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# The Catholic.

Quod semper; quod ubique; quod ab omnibus.

VOL. I.

KINGSTON, FRIDAY, APRIL 29, 1831.

NO. 28.

## SELECTED.

### AMICABLE DISCUSSION.

Continued.

#### ON UNITY.

It would have been easy for me to lengthen these quotations, by adding what has been written upon this subject, during the first five ages by Tertullian, Clement of Alexandria, Origen, Firmilian of Cesarea, Theophilus of Antioch, Lactantius, Eusebius, Ambrose &c and after so many illustrious testimonies, the decisions of the bishops united in a body in the particular councils of Elvira, in 305; of Arles, in 314; of Gaugres, towards 360; of Saragossa, 318; of Carthage, 398; of Turin, 399; of Toledo, 400; of Constantinople, 381; of Ephesus, 431; of Chalcedon, 451. I prefer calling your attention to authorities, which, for being more modern, will not on that account, perhaps appear less strong in your eyes, and no doubt will astonish you the more.

The confession of Augsburg [Art. 7]: "We teach that this one holy Church will exist always. For true unity of the Church, it suffices to agree in the doctrine of the gospel and the administration of the sacraments, as St. Paul said, one faith, one baptism, one God, the Father of all."

The Catechism of Geneva (Sunday XVI), teaches that, "No one can obtain the pardon of his sins, unless he be first incorporated in the people of God and persevere in the communion of the body of Christ—Thus therefore there would be nothing but damnation and death for him who is out of the Church.—Yes, without doubt, all those who separate from the communion of the faithful, to form a separate sect, must never expect salvation as long as they remain in that state of separation."

The Helvetic Confession (Art 12,) speaking of the assemblies held by the faithful in all times since the apostles, adds: "All those who despise them and separate from them despise the true religion, and should be urged by the pastors and godly magistrates not to persist obstinately in their separation."

The Gallican Confession (Art. 16): "We believe that no one is permitted to withdraw from the assemblies of worship, but that all ought to maintain the unity of the Church;—and that whoever strays from it, resists the order of God."

The 18th Article of the English convocation, 1562, teaches the same doctrine almost in the same terms.

The Scotch confession (Art. 27): "We firmly

believe that the Church is one.—We utterly detest the blasphemies of those who pretend that all men, by following equity and justice, whatever religion they otherwise profess, shall be saved. For without Christ, there is neither life nor Salvation."

The Belgic confession: "We believe and confess one only Catholic Church.—Whoever forsakes this true Church, manifestly revolts against the ordinance of God."

The Saxon confession (Art. 12): "It is a great consolation for us to know that there are no inheritors of eternal life except in the assembly of the elect, according to that, whom he has predestinated, them has he called."

The Bohemian confession (Art. 8): "We have been taught that all ought to keep the unity of the Church.—; that no one should introduce sects or excite sedition, but that every one should prove himself a true member of the Church in the bond of peace and in unanimity of sentiment." How strange and deplorable was the blindness of these men, not to have known how to apply these principles to the time that preceded the preaching of Luther! What was so true, when they drew up their confessions of faith, was equally so, no doubt, at that time.

Even Calvin teaches "that to forsake the church is to deny Jesus Christ: that we must be greatly upon our guard against so criminal separation.—that a more atrocious crime cannot be imagined, than that of violating by a perfidious sacrilege, the covenant which the only Son of God has deigned to contract with us." Unhappy man! What a sentence has escaped his mouth. He will for ever be his own condemnation.

In 1680, Henchman, bishop of London, wishing to shew the dissenters the necessity of ending their schism, thought he should more effectually accomplish his object, if the Calvinistic ministers from without would join their voices with his: he wrote to M. Claude and to M. de P'Angle, ministers of Charenton, and to M. le Mayne, professor of divinity at Leyden. they all three entered into his views and gave their opinion in writing. De P'Angle sets forth "that all those, who, from hatred to the episcopacy, forsake the established Church, were guilty of a very great crime; for schism (said he) is the most terrible calamity that can befall the Church." Claude exhorts the English dissenters to consider, "whether their system is not in direct contradiction to the spirit of Christianity, which is a spirit of union, of social and fraternal intercourse, and never a spirit of division.—My Lord (continues he,) I have not the least scruple in having recourse to violent remedies against

the procedure of those who form a separate party, avoid the assemblies of the faithful, and withdraw themselves from your authority. Such conduct evidently amounts to a positive schism, a crime detestable in itself and abominable before God and man; those who incur its guilt, either by being its first promoters, or the supporters of it in others, must expect to render a terrible account at the great day of judgment." And yet, neither Claude nor de P'Angle, nor Henchman, had any notion of applying to themselves and their predecessors that well founded threat, they so emphatically held out against the Calvinists of England!!

I have under my eye many more passages in which Melancthon, Peter Martyr, Gerhard, du Plessis, &c. and before them John Huss, teach the same doctrine. I turn them aside, to bring before you some of the most distinguished divines of your own Church. James I. the second supreme governor in spirituals, and his theologian, Cassaubon, in their reply to the Cardinal du Perron, acknowledge in plain terms, "that there is no hope for salvation for those who are separated from the Catholic Church, or from its communion." "Touching the sin of dividing the Church," says Dr. Goodman, "that it is of the deepest dye and greatest guilt, I suppose we shall easily agree; for indeed no body can well doubt of that, who considers what care our Saviour took to prevent it, what pains he took with his apostles that they might be thoroughly instructed and not differ in the delivery of his mind to the world, and with what extraordinary ardour he prayed for them upon this very account. John 17 11. And the Apostles themselves answered their master's care with their own diligence and circumspection. He that observes how industrious they were to resist all beginnings of Schism in every Church, to heal all breaches, and to take away all occasions of division, to unite all hearts and reconcile all minds, How they taught people to detest this distemper as the bane of Christianity, charging them to use the greatest caution against it, to mark and avoid all those men, that inclined that way, as persons of a contagious breath and infectious society. What odious names they give it, as *Carnality, the work of the flesh, and of the Devil*: He, I say, that observes all this, cannot but be apprehensive of the greatness of this sin. But he that shall trace the sense of the Church a little farther, will find the Primitive Christians having it in such detestation, that they thought it equal to the most notorious Idolatry, Murder, and Sacrilege. This writer had deeply studied the sacred volume and had caught the spirit of primitive tradition. Oh that the Parliament of 1558 had made the same

salutary observations, and that your fellow-countrymen had as deeply felt their force!

Samuel Parker, bishop of Oxford, expresses himself with a tone of confidence and triumph becoming this subject. "I will challenge all the world to shew me any one thing more earnestly enjoy'd and frequently recommended, than the preservation of Unity among Christians, and then if without an Unity of Government, no other could be possibly preserv'd as our author (Thorn-dyke) has proved from commonsense and common experience, that must be the thing principally commanded by all these injunctions.—And thus our Saviour having instituted the Society of his Church and established Governors in it, when he enjoys them to be careful to preserve Unity, no man can be so dull as not to understand, that he thereby requires them to make use of all means of obtaining it, but especially such as are necessary to its preservation in all Societies. And therefore whether this Unity of Government be enjoyed in express words in Scripture, I will not concern myself to enquire, because 'tis as clear there to all men of common sense as if it were so enjoy'd, and that is enough."

Such is the language of the enlightened men of our Church, of the most renowned Protestant theologians, of the confessions of faith published at Geneva, in Switzerland, in France, in Scotland, and in England; it is the language of the fathers whom I have cited above, and of the most ancient councils; in fine, it is the language of all apostolical tradition. What then is this great dogma so loudly proclaimed, both by those who have always supported it, and those also who have violated it? What strength must there be in its proofs, to make itself felt and known even in the bosom of schism & heresy, to have subdued its very enemies, and after the furious attacks so openly sustained by them to have constrained them to pay homage to it, and by so doing to place their principles and their conduct in so evident a contradiction as to be manifest to the eyes of the whole world! But in theory at least, and on the question of right, which is the point immediately in agitation, all parties are agreed; the difference of communion disappears: Lutherans, Calvinists, English, Scotch, the Greek and Latin Churches, the faith of all Christian ages, the doctrine of the apostles, the pressing and frequently repeated injunctions of our divine Legislator; all these, and even our feeble reason itself, unite in attesting the necessity of preserving unity in the Church & in belief, & agree in placing the dogma of unity at the head of the evangelical precepts, & schism at the head of all human prevarications.

\* If Catholics taught that salvation might be attained out of the true and only Church of Christ, their enemies would not have failed to place them in manifest opposition to scripture, the fathers, the councils, to the reformers themselves, to the confessions of faith of the reformed of France, Germany, Switzerland, the Low-Countries, Scotland, England, &c. They would not have failed and assuredly with reason, to shew that of all christians they are the only ones who have the boldness to place salvation out of the boundaries fixed by the divine Legislator. But when they agree with all the protestant societies upon this article, is it not

After having endeavoured to lay before your eyes, at one view, the different proofs that establish this incontestible dogma, I intend, with the assistance of God, to develop in the following the immediate causes to be derived from it.

To be continued.

very strange that protestants fall furiously upon them for it as a crime? and yet the journals, pamphlets, sermons and treatises, which swarm in England, Switzerland and France are unceasingly exciting against them the hatred of their fellow countrymen, as if catholics alone restricted salvation to the true Church, and as if they did not hold this doctrine in common with the other christian societies. What are we to think of such conduct? Let it not be attributed either to base perfidiousness or to hatred; let us rather impute it to ignorance, a shameful and fatal stain, it is true, and yet necessarily inherent in an age become too indifferent to the concerns of religion to instruct itself, and too fond of talking, not to discourse upon it, as if it was thoroughly versed in the subject.

Errors do not constitute heresy; but only that perversity which induces men to remain obstinately attached to them. Hence the expression of St. Augustine. "I may err, but I will never be a heretic." Catholics do not hesitate to join this great light of the Church in making a complete distinction between those who established a heresy, and who, afterwards being born in its bosom, have involuntarily imbibed error with their mother's milk. They regard the former as rebels to the divine authority of the Church; the latter as being without any bitterness against her and for the most part without obstinacy against her decrees of which they even know nothing. She believes that these latter, although they belong not to the body, yet belong to the soul of the Church. They think, with the same doctor, that the Church produces for itself children, both from her own womb, and from that of her servants, that is to say, from foreign communions. *Generat per uterum suum et per uterum ancillarum suarum*, and that consequently heaven prepares elect from out of heretical societies, by the particular graces it is pleased to bestow. They cheerfully maintain moreover with the same father, "that a person imbued with the opinion of Photinus, and believing it to be the Catholic faith ought not to be called a heretic, unless after being instructed he choose rather to resist the Catholic faith than to renounce the opinion he has embraced," in fine, they admit with St. Augustine, "that we must not rank among heretics those who carefully seek after the truth, and who are in a disposition to embrace it as soon as discovered." According to these principles the learned bishop Challoner teaches that, if error comes from invincible ignorance, it excuses from the sin of heresy, provided that with sincerity and without regard to worldly interest a person be ready to embrace the truth immediately it shall present itself to him."

Catholics cheerfully adhere to this conclusion of the judicious and profound Nicole. "It is therefore true, according to all catholic theologians, that there is a great number of living members and true children of the Church, in communions separated from her; since there are so many infants who always form a considerable part of them and since there might also be some among the adults, although she does not pay attention to it, because she does not know them." They maintain, with the skillful theologians of the University of Paris, "that children of the uninstructed partake neither of heresy nor of schism: that they are excused by their invincible ignorance of the state of things:—that they may, with the grace of God, lead a pure and innocent life: that God does not impute to them the errors to which they are attached by an invincible ignorance; that they may thus belong to the soul of the Church with faith, hope, and charity."

In fine, leaving to themselves certain morose and ill-informed minds, catholics love to repeat, with regard to the greater number of persons who live in schism and heresy, what Salyan formerly said of the Goths and Vandals brought

From The Jesuit.

Scarcely does a week pass, without bringing us lies in abundance, and misrepresentations by wholesale, from distant climes, about the conversion of Catholics to the indefinite and undefinable creed or rather opinionism of a mock-reformation. India seems of late to be a vast theatre in which the Bible and tract actors are furiously fretting their hour upon the stage. It appears from the manufactured Articles, revivals, (of ministerial cunning, humbug and fraud) that 3,000 families "mostly Catholics" have become hopeful converts to Protestantism!!! We regret that our Printer cannot conveniently attach 3,000 notes of admiration to this last sentence, to express our surprise that 3,000 lies could have been thus compressed within the narrow precincts of a short sentence. But this bait of the Missionary, no-missionary fraternity is too stale to be relished by the improved taste of the American Community, who will no longer be caught by such pious and money making anglers.

The passage of the Catholic emancipation Bill, the long withholding of which speaks volumes of the civil and religious tyranny of the Reformation-men, has given a death-blow to Protestantism in the "sister isle;" and makes it no longer fashionable, or political for Catholics to renounce "the faith once delivered to the Saints," for the new-fangled doctrines of the pious Henry the 8th, and the tender-hearted, virgin queen Elizabeth. Conversion from principle is in this case, out of the question, unless indeed, conviction of depravity and crime, may be mistaken for such conversion.

The enlightened people of America now begin to form a correct estimate of such Quixotism, Fairy tales, and miserable legends with which old men women and children have been hitherto amused, for which, like the Whistle of Franklin, they paid too dearly, with which the old men and women will light their pipes, or lamps, and which the young ones will convert into curling-paper—strong indication this of so much "waste paper."

We rejoice at the information which the late papers contain relative to the Court of Rome. Cardinal Cappelari is in all likelihood promoted to the Chair of St. Peter. He has ever shewn himself the strenuous advocate and uncompromising friend of the Church of Christ. Elevated from his for-

over to Christianity by the Arians: "They are heretics, but without knowing it; they err, but with perfect sincerity." *Qualiter pro hoc falsa opinionis errore, in die judicij puniendi sunt, nullus potest scire, nisi solus iudex* Religion teaches catholics to judge the doctrines and forbids them to judge the persons of men. Of course therefore they maintain the principles & never allow themselves to condemn those who are out of their church; they leave them to the judgment of God. He alone knows the bottom of the heart and the graces that he gives: he alone can read the actual disposition of the souls that he calls to his tribunal.

This doctrine is conformable with the spirit of Christianity, and shews to greater advantage the extent of catholicity whilst it forbids us to mark out its precise boundaries. It also fully exculpates catholics from that imputation of enmity, and spirit of intolerance which people are fond of lodging against them.

mer sphere of utility, (we hope that the next official intelligence will confirm the news of his elevation) he now occupies a throne the most venerable and glorious in the range of civilization.—*Pagan Rome*, the mystic Babylon of old, is fallen; from its ruins has risen the Christian Rome, the just pride and triumph of the cross, the honor and the happiness of the Catholic world.—The *Cæsars* are, as if they never were; their sceptres like themselves have crumbled into dust. The Pastoral staff of office has succeeded; and though used for Eighteen hundred years, by the true shepherd of the true flock, exhibits the same freshness, and firmness of texture as when it was first committed to the hand of the Prince of the Apostles by the Saviour God, who invested him with Pastoral Supremacy, when he said: 'Feed my lambs; feed my sheep.' Cardinal Cappelari is now in his 66th year, and in the enjoyment of good health, a fine constitution and full majesty of mind.—May he live long upon earth! and shortly witness the nations that had revolted from the Apostolic faith, grounding the arms of their rebellion, and once more rallying about the cross of Salvation.

As a Biographical sketch of Cardinal Cappelari must be interesting to our readers, we furnish the following, which we have every reason to believe is correct.

Mauro Cappelari was born in the Venetian States in the year 1765—He early distinguished himself in *belles letters*, the study of which he cultivated with much success, in the most celebrated colleges of the republic of Venice. Notwithstanding the public honors decreed to his merit, and the encomiums of relatives and friends, so flattering at the age of 22, he was sensible that there existed a vacuum in his young heart, which time would only increase and religion alone could fill. He abandoned the world and its deceitful illusions, and retired to the Benedictine Convent where he consecrated himself solely to prayer and study.—In his retirement he rendered himself conspicuous by his austere piety and ready obedience to the commands of his superiors; while he pursued his studies at the same time with astonishing success and filled successively the professorial chairs of *Belles Letures, Philosophy, History, and Theology*. But Leo the XIIth, whose discriminating tact in the choice of his counsellors was so refined, neglected no opportunity of becoming intimately acquainted with the learned Capellari.—He accordingly invited him to Rome in 1824, where he was raised by his colleagues to the dignity of Superior of the convent of St. Gregory, on Mount Caelius, founded by the Saint whose name it bears—Leo the XIIth soon admitted him to his confidence and was not long in perceiving that the learned Monk was endowed with sagacity and judgment to an extraordinary degree, and a firmness of character which could be influenced only by virtue or a holy desire of promoting the cause of the Catholic religion.—He accordingly elevated him to the dignity of Cardinal in 1826, and shortly after to that of Prefect of the Propaganda. The Cardinal, since his elevation to

the Roman purple, has not in the least deviated from the simple habits he had contracted in his monastery—He leads a retired but active life, never accepts of invitations, but generally passes the Festivals with his former colleagues; the pious monks of St. Gregory. He is so very plain in his dress, that were it not for the *Calotte* in which he is obliged to appear, it would be impossible to discover by his apparel the dignified rank of Cardinal—Yet there is so much majesty in his look, and nobility in his deportment, that one cannot but immediately recognize in him the man of superior mind.

H. D.

DEFENCE OF CATHOLIC PRINCIPLES,

By Demetrius A. Callitzin, a Russian Prince: now a Catholic Priest, addressed by him to a reviewer of our Holy Religion.

DEAR SIR.

AFTER your unprovoked attack upon the whole body of Roman Catholics, it was expected that an apology for the same would have been considered by you as due to them. To exhibit above one hundred millions of Catholics, as standing upon a level with heathens; to represent the whole of them as a superstitious set, wandering in the paths of darkness, and finally to exclude the Catholics of the United States from their rank of citizens, cannot be considered by you as a trifling insult. Now, sir, as a gentleman, you cannot be ignorant of the common principles of civility. As a Christian, and especially as a teacher of the Christian religion, you cannot be ignorant of that great precept of christian charity which our blessed Saviour declares to be the very soul of religion, on which depend the whole law and the Prophets. Matt. xxii. 40. Wishing to act under the influence of those principles; I shall, according to the direction of your and my Saviour. (Matt. v. 44.) return you good for evil, and pray God to bless you, whilst you are persecuting and calumniating us. However, as you refuse us (what we think we are justly entitled to) an apology, I shall step forward in the name of my Catholic brethren, and give you and the public an explanation of our principles, which will convince you, I trust, that we are not guilty of superstition.

If, instead of accusing us in a general manner, you had been pleased to state distinctly in what particular points we are guilty of superstition, a great deal of time would have been saved, as my defence would be confined to those particular points of attack: but now, not knowing for which particular points the attack is intended, I must be ready at all points.

In order to ascertain whether we are or not guilty of superstition, it will be necessary, in the first place, to give a distinct definition of the word superstition. Many disputes originate altogether in the misunderstanding of words, and might be entirely avoided, by first agreeing about the meaning of those words.

Collet, a great divine of the Gallican church, gives the following definition of the word superstition, which you will readily grant to be correct,

*Superstition (says he) est inordinatus cultus veri vel falsi numinis.* Which I thus give in plain English: Superstition is an inordinate worship of the true or of a false divinity.

To accuse us of superstition then, is to say, that we either worship the true God in an inordinate manner, or that we worship false Gods, or that we are guilty of both.

To which of the tenets of the Catholic Church does any of these three modes of superstition apply?

I reply boldly—to none: and in order to convince you and your hearers, that I am justifiable in saying so, I shall give you a short sketch of our Catholic principles; but do not expect to find, arrayed amongst them, those pretended Catholic principles which ignorance, prejudice, and, I am apprehensive, sometimes malice and ill-will, falsely attribute to Catholics. Thus, I shall say nothing about the infallibility of the Pope, the Pope's power to grant licenses to commit sin, or dispensation from the oath of allegiance, about the worship of Saints, and many other articles falsely attributed to Roman Catholics, and which (I have too much reason to believe) are industriously propagated, to answer certain iniquitous purposes.

May the great God give me grace to display before your eyes, and before the eyes of the public, the beauties and perfections of the Catholic Church—that in her you may behold the true and immaculate spouse of Jesus Christ Ephes. v. 31; ever subject and ever faithful to him, 24; ever loved and cherished by him. 25, 29; joined to him by an indissoluble union, 31, 32; that in her you may behold the kingdom of which Jesus Christ is the King, St. Luc. 1 35; the shepherd, John x. 16; the house of the living God, 1 Tim. iii. 15; the pillar and the ground of the truth, *ibid.*; always one, John x. 16, Ephes. iv. 4, 5; always visible, Matt. v. 11; unconquerable by the united efforts of hell and earth, Matt. xvi. 18; that you may not fall under the sentence pronounced by St. Peter, 11, ii. 12, "These men blaspheming what they know not, shall perish in their corruption; and by St. Jude, 10, these men blaspheme what they know not. "Woe to them," &c. On the contrary, I trust, that you will feel yourself compelled to exclaim with Balaam, "How beautiful are thy tabernacles, O Jacob; and thy tents, O Israel!" Numb. xxiv. 5.

We believe, dear sir, that Almighty God is perfect in himself, and perfect in all his works. After creating the world, and all it contains, God saw all the things that he had made, and they were very good, Gen. i. 31. By the help of natural philosophy, physic, anatomy, astronomy, and other sciences, many of the beauties and perfections of nature have been discovered, which give us the most exalted idea of the power and wisdom of the Creator; many more, however, are, and will remain wrapped up in mystery, and are thereby the better calculated to give us some, though faint idea of the immensity of God. From what discoveries have been made, we are struck with astonishment at the wonderful harmony displayed in the whole

system of nature, and every part of it. The gradual development of our faculties, the gradual, though slow progress of knowledge, has enabled us to penetrate into a few of the secrets of nature. Every discovery has paved the way to new ones, and were the world to last millions of years, we should still discover more, and yet be obliged to own that we have scarcely got one drop out of an ocean. This world, sir, which we so much admire will pass away, notwithstanding all its beauties and perfections. It was created, we believe, for the use of man during his mortal life, to afford him a comfortable and happy existence. But, sir, man is not created for this visible world alone; his body was formed of clay, and his soul, his immortal soul, is the image of God, the breath of the most high: "And the Lord God breathed into his face the breath of life, and man became a living soul." Gen. ii. 7. We believe that the soul of man was created for everlasting happiness, and that created to the image of God, we are to rest forever in the bosom of God. With St. Augustine we exclaim, "thou hast made us for thyself, O Lord, "and our hearts are restless, until they rest in thee."

We believe that, although created to the image of God, we may defile in ourselves that image, and thus remove ourselves from our original destination. We believe that we shall only then attain the object of our destination, if we try to keep up in ourselves that image undefiled, or in other words, if we try to be and to become more and more similar to our Creator: "be perfect (says our Saviour) as also your heavenly Father is perfect." Matt. v. 48. We believe then, that in order to become ripe for Heaven, we must try to keep ourselves pure and undefiled, show the most perfect obedience to our Creator, the most perfect submission of our heart and understanding, practice humility, chastity, justice, and above all, the most perfect charity; that is, we must love God above all things, and our neighbour as ourselves. The will of God must be always the only rule of our conduct; we must love what he loves, hate what he hates, and, with due proportion, do as he does; consequently, we must consider sin as the greatest of all evils, and be willing to sacrifice even life itself, rather than offend our Creator, by a wilful transgression of his commandments. As Almighty God is infinitely just, infinitely good to all men, even to the worst of men; so must we be strictly just and charitable to all men, even to our enemies, without distinction of believer or unbeliever, Christian, or Jew, or Mahometan, or Heathen, &c. In short, sir, we believe, that in order to become Saints in Heaven, we must lead a holy life upon earth, and that all the external acts of religion which we practice, can never afford a substitute for a holy and virtuous life. We believe, and teach from all the Catholic pulpits in the whole world, that confidence in external acts of religion, unsupported and unaccompanied by the practice of virtue, is a most abominable presumption, and real superstition.

To convince you, sir, that such is the real belief of Catholics, I refer you to all the Catholic catechisms, prayer books, meditations, sermons,

in short, to all the spiritual books of any kind, that ever were published in any part of the Catholic world. Being provided with books of that kind, from almost every Catholic country in Europe, I readily offer them to any person, curious to ascertain the doctrine of Catholics on so important a subject, on which misrepresentation has created so many prejudices. What more common, indeed, than to hear it said, that a Catholic, or if you choose, a Papist, puts so much confidence in his Priest, that it matters little to him whether he commits sin or not, for after having broken all the commandments of God, he thinks he has nothing to do, but to confess his sins to the Priest, and behold, from the gulf of perdition he leaps at once into Paradise!

Catholics, then, among whom there are thousands and thousands of men, eminent for their genius and learning, men of the most transcendent talents, celebrated in all the different branches of literature, and what is much better, famed for the most genuine, the most heroic virtues; Catholics then, I say, are believed, or at least represented, to be most brutally stupid! But let us proceed.

We believe that man, originally created to the image of God, has in a great measure defiled that sacred image by tasting the forbidden fruit. We believe, that in consequence of that sin, which we call original sin, man fell under the curse of God, was not only driven out of the earthly paradise, but what is infinitely worse, forfeited his right and title to the happiness of Heaven; and we believe that it was not in the power of man, to offer to the irritated justice of God, a satisfaction adequate to the offence. As the malice or iniquity of an offence must, in a measure, be determined by the degree of dignity and elevation of that being to whom the offence is given, God being infinite in power, dignity, and perfection, the offence must be in some measure infinite in its malice; man, on the other hand, being limited, can have nothing to offer by way of reparation or satisfaction, but what is limited in its value, and of course not adequate as a satisfaction. The wrath and the justice of God demanded a victim; all mankind must be sacrificed, must suffer, and their sufferings must be infinite, which they cannot be unless they last forever; or a being, equal to the offended Creator, must step forward and pay the ransom. As every act of an infinite being is of infinite value, one word, one sigh, from such a being, would be an adequate satisfaction. Here then is the pivot upon which turns the whole Catholic Religion, with all its profound mysteries. Mankind being doomed to eternal torments, and not being able to satisfy God's infinite justice, within any limited period, Jesus Christ, the Son of God, equal to his Father, burning with zeal for his glory, and with love to man, offers himself as the victim of God's infinite justice. The ransom is accepted, and a new chance of heaven is offered to man.

The main point to be explained now is, in what manner we believe that Jesus Christ has accomplished the redemption of man. This will of course, exhibit all that Catholics believe of the

Church of Christ, of the Christian Religion, and all its mysteries.

We believe that Jesus Christ, in order to become a victim of propitiation for our sins, assumed human nature, which being united to his divine nature, formed one person. As God, he could not suffer; by becoming a real man, assuming a real human soul, and a real human body, he made himself liable to sufferings; and by being God his sufferings became of infinite value, and, of course adequate as a satisfaction.

We believe that Jesus Christ was conceived in the womb of the spotless Virgin Mary, by the power and operation of the Holy Ghost. Luc. i. 35.

We believe that Jesus Christ, immolating himself for our sins, acted in the capacity of a Priest—a Priest being the minister of a sacrifice; we believe that he is both High Priest and Victim.—Heb. v. 7, 8, 9, and 10.

Mankind having fallen by original sin, into a wonderful state of depravity, the light of reason being almost extinguished, their understanding perverted, (witness the many ridiculous and abominable systems taught by their wise men and philosophers,) their hearts corrupted and given up a prey to all the passions, Jesus Christ came not only to satisfy for our sins, and by that means to open for us the gates of Heaven, but he also came to show, both by word and example, what means we must take in order to obtain Heaven.

We believe that in Jesus Christ we have a perfect example and pattern of a holy life, and an infallible teacher of salvation.

We believe that in the gospel is recorded a part, and indeed a very small part; of what Christ did and preached during his visible existence on earth. John xxi. 25.

We believe the authors of these gospels to have been inspired by the Holy Ghost, and therefore we believe every word contained in them, as proceeding from the fountain of truth.

As we believe the gospel of Christ to be a divine book, so we believe that none but a divine authority can expound the same. We shudder at the idea of bringing that divine book before the tribunal of limited or corrupted reason, and we candidly confess that, although we were provided with a greater share of wisdom and knowledge than Solomon possessed, we should still be unequal, of ourselves, to the task of understanding and explaining the gospel, or other parts of holy writ. In this we are confirmed by St. Peter, who says that "no prophesy of the Scripture is made by private interpretation." 2 Peter i. 20.

As we believe that holy Scripture is the word of God, so we believe that holy Scripture misrepresented, is not the word of God, but the word of corrupted man; and that Scripture is often misrepresented, we are obliged to believe, from the assertion of St. Peter, who tells us, that the unlearned and unstable wrest the Scriptures to their own perdition. 2 Peter, iii. 16; and likewise from our own observations: for, as common sense tells us, that the Holy Ghost cannot be the author



of contradictory doctrines, so it tells us, of course, that numbers of doctrines, preached pretendedly from Scripture, must be false, as they stand in contradiction to other doctrines drawn from the same Scripture.

We believe that true faith is indispensably necessary for salvation.

"He that believeth not, shall be condemned." Mark xvi. 16. and, "without faith it is impossible to please God." Heb. xi. 6.

We believe that Jesus Christ, requiring faith as necessary for salvation, must have provided us with adequate means to obtain faith, that is, to believe, without doubting, all those things which he has taught and instituted as necessary for salvation. If Jesus Christ has not provided us with such means, he must be a tyrant indeed, as he would require of us what we could not otherwise possibly perform.

We believe that Jesus Christ has established the holy Catholic Church for the above purpose; to wit, as the supreme tribunal to regulate our faith, or in other words, to keep the precious deposit of revelation unaltered, to explain to us (without any possibility of error) the meaning of every part of holy writ necessary for salvation, and likewise to preserve and transmit to posterity undefiled, all that part of Christ's divine doctrine which was only delivered by word of mouth, either by Christ or by his apostles, according to these words of St. Paul, "therefore, brethren, stand firm; and hold the traditions which you have learned, whether by word or by our epistles." 2 Thess. ii. 14. We believe that the word of God, transmitted to us by tradition, is entitled to the very same respect as the written word.

We think it absurd to assert, that Jesus Christ has taught or preached nothing essential, but what is written in a few pages of the gospel. We do not find in the gospel the instructions which Jesus Christ gave his apostles, during the forty days that he appeared to them after his resurrection; and yet it is beyond all doubt, that Jesus Christ during these forty days, the last days he spent with his apostles, instructed them particularly in all the mysteries of his kingdom, or of his Church. Acts of Apostles, i. 3.

These last instructions which Jesus Christ gave his apostles, before parting, and when they were about entering on the arduous duties of the ministry; these last instructions, I say, are not lost, although not recorded in the gospel; they form a part of that precious deposit entrusted to the Church, and have, by an uninterrupted succession of pastors, been transmitted undefiled to our present days, and will be thus transmitted to the most remote generations, even to the consummation of time.

We believe, then, that the holy Catholic Church is the supreme judge in matters of faith, both to determine the true sense of Scripture, and to settle our belief with regard to that part of Christ's doctrine delivered by word of mouth.

Whenever the Church has pronounced, the controversy is settled, doubts vanish, and we are as certain as if Jesus Christ himself had spoken.

This unerring authority of the Church we discover, 1st. In the positive and most unequivocal promises of Jesus Christ. 2nd. In the dictates of common sense.

1st. In the positive dictates of Christ: "Upon this rock I will build my Church, & the gates of hell shall not prevail against it." Matt. xvi. 18

If the Church could possibly teach damnable errors, then the gates of hell could prevail against her, contrary to the above promise. "Go ye, therefore, and teach all nations; baptizing them in the name of the Father, of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world." Matt. xxviii. 19-20. Christ addressing his twelve apostles on the present occasion, evidently speaks to all his ministers, successors of the apostles, to the end of time, which, I think, needs no proof. Now, sir, upon that subject I form the following argument, which sound logic will find correct. Christ promises that he himself will be with his apostles, baptizing, preaching, and teaching all nations, until the consummation of time: now Christ cannot tell a lie; therefore it is evident that Christ has fulfilled his promise, and that during these 1820 years past, Christ has always been with his ministers, the pastors of the holy Catholic Church, and that he will continue to be with them to the end of time; that he will accompany and guide them when they preach his word, and administer his sacraments.

"And I will ask the Father, & he shall give you another paraclete, that he may abide with you forever, the Spirit of Truth." John xiv. 16, 17. It appears that Christ asked his heavenly Father to bless his ministers, the pastors of his Church, with the spirit of truth for ever: pray, sir, did Christ offer up any prayer in vain? And if his prayer was heard, how could the pastors of the Church ever preach false doctrine?

"But when he, the Spirit of Truth, shall come, he will teach you all truth." John xvi. 13.—"the Church of the living God, the pillar and ground of the truth." 1 Tim. iii. 15. If the church itself, as it comes out of the hands of God, is the very ground and pillar of truth, it will hardly want the reforming hand of corrupted man to put it right; it will always teach the truth, the whole truth, and nothing but the truth; and instead of attempting to reform this the most precious of all the works and institutions of God, you and I must be reformed by it. To quote all the texts that prove the holy Church of Jesus Christ to be infallible, or invested by Christ with a supreme and unerring authority in matters of faith, would be endless, I said, that we discover this unerring authority even in the dictates of common sense. Yes, sir; common sense tells us, that the works of God are perfect in their kind. Now the Church being most emphatically the work of God, it most assuredly must be perfect: the Church however must be very imperfect indeed, if it wants the main perfection, which as our guide and director to Heaven, it must have; that of always teaching truth, that of always supplying the wants

of our limited and corrupted reason, that of always carrying before our eyes the bright and divine light of revelation.

Show us a church which is not infallible which owns itself fallible, wanting of course the main perfection which the Church of Christ must have, and you show us a church of corrupted man, not the Church of Christ. Common sense tells us, that without an infallible tribunal, unanimity in faith is a thing impossible. Without a centre of unity, a fixed standard, an absolute and infallible tribunal, a living oracle to determine the mind, it is absolutely impossible, that men, framed as they are, should ever come to one and the same way of thinking; whoever renounces this infallible authority of the Church, has no longer any sure means to secure him against uncertainties, and to settle his doubts; he is in a sad and perplexed situation, tossed to and fro by every wind of doctrine.

We are confirmed in the above suggestions of common sense, by our observations. Unity in faith we find no where but in the Catholic Church, above one hundred millions of Catholics, scattered over the face of the earth, are perfectly one in matters of faith. We meet from the most distant parts of the globe, ignorant of one another's language, manners, customs, &c. yet our thoughts and principles about religion and its mysteries are exactly alike. Pray, sir, is that unity to be found among those who have shaken off the authority of the Church? Since they have presumed to reform (as they call it) the Catholic Church, what do we see but one reformation on another, hundreds and hundreds of different Churches, one rising on the ruins of another, all widely different from one another, each styling itself the Church of Christ, each appealing to the gospel for the orthodoxy of her doctrine, each calling her ministers, ministers of Christ, each calling the sermons of her ministers, the word of God, &c. &c.

Common sense tells us, that the gospel, the written word, could not have been intended as the supreme judge to fix our belief in matters of faith.

1st. Because it may be misunderstood.

The many contradictory doctrines drawn from Scripture, prove that it is often misunderstood, and even in matters which Christ declares a *sine qua non* of salvation. Witness the following:

"Except a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." John iii. 5.

"Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you, John vi. 54.

"Without faith it is impossible to please God." Heb. xi. 6.

You will readily acknowledge that these several texts, although directing us to do certain things as a *sine qua non* of salvation, are interpreted in contradictory ways, and of course misunderstood.

Some find in the gospel, the necessity of Baptism for salvation — others find in it, salvation without baptism.

Some find in it the necessity of receiving the flesh and blood of Christ—others find that Christ gave us nothing but bread and wine, as memorials of his death.

Some find in the gospel, that faith alone will save others discover in the gospel the insufficiency of faith alone.

Some find in the gospel, absolute and unconditional predestination; others reject it, as impious and blasphemous.

Now, sir, are all these right? Or, will it be said that it is immaterial which of these contradictory opinions we embrace? No sir; common sense tells us that holy writ was not given us to be misunderstood—that when misunderstood it leads us astray; whereas it was intended to guard us against the misfortune of being led astray. common sense tells us then, that Scripture being a dead letter, a dumb book, which cannot explain itself, Christ must have provided some visible & living authority some supreme and unerring tribunal to explain Scripture, and that this is, and can be no other than the church.

A second reason why Scripture cannot be our supreme judge in matters of faith, is, because there are many that cannot read.

A third reason: the gospels and epistles were not written for many years after the Church of Christ was established, and spread among many nations. For many hundred years after that, the art of printing not having been discovered, the Holy Scriptures could not be in many person's hands: and yet during that time, the precious deposit of faith was as well kept, as it has been since holy writ is in the hands of every body. Yes sir, and better; every body cannot read, but every body, learned or unlearned, can submit to the Church, transmitting to both, by the assistance of the Holy Ghost, the doctrine of Christ, uncorrupted and in its primitive purity. Here sir, is a mode of instruction, adapted to every body's capacity.

A fourth reason: If I must take up my creed by reading Scripture, I must be satisfied that the book which is put into my hands, and called the holy scripture, is really the genuine scripture, as written by the apostles; I, a poor illiterate man, not having enjoyed the benefit of a liberal education, hardly acquainted with my own language, how shall I know whether the English bible you put into my hands is a faithful translation of the original Hebrew and Greek, or not. I shall have to take your word for it! If I do, my faith is then pinned to your sleeve. But no sir, I cannot submit to do so, because I find material differences in different translations of the scriptures; of course I am kept in suspense, if I know of none but a barely human authority in support of each of the different translations.

These are sufficient reasons to induce us to believe that holy writ (although certainly God's word) was not intended to be our supreme judge in matters of faith, and to convince us that Christ has provided us with a living, visible, and supreme authority, to settle all our doubts with regard to the true translation of Scripture, the true sense of it, and likewise with regard to many other essential

matters not to be found in holy writ, but delivered by tradition. We believe then, that the catholic church is this living, visible, and supreme authority; and if we are asked where we believe this authority resides, we answer, in the body of Christ's ministers, the pastors of the Catholic church, and the lawful successors of those pastors whom Jesus Christ appointed, and invested with full authority to discharge the functions of his ministry. To that body of pastors we look for heavenly instructions. In them we see the successors of Jesus Christ invested by him with the same authority which he himself had received from his heavenly Father. "As the Father hath sent me, I also send you." John xx. 21.

In them we behold the organs of the Holy Ghost "He that heareth you, heareth me. Luke x. 16. And I will ask the Father, and he shall give you another paraclite, that he may abide with you forever, the Spirit of Truth. John xiv. 16, 17. But when he, the Spirit of Truth, shall come, he will teach you all truth." John xvi. 13.

Dear, sir, are we guilty of superstition in putting full confidence in the above assertions and promises of Christ, and in thus believing that the Spirit of Truth never has, and never will depart from the pastors of Christ's Church. In our pastors we behold men invested with the keys of the kingdom of Heaven, that is, the power of administering absolution, or the forgiveness of our sins. Matt. xvi. 19, xviii. 18, and John xx. 23.

To them we apply, and from their hands we receive our heavenly and spiritual food, the sacred flesh and blood of Jesus Christ, which he enjoins us to receive. John vi. 48, 59; and which he empowers his ministers to procure for us. Luke xxii. 19.

To be continued.

ORIGINAL.

VOX POPULI VOX DEI.

The general voice is the voice of God.

Protestants maintain that no human testimony can be received as infallible; since, in the Holy Scripture, God himself declares that every man is a liar—Rom iii. 4—that is, apt to deceive, or be deceived.

But this is spoken only of man individually; not collectively taken; not of all mankind together. Neither can it be understood as spoken of the inspired penmen, who composed the Scriptures; nor yet of those all over the world, whom he has united together in his one faith revealed; and with whom he has solemnly promised that his holy spirit, the spirit of truth, should abide with them at all times, and guide them into all truth, even to the end of the world; namely, his Apostles and their lawful successors, the bishops and pastors of his church.

The testimony of God, in whatever way it is delivered to us, is certainly infallible: yet Protestants will receive nothing, as his testimony, which is not in black and white; nothing but the written word. nothing but the Scripture! And why should his written word be infallible; and not his

spoken word also? when spoken to us by his deputed heralds; by those whom he commands us to hear, as we would himself? Luke x. xvi.

But, notwithstanding the Protestant's formal declaration to the contrary, there are cases in which if not in word, he must in fact agree with me, the human testimony is absolutely certain, and infallible cases, in which he himself could no more doubt its veracity, than he could that of the clearest announcements in the sacred Scriptures.

For instance, can he doubt that there ever were such men as an Alexander the Great, a Cæsar, Pompey, a Virgil, a Horace; a Henry the Eighth, a Bonaparte, and a hundred thousand other worthies, ancient and modern, whom he has never seen: and whom he believes, and cannot help believing to have existed, merely on human testimony.

Can he doubt that there is such a country as China, as Botany Bay, as France, Spain, Italy, Mexico, and all the other places in the world; which he has never seen; concerning the existence of which he has only the vox populi, or the general testimony of mankind: and yet he believes that human testimony as firmly, as if it were the vox Dei; or the express testimony of God himself. Did he not; what an idiot would he not seem in the midst of his fellow creatures? And yet the Protestant will absurdly contend that we are to receive no testimony as absolutely sure and infallible, but what we find couched in black and white in the Scriptural code, or the bible. Let him only act up to that principle in common life, and see what a figure he will cut, and how awkwardly he will find himself placed in all his relationships with society.

Now all these facts and realities he admits as unquestionable only on hearsay, or the general testimony of man. But what hearsay, or testimony has been more general, long-lasting and uniform, than that of the Catholic, or universal Church: the Church of all nations, and of all ages, since our Saviour's time? So that even, abstracting from all the promises which, her divine founder, made to her of infallibility, and durability to the end of the world; she must be considered by every rational thinking and unprejudiced person, even as a human authority, one of the greatest existing in nature.

BIBLICAL NOTICES AND EXPLANATIONS.

Continued

THE BOOK OF JOSHUA.

Chapter 4. Verse 3. The twelve men chosen from the twelve tribes, and commanded to take up of the midst of the Jordan, where the feet of the Priests stood, twelve very hard stones, &c: represent the twelve patriarchs, or spiritual fathers of the spiritual Israelites; the Christians; that is, the twelve Apostles. The twelve hard stones taken out of the midst of the Jordan; represent, under another emblem, the same Apostles; who are, as Peter was styled by our Lord, the rock, or stone, upon which he said he would build his Church; for on the other Apostles also, though not equally as on himself, who is its chief corner stone; and on Peter, the next in authority and dignity to himself; did he found his Church. These are the twelve stones taken from the water, for they were fishermen, like the pebbles gathered by David from the brook, and put into his scrip: with one of which

he brought the boasting Giant Goliath to the ground; emblematic of Peter, who overthrew at Rome the Goliath of the Gentiles; and turned upon him his own sword, cutting off with it his imperial head; and hanging up the weapon as his trophy in the sanctuary. They were hard stones, capable of resisting every shock, without being broken.

Verse 12. *The Children of Ruben and Gad, and the half tribe of Manasses, went armed before the Children of Israel. They preceded, in the spiritual sense the combatants under the prefigured Joshua; as has been already noticed.*

Chapter 5. Verse 13. *And when Joshua was in the field of the city of Jericho; he lifted up his eyes, and saw a man standing over against him, holding a drawn sword. And he went to him, and said: art thou one of ours, or of our adversaries? And he answered no: but I am Prince of the host of the Lord; and now I am come.*

*Joshua fell on his face to the ground; and worshipping said: what saith my Lord to his Servant?*

*Loose, saith he, the shoes from off thy feet; for the place, on which thou standest, is holy. And Joshua did, as was commanded him.*

This, the Protestant must own, was the creature worshipping the creature; though not with the worship due to God alone. Nor was this worship given by Joshua to the Angel, refused by that glorious spirit, but enforced. Now, this is the very homage which the Catholic allows to be given by her children to the Saints and Angels, who are glorified with God. If, on another occasion, a similar celestial being declined the homage tendered him by the Apostle Saint John—Apoc. xix. 10—he may have done so, in consideration of the transcendent sanctity and dignity of the worshipper; the disciple whom Jesus loved, the Apostle, Evangelist, Prophet and a Martyr: and because he may have perceived that Saint John had mistaken him for the Saviour himself; who had appeared to him before in a mysterious form at the beginning of his Apocalyptic visions. It would appear however that notwithstanding the warning given him not to worship his fellow creatures; the Apostle had no scruple in renewing the worship forbidden, which he would not have done, had it been idolatrous. Apoc. xxii. 8.

Chapter 6. The subject of this chapter is full of mystery. Jericho was the strong hold of the Gentile country, which the Israelites under Joshua's command and guidance, were going to possess. The priests, walking before the ark, which represents religion, and the worship of the true God, about to be established there; sound the seven trumpets; that is, preach the doctrine of the seven sacraments; which is the essential sum of the religion of Jesus: they proclaim, as his heralds, the seven glad tidings of salvation; to be obtained through these seven mediums of his institution; by which the merits of his redeeming grace are rendered applicable to the souls of every believer. Under another figure in scripture these seven sacraments of the new law, are represented as the seven pillars of wisdom's house—Prov. ch. 9—the church; that house, which the wise man, the prefigured Solomon; even Divine wisdom himself, built upon the rock: on which pillars his whole sacred and everlasting fabric rests. At the prolonged sound of their trumpets, that is of their preaching these seven mysteries; and at the joint shout of the people at the command of Joshua; that is, unanimous voice of the people already converted: Rome, the Jericho of the Gentile world, about to become, according to the Prophets, subjected to the yoke of Christ, and possessed by the true believers, the people of God; Rome in all her matchless might; the seemingly impregnable fortress of idolatry; is seen at the blast of the seven trumpets begun by St. Peter and St. Paul, and prolonged, till the conversion of Constantine the Great; and at the joint shout of her people become Christian, to totter and fall to the

ground; making way for the prefigured Joshua, and his people, the prefigured Israelites, to march in, and take possession of it. Then was verified the saying of the great Saint Augustine, that *Rome wondered to find herself Christian, ere she had yet forgotten that she was Heathen.*

The inhabitants of Jericho, are all destroyed, except Rahab the Harlot, and her father's house, and all she had; who dwell in the midst of Israel, until this present day; because she hid the messengers, whom Joshua had sent to spy out Jericho. V. 25. All the Pagan Romans are swept away, save that remnant, who believing, had harboured and concealed from their persecutors the Saviour's messengers. This remnant is likened to a Harlot, because they had once been guilty, in the scripture style, of fornication with strange Gods: but now converted, make part of the people of God. The saving sign, was the scarlet cord: the emblem of the Saviour's redeeming blood, or of the cord with which the Saviour's bleeding body was bound at the time of his cruel scourging and crucifixion.

Verse 26. Joshua's imprecation is seen fulfilled in 3 Kings, 16, 34. In the mystical sense this curse is pronounced against all who shall build up infidel or heretical systems, which the blast of Christ's gospel has flung down: systems inconstant and ever varying like the moon; which the word Jericho in Hebrew denotes.

Chapter 7. In this chapter we see how the people of Israel are defeated, and suffer for Achan's sins. But if the wicked by their crimes can thus bring down a judgment upon the community, why may not the just by their virtues and good works bring down upon their fellow creatures a benediction.

Chapter 10—Verse 13. The divinity of the Saviour and his sovereign power over all nature, appears, in the obedience of the son and moon to the command of Joshua, his prototype.

*Is not this written in the book of the just? ibid.* Here is another book of the scripture which is lost; another portion of Protestant's sole rule of faith missing.

All the victories of Joshua, were emblems of the Saviour's final triumphs over all his enemies. It is he, also, in the end, who portions out to his followers the promised land; who gives to his valient warriors their perpetual portion and inheritance.

Chapter 22—Verse 11. *When the children of Israel had heard; and certain messengers had brought them an account that the children of Ruben and Gad, and the half tribe of Manasses, had built an altar in the land of Canaan upon the banks of the Jordan, over against the children of Israel; they all assembled in Silo, to go up and fight with them.—v. 12, 13, 14, 15, 16. And in the meantime they sent to them in the band of Galaad, Phinees the son of Eleazar, the priest, & ten princes with him, one of every tribe; who came to the children of Ruben and of Gad, and the half tribe of Manasses, into the land of Galaad; and said to them: thus saith all the people of the Lord: what meaneth this transgression? Why have you forsaken the Lord, the God of Israel; building a sacriligious altar, and revolting from the worship of him, &c.*

How clearly does this testify that there can be no two distinct altars; no two distinct worships; no two distinct religions, or churches of the one true God! All must be unity and uniformity in his revealed religion. *God keep us say those, to whom the messengers were sent, from any such wickedness, that we should revolt from the Lord! and leave off following his steps, by building an altar to offer holocausts, and sacrifices and victims, besides the altar of the Lord, our God, which is erected before his tabernacle.—Verse 20. What then must we think of the numberless churches protesting against the one of the real Joshua's rearing in which neither the ark of the covenant, nor the Levitical priesthood is found? What must we think*

of altars raised, that is of systems of worship established in direct opposition, since they style themselves *protestant*, to the only one, which, as all must acknowledge was founded by the Saviour's; and which all profess to believe, who recite the apostles' creed; saying: *I believe in the holy Catholic church*, which church cannot be the church of Luther nor of Calvin; of Scotland, nor of England; nor of any particular age or time; but that which is truly catholic or universal; the church of all ages and nations; as God her founder, is the God of all nations at all times, and in every place.

Chapter 24—Verse 32. *And the bones of Joseph, which the children of Israel had taken out of Egypt, they buried in Sichem; &c.*

Will protestants blame the Israelites, for preserving thus, and depositing so carefully in the midst of his own tribe, the sacred relics of the holy Joseph? If not; why blame Catholics for following the same example, by keeping and depositing with honor, the relics of the eminent servants of God? End of the book of Joshua.

### THE BOOK OF JUDGES.

The writer of this Book, according to the generally received opinion, was the prophet Samuel.

Chapter 1—Verse 8. Jerusalem was divided into two parts. The one was called *Jebus*, the other Salem. The one was in the tribe of Juda: the other in that of Benjamin. It was taken and burnt by the men of Juda: but was retaken and rebuilt by the Jebuzites, as appears from verse 22, and continued in their possession till it was finally retaken by king David. D. B.

Verse 16. *The children of the Gittite, there were the posterity of Jathro, the father-in-law of Moses; who following the Israelites, having embraced their religion were afterwards designated the Rechabites. Jerem. 35.*

Verse 18. Gaza. There were three of the principal cities of the philistines, famous both in sacred and profane history. They were taken at this time, by the Israelites; but as these took no care to put garrisons in them; the Philistines soon recovered them. D. B.

Chapter 3—Verse 4. *And he left them that he might try Israel by them.* This life is the time of trial for the just; who, if they had no temptation, could have no merit in resisting it; nor any occasion afforded them of proving their fidelity to God.

Chapter 6—Verse 12. *The Lord is with thee &c.* This is the usual salutation of the angelic messengers to God's favourites of the human race. It was the one addressed by the archangel Gabriel to the virgin mother of God. It implies all good, for if the Lord be with us, who can be against us? It is therefore that also, which the priest, God's reputed messenger to his people, addresses to the faithful in the Mass, and other solemn services, prayers and benedictions of the church, saying: *DOMINUS VOBISCU; or the Lord be with you!*

Verse 15. *Behold, my family is the meanest of Manasses: and I am the least in my father's house.* God uniformly chooses the least and the humblest to effect his greatest and most glorious ends.

Verse 20. Gideon's sacrifice of the boiled and unleavened loaves; was the emblem, as has been already noticed, of the Saviour's bloody and unbloody sacrifice. He is desired by the angel to place it on the rock: the figurative firm foundation of the church, in which the divine victim, who took the appearance of a sinner, indicated by the kid; and the true bread from heaven, represented by the unleavened loaves, is offered up in sacrifice to God. The rock itself on which the sacrifice was laid, by Gideon, God's chosen minister; and consumed by the fire rising out of it; is the emblem of Christ himself, devoured up, as it were, by his own divine fire of charity: that fire which he came down to cast upon the earth; and which he so much desired to see kindled.



Verse 26. The altar, which Gideon built, as God had commanded him, on the top of the rock; & on which he laid his sacrifice; is the same figure continued of the church, in which the true holocaust is offered up; the church founded on the rock: or of which Christ is styled the chief corner stone.

Verse 37. Gideon's fleece, on which alone at first the dew of heaven descended; is recognized by the holy fathers, and doctors in the church, as the emblem of innocence in the mother of God; on which in an extraordinary degree the all purifying and refreshing dew of heavenly grace descended: as the angel Gabriel saluting her declared in these words: "Hail, Mary! full of grace. The dew is often used in Scripture as the emblem of grace: and the fleece is the native clothing of the harmless sheep. In the second trial of the fleece, the dew was seen diffused all around it, shewing after her repletion with grace in a supreme degree; and when she had given us the Saviour; the benediction, through him, and grace extended to all. Her innocence, however, was indicated by the fleece, before the extraordinary descent of the dew upon it: she having been so sanctified from the first moment of her existence, as became the one chosen of all womankind to be the mother of the most holy and high God.

To be continued.

SELECTED.

HUSBENBETH'S DEFENCE OF THE CATHOLIC CHURCH.

As the great object of Mr White, in both his books, was evidently to fix upon Catholics, the odious the uncharitable, the often retuted charge of making persecution a part of their creed, he winds up his "Poor man's preservative against Popery," with repeating in the most unmeasured terms, this insulting calumny against so many millions of his fellow christians. To this charge we have already spoken, and shall add no more in this place than indignantly to declare that the accusation is totally FALSE. How much more honorable and christian is the conduct of another clergyman of the Church of England, who, instead of calling in calumny & misrepresentation, to keep alive the prejudices already too fatally enkindled against us, eloquently exhorts those who differ from us to examine our tenets accurately, and expose them in such spirit and temper as may convince us that their heart's desire is to convert us if we are in error. "If" says he, "this mode does not succeed, our own personal experience, and the history of our own country, might serve to convince us of the futility of any other. It is in vain that our statute books have been disgraced by edicts more ingeniously cruel and absurdly oppressive than ever disgraced the codes of Imperial or Papal Rome. It is in vain that parents were compelled to surrender the the nurture and education of their children, and the child bribed to rebel against his parents, to expel them from their homes, and consign them and their helpless families to beggary and famine. In vain have we attainted as a traitor the minister for performing at the altar the established offices of his religion, and branded as a felon the pious devotee who assisted at the solemn service. You have beaten them down to the earth, indeed, but they have risen up from it with Antrean energy and hydra-like fecundity. They sprung up from your ungenerous oppression, and multiplied nurters to share and amaze you.—But there is no particular in which we do so much injustice to our brethren of the Romish Communion, and eventually to ourselves, as by misrepresentation of their tenets and principles." How much more honourable, we repeat, is the recommendation of Mr. Bird, than the whole design of Mr. Blanco White, in the works which we have now reviewed! Their whole end and object appears to have been to keep open, if not to widen

these unhappy breaches, which every charitable Christian would gladly see closed up for ever. And this end is pursued throughout, as it has been our unpleasant task to shew, by misrepresentations, calumnies and base insinuations, not to be equalled upon the whole by any work that ever came before us from the pen of our most prejudiced adversaries.

We have now done with Mr. Blanco White. But in parting, we would entreat him to reflect how grievously his pages have insulted the Church which nurtured him, and opened to him the gates of her sanctuary. We would beg of him seriously to consider how far he has "impugned the known truth," by the many revolting charges he has propagated against the creed of his fathers. We have little hope that any remonstrances of ours will lead him to return, as he has deeply revolted: we shudder when we read the extreme difficulty, which the Apostle speaks of, for "those who have been once enlightened, and have tasted the heavenly gift, and have fallen away, to be renewed again to penance." But we earnestly assure both him and his readers, that, much cause as we have for resentment, we have not been moved to oppose him from that feeling, but from a sacred regard for truth; from a fear that some might be taught to think evil of us, and others might be confirmed in their animosity against us, by statements coming from a priest once of our communion; and from an earnest desire to vindicate our venerated Church from the bitter enemy she has found in one, formerly of her own household. To us our faith is "far more precious than gold," our religion dearer than any earthly prospects or rewards: our ancestors clung to it in the darkness of persecution, & we shall eagerly defend it against those who would make our days of comparative "peace, most bitter." Our prayer is with the holy Psalmist, "Thou hast taught me, O God, from my youth and till now I will declare thy wonderful works. And unto old age and grey hairs, O God forsake me not!"—Psalm lxx, 17, 18.

ORIGINAL.

THE SPRING.

Now earth puts on her mantle green  
With many a flow'r besang'd gay:  
Now blithesome o'er the meads are seen  
The milk white lambs to frisk and play

From trees o'ershadowing sweetly sing  
The birds, and hail returning spring,  
Till echo makes the grove to ring,  
Repeating still their tuneful lay.

Busy toils the prudent bee  
Up, and down the flow'r's among  
Visits ev'ry plant and tree,  
And charms her labour with her song.

Up springs the lark, and soaring high,  
Sweetly warbles from the sky,  
Rejoic'd the smiling scene to spy,  
So far above the feather'd throng.

By yon river's eddying flood  
The patient fisher takes his stand;  
Now eager eyes the scaly brood;  
Now dextrous plies the tap'ring wand.

From all care corroding free  
The plough boy whistles o'er the lea,  
And lo! with measure'd step you see  
The sower rattling o'er the land.

The lowing herds now feeding spread  
O'er yon wide extended plain;  
Reclin'd beneath the willow's shade  
Their keeper tune his rural strain.

All nature now with mirth is crown'd  
And all is melody around:  
From rhyming to the cheerful sound,  
Though shy, nor can the muse refrain.

Happiest of the human race  
Are the harmless country swains:  
Enjoying nature's gifts in peace,  
They careless tread the flow'ry plains

In cities all is craft and guile,  
All bustle, tumult and turmoil;  
There flatter'd false with feign'd smile,  
And envy pale for ever reigns.

For man ere yet with sin defil'd,  
The rural life was first ordain'd;  
Till by the fiend he was beguil'd,  
Nor from the fatal fruit abstain'd.

God's wrath, his fellows next he car'd,  
And for his safety cities rear'd;  
Then laws enacted first appear'd,  
Which but the ruffian fierce restrain'd.

A SPRING MORNING.

No more surely winter's past:  
No more his chilling blast  
Through humming chink in sad'ning murmur swags  
In all their foliage clad,  
Trees yield the screening shade;  
And round each blooming flow'r its fragrance flings

How sweet at early dawn  
To tread the dewy lawn;  
And hear the shrill lark tune her matin song!  
Or view the kindling east;  
Whence issuing forth in haste  
The sun his flaming chariot wheels along.

Mark! from each blooming spray  
Some feather'd songster gay  
In strain melodious woos his list'ning mate:  
Scar'd from her early fare  
Is seen the limping Hare  
To seek the copse presageful of her fate.

A clam'rous, dusky train  
The rooks fly o'er the plain;  
And cawing each to each his errand tells:  
Yet may their scheme be vain;  
For oft the jealous swain  
With thund'ring gun the sooty tribe dispels.

Wide spreads the noise around;  
Yet sweet the mingling sound  
That slowly rising loads the breezy gale:  
Th' uncott'd flocks all glad  
O'er yon hill beating spread:  
Herds low responsive from the hollow vale

While nature's hand profuse  
Her ev'ry beauty strews  
All o'er the laughing landscape's bright'ning scene;  
Who would like sluggard lie,  
Nor care her charms to spy  
Fast lock'd in sloth's and slumber's magic chain?

Would draw the vapour dank,  
Unwholesome, heavy, rank,  
That stagnates round the couch in chamber pent;  
Nor rather choose 't inhale  
The sweet salubrious gale,  
That wafts from ev'ry flow'r its choicest scent?

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