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The Catholic.

Quod semper; quod ubique; quod ab omnibus.

VOL. I.

KINGSTON, FRIDAY, FEBRUARY 4, 1831.

NO. 16.

SELECTED.

In a late number of our paper, we presented our readers with an interesting document from the hand of that truckling apostate, and time-serving hypocrite, *Cranmer*. We give now, as a counterpart, another authentic, and no less interesting document which shews the heroic firmness of the Catholic Queen Mary; called by Protestants, *the Bloody Queen Mary*; because she found it necessary to condemn a set of bloody conspirators against her right to succession; whereas *the more bloody Queen Elizabeth*, was styled by the same party *the good Queen Bess*; and, though a most profligate woman, *the Virgin Queen*.—EDITOR CATHOLIC.

[From the Harleian MSS. Vide *Archæologia*.]

At Richmond the ix Day of August ano. 1551.

“The Lords did calle to consideracon how many and sundry wayes the Kinges Matie,* hath traveled with his Highnes sister, the Lady Mary, to have reduced her to Conformetie in religion and devine service, established by his Maties. laws and actes of Parlemeante. And consideringe also that the longe sufferings of her and her famelye to doe as they have done sithence the makinge of the said statute, hath beene and yet is a greate occasion of diversetye of oppiniones, strife, and controversye in this Realme: and remembreinge withall howe muche the Kinges Maties. honoure might be towched yf this matter were not provided for: have with one accord resolved that the head offycers of the said Lady Marye’s howse should be sente for, and charged that from henceforth they shall not permitt nor suffer any other devine service to be done or used within the said Ladye Maryes house then is sett forth by the Lawes of this Realme. And they shall also furthe, on his Maties. behalfe, straightlie charge and commande all the sayd Lady Maryes Chaplens not to presume from henceforthe to say any Masse or other devine service then is appointed by the Lawes of this Realme, and likewise to commaunde the rest of her graces servantes not to presume to be presente to here any suche Masse, upon payne of his Majesties Indignaon, and for that to be punyshed accordingo to the Lawes. It

as also thought good to the Lordes that, at the returne of those offyceres, Letteres shalbe sente to the said Lady Marye from the Kinges Matie. by which his Maties. pleasuro shalbe signefyed also to her for the observaon of this order.

“And because it appeared by letteres from his Maties. Ambassador with the Emperore, that the said Emperore hath required to have his Ambassa-

* Majesty.

dore to use in his house the Masse and other devine services here after the popishe manner, and refuseth expressly to suffere the Kinges Maties. Ambassadors to use in their houses within his dominions the Communion and other devine service accordinge to the Lawes of this Realme, their Lordshippes, thinking that this Inequalitie yf it be suffored should much touch his Matie in honor, have therefore agreed estones to write to the Kinges Maties Ambassador herein declaringe the unreasonableness of this Answer: and that the Kinges Matie cannot permitt the said Emperores Ambassador to use their manner of service, unless the Kinges Maties Ambassadors may have the like permysyon to use our service there.”

At Hampton Court the xiiij Day of August ano. 1551.

“This Daye appeared before the Lords Robarte Rochester Comptrollore of my Lady Maryes House Edward Walgrave one of the Counsell, and Sir Francis Englefeild, her graces servant; unto whom the decree taken by the whole Counsell at Richemonde the ixth of this presente was readd, wherupon they were commaunded to call her graces Chaplens before them: and not only to inhibit them from further sainge of Masse, or other Minestracon of any manor of ceremonyes, before her, or within her house, or in any other place contrarie to the order of the Kinges Mats. Lawes, but also to see that neither theye themselves, nor any other of her famelic, presume to heare any Masse or other suche forbidden Rites or Ceremonyes in any manner of wise contrary to the Kinges Mats. Lawes, nor to suffer any such to be used, or ministered, not only upon the paynes limeted by the same, but also of the Kinges high indignaon and displeasure. And for asmuch as the said Rochester made many excuses to avoyde the reporte of this matter unto her grace, and executyone thereof in the house, he was synally commaunded upon his allegeaunce to see it performed: and in case her Grace should dismiss him and the reste out of her service upon the receipte of this message by their Mouthes, (as he pretended shee woulde) then was he and the reste commaunded on the Kinges Majesties behalfe, neither to avoyde her service, nor to departe from her house, but to see this order prescribed unto them fulfilled, until they should have further Commaundement from hence.

“The said Sr. Francis Englefeild is licensed upon the declaracon of this matter made by them all three unto the Lady Maryes grace to the effecte of the premysses accordinge to the Minute remayninge with the Secretarye.”

At Windsor the xxij Day of August ano. 1551.

“This Daye Mr. Rochester, Sir Francis Inglesfeild and Mr. Walgrave, offyceres to the Lady Mary’s Grace, were before the Lordes, and declared unto their Lordshippes that upon Satterday laste the xvth of this presente they arrived at Copped Hall, somewhat before night, by reason whereof they did not the same night execute their charge committed to them at Hampton Courte the 14th of this presente the Sondaye followinge beinge the xvi of this presente, because they understood that her grace received the Sacramente, for soe they termed it, they did abstayne to delyvere their Letteres before noone, consideringe that the same would trouble and disquiet her. So as after dinner takyng commodytie to deliver their letters. After that her Grace had redd them, they made offer to her to declare what Charge they had received of the Lords to execute, praienge her Grace to be contented to heare the same; whereunto her Grace made answer that she knewe right well that their Commission agreeinge with such matter as was contained in her Letteres, and that therefore they need not rehearse the same: howbeit, they pressing her Grace, she was fynally contente to heare them; and, when they had said, she seemed to be marvelously offended with them, and charged them that they should not declare that same they had in charge to saye, neither to her Chaplens nor famelye, which, if they did, besides that they should not take her hereafter for their Mrs; she would immediately departe out of the house. Upon this, the said Rochester, Inglesfeild and Walgrave said to the Lordes that forasmuch as shee often tymes altered her couler, and seemed to be passioned and unquiet, they forbore to trouble her any further. feareinge that the troubelinge of her might bringe her to her ould disease: and besought her to consider the matter with herselfe and pause therupon againste Wensdaye nexte when they would waite on her Grace and knowe her further pleasure (wch they sde they did) hoping to have found her then upon more rippe deliberacon, and debatinge of the matter with herselfe, more conformable, and in the meane time they forbore also to declare to her Chaplens and Household the charge they had received. But repairinge to her Grace the Wensdaye beinge the xxth of this present, they did not only not finde her conformable, but in further coler than she was before, utterlye forbiddinge them to make declaracon of their said Charge and Commysyone to her Chaplens and howshold, adding that where she and her honsholde were in quiete yf they would by any means disturbe her and them, yf any inconvenyence did ensue therof to her or them

she would arect it to the said Rochester, Inglefeild, and Waigrave; which thinge considered, they thought it better to returne without doinge their Commission and declare thus muche to their Lordshippes without meddling any further, than to proceed in the executyon of the charge before they had advertysed their Lordshippes of the premysses. The Lords, having heard thus much, commaunded them to attend untill they should knowe further of their pleasures. The said Rochester, Inglefeild, and Walgrave brought with them Letteres from the Ladie Maryes Grace to the Kinges Matie. the tenore whereof was such as followeth.

"My dutye moste humbly remembered unto yor Matie. it maye please the same to be advertysed that I have by my servantes received your moste honorable Letter, the contentes whereof doe not a little trouble me, and somuch the more for that any of my scrvants should move or attemple me in matters towching my sowle, which I thinke the meanest subjecte within yor Realme coulede evelle beare at their servantes hande, havinge for my parte utterly refused heretofor to talke with them in such matters, and of all other persones leaste regarded them therein. to whome I have declared what I thinke as she wch trusted that yor Matie. would have suffered me yor poore humble sister and beadeswoman to have used the accustomed Masse which the Kinge your father and myne with all his predecessores evermore used, wherin also I have been brought upp from my youth, and thereunto my conscyence doth not only bynde me, wch by noe meanes will suffer me to thinke one thinge and doe another, but alsoe the promise made to the Emperour by yor Maties Counsell was an assurance to me that in so doinge I should not offend the Lawes, although they seeme now to qualesye and deny the thing. And at my last waytinge upon yor Matie. I was so bould to declare my mynd and conscyence to the same, and desired yor Highnes rather than you should constraine me to leave the Masse to take my life, whereunto yor Matie. made me a very gentle Answer. And now I beseech yor Highnes to give me leave to write what I thinke towching yor Mats. Letteres. Indeed they be signed with yor owne hand, and nevertheless in my oppinion not yor Mats. in effecte, because it is well knowne (as heretofore I have declared in the presence of yor Highnes) that although, Our Lord be prayed, yor Matie. hath farre more knowledge and greater guiftes than otheres of yor yeares, yett it is not possyble that yor Highnes can at their yeare be a Judge in matters of religion. And therefore I take it that the matter in your Letter proceedeth from such as do wish those things to take place which be most agreeable to themselves; by whose doinges (yor Matie not offended) I intend not to rule my conscyence. And thus, without molestinge yor Highnes any further, I humbly beseech the same ever, for God's sake, to beare with me as you have done, and not to thinke that by my doinges or ensample any inconvenience might growe to yor Matie or yor Realme; for I use it not after any such soarte: puttyng no double but, in tyme to come, whether I live or die,

yor Matie shall perceave that myne intente is grounded upon a true Love towards you, whose royall estate I beseech Almightye God longe to contynewe, which is and shalbe my daylie prayer, accordinge to my dutye. And after pardon craved of yor Matie for the rude and bould Letteres, yf neither at my humble suite, nor for regard of the promise made to the Emperour. your Highnes will suffer and beare with me, as you have done, till yor Matie may be a Judge herein your selfe, and right understand their proceedinges (of which yor goodness yet I despaire not,) otherwise, rather than to offend God and my conscyence I offer my bodge at yor will, and death shall be more welcom than lyfe with a troubeled conscyence. Moste humbly beseeching yor Matie to pardon my slownes in Answeringe yor Letteres, for my oulde deseasse would not suffer me to write any soner. And thus I praye Almightye God to keepe yor Matie in alle vertue and honor, with good health and longe lyfe to his pleasure. From my poore Howse at Copped Hall the xix of Auguste. Yor Matie moste humble syster

MARY."

At Windesore, the xxij. Day of August, ano. 1551.

"This Daye Mr. Rochester, Sir Francis Inglefeild, and Mr. Walgrave, the Lady Maryes grace's offyceres were called for to come eich of them all one and by themselves before the Lordes, where it was severally laid to their charges that they havinge bene comaunded by their Lordshippes in the Kinges Mats; name to declare to the Chaplens and Houshold of her grace such matter as they were enjoyed at Hampton courte the xiiijth of this presente to saye unto them as appeareth before in this register. They did not execute the said Comaundemente but without sayinge any thinge to the said Chaplens and Houshold, did trouble her grace with the openinge of their message to her, contrarye to the order and charge prescribed to them, and see returned without doinge any thinge in the Charge and comyssion given unto them, wherfore eich of them by his selfe, and aparte was comaunded to returne to her graces house and to execute the said Charge aparte, in sorte as the order was given to them all joyntely at Hampton Courte, The which thinge they all refused to doe; albeit they were injoynd to doe the same in vertue of their allegiaunce, and as comaunded from the Kinges Matie. the sayd Rochester and Walgrave saying that they had rather endure whatsoever punishmente or imprisonmente the Lordes should thinke meete for them, and Sr. Francis Inglefeild alledging that he coulede neither fynd in his hart nor in his conscyence to doe it; wherupon, beinge all three, after they had bene severally enjoyed as is besoresaid, comaunded to departe for the tyme into severall places. They were sone after caled all in before their Lordshippes together, by whom they were comaunded to attend contynually upon them untill such tyme as they should knowe their further pleasure. That done, it was decreed that the Lord Chancellor and Mr. Secretary Peeter, beinge then in Essex, and

Sr. Anthonye Wingfeild Comptroler of his Mat. household beinge here at Windesore, should repair to the Lady Maryes Grace with such Letteres as follow.

"Right deare, and right entirly beloved Sister we grette you well, and lett you knowe that it greeveth us much to perceave no amedemente in you of that which we for God's cause, your soules health, our conscyence, and the comon tranquility of our Realme, have so longe desired, assuringe you that our sufferance hath much more demonstration of naturall love then contentacon of our conscyence and foresight of our safetie, wherfore although you give us occasione as much almoste as in you is to deminish our naturall love yet we lothe to seele it decaye, and mente not to be so careles of you as we be provoked; and therefore meaninge your weale, and therewith joyning a care not to be founde in our conscyence to God having cause to require forgiveness, that we have soe long for respecte of Love towards you omitted our bounden dutye: we do send at this presente our right trusty and right well beloved Counselor the Lord Riche our Chauncelor of England, our trusty and right well beloved Counselore Sr. Anthony Wingfeild, knight, Comptroler of our Howshold, and Sir William Peeter, knight, one of our two princepall Secretaries, in message to you, touchinge the order of your Houshold, willinge you to give them firme credit in those thinges they shall saye to you from us, and doe ther in our Name. Givene under our Signete, &c."

At Windesore the xxix. Day of August ano. 1551.

"The Lord Chauncelor, Mr. Comptroler, and Mr. Secretary Peeter beinge returned from the Ladie Maryes Grace, made such reporte of the executyone of their Charge, and of her Grace's Answer as followeth.

"A Note of the Reporte of the Message done to the Lady Maryes Grace by us the Lord Riche Lord Chauncelor of Englande, Sr. Anthony Wingfeild Knight of the Order and Comptroler of the Kings Mats. moste honorable Howshoulde, and William Peeter, knight, one of his Mats. two principall Secretaries: and of her Grace's Answer to the same reported by us all three to the Kinges Matie. and the Lordes of his Mats. Privie Counsell at Windesore the xxixth daye of Auguste Ano. 1551.

"Firste havinge received Comaundemente and Instructions from the Kinges Matie. we repaired to the sayd Lady Maryes Howse at Coppet-Hall in Essex on Fridaie laste, beinge the 28th of this instante in the Morninge, where, shortelic after our cominge, I the Lord Chauncelor delivered his Mats Letteres to her, which she received upon her knees sayinge that for the honore of the kinges maties. hand, wherewith the said Letteres were signed, she would kisse the Ire. and not for the matter contained in them, for the matter (sayd she) I take to proceed not from his matie. but from you of the Counsell.

"In the readinge of the letter, which she did reade secretly to herselfe, she said these wordes in

our hearinge, " Ah! good Mr. Cicill took muche paines here."

When she had red the Letter, we begane to opene the matter of our Instrukcioncs unto her, and as I the Lord Chauncelore begane, she prayd me to be shorte, for (said she) I am not well at ease, and I will make you a shorte Answere, notwithstandinge that I have already declared and written my mynue to his Matie plainlye with myne owne hande.

After this we told her at good length how the kinges matie, having used all the gentle meanes and exortacones that he might to have reduced her to the Rights of Religion and order of divine service sett forth by the Lawes of the Realme, and tyndinge her nothings conformable, but styll remaininge in her former error, had resolved by the whole estate of his Mats. Privie Counsell, and withthe consent of diverses otheres of the Nobilitie, that she should no longer use the private Masse, nor any other devine service then is sett forth by the Lawes of the Realme, and here we offered to shewe her the names of all those wch were present at this consultacon and resolutyon; but she sayd she cared not for any rehearsall of their names, for (said she) I knowe you be all of one sorte therein,

We told her further that the kinges maties pleasure was we should also give strait charge to her Chaplenes, that none of them should presume to saye any masse, or other devine service than is sett forth by the lawes of the realme, and like charge to all her servantes that none of them should presume to heare any masse, or other devine service then is aforesaid. Here unto her answer was thus. Firste she protested that to the kinges matie, she was, is, and ever wilbe his mats. most humble and moste obediente subjecte and poore sister, and would moste willingly obaye all his comaundements in any thing, (her conscyence saved) yea and would willingly and gladlye suffer death to doe his matie good, but rather then she will agree to use any other service than was used at the death of the late kyngo her father, she would have her heade one a blocke and suffer death. But (said she) I am unworthy to suffer death in so good a quarroll. When the Kinges Matie (said she) shall come to such yeares that he may be able to judge thes thinges himselfe, his matie shall fynd me readye to obaye his orderes in religion, but nowe in these ycares, although he good sweete kinge have more knowledge then any other of his yeares, yet is it not possyble that he canne be a Judge of these thynges, for yf shippes wore to be sente to the seas, or any other thinge to be done touchinge the polecye and governemente of the realme, I am sure you would not thinke his highnes yet able to consider what were to be done, and muche lesse sayd she, can be in these yeares deccarne what is fitte in matters of devinetic. And yf my Chaplenes doe saye no masse I can here non, no more can my poore servantes. But as for my servantes I knowe it shalbe againste their willes as it shalbe againste myne, for yf they could come were it were sayd they would here it with good will, and

as for my preestes they knowe what they have to doe, the paine of yor lawes is but imprisonment for a shorte tyme, and if they will refuse to say masse for fear of that imprisonment they may doo therein as they will; but none of your newe service (sayd she) shalbe used in my house, and yf any be said in it, I will not turye in the house.

And after this we declared unto her Grace, accordinge to our Instrukcioncs, for what causes the Lordes of the kinges maties counsell had appointed Rochester, Inglefeild, and Walgrave, being her servants, to open the premisses unto her, and howe ill and untruly they had used themselves in the charge committed unto them, and, besides that, how they had manifestly disobeyed the kinges mats. counsell, &c. To this she sayd it was not the wiseste counsell to appointe her servantes to comptrole her in her owne howse, and that her servants knowe her mynde therein well enough, for of all men she might worste endure any of them to move her in any such matters, and for their punishmente, my lords may use them as they thinke good, and yf they refused to do the Mssuage unto her and her chaplenes and servantes as aforesayd, they be (said she) the honestest men, for they should have spoke againste their owne conscyences.

After this when we had at good length declared unto her the effecte of our Instrukcioncs touchinge the promise which she claymed to have bene made to the Emperore, and besides had opened unto her at good length all such things as we knewe and heard therein, her Answar was that she was well assured the promise was made to the Emperore, and that the same was once granted before the kinges maties in her presence, then being there seven of the counsell, notwithstandinge the denyall therof at my laste beinge withe his Matie; and I have (quoth she) the Emperores hand testefieing that this promise was made, which I beleve better than you all of the counsell. And though you esteeme little the Emperore, yet should you shewe more favore to me for my fatheres sake, who made the more parte of you, almoste of nothings. But as for the Emperore (said she) yf he were dead I would saye as I do. And yf he would give me nowe other advise I would not followe it, notwithstanding (quoth she) to be plaine with you, his Ambassadore shall knowe howe I am used at yor hands.

After this we opened the kinges mats. pleasure for one to attend upon her grace for the supplie of Rochesters place, during his absence, &c. as in the Instrukcioncs. To this her answer was that she would appointe her owne offyceres, and that she had yeares suttiente for that purpose, and yf we left any such man there she would goe out of her gates, for they two would not dwell in one house. And (quoth she) I am sickelye, and yet I will not die willingly, but will doe the beste I can to preserve my life: but yf I shall chaunce to die; I will protestopenly that you of the counsell be the causes of my death: you give me fair wordes but your deedes be alwayes ill towards me. And havinge said thus she departed from us into her bedchamber, and delivered to me the Lord Chauncelora Ringe, upon her knees, most humbly, with

very humble recommendacones, saienge that she would die his true subjecte and sister, and obaye his comaundements in all things excepte in thes matters of Religcon, towchinge the masse and the newe service. But yet (said shee) this shall never be towld to the kinges matie: &c.

After her departure we called the chaplenes and the reste of her howshold before us, givinge them strait comaundements, upon paine of their allegiance, that neither the preestes should from henceforth say any masse, or other devine service than that which is sett forth by the lawes of the Realme, nor that they the residue of the servants should presume to heare any.

The Chaplaynes, after some take, promised all to obaye the kinges comaundment signefyed by us.

We gave lyke comaundement to them and every of them upon their allegiaunce, to give notyce to some one of the counsell, at the least, yf any masse or other devine service then that which is set forth by the lawes of this realme, should be hereafter said in that house.

Finally when we had said and done as is aforesaid, and were gone out of the house, tarryenge there for one of her chaplenes, who was not with the reste when we gave the charge aforesaid unto them, the lady Maryes Grace sente to us to speak with her one worde at a winlowe; when we were com into the courto, notwithstanding that we offered to come upp to her chamber, she would needes speake out of the window, and prayed us to speake to the Lords of the Counsell that her comptrole might shortlye returne. For (said shee) sithence his departyng, I take the accomptes myselfe of my expences, and learned howe many loves of bread be made of a bushel of wheate; and I wis my father and my mother never broughte mea upp with bawkinge and brewinge: And to be plaine with you, I am wearye of myne offyce, and therefore yf my Lordes will sende myne offycere home, they shall doe me pleasure, otherwise yf they will send him to prison, I beshrowe him yf he go not to it, merely and with a good will and I praye God to send you to doe well in your soules and bodies too, for some of yon have but weake bodies.

[A letter] to the Warden of the Flette to conveye through the Bridge to the towere the said Rochester, Inglefeild, and Walgrave, to be had thether severally.

To the Lievetennante of the Tower to receive the said Rochester; Inglefeild; and Walgrave, so as they have conference with no man; and that every of them have a man to attend upon him, and not to confer with anye person, but to remayne with their Mr. for seinge that none of them have penpenk, and paper.

ORIGINAL.

ON EXCESSIVE AFFLICTION.

Una salus victis nullam sperare salutem. Virg. Æn.
THERE is a truth in this saying applicable to other misfortunes than those of defeat; I mean to overcome overwhelming calamities, and grievous disappointments of any kind. When the object, for ins-

tance, of our most eager pursuit is suddenly lost, or snatched away from us; the soul often sinks into a careless apathy for every thing; and finds in this sort of torpid indifference a repose, which nothing further can disturb. CURÆ LEVES LOQUANTUR, says Seneca; INGENTIS STUPENT. *Light cares speak out; but heavy ones remains fixed in speechless stupor.*—Our finite nature, and, more especially in this life, our solimited condition; prevents our being distressed beyond a certain pitch. When the mind is brimful of sorrow, whatever is superadded to it of affliction but overflows without much affecting it. Like the Nautilus in a storm, it shuts up its shell, and consigns itself to the deep.

The two short poems, which are here subjoined, express under different Allegories the keenest sense of this pathetic feeling. Of the one in French I am at a loss to trace the author; but I can affirm that he who wrote the one in English gave but vent to his real feelings at the time.

De la tige detachee
 Pauvre feuille desechee,
 Ou vas tu?—Je n'en sais rien
 L'orage a brise la chene,
 Qui seule etoit mon soutien.
 De son inconstante balaine
 Le zephir ou Paquilon
 Depuis ce jour me promene
 De la foret a la plaine;
 De la montagne au vallon
 Je vais ou le vent me mene,
 Sans me plaindre ou m'effrayer.
 Je vais, ou va toute chose;
 Ou va la feuille de rose,
 Et la feuille de laurier.

Before the rude blast of misfortune still driving,
 On life's stormy Ocean my course I pursue;
 With half founder'd skuff, a mere wreck vainly striving
 To reach the wish'd haven, that flies from my view.

No reck'ning nor bearings, to steer by remaining,
 For lost is my compass, and clouded the sky;
 The long look'd for land now all hopeless of gaining,
 With ev'ry wind veering I carelessly fly.

But thou, whose dread summons the tempest careering
 Sends forth; and its purpose accomplish'd recalls;
 O bid thy bright sun with his influence cheering
 Dispel the dire gloom, that my fancy appalls!

Hush the storm, my frail vessel so fiercely assailing,
 The wind's angry howl, and the vex'd billows roar!
 Then, o'er the smooth deep gentle breezes pre-ailing,
 May waft me yet safely to some welcome shore

THE EFFECTS OF LOCAL SCENERY ON THE MIND.

MESSINA DESCRIBED.

In travelling over the surface of this globe, we find some places, which, for their historical celebrity, and the memorable events that have taken place in them, awaken in the mind of the conscious Beholder a sort of melancholy approaching to the sublime. Experienced once in a very strong degree this sadly pleasing sensation.

I was seated at the time on the heights of Messina in Sicily, near a ruined convent, a few remaining appartments of which having been spared by the earthquake of 1783, were inhabited by mendicant friars of the order of Saint Francis. The city, with its fort on the near extremity of its peninsular *zandè*, the *Seythe* like bend of which forms the harbour; and its delightful environs, lay all stretched out beneath me, as on a map, depicted to the view. I saw the vessels gliding slowly to

and fro round the light-house, through the much famed streights of *Scylla* and *Charybdis*; while others far to the left were seen appearing or disappearing as they rounded or cleared the Faro tower, situated on the utmost point of *Pelorus*. Opposite appeared the Calabrian coast, stretching all along from *Scylla's* promontory or the north to the Southern extremity of Italy, beyond the town of *Reggio*. The whole scene was beautiful beyond description, especially at the season of the year, when my attention happened to be so particularly directed towards it. It was in the month of April, when the trees were all hung with their full spread vernal foliage; and the fields, unscorched with summer's heat, embroidered with every gay coloured and sweetscented flower.

In this solitary and elevated spot, removed from all the bustle and tumult of the busy world, I was retracing in my mind the many important events recorded in history, which had taken place in those classic regions; and the many changes these had since undergone down to the present times. No sound was heard to interrupt my melancholy musings, but the frequent humming of the bee, or the soft whisperings of the balmy breeze, moving at intervals the many crowded leaves of a wide spreading fig tree, in the shade of which I reclined.

And ah! said I, how vain is I am evinced, and insignificant all the mighty toil and trouble of ever restless and proud aspiring mortals; whose generations thus pass away and succeed each other, like the swelling and murmuring waves on the sea-shore!—The greatest states and empires have been seen here to die out, like the obscurest individual of the human race.—The Greek Republics have all vanished with their fame. The Romans, who once dictated the law to the rest of mankind, and their powerful Carthaginian rivals, have also disappeared. Their name is but an empty passing sound; and their mighty feats figure no where now, save in the page of history.

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

Continued.

PART SECOND.

Other Protestant Negatives refuted from Scriptures

THE REJECTION OF THE MASS.

In their ruthless rage for spoiling Protestants have not spared the very *Holy* itself of *Holies*. Like the pagan persecutors of old, they have broken into the inmost sanctuary: defiled and overturned the altars of the most high God; and madly sought to abolish the perpetual sacrifice: proscribing the long predicted and prefigured unbloody sacrifice and Priesthood of him, who is a priest for ever according to the order of *Melchisadech*. Gen. 14. 18.—Ps. 109. 2. Heb. 5. 6.—They have thus exhibited themselves to the world the first pretended worshippers of God, without an altar or a sacrifice; and consequently without a priesthood: forbidding any more to be offered up that great universal sacrifice and clean oblation of the convert-

ed Gentiles; which God himself declares to be far more acceptable to him than all the Jewish sacrifices together. *I will not, said he to the Jews, receive any gift from your hand; for, from the rising of the sun to the going down thereof, great is my name among the Gentiles: and in every place there is sacrifice, and there is offered up to my name a clean oblation. for my name is great among the Gentiles, saith the Lord of Hosts Malachy. 1. 10, 11.*

Against this supreme act of religious worship, Luther, the father of the Protestant reformation, was stirred up as he himself assures us, by the very devil; who, in one of those nocturnal visits, which that heresiarch owns he was in the habit of receiving from the fiend, succeeded in persuading him to abolish the mass.

It must seem incredible to those, who have not read his works, which, on account of the low boresonery, and profane ribaldry, with which they abound, are industriously kept from the eye of the public; it must seem a wicked fiction, especially to all, who deem his doctrine divinely inspired, and boast themselves his followers; that ever he made so strange and humbling an avowal; acknowledging himself on a point of faith so vitally important, the Apostle, not of God, but of Satan.—But that Lord, and his Christ, against whom he rebelled; saying in the words of the wicked: *Let us break their bonds asunder: and let us throw their yoke from us!* Ps. 2. 3. that God, whose chief worship he sought thus to abolish; has forced this arch-enemy of his church to take the confounding acknowledgement; and to leave it for ever recorded in his writings. Let such as doubt the fact, consult his works carefully collected, revised and published by his disciples; and they will find it related by himself in the 479th page of the seventh volume of the Wirtemberg edition: in the 82nd. page of the german edition, printed at Gena by Thoms: and in the 86th page of the sixth volume of that published at Altenberg: as well as in every full edition of his works printed at our Universities.

“On my awakening, says he, at midnight, the Devil begun, as usual, to dispute with me.”—He then relates the subject of their dispute, which was the Mass; and describes the fiend's abrupt, hurried and pressing manner of arguing; his harsh tone of voice; and the fearful impression it made upon him; “so much so, says he, that “I felt myself as suffocated; and my soul, more than once, as on the point of quitting the body: that which gave me the more easily to understand how it not unfrequently happens that persons are found in the morning dead in their beds”!!! He concludes by declaring the Devil's arguments quite convincing and unanswerable.

Luther's doctrine then, which Protestants follow, is, by his own avowal, the doctrine of the Devil! Thus saith the Lord, said the holy prophet of God, when they announced his word and inspirations to mankind. Thus saith the Devil, said Luther to his followers, when he taught them to abolish the Mass!

Zuinglius, another chief reformer and the father of the sect called Sacramentarians; avows that it

was, at the suggestion of a similar spirit, that he opposed the doctrine of the real presence. But whether that spirit, which furnished him with what he thought his chief argument against this main article of the Catholic Faith, was black or white, it what, he says, he cannot tell. *Ater fuerit an albus, nihil memini.*—See his book *de subsid. Euch.*—This Heresiarch fell fighting at the head of his followers against the opposers of his doctrine.

IX.

WHY THE LATIN IDIOM IS RETAINED IN THE LITURGY OF THE CATHOLIC CHURCH.

PROTESTANTS incessantly rail against the Catholic Church, for using always in her Liturgy the Latin language. This too, the most generally understood language in the world, they have the astonishing assurance to denominate an unknown tongue. And though they are, or should be aware that in all countries there are literal translations of that Liturgy in almost every Catholic prayer book, they blush not to affirm that the motive the Catholic clergy have for retaining their Church service in Latin is, to keep the people ignorant of the absurdities of her worship.

The absurdities of her worship! The worship for eighteen hundred years of all the learned and all the great in the Christian world! Who art thou, the presuming individual, who would'st tax with absurdity the worship of such a Church?—None dare ever risk the ridiculous assertion, but those, whose living depends on lowering her by calumny; and keeping her down in the estimation of the public: those, who thus have got; and only thus can keep, the sung temporal provision allowed them by their hearers. Only such, and their uninquiring dupes, are capable of throwing out so false and foolish an imputation against her. Did Protestants but consult those, who could inform them rightly on the subject; and this they would do, were they not wilfully ignorant; they would find that the Catholic Church has the most satisfactory reasons for all she does; and in particular, as I trust we shall presently shew, for retaining her Liturgy in the Latin language. Her reasons then for doing so are the following:

1°. In order to preserve unaltered and unalterable in its meaning her whole sacred service. For who but knows how apt the original sense, is to be changed in a translation? So much so, that of a hundred translations of the same thing, no two would be exactly the same: and where there is a difference in the words, there must be a difference in the sense also.

2°. Because the whole of that service is directed exclusively to God, It is the Deity alone, and not the faithful, whom the pastors address in the celebration of the Mass, the administration of the sacraments, and in the acts of solemn benediction and supplication; in the meaning and tendency of which the hearers are carefully instructed from their earliest infancy. The Jewish people did not even see the officiating Priest, much less hear and understand the words of his prayer; as is proved by what we find recorded in the gospel concerning Zacharias, the father of Saint John the Baptist:

for, while the vision of the angel detained him within, beyond the usual time, the people without were waiting for him, and wondering why he tarried so long in the Temple. Luke 1. 21.

3°. Because the Catholic Church, is not like any Protestant sect, the Religion of some particular nation, province, town or people; nor the gathered group, or congregation of this, or that declaimer, but the Religion of all nations, and of all ages, since the Saviour's time. She therefore uses in her worship a language, like herself, *universal and unchangeable.*

4°. Because her children are all but one family, the family of her divine founder: and, as such, in their joint addresses to their common father, they speak the same tongue. Among them there is no dispersion, as among the builders of the tower of Babel: the division and confusion of whose tongues and their consequent dispersion, were but the emblems of that division, confusion misunderstanding and dispersion which God ordains the lot of those, who mistrusting his promise, proudly presume to rear a fabric of their own, capable of securing them against all the future contingencies of his wrath. Her children, hence, at all times, and in every place, find themselves at home in her; knowing as they do, the sacred purport of her ceremonies; and comprehending the main drift and object of her worship and invocations.

They, on the contrary, who have separated themselves from her communion; the moment they quit their native land, and mix with strangers; hear nothing in the conventicles of their foreign brethren, but a new and unintelligible language: a circumstance the more to be regretted by them, as their worship consists but in words and wind; in the varying blast, and particular puff of every dogmatizer and exhortant among them.

Our British sectaries, for instance, on crossing the channel, immediately find themselves every where placed in that very predicament which they sought so to avoid: and that too by the very step they have taken to avoid it; that is, by having given up the *general idiom* of the universal Church, which is every where taught & understood; for the *local one*, nowhere spoken and understood, but in their own particular country. How then, when they happen to attend foreign worship, can they avoid doing what they so much blame the Catholics for; that is, assisting at public prayer, nay and at preaching too, in an unknown tongue? But all, indeed, with them is inconsistency and contradiction: and this their principle of *local union*, is the very cause of their *general disunion*: and that which breaks their connection with all their foreign brethren. It is like their *rule of faith*, (the right claimed by every one of interpreting for himself the sacred scriptures,) a *dividing*, not an *uniting*; a *dispersing*, not a *congregating* principle: and hence, as Christ says of such, *they who gather not with me, scatter.*

5°. Because, the Jews having formally made over their messiah, the promised God incarnate, to the Roman, represented by their Governor Pontius Pilate; his religion necessarily followed him from

its former seat Jerusalem, the capital city of those who had rejected him, to its new seat Rome, the capital city of those who had thus received him.—For Rome was at that time the capital of the whole Gentile world; and, according to all the prophecies, the Gentiles were to become, instead of the rejected Jews, the chosen people of God. To the language therefore of the Jews, and of Jerusalem, the Hebrew hitherto used in the worship of the true God; was to succeed the language of Rome, become the Jerusalem of the Gentiles. Hence, to preclude in future all religious rivalry between the two capitals, the Romans, to whom the Saviour was given up, are sent, unconscious of the Almighty's purpose, to destroy Jerusalem and her Temple, now become a profane and useless pile, since deserted by its presiding Divinity: to avenge the Redeemers wrongs upon the Deicidal race, caught, as in a snare, while assembled together from every place to celebrate in their devoted capital the solemn feast of the Passover; to cast forth, in fine, from the land of their nativity, and scatter all over the world, the wretched remnant of that self-anathematized people, who had escaped the edge of the conqueror's sword.

6°. Because in the writing placed over the head of the crucified Saviour, the Latin and Greek, as well as the Hebrew, were made to bear witness to the dignity of the mysterious sufferer; much against the will of those, to whom Pilate had hitherto thought it prudent to yield.—*Write not the king of the Jews*, said the chief priest to him; but that he said, *I am the king of the Jews.* What I have written, answered Pilate, *I have written.*—John 19. 2.

Thus then were these three languages, not without a mystical design, nailed to the tree of the cross; and henceforth consecrated to the worship of God; particularly in the commemorative sacrifice of Christ's passion and death, the mass; in which, according to St. Paul, *we shew forth the death of our Lord, till he come.* But the chief of all the three at the time was the Latin; as the sovereign, imperial, and universally mandatory one; destined, for the reasons above mentioned, to succeed the Hebrew; which, at the death of our Lord had become a dead language; as appears from the circumstance that none of those present at his crucifixion, understood his purely Hebrew exclamation:—*Eli, Eli, Lamma Sabactani.*

The Latin, however, in the mass and liturgy of the Saviour's Church, still appears, as on the cross, accompanied with the Greek and the Hebrew: having always intermixed with her sacred service, the Hebrew *hosannahs*, *alleluias*, and *amens*, which terminate all her prayers; and the Greek *ryrie elersons*; *agios O theos*; *agios, O thanulos*, &c.

To the Hebrew optative *amen*, there is besides attached a mystical meaning; for it is one of the names of the Saviour: *thus saith amen, the faithful and true witness.*—Apoc. iii. 14.—It indicates therefore, as the concluding word of every prayer, that in him, the word eternal and the truth itself; the alpha and omega; the first and the last; the divine author and finisher of our hope: will be

fulfilled and realized all our wishes, prayers and expectations, in the promised enjoyment of himself their object, in a happy eternity. It indicates also, that his Church will not be complete, till the Hebrews be joined with the Latins; the converted Jews, with the believing Gentiles, when all in him shall thus be met, then shall be perfected his Kingdom here on earth; which, it is prophesied, will be the case, before the final consummation of this universe.

It is remarkable that not long after our Saviour's death, the Greek and Latin, like the Hebrew, became dead languages: and thus in these three tongues the scriptures, ordained to pass among the Gentiles, were ever and immutably fixed in their original meaning: for in living languages words are apt to change their sense; as KNAVE in English, formerly signifying a servant,* VILLAIN, a peasant, &c. Thus also is preserved unalterable the liturgy, or sacred service of the Christian Church: that Church, which is destined amid all the revolutions of time, the succession of tribes, and the change of tongues, to remain herself unchanged, and outlive them all.

* In a very old English translation of the New Testament, we read:—Paul, the knave of Jesus Christ.
To be continued.

It is with utter disgust that we again stoop to notice any thing contained in that foul vehicle of cant and calumny, THE CANADIAN WATCHMAN. Supposing, however, as we well may, that the subscribers to such a rhapsodical production, are ignorant enough to mistake for truth whatever so illiterate, illiberal, and unprincipled an editor foists, as such, into his journal; we think it right for this once more to put them on their guard against crediting that turn-coat hypocrite; who, so openly for gain's sake, can hire out his labours to the very father of lies, the original deceiver.

It has been the fashion for three hundred years to calumniate the Catholics and their Religion. Fashions, though sometimes very durable, are not everlasting: and this, the most odious that ever had existence, to the satisfaction of all the just, is about expiring. The higher orders of the human race have ceased to give the weight of their influence to this wretched calling: but the dregs of society, unwilling to relinquish a hold, to which they have so long affectionately clung as their only stake; still keep bellowing forth their vituperations against they know not what nor whom, "The Catholics, says every malicious wight, are ready to swear this and swear that; to believe this, that and the other, and any thing that is monstrous and absurd." The Catholics, however, are not such fools, nor reprobates, as they are represented; and this at length is beginning to be seen. Truth will finally appear through the transient mist of misrepresentation. The period is at hand, when it will be no longer possible to conceal it. Whatever the world enjoys of civil and religious liberty, is due to the interpositions of the Catholic Church against the dominant tyranny of the day. This, all who have read history, know; and none have been more rea-

dy to acknowledge it, than the most enlightened Protestant Statesmen and writers. But there are weighty reasons why Catholics should still be calumniated. Religious Quacks must strain their arts for a living. Therefore, calumny for a time must proceed; and we trust will be borne with wonted patience. Every kind of lie, which the interested, malevolent, and grovelling, are capable of inventing, must, for a time undefined, pass current among the vulgar and uneducated. We should be sorry to be ever ranked among the inventors of such, against Protestants, as the following against Catholics, promulgated in *The Canadian Watchman*; which we copy, not with a view to their refutation; for it would be hopeless to contend with their millions of inventions; but to display to our readers the malignant perseverance, with which every thing Catholic is by them assailed. The *cross swearing test* is all a Protestant invention, unknown to the Catholics, except when propounded to them by some ignorant Magistrate. But what must we think of the *evangelical Captain* solemnly swearing his passengers for their steerage fare in his steam boat?

PRACTICAL ROMANISM.

"It is a well known fact that a papist does not feel himself bound to keep an oath any longer than it pleases his confessors. We recollect to have heard it asserted by Captain C—, of the steam boat N— A—, on the Hudson river, that he was for a long time perplexed by Irish Catholics coming on board his boat, pretending to be very poor and offering to swear upon the Testament that they had not a cent of money in the world. So pitious were their representations, that he was often induced to carry them for nothing. He one day mentioned the circumstance to a friend, who asked him if his Testament had a "cross" upon it. He replied in the negative. His friend advised him to get a cross stamped upon the lid of a Testament, upon which to swear such Catholics as pretended to have no money. The captain followed the advice of his friend. The Testament was procured, and as often as a Catholic offered to swear to his poverty upon it, the captain would first present the side on which no cross had been stamped. As soon as he commenced his perjury the captain would turn the other side, when the poor devotee of papal superstition and idolatry would immediately start back, and instantly produce his money. This the captain assured us was done in repeated instances."

TALLEYRAND ON ROMISH OATHS.

The subjoined anecdote is taken from the proceedings of the London Missionary Society.

"When the deputation from the London Missionary Society visited France in 1802, to ascertain if Protestant Missionaries would be admitted into France from the English Theological seminaries, they were astonished to find, we believe, nearly all the prefects of the departments, Protestants. Having received prompt and full permission for Protestant Missionaries to enter and preach in France, provided they would abstain from all interference in politics, which of course was engaged to be fulfilled—the deputation expressed to Talleyrand their surprise at discovering that all the Chiefs of the public authorities were Protestants. That famous ex-Jesuit and Romish Prelate answered to this effect, that 'the first Consul could not trust any others—for he knew that a papist could not be bound by his oath any longer than it pleased his confessors—but a Protestant who once solemnly swore to be faithful to his government, would al-

ways keep his fidelity.' This was the honest declaration of Talleyrand, who is probably, as deeply versed in Popish abominations, as any existing adept in the ungodly craft."

The miserable shifts to which is driven the fashionable fanaticism of the day, is strongly exemplified in the following letter from the *Boston Courier*. The Rev. Dr. Beecher referred to, is the one who has rendered himself notorious by his sturdy invasion of Gentlemen's kitchens, seeking there for proselytes and money, by his sapient invention of *Political Atheism*; and, above all, for the malignancy of his feelings against Catholics. His consistency is remarkable. In his lecture on *Political Atheism*, he thought a Republican form of Government was hardly compatible with a due spreading of *Evangelical Truth*; and our *Canadian Watchman* was inclined to think with Dr. Beecher. But now the consistent Rev. Dr. Beecher takes for the subject of another lecture, the incompatibility of the *Roman Catholic Religion with the Republican principle of the United States!!!* We suppose the accommodating *Watchman* is again ready to think with good Doctor Beecher!!! We perceive he is ever ready to think with and for any body, but himself; provided that body thinks and rails against the Catholics. But, indeed, his manner of thinking or writing, is too contemptible to dwell upon.

This poor tool of Orthodoxy constantly reminds us of the man in the fable blowing hot and cold; cooling his cruel and warming his fingers with the same breath,

From the Boston Courier.

DOCTOR BEECHER'S LECTURE.

Curiosity led me last night to the church in Park-street, to hear the lecture of the Rev. Dr. Beecher; the subject was the incompatibility of the Roman Catholic Religion with the republican principles of these states. I went prepared to hear my religion vilified, to find it held forth to the public gaze, blackened and deformed with every aspersion that calumny, or unpardonable ignorance could cast upon it. It was perfectly natural for such to have been my anticipations, for to abuse Catholicity, has of late become a matter of such common occurrence, that every theological tyro, from the beardless youth of twenty, to the Rev. D. D. of seventy, thinks himself fully entitled to aim at popularity by attacking the religious opinions of his catholic fellow citizens, of which he is perhaps totally ignorant. I was not disappointed in my expectations—my religion was attacked, was vilified—nay, a system of Catholic doctrine was laid down and attributed to Roman Catholics of which neither I, or any other Roman Catholic had ever heard.

A repetition of slanders and calumnies often told and as often refuted, though disgusting, may and will be endured with patience. It remained however, for the Rev. Dr. Beecher to question the allegiance of the Catholics to this free and happy government, to impeach their political honesty.—He unhesitatingly asserted, that he never could look upon a Roman Catholic in the light of a fellow citizen! That such was the power of the pope and priests over the conscience of a Catholic, as to induce him easily to break through any oath that interest, or any other consideration may have induced him to take! Can it be possible that the Rev. Dr. Beecher has the hardihood to assert that the oaths of so many millions of Catholics throughout the world, are to be disbelieved? The asser-

tion is too absurd to require a moments comment. Was it the Rev. Dr's. intention in making this assertion to disseminate the seeds of discord and religious animosity between the Roman catholics of these states, and their fellow citizens of other religious denominations? If such, indeed, it was, he will find himself in error. The spirit of free enquiry of which he says, he is "the firm and unflinching advocate" is abroad. The bare assertion of the Rev. Dr. Beecher, (although given forth from the pulpit, whence should emanate peace and good will to all,) will not be deemed infallible. Men will examine for themselves—they will become acquainted with the true doctrines of the catholics and with their political tendencies, and will cease to be frightened by them. Has the Rev. Dr. Beecher forgotten that the venerable CHARLES CARROLL of Carrollton, still lives? Where is the American who does not venerate the name of this last surviving signer of the Declaration of Independence? Will any one dare question his political integrity, his unqualified allegiance to his country? And yet this venerated patriot is a Roman catholic. I will trouble you no more on this subject, as it is probable that the Rev. Dr. Beecher's discourse will be answered. In conclusion, I would only observe, that as a Roman catholic, I consider myself as good a citizen as the Rev. Dr. Beecher. I would, when called upon, as freely as any other individual, sacrifice my life and property in defence of my country. By no allegiance whatever, am I, nor is any Roman catholic, bound to the pope of Rome as a temporal Prince—We entirely disclaim it. Why therefore, bring against us as a matter of accusation, so unfounded and false a charge? Dr. Beecher can probably best answer this question.

A CATHOLIC.

December 21,

BIBLICAL NOTICES AND EXPLANATIONS.

Continued.

LEVITICUS.

Verse 3.—The purification of the leper is to take place out of the camp. The lepers were not allowed to reside in the camp; nor to associate with those who were not clean. Numb. 5.—They were deprived of all participation in the sacred rites; and never suffered to approach the holy place. Witness even the Jewish monarch, who, when struck with the leprosy, was cast out of the Temple, and shut up for life from the public; and, dying in that disease, was buried apart from the other kings of Juda. 2. paral. 26. 21. So they, who contract the leprosy of sin; of whatever rank or quality, they be; are deprived before God in as far as regards themselves, of all the spiritual rights of the saints or the spiritually clean; not now however, (as in the old and figurative law) of their temporal rights, and before man; who is no more their judge: such, however, was the disorganizing doctrine of a Wickliffe and a Huss; which left all authority in Church and State at the capricious disposal of the blind, fanatical, prejudging multitude; making man, instead of God, and the very worst and most incompetent of men, the supreme & decisive judges of the internal worth, or worthlessness of their lawful superiors: declaring even invalid the sacred ministry of all, whom they might suspect to be in sin; though the sin of the individual, and its dire consequences, rest but on the head of the guilty individual; and cannot stop up the Saviour's appointed channels of grace; and thus render vain his redeeming dispensation.

We must here observe that, before the solemn and conclusive rite of purification takes place; the leprosy of the patients must have been previously inspected, prescribed for, and declared to have in fine assumed a healthy appearance. Even so must the spiritual leprosy, be examined, pre-

scribed for, and found subsided in all its symptoms, before the solemn rite of purification is performed; that is, before the sentence of absolution is pronounced. The sinner must give unequivocal signs of true repentance before the Priest can venture to pronounce him truly absolved from his sins: to introduce him as clean into the camp; and restore him to the society of the just, and the benefits of Religion.

Verse 4.—In the figurative rite of purification, the leper was to offer for himself two living sparrows, which it was lawful to eat; and cedar wood; and scarlet and hyssop. One of the sparrows was to be immolated in an earthen vessel, over living waters: and the other living one was to be dipped, with the cedar wood, and scarlet and hyssop, in the blood of the sparrow, that was immolated; with which he, who was to be cleansed, was to be sprinkled seven times, that he may be rightly purified; and he shall let go the living sparrow that he may fly into the field, &c.

The least things are often chosen, as emblems of him, who became, for our sake, as a worm and no man, the reproach of men and the outcast of the people. Ps. xxi. vii.

Thus is he, our guilt-purifying and propitiating victim, represented here in his two-fold nature, of God and man, by the two sparrows; one of which is immolated in an earthen vessel; over living waters; that is his humanity, slain in its earthly tabernacle, the body; the blood of which is turned, like that which issued from his wounded side, into a living, purifying and refreshing stream: the other sparrow is dipped, with cedar wood, scarlet and hyssop, in the blood of the one that was immolated; and then let fly away alive into the field: this designates his divinity, which cannot die; but yet which takes upon itself the expiatory blood of the other; which was shed upon the cedar wood, a wood, which is incorruptible; representing the cross, that tree of everlasting memorial, and imperishable benefit to our redeemed race. The scarlet designates by its colour, the bloody nature of the expiation; and the hyssop, by its anti-leprosy virtue, when used medicinally, its purifying effect. This herb was therefore used in all religious sprinklings to which, in these words, David alludes: thou shalt sprinkle me with hyssop, and I shall be cleansed. Ps. l. 8. In this purificatory oblation an allusion is made to the unity of person and diversity of nature in the victim: for that which was immolated, and that which fled away alive, was the sparrow; the same in kind, yet numerically different.—The very same allusion is made under a different form, in the selection of the two buck-goats for sin, on which Lots being cast; one of them was to be offered to the Lord, and the other to be the emissary goat, as we shall see in ch. 16.—But to return to the purification rite of the leper. With the blood of the immolated sparrow he is sprinkled seven times, to be rightly cleansed. Does not this evidently denote the seven modes of applying the expiatory blood of the prefigured victim towards the cleansing of our race from sin: that is, the seven sacraments of the Saviour's Church?—The leper then lets go the living sparrow, tinged with the blood of the one that was immolated. The sparrow lives to bear abroad in its flight the proof of the sparrow's immolation. The Filial Deity bears aloft with him to heaven, and presents to his appeased father, the marks of his atonements for the sins of man. The leper then must wash his clothes, shave his hair, and be washed all over, &c. before he enter the camp. This shews the great precautions the sinner must take to rid himself from all the remains of sin: by lopping off all redundancies and casting from him every connection, that might retain about him, and reproduce the disease. In a word by discarding every inordinate attachment; and avoiding all occasions of a relapse. The subsequent offerings which he has to make, may from

what we have already said on the bloody and unbloody sacrifices, be easily understood; only that the touching the tip of the leper's right ear, the thumb of the right hand; and the great toe of his right foot; first with the blood of the victim, and next with the remainder of the oil, which had been sprinkled seven times before the Lord; denotes the application of the blood of Christ, and the union of the sevenfold grace of the Holy Ghost to the sinner's right ear, that he may duly hearken to the word of God; and to his right hand and foot, that all the works of his hands, and the steps of his feet, may be rightly done to please God, and directed towards him.

Verse 34. The singular phenomenon of leprosy in a house seems to have existed in the old law, as an emblem of heresy; which was to be removed by the same oblations & with nearly the same ceremonies, as those with which the leper was cleansed.

Chapter 15. All the prescriptions mentioned in this chapter against bodily defilements, allude to the precautions to be taken against the defilements of sin; and the means of expiating them.—And now I would ask of all our Bible mongers and maniacs, if this be a chapter proper for the inspection of the youth of either sexe.

Chapter 16. v. 15. The blood of the buck goat, killed for the sin of the people, was to be carried by the high priest once a year within the veil, as he was commanded to do with the blood of the calf; and sprinkled seven times over against the propitiatory. Every one knows, from the interpretation of Saint Paul, that this blood was a figure of the blood of Christ shed for the sins of the people. Heb. 9. 11. and presented to God within the veil by Christ himself, our real high priest; as a satisfactory atonement for our sins.

Verse 17. Let no man be in the tabernacle, when the High Priest goeth into the sanctuary, to pray for himself and his house, and for the whole congregation of Israel; till he come out.—Protestants, doubtless would have grumbled at this exclusion; they who, as if suspecting the secret communications of their clergy with God, must hear and understand every word that their pastor utters in prayer; and witness all his motions; they who meddle as much at least, in all the priestly functions and concerns as their priests themselves. No wonder that such should complain that the service of the one universal Church is not broken down into every modern tongue and barbarous clanging dialect; in order that they might know verbatim what is spoken by the officiating minister to the Deity. They consider those prayers, that service which is addressed to God alone as good for nothing, unless addressed at the same time, in all the possible confusion of tongues, to their understandings. What is to hinder them (knowing as they should do the sacred purport of the priestly act) to join, like the ancient people of God, their own supplications apart for the common object—as those did, who as we read in the Gospel remained in prayer without the hour of incense; without so much as seeing much less hearing, the officiating priest; and who waiting for him, wondered why he tarried so long within the temple—not knowing that he had seen a sign.—Luke i. 10, 21, 22.

Verse 21. The emissary goat, on whose head are laid all the iniquities, offences and sins of the people, to be borne by him away into an uninhabited land; is a most obvious figure of the most holy one, who was numbered among the wicked. Is. xliii. 12. Of him who hath borne our iniquities, and carried our sorrows. Ibid. iv. 4.

Verse 29. And it shall be to you an everlasting ordinance. The seventh month; the tenth day of the month, you shall afflict your souls; and shall do no work; for it is a Sabbath of rest; and you shall afflict your souls by a perpetual religion.—V. 31. We observe this penitential Sabbath regulated by the mystical numbers seven and ten.

To be continued

SELECTED.

HUSENBETH'S DEFENCE OF THE CATHOLIC CHURCH.

Continued.

They taught many other errors equally revolting; and concerning the Eucharist, they did not deny *Transubstantiation*, but maintained that a bad priest could not consecrate, though transubstantiation was effected in the mouth of a worthy receiver. They continued to teach these errors till, in 1536, they were induced by Favel to embrace Calvinism; but obliged first to reject several of their former errors, and to renounce all belief in the real presence and necessity of confession of sins. Thus they become a great deal more like Protestants than they were in their "happy rustic and primitive state," and we dare say they are still "most excellent Protestants." All we contend for is, that they were very little like Protestants before the era of the Reformation; and held doctrines before that time which were most monstrous and revolting.

Mr. White returns to the Albigenses, and gives a moving account of their being persecuted by order of Innocent III. in 1198, and "one who made most havoc among them," he says, "is known and worshipped by the Roman Catholics, by the name of Saint Dominic. He was the founder of the Inquisition." Here he insidiously uses the word *worshipped* to make people think that Catholics pay divine adoration to the saints, which, he well knew, is not the case. How base is such an insinuation! Saint Dominic was not the founder of the Inquisition; nor did he make any *havoc* among the Albigenses; for Echard, Tousson, and the Bollandists prove that he never was an *inquisitor*, nor ever opposed those heretics in any other way than by preaching, instruction, prayer, and patience. No Dominican was an inquisitor till the year 1233, and Saint Dominic had died in 1221. So much for the correctness and good faith of Mr. Blanco White! As to the persecution of the Albigenses, we can never approve of any persecution on the score of religion; but let it be remembered, that many doctrines of the Albigenses were such as led to the most dangerous disorders in civil society, and many enormities which called for the interference of the secular power; and we all know that, when once the sword is drawn, barbarities and injustice are sure to follow on both sides. These heretics, protected by Raymond, count of Toulouse, had been guilty of seditions and violence. In armed troops they expelled the bishops, clergy, and religious, demolished monasteries, and plundered churches. They were not persecuted by order of Innocent III.; he only ordered the Cistercian monks to *preach against them*. Several princes protected the Albigenses and opposed the monks, and one of the religious was assassinated by the heretics in 1208. Then the Pope exhorted the King of France, Phillip Augustus, to raise a crusade against these seditious disturbers of the public peace, and the assault of the town of Beziers followed; but far be it from us to defend the cruel massacre of its inhabitants, though they are proved to have been robbers and plunderers, and guilty of all kinds of enormities. It was done, however, by authority of the secular power, and not, as Mr. White would insinuate, by order of Pope Innocent III.

Now let the reader decide whether Mr. Blanco White has gained any thing for Protestants, by claiming these men for their ancestors; whether he has shewn any candour in his representation of their history, and whether a sincere Protestant has any reason to be glad of such a convert as Mr. Blanco White.

MR. WHITE'S ABSURD EXPLANATIONS OF THE WORDS CHURCH AND CATHOLIC.—SOPHISTRY ABOUT THE POPE'S SUPREMACY.—TRADITION.—TRANSUBSTANTIATION.—MR. W.'S MISREPRESENTATIONS OF THE DOCTRINE OF CATHOLICS ON TRANSUBSTANTIATION AND ON PURGATORY.—INDULGENCES.—CONFESSION, RELICS, AND IMAGES.

The concluding part of Mr. White's second dialogue in the "Preservative" is so nearly connected with the whole substance of Letter 111. in the "Evidence," that it will be best to begin with the notice of both. The first treats of the *Church*. the second of the *Pope*.

The first is a paltry effort to explain away the meaning of that article of the creed in which we profess our belief in the *Holy Catholic Church*. Mr. White was well aware how inconsistent it is in a Protestant to profess belief in the *Catholic Church*: when he cannot shew that his *Church* is *Catholic*, that is, *universal*, in any sense, either as to time or place. Hence he labours to do away with the difficulty by confusing the real meaning of both the words, *Church* and *Catholic*. *Church* he would have to mean "*Christianity* in general;" and when our Saviour promised that Satan should not prevail against his *Church*, he merely meant that "the devil should never succeed in abolishing the Faith in God through Christ—not that the Pope must always be in, the right, &c."* But if *Church* means no more than *Christianity* in general, it must follow that all those who call themselves Christians are members of the *Church* of Christ, let their errors be what they may; and if that be Mr. White's idea how came he to subscribe the Articles of the *Church* of England, the nineteenth of which gives a very different definition of the *Church*? "The visible *Church* of Christ is a congregation of faithful men, in which the pure word of God is preached," &c. Mr. Thorndike, a learned Protestant, understood the matter much better. He says in his letter concerning the present state of Religion, that "when we say we believe the *Holy Catholic Church*, as part of that faith whereby we hope to be saved, we do not profess to believe that there is a *company of men professing Christianity*, but that there is a *corporation of true Christians, excluding heretics and schismatics*; and that we hope to be saved by being members of it." What becomes now of Mr. White's absurd notion of the *Church*? He has evidently not learnt yet what he ought to hold as a member of the *Church* of England; he is too raw a convert from infidelity; he may learn from the Article of the *Church* of England, and this testimony of a Protestant writer, to correct his ideas about the *Church* and salvation out of it.

Mr. White gives an explanation of the word *Catholic*, equally removed from its real meaning and application. *Catholic* means *universal*. So far Mr. W. tells the truth; but he says, that as soon as errors arose, they were "called *heresies*, which means *separations*; because those who set up their own conceits as the doctrine of the Gospel, *separated* themselves from the universal belief." It may be humiliating to such a scholar as Mr. White, to be reminded that *heresy* does not mean separation, but *choosing* for one's self, as any Greek Lexicon would have informed him. It comes from the verb *aireo*—to choose, and hence those who despised the authority of the Catholic Church, and would choose for themselves, were always called from the same word, *heretics*, that is, *choosers*. According to Mr. W.'s account, heresies became "so numerous, that the true Christian belief could no longer be called Catholic or universal; so that to say, I believe in the *Holy Catholic Church*, was not the same as if one said, I believe in the *true Church*." He goes on to state, therefore, that in the course of about three centuries, it became necessary to add the word *Apostolic*, as it stands in

the Nicene Creed. Then he accuses us, whom he insultingly calls "Romanists," of artfully contriving to be called Catholics, and cautions Protestants to be aware of this trick, and never call us *Catholics* but *Roman Catholics*, *Romanists*, or *Papists*. Very good advice, no doubt: but why, then, did Mr. White say in the first page of his book that he had been ordained a *Catholic priest*? Why, but that "great is the power of truth; and it will prevail!"

To be continued.

Original.

AVE, MARIS STELLA!

Hail, thou resplendant star, whose peerless ray
O'er life's dark ocean guides our dang'rous way:
Hail, Virgin mother of the Saviour God!
Heav'n's gate, by which he sought our mean abode!

O thou, whom Gabriel greeted full of grace,
Guard us, Eve's helpless children here in peace.
For thine be chang'd her name, that wrought our woe;
Since all from thee is bid our bliss to flow.

O pitying then, the sinner's bands unbind;
And sight restore, and Heav'n's light to the blind!
Far from our race all threat'ning ills avert;
And to thy suppliants every good impart.

Deign still for us t' exert a mother's care.
Our ev'ry want, our ev'ry wish prefer
To him, who stoop'd so from his heav'nly throne,
And, for our sake became thy subject son.

O Virgin pure, and meek beyond compare!
Our steps release from guilt's entangling snare!
From sin's foul leprosy preserve us free;
And make us ever meek and chaste like thee!

Through life our course we'll safely thus pursue,
Till blest with thee at last we Jesus view
In all his radiant charms enthron'd on high
And live, and reign with him eternally.

Be endless praise to God the Father giv'n!
To Christ his Son, who equal reigns in heav'n!
And to the Holy Ghost; dread one in three,
Who lives and reigns through all eternity.

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