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The Catholic.

Quod semper; quod ubique; quod ab omnibus

VOL. I.

KINGSTON, FRIDAY, APRIL 22, 1831.

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SELECTED.

AMICABLE DISCUSSION.

Continued.

ON UNITY.

Let us go back to the time when Jesus Christ invoked upon us the blessing of his Father; let us represent to ourselves the apostles, pressing around their Master, their hearts still burning with the first participation of his body, which they had just received at the institution of the Eucharist, yet in consternation at the announcement of the treachery which one or the other of them was soon to be guilty of, but afterwards consoled by expressions of kindness, and the familiar conversation, which he was pleased to prolong after Judas had abruptly left the assembly; let us represent to ourselves, I say, the apostles, with their eyes fixed upon their master, when all at once, raising to Heaven his hands, and his celestial countenance, which then was lit up more than ever, with the fire of prayer, and the ray of the divinity, he solemnly pronounced that sublime invocation, some passages of which I have quoted above. How must their attention and their hearts have been suspended in silence, in rapture, and extatic delight! How deep must have been the impression made upon their souls by these words proceeding from his divine mouth; "Holy Father, keep them in thy name, whom thou hast given me, that they may be one, as we also are one.—And not for them only do I pray, but for them also, who through their word shall believe in me; that they may all be one, as thou Father in me and I in thee; that they also may be one in us, that the world may believe that thou has sent me." Such words could never be effaced from their recollection; never could the apostles have lost sight of the pathetic and enrapturing scene where they had heard them. A thousand times must they have repeated them in the course of their ministry to the rising Churches; a thousand times must they have prepared the faithful against divisions and schisms, and have recommended them to hold invariably the same language and the same faith, and to remain inseparably united in one body and one flock. It would be impossible to doubt of this, should they even have left us no written document on the subject. But it was the will of providence, that upon this fundamental article of unity, we should be supplied with a guarantee of the common doctrine of all the apostles: we find it in the Epistle that St. Jude addressed to all the Christians then in the world. "My dearly beloved, says he, be mindful of the words which have been spoken be-

fore by the apostles of our Lord Jesus Christ; who told you that in the last time there should come mockers walking according to their own desires in ungodliness: these are they who separate themselves, sensual men, having not the spirit." We are then assured by the testimony of an apostle, that all the others, wherever they went, every where insisted upon the necessity of forming but one body, and have carefully cautioned the faithful against false doctors, who might desire to separate and form a distinct sect. This passage is very remarkable: it is the only one of the New Testament, which attributes to all the apostles any point of doctrine whatsoever as universally preached by them. As it contains the dogma that serves for the defence and the rampart of all others, the Holy Spirit no doubt intended to signify to us that all the apostles had taken particular pains to inculcate it, in order that we might see the obligation of keeping ourselves more interested in its preservation.

Without fatiguing you any more with my argumentation, I will hastily and without much premeditation throw before you the various passages that the New Testament presents us on the subject. "And in fine, be you all of one mind—being lovers of the brotherhood." "Take heed to yourselves," said St. Paul to the re-united clergy of Miletus and Ephesus, "and to the whole flock wherein the Holy Ghost hath placed you bishops, to rule the church of God which he hath purchased with his blood. I know that after my departure ravenous wolves will enter in among you, not sparing the flock. And of your own selves shall arise men speaking perverse things to draw away disciples after them." You see that the congregations of christians spread in different places, compose but one church, which Jesus Christ purchased with his blood. You shall now see the same doctrine in the epistle to the Romans, in which St. Paul inculcates first the unity of the body, and then that of doctrine. "So we being many are one body in Christ.—Being of one mind, one towards another.—Now the God of patience and of comfort grant to you to be of one mind one towards another, according to Jesus Christ; that with one mind and one mouth you may glorify God and the Father of our Lord Jesus Christ. Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you have learnt, and to avoid them. Now I beseech you brethren, by the name of our Lord Jesus Christ, that you all speak the same thing and that there be no schisms amongst you: but that you be perfect in the same mind, and in

the same judgment. For it hath been signified unto me—that there are contentions among you.—Is Christ divided?" Alas! how often would he have had in after times to repeat this question. And why has it not always been better understood. "God is not the God of dissension, but of peace, as also I teach in all the churches of the saints." And as all the apostles taught with St. Paul, because their doctrine was every where the same, and because upon this article St. Jude expressly tells us so. We must not omit the 12th chapter of the same Epistle, which should be quoted almost entire. "In one spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free: and in one spirit we have all been made to drink. For the body also is not one member but many:—Now you are the body of Christ, and members of member.—For the rest, my brethren, rejoice, be perfect, take exhortation, be of one mind, have peace; and the God of peace and of love shall be with you. Now the works of the flesh are manifest, which are fornication, uncleanness.—enmities, contentions—quarrels, dissensions, sects.—Of the which I foretell you as I have foretold you that they who do such things shall not obtain the kingdom of heaven." I leave you to your reflections upon this awful oracle.

Hear how the apostle addresses you as formerly he addressed the Ephesians. "But now in Christ Jesus, you who sometime were afar off, are made nigh, by the blood of Christ.—Now therefore you are no more strangers and foreigners; but you are fellow citizens with the saints, and the domestics of God, built upon the foundations of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, being framed together, groweth up into a holy temple in the Lord. In whom you also are built together into a holy temple in the Lord. In whom you also are built together into a habitation of God in the Spirit. Thus all the inhabitants of the earth, both those who had been blessed with hearing our Saviour, and those whom his gospel was one day to reach, should they even be at the extremities of the globe, like your ancestors in their celebrated land all nations have been called to compose one only Church, to become by their concord and union, so many component parts of the grand and majestic edifice, which he came to erect for the world. For ages after, your ancestors were its ornament.—Why must they go out from it to shut themselves up in a temple of modern construction, built apart and separate, by a royal, it is true, but a human and perishable power; whereas the ancient tem-

ple having Jesus Christ for its foundation and its architect, is a divine and immortal structure! Without doubt, the most fatal misfortune, after that of withdrawing from it, is the not returning to it again.

"I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and meekness—careful to preserve the unity of the spirit in the bond of peace. One body and one spirit; as you are called in one hope of your calling. One Lord, one faith, one baptism—one God and Father of all." Here is unity evidently presented in every shape and point of view, in government as well as in faith, in the body of the Church as well as in the profession of doctrine. The governments of the earth may vary according to the will of nations, and the vicissitudes of life; but the government of the Church founded by Jesus Christ, and purchased by his blood, must needs be one, as are its hopes, its baptism, its Lord, and its God. "Only let your conversation be worthy of the Gospel of Christ, that whether I come and see you, or being absent may hear of you, that you stand fast in one spirit, with one mind, labouring together for the faith of the gospel." And not fighting against one another, and tearing one another to pieces, as the sectaries have at all times exhorted their followers, and unfortunately have too well succeeded. "Fulfil ye my joy, that you be of one mind having the same charity, being of one accord, agreeing in sentiment. Let nothing be done through contention, neither by vain-glory.—Nevertheless wherunto we are come, that we be of the same mind, let us also continue in the same rule.—And let the peace of Christ rejoice in your hearts, wherein also you are called in one body.—But avoid foolish questions,—and contentions, and strivings about the law. A man that is a heretic after the first and second admonition avoid, knowing that he that is such a one is subverted and sinneth, being condemned by his own judgment. Be not led away with various and strange doctrines." Thus did the indefatigable apostle of nations preach to the world. He still lives, breaths, and speaks in his epistles; his preaching, beginning with the Church, will pass on with it to the end of time. He never ceased, nor does he yet cease to recall to unity that crowd of societies gone astray for so many ages, to whom, nevertheless, is due the glory of having preserved Christianity in Africa, and carried it to the extremities of Asia, I mean the Nestorians and Eutychians; he still calls upon the numerous people of the Greek Church, so nearly resembling our own and our brethren, the Lutherans, Calvinists, and English, separated in more modern times; he exhorts them, he conjures them all in a body, and you Sir, in particular, who have just seen and read his words. He again speaks to you and to all, in words to the following effect.—"Heretics or schismatics slaves or free, to whatever climate or nation you belong, you have all been baptized to be one body and one Church. Return then to it, from which a secession was never lawful; enter her bosom which your ancestors unfortunately left from motives,

which you can no longer avow, and upon pretexts, the fallacy of which are at the present day so well known to every enlightened and impartial mind. Fulfil our joy; let us live together with a perfect understanding and reciprocal love, having but one heart and one mind, and then the peace of Jesus Christ to which we have all been called, as members of one body, will reign in our hearts."

3d. It cannot be doubted that the primitive Christians must have had much more lively ideas of unity than those that we collect from the New Testament, since they had it as well as we in their hands, and moreover possessed the additional advantage of having heard this doctrine developed by the apostles in their discourses and daily conversations. The first bishops were formed in the school of their inspired masters, and received consecration at their hands. This immediate institution has gained them from posterity the honorable title of apostolic. There is good reason for supposing that they composed many works—unfortunately but few have come down to us.*

The most ancient are the epistles of Saint Clement, who is called by the fathers, sometimes apostolic, sometimes apostle, sometimes almost apostle. He, as well as Titus and Timothy had accompanied St. Paul in his travels: he followed him to Rome, of which he was bishop, having succeeded Saint Peter, after Linus and Cletus. We will now consider the circumstances in which he wrote his first epistle: A warm dispute had just arisen in Corinth, something similar to what happened in the time of St. Paul. A party had been formed against certain priests of irreproachable character, and had been audacious enough to think of deposing them. Fortunatus immediately leaves Corinth arrives at Rome with information of the disturbance. Clement was then in the chair of Peter. He wrote to the Corinthians that admirable epistle, which for a long time was read in the oriental churches together with the canonical scriptures. He begins by lamenting over, "that impious and detestable division," (these are his words) "which has just appeared among them." He recalls them "to their former piety, to the time when, full of humility and submission, they were as incapable of inflicting an injury as of resenting it. Then (adds he) every kind of schism was an abomination in your eyes." He concludes by telling them that he is in haste to send Fortunatus back to them, "to whom, says he, we join four deputies: Send them back as speedily as possible in peace, that we may be quickly informed of the return of union and peace among you, for which we pray without ceasing: and that we may be enabled to rejoice at the re-establishment of good order amongst our brethren at Corinth." How sacred must unity have been considered in this happy age, when at the first appearance of division, the ancient fellow-labourer of Saint Paul, the venerable Fortunatus, to stop its progress, exposes himself to the dangers of a long voyage and betakes himself to Rome to solicit the successor of St. Peter to interpose his authority.† What would this apostolic Pontiff have said

*Tradition of the first ages.

†Observe, I pray, this early recourse to the chair of Peter in the first ages.

of the great defections of the East, of Germany, and England, since, on the first rumor of a dispute arising in a small portion of the flock in a single town, he immediately takes alarm, treats this disturbance as an impious and detestable division and nothing less than an abominable schism, and employs the authority of his see and his paternal exhortations to bring back the Corinthians to peace and concord?

Ignatius, the disciple of St. Peter and St. John being transported from Antioch, of which he was the third bishop, to Rome, where he was expecting the crown of martyrdom, under Trajan, in 107 in his passage by Smyrna, saw Polycarp, who kissed his chains: he visited, on his journey, many other churches, and wrote to them seven epistles, which are the most precious monuments of the faith and discipline of the primitive church. His epistle to the Christians of Smyrna commences as follows: "I give thanks to Jesus Christ our God, for that he hath filled you with so great wisdom: for I know—that you are fully persuaded that being the Son of God—he was truly born of a virgin, by the will and the power of the Father,—that he was truly crucified for us in his own flesh, under Pontius Pilate and Herod the tetrarch; that with his blood he has produced us as the fruits of his divine and blessed passion; and, that by his resurrection he has raised to the end of ages, the standard of the cross for the saints and faithful, both Jews and Gentiles, that we may be all united in the body of his Church."

He afterwards proceeds: "Avoid schisms and discords, which are the source of all evils. Follow your bishop as Jesus Christ his Father, and the college of priests as the apostles. Let no one presume to undertake anything in the church, without the bishop." And yet a female in your country, was bold enough to drive all the bishops from their sees, in order the more easily to accomplish her new plan of a Church!—In his letter to Polycarp, "Watch most carefully," says he, for the preservation of union and concord, which are the first of all blessings." Therefore, the first of all miseries are schism and division. Further on in the same letter, addressing the faithful: He says, "Hear your bishops, that God may hear you. With what joy would I give my life for those who submit to the bishop, the priests, and the deacons! Oh! that I may be one day united with them in the Lord." And in his epistle to the Philadelphians. "Not that I have found schism among you, but I wish to fortify you against it as the children of God. He does not wait till schism has appeared: he stifles it in the birth and cuts off in the bud. "All those, who are of Christ, hold with their bishops, but those who separate to embrace the communion of accursed men, shall be cut off and condemned together with them." And to the Ephesians: "Whoever, says he, separates from the bishop, and agrees not with the first-born of the church, is a wolf in sheep's clothing. My dearly beloved; labour to remain united to the bishop, the priests, and the deacons. He who obeys them, obeys Christ, by whom they were established: he who re-

volts against them, revolts also against Jesus." What, I pray, would he have said of those who have since revolted against the decision of general councils, and who, in contempt, of all the bishops of the world, have joined themselves to a few monks or refractory priests, or to an assemblage of laics?

I pass on now to Polycarp,* the celebrated bishop of Smyrna, who also is called apostolical, and no less illustrious than St. Ignatius. I recommend you to read the account of this bishop's martyrdom in the excellent relation of it given by the faithful of Smyrna to the Churches at Pontus. We have an epistle of his to the Philippians, in which he testifies the utmost horror of those who were teaching heterodox opinions. Now heresy attacks at once both unity of doctrine, which it corrupts by its errors, and unity of government from which it withdraws itself, through an obstinate adherence to its own opinion. "Follow the example of our Saviour," says Polycarp, "continue firm in faith unchangeable in doctrine, loving one another." At the age of ninety and upwards, they saw him leave them to go to Rome for the purpose of conferring with Pope Anicetus upon articles of pure discipline: the point above all in agitation being the celebration of Easter, which the Asiatics, as well as the Jews, solemnized on the fourteenth day of the equinoctial moon, and the Western Church on the Sunday following the fourteenth. His negotiation had the desired effect. It was agreed that the Eastern and Western Churches should follow their customs, without breaking the ties of communion and charity.* It was during his stay in Rome, that meeting Marcion in the street and wishing to avoid him, that heretic said, "Do you not know me, Polycarp?—Yes, without doubt," replied Polycarp, "I know you to be the first-born of the devil." He could not contain his virtuous indignation against those who employed themselves in perverting and sowing divisions among Christians.

Justin,† who renounced the Platonic philosophy, to embrace christianity, which he defended by his Apologies and sealed with his blood, tells us that the Church is confined to one only communion, from which heretics are excluded, "There have been, says he, and still are individuals, who sheltering themselves under the name of christians, have taught the world dogmas contrary to God, impieties and blasphemies. With them we have no communion, we regard them as the enemies of God, impious and wicked."‡

Irenæus;§ the illustrious bishop of Lyons, a disciple of Polycarp, and, like his master, a martyr, wrote to Florinus, who had himself often seen Polycarp, and who was beginning to disseminate certain heresies: "You have not been so instructed by the bishops who preceded you. I could still shew you the place where the blessed Polycarp sat

* He suffered martyrdom at Smyrna in the year 166, being upwards of a hundred years of age.—Ruinart. Act. Martyr.

† Another example of recourse being had to the chair of Saint Peter.—‡ Martyred in 167.—§ Dial. with Tryphon.—Born in Asia Minor, in 120—martyred at Lyons in 203.

to preach the word of God. I remember his sanctified demeanour and the majesty of his deportment. Methinks I hear him still recounting how he had conversed with John and many others who had seen Jesus Christ, and what words he had heard from their mouths; and I can assure you, before God, that if that holy bishop had heard of such errors as yours, he would immediately have stopped his ears, and exclaimed as he was accustomed; good God, to what times hast thou preserved me, that I hear such things! And immediately he would have retired. In his learned work upon heresies, speaking of schismatics, he says. "God will judge those, who shall occasion schisms; cruel men who have no love for him, and who, preferring their own private advantage to the unity of the Church, not hesitating, for the most frivolous reasons, to divide and tear in pieces the most glorious body of Jesus Christ, and who would willingly give him up to death, were it in their power.—But those who separate and divide the unity of the Church shall be visited by the chastisement of Jeroboam."

Dionysius of Alexandria, in his letter to Novatus, who had just effected a schism in Rome, where he had got Novatian consecrated bishop in opposition to the legitimate Pope, Cornelius said to him "If it is true as you assert, that you repent of having thus gone astray, shew us your repentance by a prompt and voluntary return. For the Church of God. It would be as glorious to die a martyr to save the Church from a schism and separation, as it would be to die for not worshipping the Gods, and in my opinion much more so; for in the latter case we become martyrs for our own soul alone, and in the former for the whole Church. If then you can by friendly persuasion, or by firmness of conduct, bring back your brethren to unity, that good work will be of greater importance than your fault: the latter will no longer be laid to your charge, but the former will redound to your praise. But if they refuse to follow you and imitate your return save, save at least your own soul. May prosperity always attend you, and the peace of the Lord again take possession of your heart."

To quote with justice the great bishop of Carthage, many of his letters, and the entire book he composed upon unity, should be brought forward; I shall only give you some extracts. The following is a passage become proverbial in tradition: "He cannot have God for his father, who does not acknowledge the church for his mother. Do the schismatics then imagine that Jesus Christ will be with them in their assemblies, whereas they assemble out of the church! Let them know that should they even give their lives to confess the name of Christ, they never would efface, by their blood the stain of schism, because the crime of discord is beyond all expiation. He who is not in the church can never be a martyr." He afterwards shows the enormity of the crime by the terrible punishment of the first schismatics Core, Dathan, and Abiron, and two hundred and fifty of his accomplices; "The earth opened under their feet, and

swallowed them down alive as they stood, and sucked them into its burning entrails."

Hilary,† bishop of Poitiers, expresses himself thus upon unity: "Although there is but one church in the world, yet every town has its church, and all together form but one church, although there are many in number; because being many in number, there is still but one."

Optatus of Milevum, produces the same example to shew that the crime of schism is above that of parricide and idolatry. He observes that Cain was not punished with death, that the Ninivites obtained time to find favour by repentance; but no sooner did Core, Dathan, and Abiron begin to divide the people than; "God" said he "sends a devouring famine upon the land, which immediately opens its tremendous jaws, greedily swallows them down and closes upon its prey. These miserable creatures more properly buried than dead, fall into the abyss of hell. What will you say to this, you who foment schism, and have the audacity to defend it?"

"Nothing," says St. Chrysostom, "so much provokes the anger of god, as to divide his church. Whatever good works we might have done, we should not on that account escape punishment for having broken the communion of the church, and divided the body of Jesus Christ."

You are now going to read, probably not without trembling, in what manner St. Augustine spoke of schism. "The sacrilege of schism, the crime, the sacrilege full of cruelty; the sovereignly atrocious crime of schism; the sacrilege of schism which surpasses all crimes. Whoever separates an individual and draws him off to any party whatsoever is thereby convicted of being the son of the devil and a murderer. "The Donatists" says he moreover "do indeed cure those whom they redeem by baptism from idolatry, but it is by inflicting upon them the more fatal wound of schism. Idolaters have been sometimes exterminated by the sword of the Lord; but as for schismatics, the earth has swallowed them alive into its bosom.—The schismatic may shed his blood, but he can never obtain a crown. Out of the church, and after bursting the bands of charity and unity, you have nothing to expect but eternal punishment, even should you deliver up your body to the flames for the name of Christ."

Now sir, in perusing the reflections that I have laid open before you on the plan of God's revelation and on the text of Scripture, perhaps you may have imagined that I have carried things to exaggeration. Have I said too much? You have just heard some of the fathers, who after the apostles till the fifth age, have thrown most light upon the world. How did they cherish union! How alarmed were they at any thing that might tend to wound it! What zeal in applying an immediate remedy! What a horror of schism! They have assigned it its place at the head of all crimes, looking upon it as the most fatal of all prevarications. They understood better than we the spirit of christianity, and discovered more clearly the noble views

of our divine legislator. Oh! if these views had been as seriously considered and as thoroughly felt by all christians, if the necessary attention and obedience had always been paid to the precepts of scripture and to the doctrine of the fathers, the sectarian would never have dreamed of making a party and of dividing the church, or if he had undertaken it, he would have found himself forsaken by the people. Woe to us whom the vile interests of the earth have so often turned from the interests of heaven! Woe to us who are assailed by ignorance and blinded by passion! But when ignorance, our passions and interest have ceased to blind us, and when truth shews itself to us in full splendor, a thousand times woe to us, if we persist in the separation after having acknowledged its revolting and antichristian principle, and the frightful consequences that ensue from it.

To be continued.

ORIGINAL.

VINDICATION FROM REASON OF THE CATHOLIC PRACTICE OF KEEPING SACRED PICTURES AND IMAGES.

I have often wondered how the rational and reflecting among Protestants could be brought to condemn the Catholic Church for her retention of sacred images, and pictures; which present in whole, and at once, to the eye, (so that every one, young or old; learned or unlearned; may catch at a glance, and comprehend it) only that which a long written description presents to the mind of the individual, who has been taught the use of letters; or which a long discourse transmits to the same thinking principle through the ear; that other inlet of communication to the soul from the external world.

If the image presented thus to the mind from reading or discourse be proper and true; instructive; edifying; exciting to virtue; to the love of God and of our neighbor; conducive to moral excellence, and stimulating to Christian heroism and perfection; does it lose all its beneficial qualities, all its improving influence on the human character: nay, and as protestants hold, become even noxious, on its being brought forth from the individual mind, and exported in full to the eyes of all? Is it not still the same likeness of things; the self same object or objects, represented externally to the sight, which had been contemplated internally by the mind? Surely then, that which we may contemplate inwardly with advantage, may be gazed on outwardly with the like effect.—In reading for instance, as detailed in the gospel, the passion of our Saviour; I have a lively picture of the whole transaction in my mind; a heart moving picture, which I am bound to cherish. But how can any one cherish properly in his mind that which he abhors to look at, when exposed externally to his view? Is it natural for one to repel from his sight every likeness and memorial of those whom he loves? And yet the Catholic is blamed and ridiculed by protestants for his fond retention of every thing that reminds him of the Saviour and his Saints: who ought to be the dearest ob-

jects of the Christian's recollection, whose lives are the surest models for his imitation. Is it not rather a duty in the rational believer to call in all his faculties and senses (and why should the sense of sight alone be excepted,) to aid him in the contemplation of God's merciful dispensations in favor of our redeemed race. Nor is there that to be found in all such catholic exhibitions, which has not some day been the object of human observation: as a truly existing and edifying reality; very different from what Saint Paul defines an Idol to be—*Now we know* says he *that an Idol is nothing in the world.* 1 Cor. 8, 4, *nothing real and true.*—Ibid, Ch. 10. 19.

It is at the same time most surprising that none of our scripture searching protestants have ever yet discovered that, which, notwithstanding is most obvious in scripture, that it is all along with Images & pictures presented to the mind (and therefore, as we have shewn, not the worse for being presented to the eye) that God instructs his human Creatures. What are all his sensible signs and similes, so minutely detailed in the sacred Code? His hieroglyphics, personifications, parables, Allegories, and comparisons; but so many Images susceptible of external representation, and no less instructive and moving, when rightly exhibited to the eye; than when pictured only to the imagination? The truth is, God adapts his instruction to the nature and capacity of the creatures, whom he instructs. Were we pure spirits, or simple beings, like the angels; no such modes of instruction, nothing but purely intellectual communications, could be used in our regard. But, as compound beings, consisting as we do, of a body endowed with senses; and a soul, with reasoning faculties; we are addressed by him in our twofold capacity: and acquire our knowledge from without through the medium of the senses. Images bind to the memory the passing thought; which is otherwise apt to slip away from us, and vanish like a vapour, leaving not a trace behind.

But, indeed, what is all this visible world, and all the objects it contains, but one boundless scene of endlessly varied and ever varying figures, images forms and appearances, presented to the visual organ of the soul. It is all but a collective and transient image thrown upon the eye in our passage through this life; as the apostle observes: *præterit enim figura hujus mundi; the figure of this world,* says he, *passes away.* 1 Cor. 7, 31. We ourselves are made to the image of God; not only internally but in some sense externally; as by the dominion which he has given us over all the other creatures here below: *Ego dixi Dii estis: I have said that ye are Gods,* says the Almighty Father speaking to his human children; ps. 81, 6. and when his august image in us was defaced and degraded by sin; he did not disdain, by taking upon himself our nature, to make himself to our image, in order to raise it up from its fallen state; and restore it, even enhanced, to its original majestic and perfect condition. If then, with Protestants, we discard all images; what in all this visible universe remains as signs or land marks for the soul to steer by on

the wide and interminable ocean of abstract cogitation?

Inscription for an Album, or common place Book.

Huic, licet, inscribas Albo, nullo ordine, quidquid Mens dignum dictu suggerit ipsa tibi.
Hæc tamen abstineat charta, qui nil nisi turpe,
Aut vile, aut stolidum, quod referatur, habet.

His loose fitting fancies here genius may note
In prose, or in verse; else so quickly forgot:
Be, if but instructive, the subject what may;
Sad, serious and solemn: wild, witty and gay!
Amusive and playful: quaint, curious and rare!
What fittest to charm, if not banish our care:
Eulogium on merit: bold satire on vice;
With her laughing epigram, keen and precise:
Meek epitaph, mournfully praising the dead:
Inscription eventful, laconic though made:
Some anecdote pleasing, or smart repartee;
Odd story; short ditty; sweet song, catch or glee.
Old proverb sententious, and pithy adage;
Brief test of the wisdom or wit of the age:
Nice logical argument, sure of its scope;
Citation historie; rhetorical trope;
Tricks sportive of science, ingenious combin'd:
Th' enigma and puzzle, that sharpen the mind:
Receipt or prescription, and recipe sure;
Our health to maintain; or our ailments to cure:
Ev'n music and drawing may each find a place,
Some unscrib'd page of this Album to grace.
But let nothing vulgar, malicious, profane,
Immoral or impious, its leaves ever stain.

MISREPRESENTATION OF ARGUMENT IN THE PAPER CALLED THE CHRISTIAN GUARDIAN.

We invite the public attention to the *Evangelical* way of representing in the above mentioned print our arguments, which may be seen in our paper of April the eighth, proving the Catholic to be no *foreign Church* in any nation under the sun. Our arguments were the following:

1. Because, as the Church of Christ, she must be the Church not of any particular nation, but of all nations.
2. Because she should be at home in all nations which she converted from paganism to christianity.
3. Because it was foretold of her that *kings should be her nursing fathers, and queens her nursing mothers; and that they should bow down before her, and lick the dust of her feet:* which homage has been rendered to her alone, by the gumbler ceremony of their kissing her chief pastor's foot. Is. 49, 23.
4. Because, if she should be considered as a *foreign Church* from the circumstance that her chief pastor is a foreigner, she might, for the same reason be deemed a foreign church, for acknowledging as her chief pastor Saint Peter himself, were he alive; or even the Saviour.
5. Because least of all can she be considered as a *foreign church* in the British dominions, since her millions there form an integral part of the population.

Is all this refuted by the following passage in the above named American paper?

“The classic Editors (the Editors of the Catholic happen to be but one) also assent that kings and queens shall bow down before thee; the chief pastor of the Roman Catholic Church; and lick the dust of thy feet, like his (the Guardian's) miserable bible-begging, tract-peddling, print jobbing, Yankee-guessing, sect of *Revivers*, ever reviving, but never revived.” This is the reason the Editors of the Catholic assign, why the Church of Rome is not a *foreign Church*. “Because she is”

at home in all nations, and kings and queens shall bow down before the Pope, and lick the dust of his feet.—If this is not claiming pretty and extensive jurisdiction in behalf of his holiness in *Italy*, we do not know what is."

Christian Guardian, April 16.

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

XXXII.

OF THE PROTESTANT'S RULE OF FAITH.

Concluded.

In relying on the testimony of the Catholic Church, the acknowledged first and oldest of all Christian Churches; consequently the only one, to which all the promises of Christ were made: the one therefore, which he said, *he built upon the rock*; and against which, he assured us, *the gates of hell should not prevail*: which he commands us *all to hear, or be accounted as Heathens and publicans*: to the legitimate Pastors of which he bids us hearken, as to himself; declaring that *he himself would be with them at all times even to the end of the world*: together with his holy spirit, the spirit of truth; who would guide them into all truth; and bring to their minds all things, whatsoever he had spoken to them: concluding the whole of his promises with the solemn asseveration that *Heaven and Earth should pass away*; but that his words should never pass away: in relying on the testimony and interpretation of such a Church, we but obey the Saviour's command. But who is a Luther, a Calvin, a Wesley; or that any man of sound judgment; whose interpretative authority is greater than hers; or where in all scripture, the Protestant's Rule of Faith, is any mention made of such individuals, and their interpretative authority?

We admit not, say the Protestants, any interpretation as human, or the word of man; but, as divinely inspired: For the spirit breatheth where it will—John iii. 8—and we consider all those, whose interpretation we prefer, as having the Holy Ghost for their interpreter.

If the Holy Ghost is their interpreter, he interprets then either to all; or only to some. If to all; why do not all agree in their interpretations of Scripture for the spirit of truth cannot say yea and nay to the same thing? If only to some; how am I to know that some: for no miracle is wrought in proof of their opinion? The Presbyterians tell me they are that some. The Anglicans say, no: for we are that some. The Methodists assure me that they are the very some. Nay, the unchristened Quakers maintain that they are the only some. There is not a sect; no, nor a single individual, man, woman, or child among them, who may not claim an equal right to press, all and each, their particular opinion upon you, as the sole inspired and true one. And who can shew me the vanity of such a pretension, where an equal right to interpret is granted to all; & no miracle is wrought to decide the question?

Thus do they, in the application of their Rule of Faith, make perfect fools of one another. & by their endless variations, mad freaks, inconsistencies, and contradictions, induce those, whom they have

led away from the knowledge and consideration of the first revealed and only true religion; to regard Christianity at large as one huge mass of absurd and irreconcilable contradictions. How, indeed, can such do otherwise, judging, as they must, of the whole, by the odd and uncouth fractions of it, with which alone they are acquainted? In this, at last, do we see fast ending their so much boasted Reformation.

But the rare absurdity in their Rule of Faith is, that it grants, and at the same time denies to each, the right of interpreting. It grants it to every one interpreting for himself: it denies it to every one interpreting for others. That is, it authorizes every one to consider his own private interpretation, as divinely inspired, and unquestionably true: but it forbids him to press it, as such on the belief of others; who are not bound to receive it; nay, who are bound to reject it, as but the fallible and unsure interpretation of Jack, Martin, Henry, or whom you please. Thus, their Rule divides, but does not unite. It scatters, but does not gather with Christ. Luke xi. 23. And, hence, the foolish man's house is justly said to be built upon sand; no two particles of which unite, or adhere together.

Protestants unite but in heaps together, like the dust, or sand, loosely agglomerated by the winds: as Lutherans; Zuinglians, or Sacramentarians, Calvinists, Anabaptists, Baptists, Pede Baptists; Anglicans; Hugonots; Presbyterians; Independents; Seceders; Puritans; Arminians; Burghers; Anti-Burghers; Swedenburghers; Ubiquitarians, Libertarians, Servetians, Muncerians, Beucheldians, Socinians; Bidillians, Unitarians; Antitrinitarians; Latitudinarians, Antinomians; Oscendrians; Johnsonians; Menonists; Labbaldists; Methodists; Wesleyans; Whitfieldites; Huntingdonites; Melchiorites; Adamites; Heutites; Killhamites; New Jerusalemites; Millenarians; Stancarians; Cameronians; Muggletonians; Hutchinsonians; Southcotomians, Haldmians; Supralapsarians; Sublapsarians; Sabbatarians; Baxterians; Necessitarians, Svenkfeldians, Sundimianians, or Glassites; Moravians; Denkiens, Avesdorfians, Bereans; Libertines, Seekers; Sliders, Swaddlers; Tumblers; Jumpers, Quakers; Shakers; Dunkers; Ranters, Revivers; Expectants; Familists; Catharists; Separatists, Destructionists; Materialists; Universalists; Freethinkers; Deists; Sceptics; and our whole Mock-Philosopher-Tribe; with a thousand other dissentient sects; all the foul spawn of Luther's reformation; to which we might add all the heresies, that ever went before it; but whose names, except with the learned, are buried in oblivion; only those of its immediate pioneers and forerunners being ever mentioned in modern controversy; such as the Waldenses; the Albigenses; the Wickliffites; the Hussites; &c. &c. But, like the sand, they have all a tendency to separate. Their Rule of Faith destroys all their cohesive quality, by making every one independent of all the rest: authorizing every man of sound judgment; and who is not a man of sound judgment, at least in his own opinion; to interpret; judge and

decide for himself: nay, forbidding him to rely on the judgment of others: for that were contrary to his adopted rule; and subversive of his reforming principle. Thus every particle of their several heaps remains; and should, from its disjunctive principle, remain quite unconnected with the rest. And, indeed, in proclaiming themselves the followers of any one's opinions, they are evidently transgressing their professed Rule of Faith, by thus building their faith, not, as they pretend, on the purely written word; but on its interpretation by the individuals, men or women, whose disciples they profess themselves to be.

The truth is, the Protestant is forced by his Rule of Faith, to affirm and deny the same thing: He is the yea and the nay together; which Saint Paul in his preaching so loudly disclaims. 2 Cor. i. 18, 19. He declares by his Rule, in rejecting the instructive authority of the Catholic Church, that he will abide by no man's interpretation, but his own; nor acknowledge any directing authority on earth, in the choice of his creed: and yet he abides by the interpretation, and submits to the directing authority, of him or her, who formed the sect, to which he belongs; the appellation of which he has assumed.

Still, after all, in rejecting, according to his Rule of Faith, all human interpretation as fallible, and the word of man; ought he not, for consistency's sake, to reject also his own, which is likewise human, and as fallible as that of every other, which his Rule compels him to reject? And then, what would his Rule of Faith be reduced to? To the dead letter of the Scripture, without any interpretation whatever. To the letter that kills; without the spirit that gives life. 2 Cor. iii. 6.

Still, if the Protestant must err; and err he must, without what he does not pretend to have, an infallible guide; and the moment he steps aside from the sole path of truth, the further he goes, the more he strays: it were less consistent and absurd for him, even in his error, to abide by his originally adopted separative principle, the scripture, as interpreted by himself alone: and not so contradict himself, by proclaiming this to be his Rule of Faith, and yet, while he rejects the interpretation of the whole Catholic Church; and affects to be his own sole interpreter, allowing himself to be swayed by the interpretation of every upstart dogmatizer: for by such discrepancy betwixt his words and deeds, he verifies the saying of the Psalmist. MENTIS EST INIQUITAS SIBI. Iniquity hath lied to herself. Ps. xxvi. 12. Of this, indeed he seems sensible at last: and is resolved to be no more guilty of such glaring inconsistency. He now therefore resumes his original rule, the purely written word; and claims that right, which Luther did, of being his own sole interpreter; an unfettered, independent self-taught expounder. It has however been wisely affirmed that he, who hath himself for his master, hath a fool for his scholar. And Solomon says that there is more hope for a fool, than for one, who is wise in his own conceit. Prov. xxvi. 12. Still, unwilling to look back to that Church, whose au-

thoritative interpretation he has rejected; and finding himself so befuddled and bewildered by the various and contradictory directions of others; he is finally resolved to trust to none, but himself; authorized as he is to do so by his original *Rule of Faith*, and the admitted vital principle of the Protestant Reformation. *The Bible*, then he now proclaims, as the only thing needful: *the Bible as the one saving whole: the Bible*, without note or comment: *the Bible*, in fine, and nothing but *the Bible!!!*

Down, then, with all Church establishments. For why maintain, at such an enormous expense, with all their wives and families, a *scripture expounding*; Clergy; whose expositions none are bound to receive: nay, which all are bound to reject, as the fallible word of man, and not their *Rule of Faith*, the written word, or *Bible*? As *the Bible* is now their *all in all*; what further expense need they be at, than the price of one? Thus, that stone, against which at first they stumbled and were broken; now rolling over them, will grind them all to powder. Matt. xxi. 44.

Here, then, at length is seen, the destroyer's work in good earnest: and all the motley fabric of falsehood and folly is on the point of ending, in the very principle, in which it first began; the right assumed by every one of interpreting the scripture for himself; and of fashioning his faith accordingly. The scorpion shall then have stung itself: and *the Bible*, which was the *Alpha*, will prove the *Omega* of the reformation.

Under this new form, which Protestantism is fast taking; the very one it took at first, when Luther said he stood alone; and which, for consistency's sake it should have kept; for Protestantism is not an uniting, but a dividing; not a congregating, but a dispersing principle: under this renovated, or reviving form; the whole reformation will undergo a complete and wonderful change. At the touch of that magic wand, which its latest inspiring spirit is just now waving over it; we shall see all its churches, chapels, tabernacles and conventicles; with all their pulpits, pews, bells and steeples; vanish, like the nightly fogs, before the breezy breath of the morning. Its prophet will be left behind, but stripped of all their distinctive coverings. The shovel hat and band; the powdered wig; the skirt, that hides the bishop's breech; the broad brimmed beaver, and square-tailed surtout; shall all melt in air, and disappear; leaving their late wearers an undistinguished group, in their own natural shapes and dimensions.

In this its latest, simplest, perfect state; just ending where it first began; their Religion will consist in an uncommented bible: for the furnishing forth of which, however, there must be, what is called the raw material; that is, rags, to make paper of. There must also be a paper-mill, with types besides and a printing press: but, above all, a careful printer. No other teacher will be required, or allowed, besides the *A, B, C*, man; or reading master. Should missionaries be sent abroad; they must be neither tract-peddlers, nor scripture expounders; but, simply and solely, bible-venders;

on the quality of whose wares will depend the preference shewn them by their customers.

Yet, after all, what is the unlettered clown to do for a proper *Rule of Faith*: for to him *the Bible* is a sealed book; and as useless as spectacles were to the blind and sightless? What are also those to do, who cannot, perhaps, afford the price of one? Yet such, without a *Bible*, have no *Rule of Faith*. Without a *Rule of Faith*, they cannot be true believers. If not true believers, they cannot be saved. Therefore, without knowing to read, they cannot be saved. Without the means of procuring a *Bible*, they cannot be saved. The blind without sight; and the dim, or short-sighted, without spectacles, cannot be saved. Without rags, paper, a printing press, and a careful printer, no one can be a true believer, or expect salvation!!!

CONCLUSION.

Such are the principal negatives, which constitute the Protestant's creed. There are all *his own*; and all that he can call *his own*. Yet, let him not boast of his property: for, as *his all is negative*; *his all is nothing*. The positive portion of his belief is not Protestant, but Catholic. He holds it, with that scripture, which he affects so much to prize, of that very Church, against which he protests. And by granting part, and denying part of her doctrine; he is *yea* and *nay*. Or, rather, he is always *nay*: for the affirmative *yea* belongs to the Catholic.

BIBLICAL NOTICES AND EXPLANATIONS.

Continued.

DEUTERONOMY:

Chapter 33. Verse 7. *In the blessing with which the man of God, Moses, blessed the children of Israel before his death: we observe, when he speaks of Juda, his prophetic allusion to the Redeemer, who was to spring from that tribe.—Hear, O Lord, says he, the voice of Juda: and bring him in: v. 10. to his people. The voice of Juda, was the prayer of that tribe in particular that God, distinguishing promise in its favour might be fulfilled: and that the predicted holy one might at length be born of it; in which wish the Jewish Lawgiver, the representative of the whole synagogue, joins; praying God to bring him in unto his people: and alluding to his invincible might, the might of the divine person incarnate, rendering the man of Juda, the humanity, which he took of that tribe, triumphant over all his enemies. His hands, says Moses, shall fight for him: and he shall be his helper against his enemies.*

Verses viii. 9. In addressing Levi, he reminds that tribe of the perfection and doctrine, which they are charged to keep: and carrying his view to the Levitical order of the Saviour, prefigured by the Jewish one; he alludes to their more perfect abstraction from all worldly connections. It is Christ's unmarried priesthood, the christian tribe of Levi, who, according to Moses, hath said to his father and to his mother; I do not know you; and to his brethren: I know you not: and their own children they have not known. These, adds Moses, have kept thy word, and observed thy covenant; thy judgements, O Jacob! and thy law, O Israel! Yes; obedient at the Saviour's call, they have left father and mother; sister and brother; wife and children, and all things else to follow him.—These, in the perfect sense, have kept the words, and observed the covenant, and the judgements of the prefigured Jacob; and the law of the real Israel.

Verse 10.—*They shall put incense in thy wrath: and holocaust upon thy altar.* That is, they shall appease the wrath of God by offering up to him prayer and sacrifice.

Verse 11.—*Bless, O Lord, his strength; and receive the work of his hands. Strike the backs of his enemies; and let not them, who hate him, rise.* The Saviour himself shows us this blessing granted to his priesthood, in his solemn promise that he would be with them at all times, even to the end of the world; and that the gates of hell should never prevail against his Church.

Verse 12.—In the blessing of Benjamin, the youngest of the patriarchal tribes, an allusion seems made to the disciple the best beloved of the Lord, the youngest of the twelve Apostles: who, as in a bride chamber, the abode of love, rested between his shoulders; reclined on Jesus' breast. The words of the text are these: and to Benjamin he said, the best beloved of the Lord shall dwell confidently in him. As in a bride chamber shall he abide all the day long: and between his shoulders shall he rest. In a further striking sense is the apostle St. John likened to Benjamin, the youngest of the twelve patriarchs: for as Benjamin was born to his mother Rachael, when her soul was departing, and death was now at hand; on which account she called him BENONI, or the son of her pain. So to Mary, at the foot of the cross, did the beloved disciple prove the son of her pain; when at the moment that Simeon's prophecy concerning her was verified; when the sword of grief had pierced her heart, at the sight of the sufferings and ignominy, which her divine son endured; when she felt like Rachael, her soul departing, and as it were death itself at hand; he was given to her, as her son, instead of her expiring Jesus: as Benjamin was to Rachael, instead of her darling Joseph, whom she had lost.—Gen. xxxv. 18.—Well might she call him then BENONI, the son of her pain: on hearing these last words of her most beloved: woman, behold thy son! Son, behold thy mother!

Verse 13.—In blessing Joseph Moses falls in with the prophetic strain of Jacob, when imparting to that patriarch, the chief prototype in name and conduct of the Saviour, his dying benediction; as may be seen, on referring to Jacob's words in Genesis. ch. xlix. v. 22, &c. He is styled by both the Nazarite, or holy one, among his brethren.—The beautiful one; the SPECIOSUS FORMA PATER FILIUS HOMINUM: the beautiful above the children of men, as the royal prophet designates him, Ps. xlv. 3, on whose head all benediction is invoked. Whose horns are as the horns of the Rhinoceros; with them shall he push the nations even to the ends of the earth; that is, whose might is irresistible; and to whose yoke all the nations of the earth shall be subjected: that which already is nearly verified by the conversion of almost all the pagan nations to christianity.

The blessings of the other tribes by Moses, allude to particulars, which few among the learned have been able to explain. Only in the end, what he says of Israel is evidently spoken of the whole people of God,—namely, the church of Christ.—Israel, says he, shall dwell in safety and alone: that is secure, though never associated with others.

Verse 28.—*The eye of Jacob in a land of corn & wine: in the spiritual sense, the attention of God is constantly turned towards our propitiatory victim in the Eucharistic sacrifice: wisdom's feast, Prov. ix, the corn of the elect, and the wine engendering virgins. Zach. ix. 17, the bread, which is the body; and the wine, which is the blood of the Redeemer.*

The Heavens shall be misty with dew. The dew of Heaven, softening and fertilizing the dry and barren soil; is an emblem of divine grace, producing similar effects on the minds of the faithful.

Verse, 29. *Blessed art thou, O Israel, who is like to thee, O people! thou art saved by the Lord, the shield of thy help, and the sword of thy glory:*

Blessed is that Church, which the Redeemer has founded; where salvation is from the Lord, who protects her; and whose word is her glorious and conquering weapon.

Thy enemies shall deny thee: and thou shalt trample upon their necks.

On the necks of how many, who have denied her, has she already trampled? Who can name all the protesters against her, whom she has trodden down. They have all vanished, and others have appeared; over whom also she is here foretold to prevail.

The end of Deuteronomy.

THE BOOK OF JOSHUA,

The following names, *Joshua, Osce, Joseph and Jesus*, have all in Hebrew the same meaning; and signify the Saviour.

Chapter 3.—Verse 11. *Behold the ark of the covenant of the Lord of all the earth shall go before you into the Jordan.*

The priesthood carrying the ark, go before, and guide the people into the land of promise.—This shows in the realization of the figure that the people are to be guided by the priesthood.

Verse 17. *And the priests, who carried the ark of the covenant of the Lord stood girded upon the dry ground in the midst of the Jordan; and all the people passed over through the channel that was filled up.*

The passage of the people through the Jordan, with Joshua at their head; represents the passage of the faithful into heaven, with Jesus at their head; through the waters of baptism: he having imparted by his baptism in the Jordan, the sanctifying virtue to the water, applied, in obedience to his command, to the faithful, in the name of the adorable trinity, as the sign of the internal cleansing grace of his holy spirit. Then are we born again, as he himself expresses it, of water and the Holy Ghost; and fitted to enter the kingdom of God, the true land of promise. John, 3, x. The priests remain girded in the midst of the Jordan, till all the people had passed over. They are at their post, to baptize all who enter the true land of promise. Go, says the Saviour, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, &c.

To be continued.

SELECTED.

HUSENBETH'S DEFENCE OF THE CATHOLIC CHURCH.

Continued.

Mr. White tells us that he does "not believe that virginity, by its own intrinsic merit, and without reference to some virtuous purpose, has value in the eyes of God." But he is well aware that the virginity recommended and practiced in the Catholic Church, has reference to many virtuous purposes; such as being more free to serve

God and our neighbour, being better able, by this constant check upon our inclinations, to gain that mastery over ourselves, which is so necessary in order to keep in subjection all our rebellious passions. He asks if celibacy and virginity are not described in the New Testament as peculiar and uncommon gifts? Certainly they are; and when did Catholics say that they are not! Our Redeemer himself has said that "all men receive not this word, but they to whom it is given." (St. Matt. xix, 10, 11, 12.) But he also added, "he that can receive it, let him receive it;" and this is all we contend for. We contend that it is good and commendable, for all those who feel that "they can receive it," that they can live better in that state, and thus become more detached from the things of this world, and "care more for the things of the Lord." Mr. White asks if our Saviour and his Apostles did not warn and caution us about it, as often as they alluded to it? Yes; because they knew, what we never thought of denying, that it is a state of greater perfection and difficulty, and therefore it was necessary to caution people not to enter upon it without mature deliberation, and after engaging in it, to be doubly vigilant to persevere faithfully in our engagements to the end. The Catholic Church has uniformly repeated the same warnings.

Mr. White objects to the tyranny, as he considers it, of perpetual vows. But if virginity is good, and for those who can receive it, better than marriage, as St. Paul distinctly says why not be permitted to make a vow of remaining in this better and more perfect state? If Mr. White would have such vows to be only for a time, and not for life; we reply that vows are necessary to fix the inconstancy natural to human nature, and to give more merit to good works: and they are best when perpetual; because religious women, who have an intention, at the expiration of their temporary engagement, of returning to the world, and settling in it, have other ideas than those of devoting themselves to the duties of charity and religion. As to the early age at which Mr. White complains that youths and virgins are "allured by the church of Rome to bind themselves with perpetual vows;" we maintain that the age is mature enough for them to be fully aware of what they are capable, and to what they engage themselves: besides, the time of their probation and noviceship, before they make any engagement, is long enough for them to know by experience, the obligations, pains and difficulties of a religious life and a state of continency. The Church takes every precaution to prevent any forced vows or professions. A novice is always strictly examined, and obliged to declare upon oath, if she was forced or allured to enter a convent, and it is ascertained if she knows the extent of the obligations she takes upon herself by her vows. If it is afterwards proved that there was any compulsion, her vows are declared null and void. But, says, Mr. White, the nunneries are large "houses, with high walls like prisons; having small windows at a great distance from the ground, and guarded by strong and close iron bars, bristled over with long spikes." This is of course to raise horror and sentimentality, and make people believe that the inmates of these convents are prisoners forcibly incarcerated. But how far is this from the truth! Bars, and spikes and high walls, are not so much to hinder the nuns from getting out, as to hinder young libertines from getting in; to protect the religious from insult; and particularly to secure their reputation from the calumnies of the wicked. If such means were necessary for preventing the inmates from escaping, we should find them every where employed for that purpose; but we could point out most regular and exemplary communities where they are not to be found; and Mr. White advances, what we defy him to prove, that in nunneries in England, "many feel at present

unhappy." He can know little about convents here; and it is unworthy of an honourable man to cast upon them such sweeping and groundless imputations.

But if he cannot prove nuns unhappy in this country, he is determined they shall be elsewhere, and therefore he strives to illustrate his positions by three affecting histories of nuns; of whom two were his own sisters, and the other a young lady known to him, whose name was Maria Francisca Barreiro. Far be it from the writer of these pages to withhold sincere sympathy for the loss Mr. White has sustained in his two sisters, holy and virtuous as they undoubtedly were. But, fiat justitia! the world is not to be told, with so little proof, that these young ladies were brought early to the grave by a conventual life. Of the first, he says, "air, amusement and exercise might have saved her." They might, but then they also might not; and she could have enjoyed all these freely in the enclosure: for convents always have gardens for air and amusement attached to them, and we are very sure that the care and tender solicitude of nuns, for their sick, is positively not equalled by that of any relatives or description of persons on earth. The other sister embraced, it appears, a severe rule; but she had sufficient time to consider before she took the step; she had at least a twelve-month after she assumed the habit, to try all the rigours of the rule, before she made her vows at her profession. If she acted after all imprudently, she alone was to blame, and not the institute which she embraced. We feel deeply for the anguish which the death of these angelic beings must have inflicted on their brother; but we cannot contentedly suffer that private feelings and individual misfortunes should be brought forth as condemnatory of a system, sanctioned by the wisdom of so many centuries. As to the narrative of Maria Francisca which is repeated in both Mr. White's books, in the same words, we have to observe, first, that it appears from Mr. White's own account, that this lady was disliked and ill-used by her mother; and, rather than live with her, she came to the impious resolution of "risking the salvation of her soul;" and so entered a convent, evidently without a proper vocation to such a life. Any one that acts thus, is sure to be unhappy in a convent, and deserves to be so. Secondly, that she three years after made her escape from the convent, and appeared quite in despair, saying to Mr. White "there is no hope for me! Who can wonder at this? She entered a convent feeling that she was not called to a conventual life; she took solemn vows, which she felt she was not called upon to take; and if she afterwards broke these vows, and forsook the convent, she may easily have bordered on despair; but who was to blame? Certainly not the convent, but herself. Thirdly, that being obliged to return to her convent, her friends endeavored to prove the nullity of her profession, but failed; "because," says Mr. White, "the laws of Trent were positive." But how is the conventual system to be blamed here? She was not forced in the first instance to make those vows; she made them of her own accord, resolved even to "risk her salvation" by making them. Thus the law of the Council, which provides for the nullity of profession in cases where the nun has been compelled where wholly inapplicable here. She had acted impiously, and was now to abide by the consequences of her impiety; and though she certainly deserved pity, that pity should lead no one to forget the justice of exonerating religion from any blame in the transaction.

Mr. White, entirely passing over the sound reason and manifest advantages which recommend that priests should lead a single life, is wholly bent upon the gross and perverse idea, that where marriage is not preferred, a vicious course of life must inevitably follow. How insulting is such an

assumption, not only to the sanctity of so many thousands of holy Bishops and other Clergy of whom the Catholic Church has been able to boast in every age, but even to numbers of virtuous laymen, who have voluntarily remained unmarried, and yet been models of purity and holiness! We shall briefly state the advantages of celibacy, and refute Mr. White's disgraceful deduction. A single life is of itself a more perfect state, and more becoming the clergy, than the use of marriage. St. Paul teaches this clearly (1 Cor. vii 32, 33), where he says that the unmarried careth for the things of the Lord. When the heretic Jovinian, first broached the doctrine that there was not more merit in a single life, the Church unanimously condemned him. Let the duties of a priest be considered—administering the sacraments, particularly confession; attending the sick, and even persons with the most infectious disorders, and liable to be called at all hours of the day and night. That he must be the father of the poor; of widows, of orphans, and the consoler of the afflicted and desolate. How incompatible are all these painful functions with the solitudes of a married life! A married priest, moreover, could never secure for himself the respect and confidence essential for the success of his ministry; and particularly the great confidence necessary for him as a confessor. It is easy to conceive this from the conduct of the Greeks towards their married priests, and the little respect and confidence of Protestants towards their ministers.

But to whom is the practice of continence painful? To those who have not always been chaste. To those who are infected with the too common depravity of manners in the world. Let the cause be removed, and virtue will soon resume her rights. Where scandalous irregularities have disgraced the clerical profession, have they been found in those who were zealous and laborious in the discharge of their duties; or rather, in those who neglected prayer and study, and were unfaithful to their charge, idle and dissipated; and intruded into the sacred ministry by family ambition and intrigue, and without any real vocation?

Protestants have not always disapproved of celibacy with the virulence of Mr. White. Mr. Thorndike's judgment is worthy of attention: "A single life is a safer way to perfection in Christianity than marriage. So is the profession of the clergy,—and the grace which our Lord, and St. Paul after him, owns in them that do this, is not a peculiar temper of the body, obliging him that hath it to live single, and him that hath it not, to marry, but a single zeal, to waive that which God makes lawful for us, that we may the better come to his kingdom."

Here a learned Protestant judges a single life to be "a safer way to perfection;" and Mr. White, who now calls himself a Protestant, proclaims it an injury to public morals, and that there is no alternative between matrimony and the grossest profligacy. Deeply do we sigh over the man that could put forth such shameless declarations as these! We are unwilling to charge him with having never known the purity of a holy priest after God's own heart: we are unwilling to charge him with having had the most abandoned characters for his associates; and we feel great reluctance to defile our pages with some extracts in his own words though they are necessary to vindicate our insulted clergy. The following are Mr. White's own acknowledgments; and let the reader consider well how much they disclose of the character of their author, and decide if such a man be an immaculate witness or judge of the value of celibacy. Speaking of such ecclesiastics as were his own intimate friend, he says: "The coarse frankness of associate dissoluteness, left no secrets among the spiritual slaves, who, unable to separate the laws

of God from those of their tyrannical church, trampled both under foot, in riotous despair. Such are the sources of the knowledge I possess. God, sorrow and remorse, are my witnesses." Soon after he mentions one of his particular friends, who after being promoted to one of the highest clerical dignities in Spain, "sunk at once into the grossest and most daring profligacy," of which he gives an instance too abominable to appear in these pages. After this come the following remarkable words: "I had loved him when both our minds were pure; I loved him when Catholicism had driven us both from the path of virtue," &c. Such avowals need little comment: but if such was the character of Mr. White and his bosom friends, we will not endure that the venerable body of Fathers assembled at the Council of Trent should have it asserted of them with daring and impious calumny, and without any attempt at proof against even one individual, that of "six-hundred bishops, few could have cast the first stone at the adulteress." Nor can we read without indignation, the broad assertion that most priests wade through the roiry slough of a vicious life; having the happiness to know from personal acquaintance with so many ornaments of the Catholic priesthood, and so many other respectable sources of conviction, how far such a charge is truth, from and even probability. The innocent are not here to suffer for the guilty. the venerable body of Catholic Clergy is not thus to be impeached because Mr. White's friends, some Spanish ecclesiastics, sacrilegiously broke their solemn vows.

Mr. White is an admirer of Erasmus. Has he forgotten that great man's satirical condemnation of the eagerness with which the reformers flew to matrimony? "This is the way then that they crucify themselves! The reformation seems to have had no other end but to transform monks and nuns into husbands and wives; and this grand tragedy will end like the comedies, where all are married in the last act!" It does not appear that Mr. White has married; but in the first Dialogue of his Prae-rative, page 21, he signifies that he should have had no scruple about it. St. Paul, however, annexes the guilt of damnation to a breach of a vow of chastity. And St. Augustine declares his opinion thus; "I am not afraid to say, that falling from chastity vowed to God, is worse than adultery."

On this subject we shall make but one more observation. In making only a general use of knowledge acquired as a Confessor, which Mr. White has done according to his own acknowledgment, in pages 130, 133, and 135 of his "Evidence," he has acted as dishonourably as man is capable of acting. Though he might cease to consider the obligation sacramentally, he could not, as a gentleman and a man of honour, consider the trust so reposed in him but as most sacred and eternally inviolable; and though he has not betrayed individuals he has reflected upon whole bodies, in a manner which renders him forever unworthy of confidence.

To be continued.

The following lines on the loss of time were written by the late Rev. Dr. Geddes, to the well known tune of the *Cowden knolls*; a profane ballad, composed, like many others, by the Scottish reformers for the laudable purpose of weaning away people's minds from the *Catholic Hymns*; one of which was sung to this sweet and so common air. The music of this, and of several other sublime and plaintive Scottish melodies, is supposed the production of the unfortunate David Rizzio.

THE REPENTING SINNER—OR, THE LOSS OF TIME.

O, the years! the many, many years,
That I have spent in vain!
O could I with my sighs and tears
Recall them back again!

But no, they're gone. They're ever, ever gone
No power can them restore.
And all the moments I have run,
Are lost for evermore.

The health and strength, that God me lent
To save my precious soul,
In vice and folly have I spent,
Sinning without control.

And now the prime of life is past:
My force, I feel, decays:
Then let me manage at the last
My few remaining days.

Let me, with broken heart and mind,
Revise each guilty hour:
Perhaps I mercy yet may find,
And live, and sin no more.

What though my crimes more numerous are
Than stars in Winter's sky?
What though again they're redder far
Than scarlet's deepest dye?

One saving drop of that dear blood,
Which from the side did fall
Of Him, who hung upon the wood,
Can soon expunge them all.

Have mercy then, O gracious Lord!
And my remittance sign!
The more thy mercy doth accord,
The greater glory thine.

Thou surely hast not said in vain:
More joy in heav'n is made
For the lost sheep, that's found again,
Than those, that never stray'd.

Thy grace mine aid, no more I'll stray:
No more misknow thy voice.
Where thou, my shepherd, lead'st the way,
That way shall be my choice.

If casual falls retard my pace,
With speed again I'll rise:
With speed I'll reassume the race,
And run, and gain the prize.

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