thou readeest? Who said, and how can I, unless some man shew me?" Put, in their days, the scriptures into the hands of all those who know how to read, and ask the greater part, Do you understand what you read? If they are as honest as the Eunuch of Candace, they will answer you together with him; How can we, unless some man shew us?

The scripture alone, the rule of our faith! sufficiently clear and intelligible to all minds! And how comes it then that the sublime reformers, those even who were the first to make the scriptures the only rule of our faith, have never been able to come to an understanding upon the sense of this same scripture! How comes it that Luther, Zuinglius, Calvin, and those sprung from them, could not manage for their lives to agree together; I should not so soon finish, were I to enumerate all their differences. Here is a specimen: "It is clear from scripture, says Zuinglius, that we receive only bread and wine in the sacrament.—You deceive yourself, replies Calvin, it is clear from scripture that the true body and true blood are present; not in the sacrament, but to him that worthily receives it.—You neither of you understand any thing about it, exclaims Luther, stepping in between them, you are two asses; you hold this doctrine from the devil. It is clear from scripture, adds he in a more subdued tone; that we must accuse the Holy Spirit of lying, or believe that the sacred body and blood of Christ are truly and really present in the sacrament, as well as for him that receives it." If the scripture is so clear and intelligible, how do you account, I say, for their eternal disputes? & how came the reformation by following one & the same guide, to go astray in so many different directions? Often have they endeavoured to ral-

\* "It is of great importance (wrote Calvin to Melancton) that there should not be transmitted to future ages any suspicion of the divisions that exist amongst us; for it is beyond imagination ridiculous, after having quarrelled with all the world that we should agree so little among ourselves from the very commencement of our reform." He was speaking here of the disputes upon the sense of the words, *This is my body*.

Luther spoke still better, on the same subject. "If the world is to last much longer, I do declare, considering all these different interpretations of the scripture, there is no other means remaining for us to preserve the unity of the faith, than that of receiving the decrees of the councils and taking refuge under her authority." He therefore ultimately felt the necessity of unity in faith, and the impossibility of effecting it without the supreme authority of the

Church? Is it possible that after two hundred years more of experience, protestants should not be still more struck with and convinced of the justness of this reflection? Melancton and Chatillon, stupified with the confusion of ideas that prevail among them, declared, the former, "that it was well enough known whom to avoid, but not whom to follow;" the latter, that he doubted very much whether truth was or was not on their side.

"But in fine, in what a situation are our followers?" exclaims Dudingus: "dispersed, agitated by every wind of doctrine, carried away from one side to another. What is their opinion in religion to-day, you may, perhaps, ascertain; but what it will be to-morrow, it is impossible to conjecture. In what, I pray, do all those agree who make war upon the Roman Pontiff? Run over all their articles from the first to the last, you will see nothing advanced by one of our teachers, but it is immediately exclaimed against by another as an impiety.—They make themselves a new creed every month, *mensuram fidem habent*."

"The papists object to us our dissensions. I confess we cannot sufficiently deplore them. I confess, also, that the simple are troubled at them, so far as no longer to know where is the truth and whether there still remains for God a church upon earth."

"Nothing brings so much discredit on our gospel, as our internal dissensions."

"Where is the man, said a Calvinist, who can decide to the satisfaction of all, what are the dogmas necessary for salvation and what precisely are sufficient? I would take such a one to be a great prophet."

"Another Calvinistic author in his book on the reunion of Christianity, had written, 'that others who seemed to have had in view this general reconciliation, had not sufficiently distinguished what is fundamental from what is not so.' The equally Calvinistic author of the Remarks upon this work, makes an observation upon this passage, which also is worthy of notice: 'What (says he) is this man thinking of? Does he imagine that it is so easy a thing to agree upon what is fundamental and what is not so? Has it not hitherto been an incurable difficulty?'

disputes and intestine divisions, their eyes should at last be opened, and so long an experience should have convinced them that the principle from which they started, is only calculated to swell the learned with pride, and to bring into action and opposition the passions of men. It is not the spur but the rein that is wanted for the learned and the proud: they stand no less in need of a guide than the illiterate; and the wisdom of our legislator appears splendidly in this, that both were equally subjected to the yoke of the same authority, that both may be held in the unity of the same doctrine.

Let us therefore conclude, Sir, that scripture alone, far from being a rule of faith common to all mankind, cannot even be so for any particular class of men: not for that of the learned, who have hitherto made no other use of it than to lose themselves in interminable disputes upon many important matters; not for the greater number of persons, who, although able to read, are unable to understand: not for the class of ignorant and simple men and women so general in the world, to whom letters are totally unknown. Let this be the only rule under heaven, and all the doctors of the world shall consume their days in learned dissertations, in obstinate and fruitless quarrels about the sense of the scripture; and men of ordinary education shall go out of life without ever knowing what to hold of all they have read; and the multitude of the ignorant and simple, because they cannot read, shall be condemned never to know Jesus Christ! But it is not so: and this misfortune is much more to be feared for the learned than for those little ones, whom the world despises, and whom Jesus Christ has preferred for the uprightness and simplicity of their soul: he loved them too much not to put himself within their reach and be known by them. "I confess to thee, O Father," did he exclaim in an effusion of tenderness for them, "because thou hast hid these things from the wise and the prudent, and hast revealed them to little ones."

Suppose a legislator, a founder of an empire or republic, without troubling himself about creating magistrates and tribunals, were to deliver a code of his laws into the hands of his people and say to them "Take, read and interpret my laws yourselves: they are clear and intelligible. Above all, let there be no more law suits, but let fraternal love, concord, and unity, dwell among you all;" would not this be an admirably contrived republic? And what would follow from this admirable and novel regulation? In the first place, three parts out of four, not knowing how to read and having no time to lose, if they are to get a living, would throw the code aside, and care nothing about its contents. The others would read in it whatever their interest might make them desirous of finding. And then commenting upon the text at pleasure, no one would be wrong, each one without contradiction would have the law on his side. Thus, cavils and disputes without end or measure, implacable hatreds, irritated hearts, would prevail through the four quarters of the empire. The

making such an hypothesis, is a folly that stares us in the face. Away with it to some other world if you like; it certainly belongs not to ours. Accordingly never was there a legislator who did not institute magistrates with supreme authority; never a founder of an empire who did not feel how essential they were, to interpret the sense of the law, to apply it to all particular cases, to maintain the security of property, and persons, that is, to decide as a supreme tribunal upon objects as frivolous and transient as are their proprietors, upon interests of dust and dirt; and yet there are men who would have Jesus Christ, he who knows the heart and its folds, man and his silly passions, his restless curiosity, his rage for singularity, for pre-eminence, for making himself a name among creatures and followers, he who knows the ignorance and the incapacity of the multitude, and who, notwithstanding has chosen to mix them together under the same law, and of all the people in the world to make but one nation of brethren; there are those, I say, who would have Jesus Christ to have been devoid of ordinary foresight in the church of which he is king in his plan of universal concord, on which the souls redeemed by his blood, and their happiness for time and eternity was at stake.

The reformation began by telling men "Take reason for the guide and the judge of your belief," and thus at once men were dubbed logicians and theologians. Discord soon appeared among them, scattered divisions in their debates, and produced, with unceasing and inexhaustible fecundity, rival and jealous sects, who could agree in nothing but in doing their utmost to demolish one another, always attacking the youngest with increased fury, without perceiving that in their blind rivalry, the edifice must at last decay and crumble, and bury them all under its ruins. Before the reformation, and as long as the voice of the spiritual guides were followed, all was firm and compact: one and the same creed was common to all: one and the same doctrine was preached and heard through the vast empire of catholicity. Let good sense decide between these two conditions of mankind. Let us judge of the principles by their effects. The principle of catholics is found, by experience, to be the bond of peace and harmony: that of protestantism, the source of trouble and discord: the former unites mankind and would make of the world one family of brethren; the latter separates them, and would continue eternally to parcel out mankind into hostile parties. The principle of authority, so analogous to our nature, is therefore also the only one in conformity with the will of the divine legislator, since he incontestably proposed to unite his adorers of all nations and all ages. You then, who have hitherto been so much taken with this liberty of discussing matters of faith, frankly acknowledge with us, that this liberty is demonstrated to be antichristian, since instead of assembling together, it infallibly disperses.

Again, the reformation said at its commencement: "Man is subject to error, and infallibility is the property of God alone." So far we are agreed:

and when we grant this prerogative to bishops united together, we are far from considering it inherent in their nature, which resembles our own. We derive it from heaven and from its promise. We take it as a favor, a pure gift, which Jesus Christ has condescended to bestow upon them for our advantage, in order that we may no longer be abandoned and fluctuating children, but may be conducted by a steady and paternal hand. As for you, who reject both the promises and gifts of your Saviour, you, whoever you be, reformers or reformed, Lutherans or Calvinists, Anglicans or Presbyterians, Methodists, Anabaptists or Socinians, you who acknowledge that the society of which you are members aspires not to this privilege from on high, you who acknowledge that it may err and draw you into error, how can you without inquietude continue and terminate in such a church your mortal pilgrimage? How is it you are not afraid of all going fatally astray? How can you walk on with a safe conscience, when by your own confession, your steps are not secure? Your whole society might go astray, you say: it is not then the church to which Christ has said the gates of hell shall never prevail against her. Your society might go astray; it is not then the Church to which Christ gave the admirable and consoling assurance, "Behold I am with you all days, even to the consummation of the world." It might go astray; it is not then the Church to which is addressed the magnificent promise of its divine founder: "I will ask the Father, and he shall give you another paraclete, that he may abide with you for ever: who will teach you all truth." It might go astray; it is not then the Church of the living God, the pillar and ground of the truth? It might go astray! What then is become of those apostles, pastors, and teachers, who, by divine institution, shall always direct the Church, shall fix it in faith, that it may not be carried away by every wind of doctrine? Acknowledge, Sir, that your ancestors are heretically shewn, by their own principle, to be cut off from the body of Jesus Christ. They have renounced the promises and rejected the gifts he made to his followers; they are no longer his: they have ceased to belong to him: and thus you are declared, by your own mouths, to be strangers to his Church, from the time that you have estranged yourselves from the privileges with which he has been pleased to invest it.

But attend to another consequence from the same principle, which will astonish you, and which, I confess, surprised me much, as soon as I discovered it. You remember all we have said in this and the preceding letters upon the authority of teaching in the governors, on the duty of submission in the governed, and on the enormity of heresy and schism. Now, Sir, with the glorious principle of the reform, all authority disappears in superiors, all obedience in the faithful: there is no longer such a thing as heresy or schism; or, if you please, heresy and schism, which the scripture and all antiquity describe as the blackest of all crimes, are found from henceforth in the rank of lawful actions, quite harmless and innocent. In fact, when once you recognise no other rule of faith but the scripture, when

—since you grant to each one the right of interpreting it according to his own lights, it is most evident that I only use my right when I adopt that interpretation which appears to me the most reasonable. What! you think it extravagant! Be it so, to your heart's content; you think so, and I do not oppose you: permit me also, together with yourself to exercise my rights. Yes, but you run straight in the face of the doctrine generally received! Very well! What have I to do with the opinion of another! Speak not to me of authority; I am emancipated from it.—Example is not my rule, reason is my only guide: and so long as I have no new lights upon such and such a question, I must hold to the opinion I have chosen. But, you will say again, this very choice and this perseverance in the choice, precisely constitute heresy.—Indeed! then I will be a heretic; you will be one when you please, and all others in the same manner; there will no longer be any but heretics in the world, because all having equally the right to choose, each one will preserve the opinion that appears to him the most preferable. And more than this, if amongst all the Christian societies that exist, I find none of my opinion. I shall, in virtue of the same right, form a society apart; let those join it who please: if nobody fancies it, I shall remain alone, and my Church will be entire wherever I am myself.\*

Perhaps, in your eyes, I may appear to invent absurd hypotheses, for the purpose of laying unjust accusations against the reform. Not at all, Sir; and if you take the trouble to go back to its birth, or to consult the works of the most celebrated latitudinarians,† you will see that I only act the part of an historian. The first reformers and their emissaries, dispatched from all parts to propagate their doctrine, had flattered themselves that by filling the world with furious declamations against the pretended tyranny of the pope and the bishops, they should insensibly substitute themselves in their place, and should draw to themselves all the consideration and authority they should succeed in withdrawing from them. The illusion did not last long, and there was no necessity for waiting much to be convinced in what their noble experiments terminated. All those who had given into their ideas had set themselves to comment upon the scripture to search them, to compare passages, to reason upon the old and new testament: for they had

\* I remember to have read, somewhere, that a Mr. Johnson, an Englishman, had in his house, at Amsterdam, a Church composed of four individuals, and that it was soon divided and reduced to two, on account that the said Johnson excommunicated his father and brother, who on their part also excommunicated him.

† Amongst others, Struvsinus, Belgicus, & other professors both of the University of Franckfort on the Oder, and of the Academy of Duisburg in the Duchy of Cleves; Jansen and his partisans in Holland. Cartwright, Chillingworth, and Burnet in England. Papin, who was a long time attached to their principles, ultimately became frightened at their consequences; he saw that they must absolutely open the Church to the Socinians, and even extend salvation out of Jesus Christ.—He stopped at the brink of the abyss; and there, measuring all its terrific depth, and afterwards fixing his eyes upon the divine and infallible authority of the Church, he acknowledged it, humbled himself before it, and came to surrender himself up to Bossuet.

been at great pains in preparing versions of them in different languages, each being seasoned to the taste of the translator, and according to the opinion that he wished to bring into repute.\*

The rage for controversy had then gained all states and conditions; the courtier and the magistrate, those engaged in the profession of arms, and those immersed in business; females even; particularly those who prided themselves on their wit and learning, all must meddle with theology. The monk, tired of his cell, threw aside his habit, grinded his liberty, and proceeded, like a good protestant, with editing zeal to dictate to the successors of the apostles: the village schoolmaster did not think himself less clever than the new minister. In vain did these latter remonstrate against such presumption, very soon they listened no more to them: no one understood how to obey. All claimed their rights, their independence, and that liberty of the children of God, that had been so much extolled to them from the beginning. Thus the arms with which the ministers had overturned the legitimate authority of their superiors, were turned against themselves. They had advanced from liberty to licentiousness and anarchy, each one pulling his own way, shaping the Church to his fancy, inventing and forging doctrines according to his inclination. "The authority of the ministers is entirely abolished; all is lost, all is going to ruin. There is no Church among us, not even a single one in which there is discipline. —; the people tell us boldly; "You wish to act the part of tyrants in a Church that is free: you wish to establish a new papacy." "God gives me to know what it is to be a pastor, and the wrong we have done to the Church by the precipitate judgment and inconsiderate vehemence that has induced us to reject the pope. For the people accustomed, and as it were, trained to licentiousness, have entirely thrown off the rein; —; they cry out to us: I know the Gospel well enough; what need have I of your assistance to find Jesus Christ? Go and preach to those who are willing to hear you." Bucer, Capito's colleague at Strasburgh, made the same confession, in 1549, and added, that in embracing the reformation they had sought for nothing so much, "as the pleasure of living in it according to their inclination." Myco, the successor of Ecolampadius in the ministry at Bale, indulges in the same complaints: "The laics attribute every thing to themselves, and the magistrate has created himself into "a pope." And the peaceable and unfortunate Melancthon, who spent half his life in lamenting the part in which he had been engaged, and died without having sufficient courage to abandon it: "The Elbe" (wrote he in confidence to a friend) the Elbe with all its waves could not furnish tears enough to weep over the miseries of the distracted reformation." You see the violence of the multitude and its blind desires," wrote he again to his friend Camerarius.

To be continued.

\* Luther made a version of the scripture into the vulgar language, Zuinglius after having examined it, publicly announced that it corrupted the word of God. The Lutherans said the same of the version of Zuinglius. Ecolampadius and the theologians of Bale, made another version: but, according to the famous Beza, it was impious in many parts; the divines of Bale said the same of Beza's version. In fact, adds Dumoulin, another learned minister, he changes in it the text of scripture; and speaking of Calvin's translation, he says, that Calvin does violence to the letter of the gospel, which he has changed, making also additions of his own. The ministers of Geneva believed themselves obliged to make an exact version, but James I. King of England, declared in the conference at Hampton Court, that of all the versions it was the most wicked and the most unfaithful.

DEFENCE OF CATHOLIC PRINCIPLES.

By Demetrius A. Gallitzin, a Russian Prince, now a Catholic Priest; addressed by him to a reviler of our Holy Religion.

Continued.

"I believe in God the Father Almighty, creator of heaven and earth." As Father, he loves us; as God, his love to us is infinite; and as Almighty, he can do whatever he pleases, to show his love in practice.

"And in Jesus Christ his only Son our Lord;" both God and man, our only Redeemer, only as man subject to sufferings, and only as God able to satisfy God.

"Who was conceived by the Holy Ghost, born of the Virgin Mary." Jesus Christ then was both God and man, whilst enclosed in the womb of the Virgin Mary. The Virgin Mary is of course the mother of Jesus Christ, both God and man, and consequently she is entitled to the highest honour which it is possible for man to exhibit to the most honourable and the most perfect of God's creatures.

"Suffered under Pontius Pilate, was crucified, dead and buried." Suffered, out of infinite love to man, the most cruel torments which the malice of hell and earth could inflict on him; suffered unto death, that we might live,

"He descended into hell; the third day he rose again from the dead." He descended, not into the hell of the damned, but, as St. Peter explains it, (1 Peter iii. 18, 19, 20.) into that prison, or place of temporal punishment, in which were detained many souls, that had departed before the coming of Christ.

"He ascending into Heaven; sits at the right hand of God, the Father Almighty." There his merits are continually pleading in our behalf; there he is put high priest for ever, according to the order of Melchisedech; there he continually guides and protects his Church, being with his ministers to the end of time, protecting them against the spirit of error and darkness, according to his repeated promises. Matt. xxviii. 20. John xvi, 18, &c.

"From thence he shall come to judge the living and the dead;" to give everlasting life to those who had the true faith, being members of the only true Catholic church, and who lead a holy life; and to punish with everlasting torments those who did not believe; Mark xvi. 16. those who, through their own fault, were not members of his only true Catholic church, and those who lead an ungodly life, Matt. xvi. 27.

"I believe in the holy Ghost, who proceeds from the Father and the Son, and is equal to them; who was promised by Jesus Christ to his Church, John xiv. 26, and xvi. 13; who actually came upon the Apostles on Whitsunday, Acts ii. 1-4; who has enabled them and their successors to this day, and will enable them to the end of time, to persevere in the true and genuine doctrine of Christ, without deviating from it in one single point. John xiv. 16-17, 26,

"The Holy Catholic Church;" that Church, of which Jesus Christ is the architect, built upon a rock to stand for ever, in spite of all the efforts o

Hell. Matt. xvi. 18. xxviii. 20; that Church is the house of the living God, 1 Tim. iii. 15; the Kingdom of Christ Luke i. 33. Dan. ii. 44: The sheepfold of Christ, John x. 19; the body of which Christ is the head, Colos. i. 19. Ephes. v. 23: The Spouse of Christ, Ephes. v. 21—31; That Church is always subject and faithful to Christ, Eph. v. 24 always without spot wrinkle, or blemish: always holy, Eph. v. 27; always loved and cherished by him, Eph. v. 25, 29 29; joined to him by an indissoluble union, Ephes. v. 31. 33; That Church is the pillar and ground of the truth, 1 Tim. iii. 15, always one, Cantic. vi. 9, 10. Joan. x. 16. Eph. iv. 4 5, always visible Isa. ii. 2, 2. Mich. iv. 1, 2, Matt. v. 14; always and infallibly teaching the truth, Matt. xvi. 18. xxviii. 19, 20. Joan. xiv. 16, 17, 26 xv. 13. 1 Tim. iii. 14, 15, &c. &c.

That Church of course can never stand in need of reformation. The very attempt of man to reform this the most perfect, the most noble of all the works of God, is a most daring, most sacrilegious most blasphemous act of impiety, of which no precedent can be found, except in the attempt made by Satan to equal himself to the Most High, for which he was precipitated into the eternal abyss. This holy Catholic Church is spread over the universe, which makes it Catholic, teaching every where the same doctrine, because she is wholly inspired and directed by the holy spirit of truth, John xiv. 19, 17, 29 and always guided by Christ. Matt. xxviii. 20. The ministers of that Church form but one body, of which St. Peter and his successors were by divine authority constituted heads. Mat. xvi. 13. 19. Luke xxii. 32. Joan. xxi. 15, 19, 77.

"The communion of Saints." In the Church of God there is a communion of its members in Holy things being partakers of the same spiritual blessings, sacraments, &c. which Christ empowered his Church to administer. We likewise communicate with the blessed saints in Heaven. They are handed already on the shores of eternal peace. We are yet tossed by the raging billows of a tempestuous sea. We stretch our hands to them for help: we beg their intercession to obtain a safe landing. We meditate on their virtues: we are encouraged by their examples; we confide much in their charitable intercession. Revel. v. 8. Zach. i. 12. 7 Machab. xv. 12—14. Tob. xii. 12 Heb. i. 11. Rev. ii. 26, 27. Luc. xv. 10 Matt. xviii. 10, &c. Whilst we look up to the saints in Heaven for their help and assistance, we offer up our prayers and intercession for those of our fellow members, who having died before they had fully satisfied the justice of God, have yet to suffer for a time, before they can be admitted into that sanctuary, were nothing defiled can enter. 1 Cor. iii. 15. 1 Pet. iii. 18—20.

The forgiveness of sins. This forgiveness of sins originating in the infinite power and mercy of God alone and granted solely in consideration of the merits of Christ, is administered to us by the ministers of Christ in the holy Catholic Church, first in the sacrament of baptism, and then again in the sacrament of penance, upon our sincere repentance and conversion, and upon our sincere confession.

Matt. xviii. 18. John xx. 22, & 23. Acts xviii. 18. James v. 16, &c.

The resurrection of the body, and life everlasting "Amen." A glorious resurrection of soul and body by which we are to become members of the Church triumphant of Jesus Christ, will be granted to those only, who have been true members of the only one and true Church militant of Christ on earth. And those who had not the holy Catholic Church, the spouse of Christ, for their mother, will find to their everlasting sorrow, that they have not Jesus Christ for their father and saviour.

Permit me now dear Sir, to address you in the spirit of charity, and to entreat you to meditate seriously on the following solemn truths:—

The day is fast approaching, when both you and I will be summoned before the dreadful tribunal of Jesus Christ; I, in the capacity of a Roman Catholic Priest, you in the capacity of a Protestant Minister both claiming the title of Minister of Christ. What will become of that one who shall not be able then to substantiate his claim, and to establish his title. We may be suffered by a God of infinite mercy and patience to establish the most unfounded, the most extravagant titles before men; but will the illusion be suffered to continue before the tribunal of eternal justice? And will not the bright rays of pure and undefiled truth, for ever dissipate those foul and thick mists of corruption, which in this world enable us to dupe ourselves and others? Will not the two edged sword of truth cut off all those difficulties which our corruption had raised, as a bulwark against the authenticated revelations of Jesus Christ? Will not the bright & dazzling rays of glory that shall emanate from the throne of the omnipotent Judge, be the most incontestible proof of the divinity of his revelation, and of the truth of those mysteries against which proud and corrupted reason suggested so many difficulties?

When the sacred code shall be opened by which all Christians are to be tried, will it be permitted there think you, to allege the foolish dictates of human philosophy, in opposition to the plain revelations of that sacred code? Will it be permitted there to talk about reforming the most noble work of the great God? Will it be permitted there (by way of apology to tell Jesus Christ, that he broke his repeated promises; that he had promised to be with his Church to the end of time and yet he had forsaken that Church and permitted it to go astray? that he had promised the spirit of truth to it, to guide it into all truth, for ever and yet he had withdrawn that spirit of truth, and permitted the Church to become a sink of errors, & idolatry? Will it be permitted there to call the plain ordinances of Jesus Christ, Papist Superstitions? Will it be permitted there, (by way of apology for not complying with his ordinances,) to tell Jesus Christ, that such and such things were impossible; that no man could forgive sin, not even those who most plainly and distinctly had received that power from him? Will you be permitted there, think you, to tell Jesus Christ to his face, that it was impossible for him to give his flesh and blood under the appearance of bread and wine? Will you there be permitted to allege the testimony of your

corrupted senses and limited reason, in opposition to the plain and repeated assertions of infinite wisdom?

Will it be permitted there, think you in the face of the cross, that sign of the Son of Man, to ridicule those who signed themselves with that holy sign?

In short, sir, will it be permitted there to deceive yourself and others any longer? Corrupted reason sat upon the tribunal in this world, and with more than satanic presumption, summoned betor it the tremendous mysteries clearly & distinctly revealed by an omnipotent God to be judged, to be approved or condemned, according to its own whimsical notions, and more so according to its corrupt inclinations. The case will then be reversed: infinite power and wisdom will re-ascend the judgment-seat: proud reason, with all its boasted philosophy, will stand confused, appalled, convicted, and be for ever silenced.

Will it be permitted to say, by way of apology, I rejected such and such mysteries, because I could not understand them or because they appeared to me impossible? But you were not required to understand them, you were only commanded to listen and adore and this you could have done as easily as so many millions of persons as wise as yourself. Ah! sir, believe me, believe a person who is sincerely concerned for the salvation of your soul, the very garb which at present is considered by you as a mark of distinction and honour, will before the dreadful tribunal on the day of God's eternal vengeance, be the terror and despair of your soul, and its everlasting condemnation; I mean the garb of Protestantism. You protested! against what? against the Church of Christ against divine ordinances? against divine and tremendous mysteries? against all that is sacred! This was not enough. Under the title of minister of Christ, you taught thousands to do the same to ridicule and blaspheme what they did not understand, and by misrepresenting the holy mysteries of the Catholic Church, you prevented their return to the only sheep-fold of Christ, from which the pride and corruption of some arch-heretics of former times caused their ancestors to depart. Thousands and thousands of these unfortunate lay-people will have a lawful excuse to allege before the tribunal of impartial justice to wit the misrepresentations of their teachers. Many of them will find their acquittal in the plea of invincible ignorance. Will this plea be of any avail to those; who with seeing eyes would not see? To those, who without mission from above, without deputation from the Catholic Church of Christ, presumed to step into the sanctuary, and to arrogate to themselves that sacred title which the Catholic Church alone can give, she being exclusively the depository of the power of Jesus Christ on earth.

For God's sake, dear sir, If you value the glory of God the salvation of your soul, give up protesting against the Catholic Church: in it alone you will find salvation. As sure as God lives it is the true Church of Christ. May the day of judgment

be for me the day of God's eternal vengeance, if the holy Roman Catholic Church is not the only one, true, and immaculate spouse of Christ. May my soul be doomed to suffer, for you to all eternity, all those torments which you would deserve by following all the pretended superstitions of the Church of Rome.

Hush into silence your prejudices; listen and adore; humble yourself with St Paul into the very dust, pray for light, and you shall see it brighter than the dazzling rays of the mid-day sun. Ask for grace to overcome human respect & all carnal considerations, those obstacles which Satan arises to prevent the conversion, of millions and that grace will be imparted to you. Seek the kingdom of Heaven by which in scripture language, is often meant the Church of Christ, the Catholic Church, as yet in a state of suffering persecuted, ridiculed, tried like gold in the furnace, as yet wandering through the dreary and frightful desert, but on its way to the land of promise, you will find it and with it you will enter the mansions of eternal peace. That you and all your hearers may obtain that blessings of blessings, is the sincere desire, and shall be the constant prayer, of

Your humble and obedient Servant.  
DEMETRIUS A. GALLITZIN.

ORIGINAL.

THE VISION OF THE MYSTICAL CHARIOT IN EZEKIEL EXPLAINED

EZEKIEL—Chapter 1—Verse 4.

Concluded.

*And the living creatures ran and returned, like the flashes of lightning.*

The rapid progress and effects of the gospel are thus further expressed.

Now, as I beheld the living creatures, there appeared upon the earth by the living creatures, one wheel with four faces.

The wheels of this mystical Chariot are its motive machinery; or the engines which bear it along the surface of the earth. These are evidently the pastors of the Church; to whom Christ said: *go and teach all nations.* There is but one wheel mentioned in the first instance, having four faces; and resting on the earth; which is understood of the chief pastor; and the only one whose see is permanently fixed to a particular spot upon the earth. It has four faces, because it looks to all the four quarters of the globe; and moves towards them by its mis- sive authority and spiritual jurisdiction. It seems too the only one ever adhering to its place; always visible and in motion.

The same fact was mysteriously signified to Daniel by the stone cut out of the mountain without hands: namely that Apostle whom the Saviour with his word, detached from his side; calling him *Pephus, Peter, or the stone*; which, after dashing down the Pagan Colossus, standing on its last legs in Rome its imperial capital; grew into a great mountain, which filled the whole earth—Dan. 2, 35—which mountain the Prophet interprets to be the everlasting kingdom of the Messiah; whose Vicar on earth is the lawful successor of Saint Peter.—Ibid. v. 44.

*And the appearance of the wheels, and the work of them, was like the appearance of the sea; and the four had all one likeness: and their appearance, and their work was, as it were, a wheel in the midst of a wheel.*

The wheels here mentioned in the plural number, as being four, one by each Cherub—ch. 10, 9—and contained, as it were, the one within the other; are, in the first place, interpreted the four Gospels; every one of which is contained within the other; so as all to be but one Gospel: and therefore the four had all but one likeness: on which Gospel the fabric of Messiah's Chariot, or Church, rests, and is rolled along; the first wheel, or the one by the first Cherub, Saint Matthew, resting on the earth; by shewing forth at the outset the human genealogy of the Saviour; or the connection which the Son of God, whose life he describes, has with the earthly nature of man. *The man clothed with linen*, mentioned in the tenth chapter, verse 2, who is ordered to gather from between the wheels coals of fire; and pour them out upon the city; is evidently, as appears by his dress, a Priest, who is to take of that sacred fire contained within the wheels; and pour it out in glowing exhortations upon the faithful: or rather, as some explain it, a Bishop, who has an ordaining and a missive; and who takes of the individuals, attached by their vows to the sacred Chariot; and sends them forth, filled with the Holy Ghost, to spread abroad the fire divine imparted to them in their ordination.

But though the four wheels are in this limited sense the four Gospels; they are still the same wheels set in motion, and moved along by the preaching of the lawful Pastors: for by these was the Gospel to be propagated all over the earth. These are therefore the chosen and inspired conductors of the mystical Chariot: the only individuals authorised to preach. *How can they preach, says Saint Paul, unless they be sent?* Rom. 10, 15. And hence, alluding to what Isaias, 52, 7, and Nahum, 1, 15, say upon the subject; he exclaims: *How beautiful are the feet of those, who preach the Gospel of Peace! of those who bring glad tidings of good things!* The Pastors therefore are thus identified with the four Evangelists: and the construction of their order corresponds exactly with that of the four mystical wheels: for, like them, they have four faces, being sent to preach the Gospel to all the four quarters of the earth. *They have all one likeness*; for they all teach the same doctrine. And *their work is, as it were, a wheel within a wheel*; that is, an inferior wheel moved by a superior one. For the whole Government of the Church consists in the obedience and due subordination of inferiors moved themselves by superiors; and moving others under them in the propagation of the Gospel: the Bishops immediately set in motion, in all directions, from the common centre, the supreme Pontif: the Priests and inferior Clergy moved by the Bishops; and the people by the Priests; all in their onward march to heaven; like the Israelites under the guidance of Moses and Aaron; the Priests and Levites, towards the land of Canaan; carrying the ark, and proceeding or

stopping, according to the indication given them from above by the pillar of cloud by day, and of fire by night.

*The appearance and work of the wheels was like the sea.*

*The Sea*, on the surface of which the the wheels are represented to glide; is TIME, or this life; which is more than once in Scripture alluded to under that figure. For, as the sea never long retains the same aspect; but is smooth in a calm; ruffled in the breeze; raging, tossed on high, roaring and foaming in a tempest: while all the objects spied upon its surface are constantly shifting their positions, varying their forms; flitting past us, and disappearing: so exactly is it the case in this ever changeable and changing life. Thus, in the mysterious adventure of the Prophet Jonas, who, like the Saviour, devoted himself to death for the Salvation of his fellow passengers; the stormy ocean, on which he sailed, represented this life: the sea monster that swallowed him up; the all-devouring monster death: and the dry land, on which he was vomited forth the third day; the firm, fixed and permanent state of eternity.

*When they went* (that is, the wheels,) *they went by their four parts: and they turned not, when they went.*—Or, as in Chapter 10, verse 11. *When they went, they went by four ways: and they turned not when they went: but to the place whither they first turned; the rest also followed, and did not turn back.*

In the progress of the Gospel towards all the quarters of the earth, it goes all entire, and not by parts: for, to the place whither the first turned, the rest also followed. It is also observed that when once a nation has fairly lost the faith; it never more recovers it in all its former splendour. When the wheels, bearing along the sacred Chariot, are once departed from a place; though they leave their track behind, they seem destined never to return.

*The wheels had also a size, and a height, and a dreadful appearance: and the whole body was full of eyes round about all the four.*—Or, as in Chapter 10, verse 12. *And their whole body, and their necks, and their heads, and their wings, and the circles, were full of eyes, round about the four wheels.*

The size, height, and dreadful appearance of the wheels mark the lofty character; the awful dignity, and god-like power of the movers in Messiah's car. For, as Christ says, speaking to his Pastors: *All power is given to me in heaven and on earth, Go ye therefore, &c. As the Father has sent me; so I send you. He who hears you hears me. And lo! I am with you at all times; even to the end of the world, &c. &c.* The eyes with which the whole body is set round about; denote the sharp-sighted watchfulness, and jealous care of the Pastors in all places and circumstances, to prevent error, vice and immorality from being attached to any portion of the mystical chariot; the Church: that Church, which, according to Saint Paul, *Christ has presented to himself, a glorious Church; not having spot or wrinkle, or any such thing; but that it*

should be holy and without blemish. Ephes. 5, 27.

The wheels are also likened in Chapter 19, verse 2, to the *Chrysolite* stone; which is of a gold, or flame colour, mixed with green; the emblem of Faith, Hope and Charity; of Faith, the beginning, or green spring of righteousness; which begets the hope of reaping, when matured in the summer heat, or divine fire of charity the harvest of good works.

*And when the living creatures went, the wheels also went together with them. And when the living creatures were lifted up from the earth, the wheels were also lifted up with them. Whithersoever the spirit went, thither, as the spirit went, the wheels also were lifted up withal, and followed it: for the spirit of life was in the wheels.*

*When those went, these went: and when those stood, these stood: and when those were lifted up from the earth, the wheels also were lifted up together, and followed them: for the spirit of life was in the wheels.*

The going of the wheels shews the progress; the lifting up of them, the taking away of the Gospel, or the faith; from the unworthy; all under the immediate influence and direction of the enlivening spirit of God, the Holy Ghost, who abides in them.

*And over the heads of the living creatures was the likeness of the firmament, as the appearance of chrysol, terrible to behold: and stretched out over their heads above. And under the firmament were their wings straight, the one towards the other. Every one with two wings covered their body; and the other was covered in like manner.*

The firmament over their heads is heaven, the apt of their flight: pure, as the purest *Crystal*, for nothing unclean can enter there: terrible therefore to conscious guilt. Straight towards it are their wings stretched out, but still under it during their earthly career.

*And I heard the noise of their wings, like the noise of many waters: as it were the voice of the most high God. When they walked it was like the noise of a multitude: like the noise of an army. And when they stood, their wings were let down.*

The noise of their wings, like the noise of many waters; is the sound of their preaching *Baptism* and the remission of sins. For in the many waters of Baptism, their sound is heard, proclaiming, on their far and wide extending flight, the cleansing from sin in the name of the most High God, the Father, Son, and Holy Ghost. For, as the Psalmist sings: *their sound has gone forth unto all the earth: and their words to the ends thereof.* Ps. 18, 5.

*As it were the voice of the most High God.*

As such the Saviour commands all to hear their voice. *He, who hears you, says he, hears me: and he, who despises you, despises me: and he who despises me, despises him who sent me.* Luke 10, 16.

*When they walked it was like the noise of a multitude.*

It was indeed like the voice of all generations professing the same faith for upwards of eighteen hundred years: such a multitude as no other church, but the Catholic can boast of.

*Like the noise of an army.*

A well disciplined one, trained to victory by sufferings and martyrdom: all marching under one head; hearing and obeying the orders and directions of their several leaders; and bidding defiance to all their enemies. Such Balaam was forced to proclaim her figure, the orderly lamp of Israel. Such is she, that Church, the spouse of Christ, described in the *Canticle of Canticles.* Ch. 6, v. 9.

*Who is she, that cometh forth as the morning: rising fair as the moon; bright as the sun: terrible as an army in battle array. Say, what force has ever prevailed against her supernatural might? What heresy has ever kept its ground before her?*

The letting down of their wings denotes the fixed establishment of the faith in any place, where the voice of God commands it to tarry; as indicated by the following verse: *For, when a voice came from above the firmament that was over their heads; they stood and let down their wings.*

*And above the firmament that was over their heads, was the likeness of a throne; as the appearance of the sapphire stone: and upon the likeness of the throne was a likeness of the appearance of a man upon it.*

Over the whole appears the emblematic throned of the Redeemer; who promised to be himself with his Church, her *High Priest for ever, according to the order of Melchisedech.* In her he is daily seen offered up upon her altars; or resting on his *mercy seat* in her tabernacles, and attended by the living *Cherubim*; prefigured by the Jewish *Tabernacle* and golden *Cherubim*; which stretched out their wings over the *Holy of Holies*; where the *shew bread*, and *Loaves of proposition*; the *manna* and *wafers of fine flour*, styled, the *holiest of holy oblations*, were constantly kept. all a most striking type and resemblance of the real *manna* and *true bread from Heaven*, kept in the universal *Tabernacle* of the Messiah's universal Church; in which all the legal figures are fulfilled, and finally terminate in the reality.

The Throne is most appropriately likened to the *sapphire stone*, the colour of which is a celestial blue.

*The Amber and fire round about, and without and within, &c.* indicate, as we observed above, the just on earth, dwelling in the sacred fire that incircles the mystic cloud.

*And the appearance of the rainbow, when it is in a cloud on a rainy day: this was the appearance of the brightness round about.*

The rainbow was the token of God's alliance with the just Noah, (the regenerating Father through water of the human race,) and of the offended Deity's reconciliation with man: appointed to remind us in rainy weather that God had solemnly promised never more to destroy our race by water. In the new covenant of mercy and grace, which God makes with the prefigured Noah, Jesus Christ; (the Saviour also, and regenerator by water of our race;) *Baptism*, the mystical rainbow, and showery sign of cleansing grace, is set up by the Deity as the token of his perfect reconciliation with us, on account of the supremely just one of

our kind; *the Man-God*; with whom, as man, the covenant was made in behalf of his spiritual progeny. *The rainbow* is the most appropriate emblem of Messiah's merciful dispensation; and the fittest glory to encircle his throne on earth; where all his followers, like the followers of Moses, still live and wander under the cloud.

#### ON CATHOLIC EMANCIPATION.

It is acknowledged by all that nothing happens but by the will, or permission of God; whose omniscience foresees; whose omnipotence controls; and whose wisdom infinite directs every thing towards his own just and merciful purposes. And yet, how few, in their historical details and descriptions of public events; even of such as affect the general state of mankind; ever notice what is clearly manifested to the rational observer, the *finger of God*, and the designs of his all-knowing, superintending and disposing Providence.

Of the many wonderful events, which have taken place in these our days; and which must render the present age a most remarkable one in history; we shall single out but one; an important one indeed; which has claimed in a political; but which claims still more in a religious sense, the attentive consideration of mankind: I mean *CATHOLIC EMANCIPATION*. On this subject we shall call the attention of our readers to some interesting particulars; which, though strikingly obvious, seem to have escaped the general observation.

The Catholic religion has, as every one knows, been, for these three hundred years past, the object of persecution in the British dominions: the causes of which persecution, as impartial history shews, were, in England, her uncompromising nature with the criminal propensities of a proud, cruel and libidinous tyrant: the envied wealth of her establishment; though wholly expended for the benefit of the public: the jealousy of a bastard Queen; and the eager efforts of a hungry and time-serving crew of dogmatizing adventurers to get themselves substituted in the room of the ancient Clergy, the solo successors of the Apostles. In other countries the same effect was produced by rebellion, and the usurpation of Church property by the great; and the general proneness of the ignorant multitude to throw off the yoke of faith and moral discipline; and adopt the *LIBERAL PRINCIPLES* of their mock reformers; preached up to them as the *liberty of the children of God*, the equal liberty granted to every one, of judging and acting according to his own caprice. It is of these seducers that Saint Peter prophesies thus: *promising them liberty, whereas they themselves are the slaves of corruption.*—2 Peter ii. 19.

Such were in sum the unhallowed causes of the cruel and long enduring persecution commenced in England and other countries against the Catholic Church. With what lying misrepresentation of her doctrine did they not unceasingly in their books and preachings endeavor to blind the public, and indispose them against the venerable religion of their ancestors; in order to get their own whimsical systems established in its stead: till at last they

succeeded by dint of the most virulent and vituperative declamation; backed as they were by the whole weight of the civil power; and armed with the most barbarous and bloody penal statutes ever recorded in history; statutes denouncing fine, confiscation of property, imprisonment, bodily torture, banishment and death, to the teachers and followers of the ancient faith; those who dared against their decrees to worship God as all christians had hitherto worshipped, and still generally worshipped him. till at last they succeeded in so darkening the minds of the community, and crusting them over so thickly with prejudice against catholicity; as to render them quite impervious to truth; and insensibly callous to all the sufferings which their fellow creatures, and fellow countrymen endured merely for conscience sake.

It is in the total removal of these hideous atrocities of the English reformation, that we now call upon the public to mark the visible *finger of God*; and the wonderful interposition of a just and merciful Providence: who, after trying so long his chosen servants; has stretched forth at last his arm in their defence.

Had any one, only thirty years ago, predicted this event; who would have believed him; considering the seemingly insurmountable obstacles to its realization? How, one would have asked, could the whole Protestant public, having the Legislature on their side, be brought spontaneously to share with Catholics, whom they had been taught to consider whom (before they could obtain the meanest share of trust under their sectarian government,) they were compelled to denounce upon oath, as wicked and idolatrous monsters; how could they be brought to share with such outlawed and authorizedly reputed miscreants, their own exclusive perquisites and preferments. By what avenue was the sacred light of truth to find its way to their close-obstructed and benighted minds: and the black brooding phantom of prejudice to be scared from its dark haunt by the broad beaming blaze and noon-day brightness of evidence? Catholic books of instruction they never read. Catholic teachers they could never be brought to listen to. All the known possible means of being undeceived with regard to the long misrepresented doctrines of the Catholic Church, were scrupulously avoided by them. And the spirit of untruth seemed securely enthroned in their hearts and minds, and destined to possess and sway them forever. Yet, by that very authority, which established him there, was he doomed to be cast forth; and all his mischievous workings to be exposed to the horror and detestation of his own very dupes and votaries.

It would seem as if God had intended to shew forth his protecting power in favor of the persecuted Catholics in Ireland; as he had formerly done in favor of the persecuted Israelites in Egypt: and to make Catholic Ireland in the British dominions resemble the *land of Gessen* in the dominions of the Pharaohs. For in both places alike did the inhuman decree go forth to exterminate and destroy the people of God: and in both places alike, in scorn of that decree, did God multiply his oppress-

ed people prodigiously. The oppressors in both instances were troubled, and grievously alarmed for their own safety, at the growing numbers of the oppressed; and wished the country rid of their dreaded multitudes. The Israelites were therefore suffered to depart, carrying with them the only religion and worship of the true God; which they were destined to plant in other nations. The Irish, in like manner, forced forth by their persecutors from the land of their nativity, have filled the earth with their emigrations; and planted the sole true religion and worship of the Saviour in the transatlantic regions of the new world; over all which they are numerously spread. Thus, as ever finally happens; the enemy of truth has been completely foiled with his own weapons: and by seeking with all the help lent him by a mighty government for hundreds of years, to root out and destroy Catholicity in Ireland; he has only forwarded its propagation over countries vastly greater than the one which he endeavored to make all his own.

But there is this remarkable difference between the case of the Jews, and that of the Irish; that the Jews left Egypt all to a man: whereas the many Catholic thousands leaving Ireland, still left the growing Catholic millions behind them. The brimful fountain, in sending thus forth its stream, suffers no visible diminution in its remaining waters.

The inextinguishable nature of the overgrowing Catholic population of Ireland, began at length to be felt by its heartless government. The voice of a mighty people, acquiring influence with wealth, could no longer be stifled. They demand at length, in a firm, but loyal and constitutional tone, the restitution of their natural rights, from that very Legislative body, which had deprived them of them. And now, above all is displayed God's intervention in behalf of his unjustly persecuted and long suffering people.

His chaste and only spouse, like the innocent and beautiful Susanna, had been falsely accused of corruption by the judges of the land. His calumniated church was now to be tried in open court; and her case to obtain for once a public hearing. The Irish petition for their civil rights: or what was called the *Catholic petition for emancipation*, introduces the subject.

But who are to plead her cause in that court, which none dare to enter, but *her sworn enemies*? The very representatives of her revilers? These, then, to whose pleadings in her favour no suspicion of partiality can attach; as it certainly would have done to those of her own friends or children; these are chosen to be her unobjectionable advocates, and strenuous defenders. These are brought to refute within their parliament the very charges against her which in their test-oath, they had sworn to without; and thus to prove themselves perjured by their vindication of her innocence. Who, but the Almighty, could have brought things to such a pass; and have ranked on the side of her defence all the illustrious and great in that assembly: the only individuals looked up to as politicians and statesmen; or whose names have been thought

worth the recording? Who, but He, could have made them, though divided on every other subject so firmly and perseveringly united on this? which fixed upon their assembly and church the irremovable reproach of systematic cruelty, falsehood and injustice; acted upon with unabated rigour for three whole centuries; during which their church and state had bound themselves together in sworn compact to degrade, ruin and reduce to nought the most loyal & conscientious portion of his Majesty's subjects. From the hazrangles of such, uttered in parliament, and transmitted by post to every corner of the Empire in the public journals, was that people to be undeceived; who mistrusting every Catholic statement or remonstrance, carefully shut their ears and eyes against whatever was said or written in their own defence by the persecuted.

Time, however, was necessary, in order, by dint of demonstration, to wear off from the public mind the long formed and hard crusted prejudice: and that time was given in the long delay of granting the repeatedly urged, and as often rejected claims of the Irish Catholics. Little did the petitioners imagine that the very rejection of their just demands only tended to insure and render permanent the attainment of their object. For every new refusal to grant their petition brought on a fresh discussion on the merits of their claims: till, the whole world being made at length acquainted with their wrongs; the general voice declared itself against their oppressors: and the awakened sympathies of their fellow beings universally called for a redress of their unparalleled grievances.

What the petitioners craved was the restitution of their temporal rights. but their religion, for their firm adherence to which they had incurred their civil disqualifications and forfeitures: but the Saviour's spotless spouse; their long and much calumniated mother, had her character to clear in the face of the world; admitted as her case was now for once into a tribunal the most public of any, and open to inspection of all mankind. She had shewn to compel with the irresistible force of truth her very traducers and adversaries to declare, in their own full and open court, her character in every sense unstained; and her whole conduct unimpeachable. Had she not, with the fullest knowledge and consent of all parties, obtained this verdict in her favor; the temporal rights, which by a hasty decision of Parliament her children might have regained; would have soon again been torn from them by the hostile still, as unformed and misdirected multitude.

It is still further remarkable that this signal victory obtained by the Catholic Church, has been wholly fought and won by her very opponents. — Nay, those the most opposed to her, have been made to sustain the brunt of the battle in her favor; and have triumphantly terminated to her wish the long enduring and still doubtful contest. It was not a friendly and a truly liberal Canning; but a Peel, a party man, sent in against her from the enemy's camp: it was not her well wisher, a Marquis Wellesley; but her avowed enemy, a Duke of Wellington; who, yielding to a mightier force than the one he conquered at Waterloo; presented her with that civic crown, which he, and his anti-catholic colleague, had solemnly pledged themselves never to grant her.



BIBLICAL NOTICES AND EXPLANATIONS.

Continued.

THE THIRD BOOK OF KINGS.

Chapter 7.—Verse viii. *The daughter of Pharaoh, whom Solomon had taken to wife.* The Saviour took for his spouse, the daughter of the stranger, the church of the Gentiles.

Verse xxi. *JACHIN, that is, firmly established; and BOAZ, that is, in its strength.* By recording these names in holy writ, the spirit of God would have us to understand the invincible firmness and strength of the pillars, on which the true temple of God, which is the church of Christ, is established. D. B.

Verse 25. *And it stood upon twelve oxen.* Will Protestants own these to have been images? And if so, how will they exculpate Solomon, for having done, what they blame Catholics for doing; that is, for making images? These oxen however, had a mystical meaning. They represented the twelve dragging eunuchs, that tread out the corn: the twelve apostles, bearing on their backs the laver of purification; that is, the Saviour's whole purifying and sanctifying dispensation; looking three and three to the four several quarters of the globe: that is, carrying the cleansing mystery to all the quarters of the universe: as they were commanded, go, said Christ, and teach all nations, baptising them, &c.

Verse xxix. Here are images in abundance, of Lions, oxen, and cherubims; emblems of the Saviour himself, the lion of the tribe of Judah; of his pastors (his drudging menials; like the ox, who by voluntary chastity, make themselves eunuchs for the kingdom of heaven) and of his angels.

Verse xliii. *Ten lavers.* A laver for each defilement, which in the spiritual sense, is acquired by a breach of any of the ten commandments. The great general laver, resting upon the twelve oxen, contained, it appears in verse 26, two thousand bates; that is, about ten thousand gallons, the quantity of water usually put into it; but it was capable, if brimfull, of holding three thousand. See Paralip. ch. 4.—v. 5, 7.

Chapter 8.—Verse ii. *In the month of ETHANIM; the same is the seventh month.* The number seven is always the concluding one.

Verse ix. *Nothing else, &c.* There was nothing else but the tables of the law within the ark. But on the outside of the ark, or near the ark, were also the rod of Aaron, & golden urn with manna. Heb. 9, 4. D. B.

Verse xxxiii. With what cunning care have the protestant reformers of the bible avoided in this, and in verses 35, 47, the popish word *penance*; which we find in the latin vulgate; and its equivalent in the Hebrew original!

Verse xlii. *For there is no man who sinneth not;—How does this accord with the Presbyterian gift of assurance;* or the following texts, 2, Paral. 6; 38. Ecclesiastes. 7, 21. 1 John. i. 8.

Verse 65. *Seven days and seven days, that is, fourteen days.* The feast of the dedication of Solomon's temple, which represented two churches: the figurative one of the Jews, and the prefigured one of the Gentiles; has therefore the week of its dedication doubled. The same allusion is found in the two temples; that of Solomon; and that of Esdras; inferior to it in point of worldly splendour and magnificence: but superior to it, as honoured by the presence of the expected Saviour; according to the prediction of Aggeus, *great shall be the glory of this last house more than of the first, saith the Lord of hosts.* Aggeus. Ch. 2, v. 10.

Chapter 10. The wisdom of Solomon, so admired and praised by all; is but an emblem of that of Christ.

Chapter 11.—Verse 13. *One tribe; besides that of Juda his native tribe.* D. B.

Verse 41. *The book of the words* This book is lost, with divers others mentioned in holy writ. Ibid.

Chapter 12.—Verse 15. *And the king condescended not to the people; for the Lord was turned away from him, to make good his word, which he had spoken in the hand of Ahias, the Silonite to Jerobam, the son of Nabal.* See chapter 11, verse 30. &c.

In the present instance we see how God visits the sins of the fathers upon the children: also how, man can do nothing well and wisely, without the inspiring grace of God: How God, turns justly the wilful designs and actions of blind and sinful man to the inscrutable ends and purposes of his own infinite wisdom: How careful therefore we should be never by our misconduct, to make the Lord turn away from us, as he did, in the present instance, from Roboam.

Verse 20. *Juda only.* Benjamin was a small tribe; and so intermixed with the tribe of Juda, (the very city of Jerusalem being partly in Juda, partly in Benjamin;) that they are here counted but one tribe. D. B.

Verse 28. *Golden calves.* It is likely that, by making his gods in this form, he mimicked the Egyptians: among whom he had sojourned; who worshipped their APIS and their OSIRIS under the form of a bullock.—Ibid.

Verse 29. *Bethel and Dan.*—Bethel was a city of the tribe of Ephraim, in the southern part of the dominions of Jeroboam; about six leagues from Jerusalem. Dan was in the extremity of his dominions, to the North; in the confines of Syria.—Ibid.

Chapter 13. Verse 18. *An angel spoke to me, &c.* The old man in Bethel was indeed a prophet: but he sinned, in thus deceiving the man of God; the more, because he pretended a revelation for what he did.—Ibid.

Verse 24. *Killed him.* Thus the Lord often punishes his servants here that he may spare them hereafter; for the generality of divines are of opinion that the sin of this prophet, considered with all its circumstances, was not mortal.—Ibid.

Obedience, however, is declared by Samuel, better even than sacrifice. 1 Kings, 15, 22. For as by disobedience we fall, so by obedience we must rise. By disobedience we fall again under the dominion of him, who, as Saint Peter says, goes about like a roaring lion, seeking whom he may devour. 1 Pet. 5. 8. of which spiritual misfortune the prophet's fate was a figure.

Chapter 14.—Verse 16. *And the Lord will give up Israel for the sins of Jeroboam, who hath sinned and made Israel to sin.*—Hence it appears that in this life the crimes of princes often draw down heavy judgments from God upon themselves and their people.

Verse 19. *The book of the words of the days of the Kings of Israel.* This book, which is often mentioned in the books of Kings, is long since lost. For, as to the books of Paralipomenose or Chronicles, (which the Hebrews call the words of the days) they were certainly written after the book of Kings; since they frequently refer to them. D. B.

Chapter 17.—Verse 10, 11, &c. The reproduction of the widow's handful of meal, and cruise of oil; is emblematical of the exhaustless reproduction of the Eucharist holiest of holies; the living bread, which comes down from heaven: to feed the inmates of the widow's house; the children of the Gentile Church of Christ: during the dread famine that every where else prevails. Elias, unlooked for, and persecuted by his kindred, brought salvation to the house of the poor widow of Sarepta, who received him; as Jesus Christ rejected by his brethren did to the church of the Gentiles.

Verse 21. *And he stretched, and measured himself upon the child three times. &c.* alluding thus

with outstretched arms to the figure of the saving sign, the cross; and, by thrice repeating this ceremony, to the concurrent operation in the restoration of man to life eternal of the three persons of the adorable trinity.

To be continued

Extracted From Charity.

A M. S. POEM.

—All o'er earth's surface, brood and boundless spread;  
What godly prospects smile; of hill and dale;  
And verdant mead; and winding vale; where glides  
The river hoarse, that from their woody haunts  
His tributary rills and riv'lets calls!  
Amid the scene the lowing herds are seen,  
That pleas'd and peaceful yield the milky store,  
And bleating flocks, their cumb'rous fleece that lend  
Gainst winter's nipping cold our limbs to screen.  
The toiling ox so patient; and, so proud  
His Lord to bear, the fleet and sprightly steed;  
With thousands more, domestic known; or wild;  
Peopling in ev'ry clime the countries spread;  
Some meekly stooping to man's yoke impos'd;  
Some, shier formed, that coyly court his reign.

Nor is unpeopled with its finny tribes  
The wat'ry world. Each lake and purling stream  
Its speckled natives holds; and on our coasts  
His cadless swarms unbounded ocean heaves.

Wing'd millions soaring crowd th' aërial void  
On various plume suspended; and their chace  
Pursue disportive: while their notes, or shrill,  
Or mellow pour'd, and pleasing, win the ear  
Of meditative man, below that strays.

The Lord of all that flies, or swims, or creeps,  
Is he appointed: nor beyond his reach  
Is ought, he covets, placed. With art he tames  
The fierce; and strong subdues.—He swift arrests  
His springing game, on fleetest pinions borne:  
And from their deepest caverns forth he leads,  
Rous'd from their oozy beds, his finny prey.  
Ev'n summer's insect race, in gawdy trim  
That flutter round his path: or busy roam  
The blooming wild; for him their labours ply;  
And all their industry exert and skill.  
For man the silk-worm weaves her slender web:  
The bee distills her honey from the flow'rs.

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