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# The Catholic.

Quod semper; quod ubique; quod ab omnibus.

VOL. I.

KINGSTON, FRIDAY, OCTOBER 29, 1830.

NO. 2.

Original.

## ON MYSTERIES.

Videmus nunc per speculum in enigmate.

We see now as through a glass darkly.—1. Cor. xiii.

ALL Nature abounds with Mysteries: and there is not the least part of it, which man in his present state can fully comprehend. My present act of throwing down my thoughts on paper, is it not a mystery which lies beyond the utmost reach of my understanding! For what relation have these strokes of the pen with the thoughts, that are just now rising in my mind! or how can the ideas of a spiritual being, which are themselves as void of shape and figure as the soul that produces them; and which are always passing on in rapid succession after one another; how can they be thus arrested and rendered stationary and permanent?—How can they be thus brought forth, I know not whence, to public view, and made visible to the corporeal eye? Is not this a kind of incorporating power, by which we give something like a body to that which is purely intellectual?

By this wonderful and unaccountable art of transforming our thoughts into letters, we may converse with our fellow creatures without the help of the voice: we may lay open the innermost recesses of our hearts to our most distant friends; we may even continue to give counsel, and impart instruction to our latest posterity.

But what shall we say of the motion of the fingers, which corresponds so exactly with our thoughts, as almost instantaneously to lay them down on a smooth surface in a visible shape!—And how quickly is this language of the hand understood by the eye, to which it is addressed; and through which, it passes into the mind of the beholder. The eye has no sooner caught it, than the tongue, that no less wonderful vehicle of thought, is ready to express it in sound, and thus to communicate to the ear, that other inlet to the human mind.

Equally wonderful is the sense of touch, which gives instant warning to the soul that something presses upon her machine. To say nothing of the taste and smell, both which senses, if nearly examined, are equally astonishing and inexplicable; what is more inconceivable than the cause itself of the above phenomena; the union of the soul with the body? Of a spirit with a small portion of matter which she animates and puts in motion; with which she is so exclusively connected as immediately to influence no other visible part of the creation; but by the medium of which she can extend her influence to other bodies, besides that

which she inhabits; and even communicates to the souls of others her own thoughts and sensations.

Were we to descend more to particulars, we should be still more convinced that we are in every respect a perfect mystery even to ourselves. How shall we account for that faculty of the soul, memory, which holds forth to us as in a clear mirror, the exact image of the scenes we have beheld, and of the persons we have known in our past life: which produces, when desired, true copies of the books we have read, and turns up to us the very page we wish to cite? Which so carefully registers whatever we see or hear done or spoken?—And how happens it at times that when called upon to bring forward certain facts, which she owns she has in her keeping, she seems so much at a loss to find them at the moment; and often lays them before us when they are neither called for nor expected? Is it that she has thrown them by rather carelessly, like lumber in some crowded apartment of the brain, and therefore cannot discover them till a particular search is made after them; and then of her own accord she holds them forth to us, as if to prove that she has not wholly lost them.—How is she able in such small space to store up all her ideas; and in so regular a manner, that, as we perceive, the most similar are always classed near each other. For how often, in endeavoring to recollect any word or name, if we happen to start a similar idea, or the leading syllable of the expression we strive to recall, is the word or thing we seek for instantly turned out. Not, perhaps, unlike the orderly merchant, who ranges his goods in the most regular manner, after looking through his warehouse, where articles of the same kind are kept, she thus at last finds the particular thing that is called for.

No less wonderful is the fancy; which though much of a kin with the memory, yet in this is different from it, that it not only traces to our mind real scenes which we have witnessed, but also delights in creating new and imaginary ones.—Through what little worlds of its own creation does it not lead us in our sleep; when it makes us acquainted with persons whom none ever knew; and travel through countries which none ever beheld, but the single individual whom it is pleased to conduct.

Who shall more easily explain the other two powers of the mind, the will and the understanding; which, though faculties of the same identical being, and made to be always in unison and concord together, are often, however, at such variance

with each other! For every one feels the truth of the poet's proverb:

Video meliora, probaque  
Deteriora sequor.

I see and approve what is right, yet follow what is wrong

By the will we are indeed constituted masters of our own actions, or free agents; yet still the understanding is given us to be a check upon our conduct. Or rather this inward light of the soul is held out to us to direct us on in our journey through life; and to shew us what we are to seek and what we are to shun, for our comfort in this world and in the next. The will, therefore, though free, is intended to be led on by the understanding; and if it ventures to walk without it, it walks in the dark, and is sure to stumble.

But what is this will, which so often determines against the understanding? Or that understanding which checks the will; chides it, for what it does amiss; applauds it for what it has done well, and directs it how it ought to act? Or how can one pure spirit be thus so much at variance with itself? To be sure this argues in us some imperfection, which can be accounted for only by the fall of man: for in his original state of innocence and perfection his will could have been but an assent to his reason or understanding.

But if we pass from the invisible to the visible part of ourselves, the body, is not all that we observe in it equally inexplicable? Let the most learned philosopher explain to me, if he can, the astonishing change that takes place in us of our meat and drink into our flesh and blood. Let him tell me how my blood is sent bounding through my veins in a perpetual flow. How the various juices, that compose it, are secreted and sent, each to form its own portion of the wonderful frame. Some to form the eye, others the hair, the teeth, the nails, the skin, flesh, bones, marrow, sinews, brain, and a thousand other parts of the admirable machine. Let him tell me how each finds its way to its own department, and with what a discerning hand nature separates from these, and casts off whatever is useless, hurtful, and superfluous. In this he will be forced to confess his ignorance. He knows that all this happens in himself; but how it happens he cannot tell. He can only admire the wisdom of him, who is the author of such a wonderful work.

But if we must confess that we are a perfect mystery even to ourselves, how can we pretend to know better those things that are without us?—Which is that single object within the whole compass of nature, the essence and origin, the properties, mechanism and design of which we can fully and with certainty explain?

The first object in the universe to excite our admiration is the Sun, that imparts light, heat, and life to all creatures. Who can give me a satisfactory account of him? The astronomer will calculate to me his immense distance from our earth, and the enormous and almost inconceivable bulk of his sphere. He will account to me for the manner in which he gives the day and the night, and varies the seasons of the year. And, when he has done so, is he sure that all this is more than mere plausible conjecture? Still has he not explained to me the nature of that ocean of fire, which is ever burning without being consumed: which is every moment losing such an immense flood of its substance, without suffering the least visible diminution for so many ages. How then is he fed with his fuel; or how is his substance, so much impaired, instantly renewed.

What more satisfactory account can be give me of the Moon, planets, and stars? What are those irregular spots scattered over the surface of the Moon? Those belts observed with the telescope on the disk of Jupiter, which so often change their situation and appearance? That prodigious fiery ring that encircles Saturn? What are these bodies themselves? Perhaps so many worlds inhabited like ours; and by what sort of creatures, and for what end? What is that comet just now blazing above our heads? \* Whence this stranger wandering among the host of heaven. Whither does he tend with such amazing rapidity, and in a direction so different from that of all the rest? Alas! all the astronomer's knowledge here ends but in queries unresolved. His mind is lost in a world of conjecture; and after all his learned disquisitions and demonstrations, he must end by acknowledging his profound ignorance of all these things.

But if we alight from these sublime contemplations, in which we can only amuse ourselves with endless vague suppositions, and come to examine those objects which lie more within the sphere of our observation, are we more able to account for them? No, not even for those which we view close around us; which we see, touch, taste, and smell.

What is that earth, on which we tread? How wonderful and unaccountable its substance, from which all the creatures existing here below derive their subsistence; which affords to all the plants and trees their various juices, without ever confusing or blending them improperly; or giving to one what belongs to another. What is that air, which we breathe? that invisible fluid, so essentially necessary for life; which sweeps in every direction round the surface of our globe, is inhaled in their watery caverns by the inhabitants of the deep: insinuates itself into every thing: even penetrates into the bowels of the earth, and by its sudden expansion, and prodigiously incalculable elastic force, shakes at times whole kingdoms from their very foundations? What is the distinct nature of this fluid? Chymists may weigh, dissect, and decompose it; and, at every step they make

in their curious and useful researches, they discover new mysteries, nor can they ever say they have arrived at the *ne plus ultra*, the primary elements of things. The same may be said of the fire and water; both fluids, like the air, though all the three so very distinct and different from one another. The fire in particular, the most subtle of all fluids, the very nature of which is to disencumber itself of all other substances, to rise aloft, and to dissipate itself freely in the ethereal void: how is it so closely imprisoned nevertheless; and, contrary to its seeming essential activity and mobility, shut up in an inert state in almost every substance; particularly in the flint, and in steel and combustibles of every kind? By this stupendously restrictive law Almighty God has chained down this most volatile of all the elements; and has put it every where in our power to call forth when we please that light and heat, so absolutely necessary for us in our present state of existence: and were he but for one moment to suspend this law, we should instantly see this world in a blaze, and the prophecy fulfilled of the final conflagration of the universe.

Who has yet been able to account in a satisfactory manner for the *Aurora Borealis*, or Northern Lights; for the lightning and thunder? If they are, as seems probable, of the same nature with the electric fluid, are we for all this the wiser? Or is not the electricity itself as inexplicable a mystery! What shall we say of the mineral and vegetable worlds, which offer such a boundless field of investigation to the chemist and botanist? The magnet or loadstone, for instance, who can explain the cause of its powerful attraction of certain bodies, and why in the needle it constantly points to the north and south poles? Who can also account for the variation observed on the mariner's compass?—Who has sufficiently unfolded the nature of the polypus plant, which some have thought the link between the animal and vegetable kingdoms? What is it that makes the sensitive plant shrink back from the hand that has touched it.

But without singling out the most remarkable and curious objects, let us, in considering the most common and ordinary, explain, if we can, the mechanism, for instance, of a single plant. Let us tell how it searches and finds in the earth its own proper congenial aliment. How this aliment, like ours, is circulated through its body, made up of a stalk covered with a porous bark like skin, through which it perspires; and filled with small tubes, like veins, through which the nutritive juices flow, like the blood in living creatures, towards all its parts, the leaves, flowers, and fruits; thus feeding, supporting, and maturing the whole: and how a portion of dead matter can have such an animal power in it. But who shall attempt to explain the animals themselves, the birds, fishes, insects, and all living creatures; every one of which taken singly, and each smallest part of it, is to us a mystery quite inexplicable, from the elephant down to the mite, and from the mite to the smallest animalcula which we discover with the microscope. All and each of

these is a wonder unaccountable, their vital principle, linked with their earthly parts, their instinct, propagation, use, form, or mechanism; in a word, every thing that regards them.

Here, indeed, is enough to humble the wisest and most learned philosophers; who, by the by, are always the first to see and acknowledge their ignorance. But at any rate it ought to shut for ever the mouths of those, whom real ignorance and a want of reflection trains to such self-sufficiency, as to wish to subject every thing to their feeble understanding; to think to scan with their puny reason the highest mysteries of religion; to sound the unfathomable depths of the knowledge power, wisdom, goodness, and justice of God, and would measure their faith in revealed truths by their own so limited intellects. As well might they think to contain in the hollow of a thimble the immense bulk of the rolling ocean.

Yet such is the presumption and arrogance, I should rather say folly and madness of our modern infidels. For why do they question the mysteries of the Christian faith? Not surely for want of sufficient authority, for I will venture to say, that nothing which they believe, if they believe any thing upon record, has such weighty authority on its side. For what weightier authority can there possibly be, than the free and uncontrouled testimony of all nations in every age to articles, which it were against their comfort or interest in this world or in the next, to forge or maintain. To these mysteries, which reason itself in part discovers, the most worthy and learned of mankind have in all ages assented. But by our free-thinkers, who style themselves philosophers, though least of all men they deserve that name, they are deemed absurd fables. And why? because, as I said, they cannot comprehend them. They, who cannot explain to me the nature of a mite, the wing of a fly, the leaf of a flower, a blade of grass; they who must confess themselves a perfect mystery even to themselves: will define to me the nature of the Deity! Will tell me precisely what he is in himself, and what he is not: what he can and what he cannot do! It is truly honorable for religion to have none for her adversaries, but persons so very unreasonable and extravagant.

Original.

#### JERUSALEM AND ROME.

*O the depth of the riches, wisdom, and knowledge of God! How incomprehensible are his judgments; and how unsearchable his ways! For who has known the mind of the Lord; or who has been his Counselor?*

Of all the nations that figure in history, down from the earliest periods to the present time, none so particularly claim our attention as the Jewish and Roman; for, in contemplating the important events that have taken place in both these states from their origin to their end, we discover in their contrasted fates a particular design throughout, and a special purpose; towards the fulfilment of which, all hu-

\* In this age of wonders, two comets have lately made their appearance; one in 1503, and another in 1511.

man actions, however self-willed, however unjust and atrocious, are made to tend by an all-wise, almighty and over-ruling Providence.

The Jews, till the coming of our Saviour, were the only people on earth who had retained the knowledge and worship of the true God. They were the chosen people of God; separated from the rest of mankind, and preserved in a miraculous manner from the general contamination of Idolatry. An insurmountable wall of separation was raised in their ceremonial laws and institutions, between them and the Gentiles. Once established in the land of promise, they never dreamed of further conquest; nor ever sought, but in self-defence, or by way of retaliation, to make inroads on the territories of their neighbors. Their city, Jerusalem, as its name implies, was the city of peace: and its first king, Melchisedech, was *Priest of the most high God* who offered up the unbloody sacrifice of *bread and wine*: an illustrious figure of the Redeemer, who is king in his spiritual Jerusalem, the Church; and a *Priest for ever according to the order of Melchisedech*. Ps. 109.—Heb. 7, 17.

All the other nations, having yielded themselves up to the blinding influence and degrading sway of the passions, had quite lost sight of their Maker; and fallen under the dominion of the Devil, their original deceiver, their mortal enemy, *Spollyon*, the Destroyer.

This evil being, the inspirer of fratricidal hatred, the kindler up of war, and pagan God of battle, who had long strove to obtain and secure to himself the supreme and absolute sway over our sin-polluted race, imagined he had at length accomplished his fatal purpose; and attained the long sought for object of his hellish ambition, in the wide established empire of idolatrous Rome.

Under very different auspices did this *City of War*, and capital of the heathen world, originate from those which marked the rise of Jerusalem, the *City of Peace*.

It originated, this war-waging capital, and grew up to its gigantic height and form under circumstances every way corresponding with the vile and maleficent nature of that infernal being, whom God so long permitted for his own secret, all-wise and just purposes, to influence its fate, and apparently direct its destinies.

It was founded by those begotten in crime; two twin-brothers, the feigned offspring of Mars, the gory God of War, and of a ravished or perjured vastal; who were exposed in their infancy to destruction by an unnatural Uncle; but were found and nursed by a common prostitute; or, as was given out, by one of the most ravenous of the brute kind. When grown up, these became chiefs of robbers; and in a quarrel between them about marking out the limits of their strong hold, the one is slain by the other. Thus, the crime of Cain was the first regal act of Rome's ruffian founder: and the murderer of a brother the fatal inauguration of that famous city destined by war and bloodshed to acquire the sovereignty of the World.

The first chance of perpetuating the race of its

inhabitants was brought about by deceit, and the rape of the Sabine women. In fine, its founder and first Sovereign was assassinated and made a God of: and thus robbery, murder, rape and delusion were the means by which was established this capital of the pagan World.

Its first regular Sovereign, Numa Pompilius, a Pontiff too, but not of the *Most High God*, like Melchisedech; but of the false divinites, whom he served; and whose pernicious purposes he promoted, by mixing up their abominable worship with the fundamental laws of the State; however well intentioned in seeking thus to tame and civilize the ferocious minds of a rude and ignorant banditti, was but a religious juggler at best, and an arrant Impostor.

Its monarchy ended as it had begun, in crime; in the adulterous rape and suicide of Lucretia: and the first exercise of its Consular power, that power destined to subdue all the nations of the Earth, was an act of judicial Parricide. A father consecrates the new order of things by shedding the blood of his own children.

Every step made towards the improvement and aggrandizement of this chief of pagan States, was marked with violence, blood shed and unnatural crime. The despotic government of the Decemvirs was overthrown by a parricide as unnatural as that which had established the Consulate. Virginius slays his innocent daughter, to rescue her from the impure grasp of Appius.

To say nothing of the slaughtering progress which the Romans made towards universal dominion, we see at last their long boasted consular power ending in the murder of him, who, by his military skill and successful achievements, had carried it to its highest pitch of renown: and the imperial reign ushered in by the most horrid and wide-spread civil war recorded in history.

Well, then, may we style the reign of Pagan Rome the reign of *the destroyer*; the dire effect of whose sanguinary triumphs was to cram that capital with all the absurd and abominable heathenish rites and superstitions of conquered countries; making her the *Pandemonium*, or common home of all his congregated idols, and monstrous divinites.

The whole world, one small spot excepted, had now submitted to Satan's yoke. Judea alone remains unconquered; and against it, at last, he bends his destructive might.

In this attempt, also, is he suffered to prevail. Judea is subdued, and made tributary to the heathen ruler.

The Adversary's triumph seems now complete; and his sway over the human race secured; yet, what he could never have dreamed of, or suspected, in the very fulfilment of his wishes he suddenly met with his utter discomfiture.

Little did he think that in extending so widely his war-won Empire, he was but paving the way for the Gospel of peace. Nor could it have entered into created imagination that what with such long enduring and gigantic exertion, had been at length

so firmly and universally established, would be suddenly overthrown by such feeble means as those pitched upon in derision of all his mighty efforts. to be employed against him.

The means by which Satan had established, and thought to have perpetuated his reign on earth, were great and mighty in a natural sense. They were the alluring objects with which he sought to tempt even the Saviour; worldly dignities, lordly dominion, and temporal enjoyments of every kind. Such were the too powerful temptations held out by the cunning fiend, to bribe the co-operation of the covetous and aspiring of our race in his devilish designs; while to the vulgar, ignorant, sensual and grovelling, the unrestrained, nay, the religiously sanctioned and often enjoined gratification of the animal passions, made his yoke delightful, and his sway desirable.

For the requirement and retention of such highly prized objects and relished enjoyments, he well knew what fallen man would do and dare; and, in his calculation on the efficacy of such means, he had hitherto apparant reason to think himself not mistaken. But all his huge and high piled fabric was doomed to be overthrown by means the most humbling to his pride, as in themselves the most humble. For, as evils are always cured by their opposites, so the means pitched upon by divine wisdom for effecting our salvation were the very reverse of those selected by Satan for accomplishing our ruin. They were, according to St. Paul, *the foolish things of this world to confound the wise; the weak things to confound the strong; the mean things of the world; the contemptible, and those that are not, in order that no flesh should glory in his sight.*—1 Cor. 1, 17.

Twelve poor, ignorant and humble fishermen are chosen as the fittest instruments for working this wonderful change. And how were they to accomplish the prodigious task, and to bear down before them the whole opposing power and influence of the high and mighty; the learned and the eloquent, the rich and vain, the interested, sensual and voluptuous; all of whom the adversary had won over to his side, and arrayed against them; the avowed disturbers of their enjoyments; the unwelcome preachers up of repentance, penance and self-denial; the stern reprovers of every vice: and the constant inculcators of the most disinterested virtues. The teachers, also, of doctrines and the propounders of mysteries far surpassing all human understanding; to the belief of which, man's proud presuming, though short sighted reason has constantly shewn itself so unwilling to submit. How then were these few feeble and destitute mortals to prevail in so unequal a contest, where they had every thing human, wealth, nobility, power, eloquence, fashion, prejudice, pleasure and the very laws of mighty States all combined against them? By suffering and dying! yet how soon and permanently was their victory achieved?

Peter, whose name was not unmeaningly changed by his Divine Master, from Simon to *CEPHAS*, or *the rock*; Peter, the rolling stone, detached *without hands from the mountain side*: Dan. 2, 34,—that

is, from the side of Christ, at whose word he is set in motion; finally reaches Rome, the chief seat and the very centre of heathenism. It gives the towering idol of paganism the long predicted mighty shock. The huge amalgamated idolatrous mass is borne down before its irresistible impetuosity; crushed and crumbled beneath its supernatural weight; and dissipated, in fine, like dust before the wind, to her with the long lived power that raised it; instead of which, is seen to rise immovably based on the same identical spot, another power, destined to subdue, not with the slaughtering sword, but with the word Divine: and to rule with peaceful sway all the nations of the earth, till the very end of time. Thus, *the mystic stone grows into a mountain, which fills the whole earth.* Dan. 2, 36.

To Peter, the Saviour's chief Apostle and representative, was this chief exploit assigned; and Rome, still all his own, proclaims to each succeeding generation his wonderful bloodless victory: a miracle worthy of the distinguished omnipotence of the meek and humble Saviour who sent him; making thus his preferred objection and weakness overthrow the whole resisting pith of human might, and pride of worldly grandeur.

The faith preached by Peter in their capital to the Gentiles, is soon diffused through all the subject provinces of the Empire; pouring along the growing torrent of its wholesome and purifying waters, as was foreseen so long before by the Prophet Ezekiel—47—and sweeping away in its rapid but noiseless course, the long congregated filth and abominations of idolatry. Saint Paul in his epistle to the Roman Convents gives glory to God that their faith is already renowned over all the earth.—Rom. 1. 8.

Here then at last are clearly seen manifested in their accomplishment the designs of Providence, with regard to these two wonderful states: Jerusalem and the Jews, as was foretold by their Prophets, rejected for their rejection of their promised Messiah; and Rome and the Gentiles chosen as the same Prophets had predicted.

The Jews in delivering up their Messiah to the Romans, made over to these last their religion also; which necessarily followed him, the great object of all its figurative ceremonies. Rome thus, the capital of the Gentiles, becomes the capital of the new chosen people of God; and Jerusalem, with her people, who had cast him off, is cast off by him in its turn and devoted to destruction. That power which the Jews had so madly invoked against their Christ, is soon after turned against themselves; and the heathens to whom he was given up, made the unconscious avengers of his wrongs. They lay the sacred city, no longer sacred in blood and ashes; together with its far-famed temple, now become useless, since forsaken by its Tutelar Divinity; and sell as slaves, and scatter all over the world, like the leaves of Autumn before the autumnal gale, the wretched remnant of the Deicidal and self-devoted race, whom their conquering sword had spared.

Who in all this but must see and admire the

wonderful ways of the Omnipotent in bringing this good out of evil; and in turning even the free-willed efforts of his greatest enemies to the direct subserviency of his ends: for *there is no wisdom; there is no prudence; there is no counsel against the Lord.*—Prov. 21, 30.

It is besides worth remarking, that it was not till Rome had reached the highest pinnacle of her imperial might and grandeur; not till her Mars, the Destroyer and gory God of war had attained the very acme of his power on earth and secured to himself all the helps and means that this world and guilty mortals could afford, to prop and perpetuate his sway; it was only when the fiend imagined his soul enslaving project fully realized, and just at the proudest moment of his self-congratulation, that the Saviour deigned to measure his means with his. He hurls against the vain boasting Adversary's head the mystic pebble, gathered from the brook,—1 Kings 17, 29,—the Cephas, chosen from the watery deep,—Matt. 4, 19—16, 18. With such humble missile, slung by the Shepherd King, as the giant warrior laid low; and his own murderous sword secured as the victor's triumph, and remains his lasting trophy.

Peter goes forth, as I observed, his Master's chosen champion; Peter, now humble, converted and confirmed. He who lately trembled at the voice of a silly Maid, now dares the lordly demon in his own warlike capital. He forces his chief citadel; breaks into his inmost strong hold; drives the monster from his long usurped throne; casts down the huge, unhallowed fabric of idolatry; erects upon its ruins the triumphant sign, and establishes there for ever the peaceful reign of the Redeemer.

SOME THOUGHTS ON THE PRINCIPLE OF RELIGIOUS INTOLERANCE.

*He who is not with me is against me: and he, who gathers not with me, scatters.* Luke xi. 23.

Many are apt to entertain a particular antipathy to the Catholic Church, on account of her supposed intolerant principle of denying salvation to all, who are not of her own communion. Yet every Protestant Sect, and particularly the Church of England, holds it necessary for salvation to be of the true Church. And as each of them, in its turn, has given itself out for the only true Church, so each in its confessions of faith has more or less explicitly maintained that out of its own communion there is no salvation. I cannot therefore well perceive why the Catholic Church should be deemed more illiberal and intolerant than the Protestant Churches, for holding a doctrine which they have all professed. I should rather think her in as much less so, as she is more universal, and extended as to time and place: for it were surely more intolerant and illiberal in only a national, or but partly a national church, or local sect, to hold forth such a doctrine; than in one that has existed in all ages, since our Savior's time; that has been and still is the established religion of the far greatest part of Christendom; and that is to be found in all the nations of the earth, and in countries where the dissentient creeds of Protestantism were never known.

But the Catholic Church is not so illiberal in this respect, as she is supposed to be by those who know her not. She admits, what reason indeed shews must be the case, that Almighty God requires impossibilities of no one. So that, if we can but suppose any in the absolute impossibility of coming to the knowledge of the truth, but who strictly observe and practice what their conscience tells them is right; such she deems virtually her children, capable of being saved through the superabundant merits of the Redeemer, who died for all men; and through whom alone all, that are saved, are saved. But this she maintains does not in the least supersede the absolute obligation every one is under, of enquiring after the truth, whenever there is the least cause for doubt; and of embracing it, when found.

ON REASON.

The chief thing that distinguishes man from the brute, is his Reason; that ray of divine wisdom, which streams upon his mind; and, like the light of the sun, discovers the beautiful object, from which it proceeds. Thus by the light of Reason we discover God; and all his admirable, amiable, and dreadful attributes: his eternity, and consequently his immutability in nature and purposes: his omnipotence, and consequently his unity, freedom, and independence; as two or more such beings, willing contraries, must impede each other, so as to render the supposed omnipotence of each quite null, and themselves a mere non-entity: in fine, his infinite wisdom, goodness, beauty, justice, and sanctity; or, in one word, his infinite perfection.

If in the next place we consider the relation which God has to his creatures, the light of Reason still shews us many consequences necessarily flowing from his infinite perfection, which it has already discovered to us. As, for instance, that because God is infinitely good, just, and holy in himself, he must love and reward what is good in his creatures; and hate and punish in them whatever is bad. That, as infinitely just, he cannot punish in any way, or render unhappy in the smallest degree his creatures, unless by some fault, which they might not have committed, they deserve the chastisement. That he does however punish his creatures, as the many miseries, to which we see them all subjected from their very nativity, and even in their mother's womb, most evidently prove. That therefore we have all of us some how or other offended him. But as we could not in person have offended him before coming into the world, that we must have offended him in our progenitors, in whom we certainly did exist, and in whose crime we must certainly have partaken, as we do in their nature. That our progenitors who have offended, and in whom we have all offended, were free not to have offended; otherwise as infinitely just, God could not punish them, as he does, for having done what they could not help having done. That still from his forbearance with his guilty creatures, whom he punishes but in part, without casting them off ultimately and

without resource, nay on whom he heaps numberless favours in the midst of the chastisements he inflicts, that, I say, he has still some views of mercy in their regard, still some design of a future and perfect reconciliation with them. All this even a heathen may discover by the mere light of reason, as indeed several, and in particular a Plato actually did; and therefore expressed a hope, that at some future period God would send the *Just One* to restore us to our original state of innocence, and consequently of happiness without any mixture of misery; which original state the pagans all acknowledged in their so much celebrated golden age.

The light of reason likewise shewed the heathen philosophers the necessity of religious worship.—For by it they clearly perceived that all our good must be from God, and all our evil from ourselves. That therefore God for the good he bestows deserves our most grateful homage of thanks: for the good he may vouchsafe to bestow, our earnest supplications, as a testimony of our entire dependance upon him; and for the guilt we may have contracted our utmost endeavours to appease his wrath and regain his favor; all which effectually constitute the essentials of religious worship: the absolute necessity of which Reason alone demonstrates.

Had man been a solitary creature, or a purely spiritual being, like an angel, no external mode of religious worship might have been necessary.—Only the internal worship of the mind might have been required. But in his compound state, as a being consisting of a body and a soul, Reason shews that he is bound to worship God with his whole being, with his body as well as with his soul: which he could not do, without external acts, without gesture and voice: nor indeed is it natural for him to feel strongly in any way, without appearing outwardly affected. Besides, as a member of his own society, he is bound to shew good example, and edify all around him; which can be done only by external expression: hence Reason also shews the necessity of external modes of religious worship.

The modes of worship adopted at first by mankind, must have been proper and rational; as his notions of the Deity were just and true; but misled by his passions, and blinded by ignorance, we all know what absurd opinions concerning the Deity, and consequently what ridiculous, and even execrable forms of worship he at length adopted, Who then but he who made him at first so good and perfect, could raise him up from his fallen and degraded state? Could remove his night of error, and shew him once more in all its original beauty and splendour the light of truth? Who, but the Deity, could inform him of the wonderful and inconceivable means he had resolved upon to reconcile his justice calling aloud for punishment, with his mercy imp'oring pardon in our behalf? Who, but he in person could have brought us in so simple and plain a manner, that infants may fully comprehend it, a doctrine so perfect and sublime, that the greatest philosophers, the most learned of the ancients, could never come near it in their highest flights; and which he sums up to us in this simple command: *thou shalt love the Lord thy God above all things; and thy neighbour* (thy fellow creature, friend or enemy) *as thyself!*

Reason therefore, in fine, shews us clearly the necessity of Revelation, which alone could make known to us the merciful designs of God in regard to man, whom he punished, yet spared; and on whom therefore Reason perceived his mercy would someday break forth. So far was Reason of itself capable of conducting us in our search after the eternal truth, that could direct us towards our last end; but no further, till guided itself by Revelation.

THE FRENCH REVOLUTION.

It is reported that the new government of France has declared the Catholic religion to be no longer the religion of the State, though the religion of the country. That religion which, (not by violence and blood-shed; not by civil discord, outrage, fire and sword; but by the word of God, that two edged spiritual weapon proceeding from the mouth of Christ;) had conquered the whole heathen world; and made her fiercest persecutors, the haughtiest pagan monarchs, bow their necks to the yoke of the crucified God? That religion which naturally thus became the religion of the States adopting it, and continued such till new sects and more indulgent persuasions obtained their permitted and predicted sway; that religion, in a word, as is evident to all but unbelievers, stands not, like others, in need of the arm of flesh to support it. And, lest any one should have cause to think with her enemies, that her existence depends upon human support; that God, on whose word alone she rests secure in the midst of her most deadly adversaries, strikes down the outstretched arm of the profane, who think to prop his tottering ark, the care of which is committed to none, but his own duly chosen and consecrated Levites.—2 Kings, 6, 7.

Every sincere Christian and friend of humanity will know how to appreciate the boasted liberality of the new French government, from the *ominous* circumstance, that they have ordered the unhallowed remains of a Voltaire, a Rousseau, and other infidel miscreants, to be disinterred and replaced in what they call their *Pantheon*, a heathenish name given to a christian temple, out of which the impure relics of those anti-christian scoffers had been ejected, after the revolution of blood and crime, which their writings had caused, had passed away; or rather had but subsided for a time. For it was clear to every observer of events, that their disorganizing spirit was still abroad; that *jacobinic*, murky, mischief plotting demon, whom they had conjured up, was busy at work on the long unchristianized minus of a vain-glorious and licentious community. It was evident from the seditious tone and tenor of the gallican press, that the conspiracy against the christian religion which brought about the French revolution, though checked in its wide-spread and desolating progress, was still working in secret, and threatening to burst forth again like a volcanic eruption from its half extinguished Crater. All the measures of the late government were indiscriminately censured; all its appointments cried down and found fault with. The Catholic Clergy and religion were the constant objects of the mockery and hatred of the LIBERAL French editors. The Jesuits above all, who, for their learning and active piety, continued still the dreaded scourge of infidelity, were the perpetual butt of their jacobinical railings. Who then but saw the gulph into which the French nation was blindly plunging. And who now can tell the issue of the desperate plunge?

A LETTER ON MODERN FREE THINKERS

DEAR FANNIS,

I went yesterday to pay a visit to our good friend

Cephalus at his country seat. As I entered the great alley that leads to his house, I met him there taking his evening walk with several of his acquaintances. One of them was a little trim gentleman, who, according to the common phrase, had just finished his studies; and who passed for very learned and exceedingly polite in all the neighborhood. After the first civilities were over, our friend, who the moment before had been engaged with him in a dispute concerning the fatal tendency of modern philosophy, told him with a smile, that he had now one who could enter the lists with him. As for me, continued Cephalus, I am no scholar; and you learned folks easily throw me out of every argument, and make me give into errors and absurdities which I had never once imagined. He then told me that he had been endeavoring to shew that the philosophy of the times had been more hurtful than beneficial to mankind, and that therefore it ought, by all men of good sense and virtue, to be exploded. That the doctrine of their Rousseaus and Voltaires, and of such other champions of impiety, had swept away more of the human species than had ever been destroyed by famine or pestilence: and had stirred up more civil commotions and caused more war and bloodshed than the wrath of kings and potentates, or the ambitious contention of rival conquerors. He alluded as an invincible proof of his assertion the French Revolution with all its dreadful consequences; which he described in such strong and pathetic terms as made me acknowledge that it seemed no easy task to refute so forcible an argument. Upon this the Gentleman, addressing himself to me, said: that the evils of which our friend complained, were necessary evils, which we must feel for the present: but which may be productive of the greatest good to mankind. It is only bleeding the patient in order to cure him. As in desperate distempers, says he, one must often depart from the common laws of medicine, and boldly venture a cure, which, however violent, may have a good effect; so, when philosophy and persuasion cannot prevail, force and the sword may urge home conviction. When the slave continues to hug his chain, if you wish to set him free, you must forcibly break it asunder: and if the clouds of bigotry and superstition be too dense to admit the rays of reason, they may be dissipated in a storm.

I could wish to know, Sir, said I, what title your philosophic worthies have to a greater share of reason than the rest of mankind, or by what fatality has the light of reason found its way only to a few old rogues; who to blunt the strings of a guilty conscience, have endeavoured to work themselves into the persuasion that there is no such thing as an hereafter; or who to gain a name, and to form a party of admirers, have thought proper to depart from the beaten path of common sense, and to bewilder themselves and their followers in their wild and extravagant conjectures. Novelty in point of opinion, as in point of dress, is sure to take with the vain, superficial, and unthinking part of mankind; but those who are more influenced by right reason than by fashion and example, weigh well their motives for adopting a new system of belief before they reject the old.—Do you imagine that all the while the world has existed, or if it be eternal, as some of our modern sages pretend, can you suppose that during an infinite series of ages, no philosophers so deep; no politicians so eminently wise, as our modern free-thinkers, have made their appearance. How came they to be singled out by fate as the only persons proper to clear away our prejudices, to teach us truth, to assert the liberty and rights of man, and to adjust the scheme of human things, preferably to so many more learned and truly virtuous personages, who by their lives and conduct, as well as by their

doctrine and its happy effects, have proved themselves indeed the real friends of man.

But, Sir, replies the gentleman, the whole of your argument is reduced to this, that because the modern philosophers differ in opinion from the bulk of mankind, they must be in the wrong. Now it behoved you to have first proved that the general opinion of mankind cannot be erroneous. If you do this, then to be sure, you will give a mortal wound to every new system of belief. Yet the discoveries which have been made since the fifteenth century demonstrate that an opinion universal as to time and place may be, nay often is, erroneous, and that a few individuals are sometimes capable of discovering truths which the rest of mankind from the beginning of the world till their time were not able to discover. Was it not the opinion of all men that the earth was fixed and immoveable, and that the sun made the daily round of our planet? Nay, your very Bible affirms it to be so, although Copernic and all succeeding philosophers have proved the absurdity of such an hypothesis. Who ever thought of explaining the motion of the heavenly bodies round their respective central orbs, or suns by the laws of projection and attraction, and of shewing by these laws how such huge bodies once in motion and suspended in the void can never depart from their orbit, by either flying off at the tangent, or by tumbling down towards their center of attraction? Whoever durst attempt to calculate their distances and velocities, till a Copernic a Newton, a Kepler, and such other bright geniuses arose upon the benighted world?

Sir, said I, our modern pretended philosophers are none of those bright geniuses come to enlighten the world. They are but a sect of gloomy villains, who endeavour to wrap up truth in a cloud of sophistry, and to bury evidence itself in the darkness of doubt and scepticism. The great geniuses whom you mention, always revered the scriptures and the Christian religion, which your free thinking worthies have ever affected to despise. But to come to the point in question, the general opinion of mankind concerning mere points of speculation or the physical phenomena, may surely be erroneous.—For we cannot pretend to know all things; nor is God bound to undeceive us in things of mere curiosity, without the perfect knowledge of which we can fully answer the end of our creation. He even declares in the inspired writings, that he leaves this world and all nature as a field of investigation to the human genus, wherein she may expatiate at large and try her abilities; *mundum tradidit disputatioi eorum*, Eccl. iii. 11. Mankind, you say, imagined the earth immoveable. It is so. Sir, in appearance. Was God obliged to let us know that this was but an optical illusion? As well might you assert that he is obliged to reveal to us every thing, and to make what is impossible, a finite being like himself omniscient. What does it profit a man to know whether the sun rolls round the earth or the earth round the sun? Whether we ought to account for the regular motions of the planets round their respective suns by the projective and attractive forces, or by the subtle matter and vortexes of Descartes. But our modern philosophers do not trouble themselves much about such physical researches, or the clearing up of obscure truths.—Their main efforts seem to be to refute even common sense itself, which is the fixed standard and the only test of truth; to which whatever is repugnant must be false, and whatever consonant, true.—They endeavour to erase that indefaceable rule of conduct which the hand of nature has traced in the mind of man; and they will set themselves to prove against every feeling of the human heart, that there is no difference between a good and evil, justice and injustice, honour and ignominy, virtue and vice.—(Pieret) That we ought not to curb our passions. That the love of our parents is merely the effect of education. That the soul of man is not immortal

nor distinct from the body. That it is the body which thinks and reasons. That nothing exists but matter. That this world is the effect of chance. | That God is a chimera, an imaginary phantom, and that nothing proves his existence.—(Helvetius) That all mankind are equal, and that therefore there ought to be no subordination. These Sir, these are the abominable absurdities which they advance: which fly in the face of nature; which tend to unhinge every government, to dissolve all society, to break the sacred ties of kindred to create the most wild and tumultuous anarchy, and to render the state of man a thousand times worse than that of the most savage brutes. And all this they will foist upon us gratis, forsooth, and as taken for granted; and they alone have reason on their side, just because they say so. And all the rest of mankind are poor, deluded, blind and bigotted idiots, because they are simple enough to believe what they see and feel, and because they will not adopt a doctrine, which nature disclaims, detests, and abhors; and which is absolutely incompatible with our present state of existence. What execrable wretches must those be, who venture so much as to think, not only to speak, to write, to publish, and by every means possible to propagate such enormities! I would blush, Sir, to be thought a disciple of such speculative reprobates, whose baleful lucubrations have been the death of millions and the cause of all the dreadful calamities under which the world at present groans. Yet will they make a merit of having sown the seeds of discord among their fellow creatures; yet will they presume to style themselves the friends of man. And yet there will be found persons so lost to every sense of honor as to pride themselves in being the disciples of such contemptible villains. For what can be so contemptible, so completely ridiculous as a downright sceptic, who studies to reason himself out of his senses, and who doubts of his very existence? Or a hoary Atheist, who can view with a stupid indifference the beautiful frame of this universe, without discovering in it the finger of a being infinitely wise, infinitely powerful, and infinitely good to man. Who, while tottering on the brink of the grave, continues to mutter blasphemies, and who dares to lift up his impious head against the God of Nature, and to give him the lie. Such were your Collins, Hobbes, Woolstons, Herberts, Shaftesburys, Bayles, Bolingbrooks and Humes. Such your Voltaires, Rosseaus, d'Alemberts, and Diderots; and such are the men, who pretend to reform the world! Here Cephalus interrupted me, bidding me drop the subject for the present, and go and take some little refreshment. To this we both readily assented. The gentleman only added, that at some more convenient time, he would like to descend more to particulars with your friend,

CAMILIUS.

Original.

BIBLICAL NOTICES AND EXPLANATIONS

GENESIS.

God interfering, to redress our wrong, makes our case in the end infinitely better than it was in the beginning. Yet ere this can be effected, his justice must be satisfied; and this too by the very offender man. How this could be accomplished, it was beyond the power of any created intellect to conceive: for man, the offender, was utterly incapable of making the slightest satisfaction worthy of God's acceptance, as an atonement for his guilt. Then I will be the man, to make the necessary satisfaction, said the filial Deity to his Eternal Fa-

ther. I, as man, will atone for the sins of Man, sacrifice and oblation thou didst not require, but thou hast fitted a body for me. *Holocausts for sin did not please thee. Then said I, behold I come. In the head of the book it is written of me that I should do thy will, O my God! I have desired it, and thy law in the midst of my heart.* Hebrews, 10, 5, &c. Ps. 39, 7. In the head of this book we find it indeed recorded in the sentence passed by the Deity on the Serpent tempter; in which the seed of the woman is announced, who should one day crush his head. By assuming at last our lowly and degraded nature, he has exalted it in himself infinitely above that of the highest Angels: and has made it in us the very link of kindred, that unites us closely with himself, and makes us the very Brethren of that God, whom creatures all adore.

Verse 9. *And the Lord God called Adam, and said to him: Adam, where art thou?*

Was this the voice of an offended Deity? Or does he not rather, like the good shepherd, already begin to seek the sheep that was lost? Instead of appearing to our first Parents clad in all the terrors of his incensed Majesty; and thundering in their ears the dreadful and irrevocable sentence of their condemnation; he goes out after them, and invites them back with that meek and gentle call, addressed to the father of our race: *Adam where art thou?* And, when they stood trembling and silent before him, he does not even chide them for what they had done? He patiently hears their several excuses; and turns in the end the whole weight of his indignation against their tempter. He lays his dreaded curse upon him, and foretells in mystical terms, the final, complete, and humbling victory, which should be gained over him by the woman, over whom he had in the first instance prevailed; and by her son, who should be his conquering antagonist. Thus, instead of punishing man for his first transgression, he promised him the greatest good that omnipotence can bestow—*an EMANUEL, or God with us.* After thus awakening hope in the breasts of our first Parents; and allaying their fears; he then, and only then, pronounces their doom; by which he seems to condemn them only to a few temporary sufferings and a momentary death: eternal death and everlasting punishment not entering into his merciful views in their regard; except in consequence of their renewed and persevering guilt.

Verse 21. *And the Lord God made for Adam and his wife garments of skins, and clothed them.*

Not only did he treat them like a tender and sympathising Parent; but he even condescended, notwithstanding their offence, to make himself as it were, their servant. He gave them, thus, a pledge of his future protective care, and watchfulness over them. And, though he banished them from their earthly Paradise, and denied them for a while the bliss of beholding him; yet he shewed them that he had not cast them wholly off; but that the time would come, when he would be fully reconciled to them: that then he would receive them into favour again, and make them happy with himself for ever.

Verse 22. *And he said: behold, Adam has be-*

come like one of us, knowing good and evil. Now, therefore, lest perhaps he put forth his hand, and take also of the Tree of Life, and eat, and live for ever.

Almighty God, again speaking in the plural number, to shew his contempt of the efforts of the sinners to be like unto him in independence and knowledge, speaks jeeringly of man's guilty presumption; as he does on another occasion; when mankind gathered together on the plain of Senaar, and distrusting his solemn promise to Noah that he would no more deluge the earth; thought of erecting a tower that would reach above any future inundation, and be a monument to their glory, and a point of refuge in time of need. Gen. 11, 5, &c. Their vain attempts he meets with derision; or, as the Psalmist expresses it: *He, who dwelleth in Heaven, will laugh at them; and the Lord will deride them.* Ps. 2, 4.

Verse 24. *And he cast out Adam; and placed before the Paradise Cherubims, and a flaming Sword, turning every way, to keep the way of the Tree of Life.*

Yet man, when tried and proved worthy, was destined to reenter Paradise: not, indeed, the earthly one, which was destroyed by the Deluge: but an infinitely happier one, prepared for him in heaven, his eternal abode in bliss above: where his God will again manifest himself to him; not, as on earth, in a borrowed form; but, as he is in himself, in all his grandeur and all his glory.

But how is he to return to his maker? By retracing his steps. He fell from him by disbelief and disobedience. He must return to him by faith and obedience. His faith is tried by inexplicable mysteries revealed: his obedience, by clear precepts enjoined. Among all the mysteries revealed, there is one, which puts his reliance on God's word to the utmost test: *the Eucharistic Mystery.* But, on this account, it is the most clearly and unequivocally prefigured and announced. It was prefigured by all the victims eaten, as well as slain; but particularly by the Paschal Lamb. It was still more exactly prefigured by the miraculous manna, showered down from heaven. It was prefigured by all the bloody sacrifices of the old law: by the *shew bread, loaves of proposition, and wafers of fine flour.*—Lev. 7, 12. These, like the fruit of the tree of life which they were one day in the fullest sense to become, were emblematically guarded by the golden Cherubims placed on each side of the Jewish Tabernacle; to which, when at last we have access as in the Saviour's dispensation; when the figurative Cherubims, guarding the veiled entry are withdrawn, we are restored to our God, from whom we had fallen, and are allowed to feed upon the tree of our Redemption, the Cross; for on that tree the flesh of our great propitiary victim hung, which we are now commanded to eat, as the sovereign antidote against the death denounced; for, *he who eats my flesh, says Christ, shall live forever.* John 6, 36, &c.

Thus are we restored to our creator by our belief and participation in this sacrament. *The tree of knowledge, sought against the will of God, whose*

fruit gave death, is thus changed into the tree of no-knowledge coveted, beyond what God has revealed; whose fruit we are now commanded to eat; in order to have our doom of death reversed; we are thus restored to our creator in Time, that we may be inseparably united with him for Eternity. *He is thereby in us; and on him we live, I in them,* says the Saviour. John 17, 23; and *he who catch me, the same also shall live by me.* Ibid. 6, 58. *He thus who hath an ear, let him hear what the spirit saith to the Church; to him that overcometh, I will give to eat of the tree of life, which is in the paradise of my God.*—Apoc. 2, 7,—to him will I give the hidden manna, and a white counter, and in the counter a new name, &c. Ibid. 17. It is the real manna, as the name implies, which the astonished Israelites gave to its figure in the wilderness; exclaiming, on seeing it descended on the earth, *what is this? for they knew not what it was.*—Exod. 16, 15. It is indeed the greatest and most inexplicable of wonders; yet nothing too much for that God to perform, who so solemnly assures us that he is *the living bread, that came down from heaven.* *If any man, says he, shall eat of this bread he shall live for ever; and the bread that I will give is my flesh for the life of the world;* John 6, 51, 52,—Better far than even the miraculous manna, which was but its figure, and granted only for the short support of the mortal body; whereas this is granted for the everlasting support of the immortal soul. *Not as your father did eat manna, and are dead. He that eats this bread shall live for ever.* Ibid. 59. This, however, is a hidden manna, known only to such as believe. Ibid. 65. To such alone as are taught of God: not to those who are taught by man. *It is written in the Prophets, said the Saviour, when inculcating this most trying article of our faith, they shall be taught of God.*—Ibid. 45. They who are taught of God, can take his word for their security; well knowing that he can do infinitely more than they can comprehend. Such are the *little ones*; and in the estimation of those taught by men, *the unwise*; whose wisdom Divine invites to partake of her banquet, prepared but for them, within the walls of her house, that rests upon her seven pillars; the seven sacraments of the Saviour's Church. Prov. 9. To them is given a better fare than what is elsewhere distributed, the vintner's drug and the baker's crumb; and while others still cling to the figure which is passed away, they enjoy the long promised, immortalizing reality.

Chapter 4, V. 1.—It was after the fall that Eve became a mother, for had she conceived and brought forth before, her offspring would not have been subject to the general curse and consequences of sin; nor the whole human race have been placed on the same footing, and under the same redeeming dispensation, whereas, according to Saint Paul, *by one man sin entered into this world; and by sin, death; and so death has passed upon all men; in whom all have sinned.*—Rom. 5, 12.

Adam was the natural father of mankind. Jesus Christ is the spiritual one. All the children of Adam are born in sin; and by nature, are children

of wrath.—Eph. 2, 5. To become therefore children of love, and be thus admissible into the forfeited paradise, they must be made children of the spiritual Adam; and this is what Jesus Christ in the most solemn manner declared to Nicodemus in these words: *Amen, amen, I say unto thee; except a man be born again of water and the holy ghost, he cannot enter into the kingdom of God;* John 3, 5. Therefore, in sending for his Apostles to teach all nations, he commands them to baptize them in the name of the father, and of the son, and of the holy ghost; and adding, *he who believes and is baptized, shall be saved.*—Matt. 28, 19.—Mark 16, 16.

Now, as it is by the woman that we are born the children of the natural Adam, according to the flesh, so it is by the Church that we are born children of the spiritual Adam, according to the spirit. Eve, our natural mother, was taken from the side of Adam our natural father, cast into a deep sleep in paradise. The Church, our spiritual mother, was also taken from the side of Christ, our spiritual father, cast into the deep sleep of death upon the Cross; when the water mixed with blood was seen issuing from his wounded side; the cleansing and regenerating stream, deriving all its purifying and prolific virtue from the expiatory blood, poured out for us to the latest drop. It is by this revivifying stream in baptism, that the Church is empowered to bring forth children to her spiritual spouse. And hence, according to the holy fathers, this emblematical circumstance at the passion is so remarked and dwelt upon by the beloved Apostle. John 19, 34. It was to the formation of his church from his wounded side while he hung dead upon the cross, that the spouse alludes thus in the Canticle of Canticles: *under the apple tree raised thee up.* Cant. 8, 5. and also where he says: *when I am exalted, from the earth, I will draw all things to myself. Now this he said, signifying what death he should die.* John. 12, 32, 33.

The figures now allusive to the Redeemer's dispensation begin to thicken. We shall endeavour, as we proceed in our remarks upon the sacred text, to explain them in the sense of the Catholic Church; and of her holy Fathers, spiritual writers and learned doctors from the earliest ages.

And here, at the outset, it is proper to remark that God has been pleased to reveal to us his truths and designs in our regard by sensible signs, Types and figures; by Allegories, emblematical similes, Hieroglyphs, and parables; all which are apt to rivet our attention; and leave a lively picture impressed upon the mind. Had we been created pure spirits, like the angels; no such modes of instructive communication would have been required. But, composed as we are of a body and a soul, our maker addresses us in our twofold capacity: and informs our soul in the way most natural to us, through the medium of the senses.

Cain the first born of Adam, was a husband man; and Abel, his younger son, a shepherd. Cain whose sacrifice was not acceptable to God; and who, from motives of jealousy, killed his brother Abel; to whose sacrifice the Lord had respect, represents the Jewish nation, whose sacrifices God rejected; Mal. 1, 10. and who, out of jealousy, put to death the Saviour: and were therefore turned out as vagabonds over all the Earth: but on whom as on Cain God had set a mark, that they might not be destroyed: and hence, contrary to the ever shifting and perishable condition of the other nations, they remain, though in a state of universal degradation, & dispersion, the all enduring wonder of the world. Abel too, by his profession, represented the spiritual shepherd; and, by his acceptable sacrifice, our High Priest, Jesus Christ.

To be continued.



POETRY.

Original.

ON SAINT PETER, THE APOSTLE.—JUNE 29TH.

How Jesus triumphs in his Saints  
O'er worldly grandeur vain ;  
That sudden shifts, before the wind,  
As fleets the vap'ry train !

While in their monumental dust  
Neglected Monarchs lie ;  
Whose Name, that once so filled the earth,  
Scarce lives in History :

Far as the Church the Faithfuls spread,  
This day the nations raise  
Their common voice, in chorus sweet,  
To sound her Peter's praise.

Next to himself, Religion's chief,  
Mark how the Saviour chose  
A poor, illiterate fisherman,  
To face her proudest foes.

Earth's mighty mistress for her God's.  
Rome, trembling at his word,  
Against truth's champion bids her chiefs  
Unsheath their conquering sword.

In vain her chiefs their sword unsheath  
In vain her learned inveigh :  
Against his artless eloquence  
Their utmost skill display.

Low at his feet her bloodless sword  
Rome now submissive lays :  
And to her conqueror's trophy adds  
Her learning's boasted bays.

While round are eyed, in heaps obscene,  
Her crumbling idols .trew'd ;  
High o'er her temples, bright in gold,  
Messiah's Cross is view'd.

Where Satan in his fiercest might  
Maintain'd his murd'rous sway ;  
Triumphant reigns the Prince of Peace,  
Whom nations all obey

States rise and fall : Time's ample scepter  
Still moves our feeble race ;  
The tumult, Peter, yet unmov'd,  
Views from his holy place.

The voice of watchful shepherd there  
On Zion's hill reclin'd,  
Each passing generation hears,  
Warning his charge assign'd.

And may we still attentive hear.  
And, hearing, still obey  
Our Shepherd's voice : from Christ's own fold  
Sure never thus to stray !

Whom Reason proud alone directs,  
In vain conjecture lost,  
Before each whinsey's veering wind  
In giddy round are toss'd.

Unerring sure his word must be  
Whose Faith, the Saviour said,  
Should never fail for him, alone  
When to his sire he pray'd.

His Brethren whom he bade confirm ;  
Bade, ere he sought his throne,  
His lambs and sheep : his flocks to feed ;  
While Time his course should run.

The rock he's still'd, on whose firm base  
Truth's sacred fabric rose :  
To him the keys of heav'n are lent,  
With pow'r to ope or close.

By Satan sifted once, like wheat,  
He, self-confiding, fell.  
Now, by his Lord's right hand upheld,  
He braves the pow'r of hell .

Still treads secure the surging deep ;  
Nor heeds the billows roar,  
Till through the tempest, safe at last,  
He reach th' eternal shore.

His praises then, with ceaseless voice,  
Let Creatures all resound :  
Whose wisdom deigns to choose the weak,  
The mighty to confound

To Father, Son, and Holy Ghost,  
One God, in Persons Three.  
Let Creatures join to pour their praise  
Through all Eternity !

Original.

ON THINGS BLESSED, OR CONSECRATED.

THE custom which the Catholic Church has of blessing, or consecrating certain things, or places, and of thus separating them from profane, and dedicating them to sacred purposes, is evidently grounded on scripture authority. Holy water, for instance, was used in the Jewish Church, (*Numb. v. 17.*) and the mystical meaning of it is alluded to by the royal prophet, when he says, *Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed ; thou shalt wash me, and I shall be made whither than snow.* Psalm 1. 9. The ark, the ephod, the priestly ornaments, and all the sacred utensils of the tabernacle, are instances of the same kind. Jacob consecrated the place where he had seen the vision in his sleep. Moses was ordered by the Lord, when he appeared to him in the burning bush, to put the shoes from off his feet, because the place, on which he stood, was holy ground. A thousand such instances might be pointed out in holy writ, of a practice similar to that of Catholics, which the greatest known favorites of God on earth would not have followed, had there been any thing improper or superstitious in it. *Every thing says St. Timothy, is sanctified by the word of God, and by prayer.* Ch. iv. 5. There are, besides, in scripture many instances of persons severely punished by Almighty God, for profaning such holy and consecrated things. He who but touched the ark, to prevent its being overturned, not being one of the Levites, to whose charge it had been exclusively committed ; was struck dead upon the spot for his temerity. 2. kings. 6. 9. One of the Jewish monarchs, for seizing the censer, and presuming to do the office of the high-priest, was smitten on the spot with the leprosy, and therefore cast forth, according to the law, from the temple, as one polluted and profane. King Baltazar, for profaning at his banquet the sacred vases which he had taken from the temple of Jerusalem, saw traced by a hand upon the wall the mystical writing which indicated his approaching downfall and destruction, &c.&c.

ON IDOLATRY AND SUPERSTITION.

Blaspheming those things which they know not.  
2 Peter ii 12.

MANY Protestants, observing the outward demonstrations of respect shown by Catholics to the pictures and images of Jesus Christ and his saints, &c. and which in some countries popular extravagance may have carried to a ridiculous length ; are simple enough, especially on account of such local peculiarities, to imagine that Roman Catholics are downright idolaters ; worshipping, like the heathens of old, the works of their own hands ; and adoring the creature instead of the Creator. But before passing so severe a judgment on the greatest, most ancient, and illustrious body of Christians in the universe, it were but fair, it were even necessary to examine the intentions of those, whom they

suspect as guilty of such an abomination ; and to investigate their real notions upon the score. Did they but take the trouble to do this, they would find that there is not one Catholic to be found who ever imagined for a moment that the paintings or statues, which he honours, could themselves either see, hear, or help him ; or who ever thought of reverencing them for their own sakes, and not as we ourselves would those of beloved Sovereigns, and heroes of the Great and Good, merely for the sake of the originals. Catholics only shew in this manner what veneration they think due, and would pay to Jesus Christ and his Saints, were they really present before them, as their likenesses are.—This is not therefore what can be termed Idolatry, which is either the worship of the thing itself, or through it, of some false and chimerical Divinity. An Idol, according to St. Paul, is the figure of that which is not, or which is not true. But the representations made use of by Catholics are not at all of this kind. Indeed the triumph of Jesus Christ over idolatry has been so complete, that this last is found to exist in no place, where his religion has been once properly established. Superstition, however, does exist more or less in all countries, particularly in our own : and weak of itself and unsupported by Reason, it fastens, like the ivy, in its creeping progress on every thing that can bear it up from the ground. It clings above all to the exterior of religion, and draws from thence its nutritive sap, till it has dried up the tree, on which it has thrived, and covered it with a foliage not its own. In the long space of eighteen hundred years, since the sacred vine has been planted in certain Catholic countries, it is not very surprising to find it much encumbered with weeds and rubbish ; or that its shoots should run wild, and bear more foliage than fruit, when, in the many generations it has outlived, there were often but unskilful or negligent husbandmen to tend it. It is only a miracle that it is not quite smothered and dead. Yet still it lives in all its primitive vigour, and needs only the skilfully pruning and clearing hand.

AVIS A NOS CHERS FRERES DU BAS CANADA.

Il est a esperer que tout bon Catholic entendant ou n'entendant pas la langue anglaise, pretera son support au seul journal Catholique anglois, qui ait jamais paru dans ces provinces surtout en sachant qu'il est public avec l'approbation, et sous les auspices des Eveques et du clerge du pays. Le prix d'ailleurs, en est si modique n'etant que quatorze shellins par an. la poste incluse, pour une Feuille hebdomadaire ; qu'il y a bien peu de personnes qui ne puissent contribuer cette miete a l'elucidation et defense de notre Sainte Religion, assaillie de toutes parts, et calomniee par ses Ennemis dans une langue, qu'il est indispensablement necessaire d'adopter, pour resister sur pied egal leurs erreurs. On s'attend que la moitie de l'abonnement annuel, sera paye d'avance, et envoye par chacun, avec son adresse, franc de post, a T. Dalton. U. C.

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