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The Catholic.

Quod semper; quod ubique; quod ab omnibus.

VOL. I.

KINGSTON, FRIDAY, JULY 29, 1831.

NO. 41.

SELECTED.

AMICABLE DISCUSSION.

Continued.

LETTER VI.

ON THE EUCHARIST.

Still one more observation. According to the principle of your teachers, the Jews could only have been wrong in understanding literally what he had said figuratively, and in taking for a real manducation, that which according to our Saviour's intention was only to take place by faith. But here by attempting to give this turn to the fault of the Jews, your teachers themselves are mistaken. In fact, had it been so, Jesus Christ would have immediately perceived the error of the Jews, and would not have permitted them to remain in it. There only needed a word, to correct their mistake, to appease their murmurs, to reconcile their hearts to his doctrine, and yet this most simple explanation he refused to give them! He who always corrected his disciples, whenever they mistook his meaning, he who had just performed a miracle to feed this multitude of Jews, and had attached them to him by his favours, he who came down from heaven but to instruct and save, he sees them become irritated and embittered against him merely from a misunderstanding, which he can easily remove, and he refuses to do it! he leaves them in error! what do I say? He himself throws them into it! for the strength of his expressions necessarily implied the reality. The Jews understood them so, neither ought they to have taken them in an opposite sense. It belonged to our Saviour to remove from their minds the idea that he had given them of the reality if he had not wished that they should believe it; yet he does no such thing. It was the reality then that he had in view, the reality that he meant, the reality that he had promised, and that he wished them to believe beforehand on the the word and assurance that he gave them of accomplishing it on a future occasion.

The fault of the Jews did not so much consist in misunderstanding him as in refusing to believe him, and if they deserved to be condemned, it was not for want of understanding so much as for want of faith. I will explain myself: they understood Jesus Christ to say that he would give in reality his flesh to eat and his blood to drink; and they had had good reason for understanding him so: for, most assuredly it was what he had said. They judged that he could not give them his flesh to eat in the manner that the flesh of animals is eaten: and in this again they were right. What then was their

fault? It was this: they were not aware of any other way of eating flesh than of tearing it with their teeth, either raw and bloody, or cooked and dressed: and because this is the only manner they are acquainted with, they conclude that there can be no other manner, and will not believe that there can be some other way unknown to them. They come to a decision according to their own ideas, and measure their faith by their limited conceptions: & not seeing the possibility of what Jesus announces to them they refuse to believe it.* But had they not often heard speak of him as of an extraordinary personage? Had they not approached, known and followed him? Had they not been witness of many miracles, and, quite recently, of the multiplication of the loaves? His deportment, his features, his august and majestic countenance, from which beamed a ray of his shrouded divinity, his conversation full of a surprising wisdom, his most holy and pure life, every thing should have inspired them with confidence; every thing should have discovered to them in his person a superior character, a prophet who held nature under his control. In addition to this, he had just revealed to them that he was come down from heaven, that he had been sent to them by God his Father: imposture could have no share in such a soul as his was shewn to be, nor could lies proceed from his mouth. The Jews therefore ought to have believed in his heavenly mission and his divinity; they ought to have given credit to all his discourses, and then have said to themselves:

*What Jesus Christ had already said to the Jews, with what he afterwards added in speaking in their presence to his disciples, was sufficient to let them understand that they must not adhere to the idea of a carnal manducation. He had already said, many times, that he was himself the living bread, the bread come down from heaven: that the bread that he would give them to eat was his flesh, which he would give for the life of the world: that whoever should eat of this bread should live for ever. By these repeated declarations he gave them sufficiently to understand, that they should eat his flesh under the form or appearance of bread, that they should participate of the substance of his body and be nourished by it under the appearance and image of this ordinary aliment of man: and when soon after he said to his disciples that they should see him go up to where he was before, was it not for the purpose of teaching them that he should not give his flesh to be eaten in a visible manner, because they should see him visibly disappear and mount up into heaven in body and person with all the sensible and natural proportions of the human body? Was not this telling them that although he should give them his flesh to eat, it would still remain, as before, living and entire: that therefore he spoke not of ordinary flesh, which must be given to support a mortal life, and be torn in pieces and consumed when eaten?

"We cannot conceive, it is true, in what manner he can make us eat his flesh and drink his blood: but since he has said it and assured us of it, it certainly must be possible: he certainly must have means, which we know nothing of, for the accomplishment of his promise. He is holy, he is good: he cannot sport with our credulity: he is sent by God, he comes from heaven: he therefore knows all things and can do all things whatsoever he pleases: and when once he assures us that he will give us his flesh to eat and his blood to drink, we are immediately persuaded of it; we are convinced by his only word, and without being able to conceive it, we believe it." This is what they should have thought, should have said and firmly confessed. Their fault and condemnation lie in not having thought or acknowledged it; in having cast aside so many motives which required their entire confidence and reliance upon him: in having preferred their own conceptions to his: in having presumed to consider him as capable of proposing to them what is impossible, that is, of wishing to deceive them, or of deceiving himself, and, in this insulting alternative, in obstinately refusing to believe him.

These reflections on the unhappiness of the Jews create in my mind another reflection; which makes me afraid for you and those of your communion. Like unto these Jews, you reject the reality of the manducation that Jesus Christ announces to them, and with them you say; "How can he give us his flesh to eat?" But in you this incredulity becomes much more unpardonable. The Jews did not at that time know of the resurrection and ascension of our Saviour, or of the descent of the Holy Ghost announced by him, and followed by so many prodigies that have renewed the face of the earth. These splendid and divine operations have in your regard placed the authority of Jesus Christ beyond any thing the Jews could at that time know of it. They had seen some of his miracles, and had from them concluded that he was the prophet expected in those times. For his divinity they had his assertion, and it was sufficient in such a personage. But, besides this assertion, you have all the proofs of it, and this is much more. You admit these proofs, you profess the divinity of Jesus Christ. Well then! Sir, either cease to profess it, or cease to refuse your belief in him: for to acknowledge him as God and not to believe his word to hear him clearly telling you that he will give you in reality his flesh to eat, as he has said, and as is demonstrated, and nevertheless to maintain, to persist obstinately in maintaining that the thing is impossible; this is an extravagance much more im-

sulting, much more to be condemned, than the blind incredulity of the Jews.

The Evangelist, as if desirous of giving greater authenticity to his recital, remarks that this conversation took place in the village of Capharnaum, in full synagogue, where the multitude had assembled around Jesus. After the care he had taken to repeat and confirm so often, as we have heard, the reality of the manducation, it would seem that all his hearers should have ceased from their original opposition, and believed unanimously in his words. A melancholy and lamentable example of the weakness, the pride and blindness of the human mind! Incredulity, far from yielding to repeated assertions, becomes irritated at them. It is no longer among the people only, that it appears; it reaches even his disciples: "This saying is hard, and who can hear it?" said many amongst them. Jesus, who read their hearts, turns to them and says, "Doth this scandalize you? If then you shall see the son of man ascend up where he was before?" Let us weigh well these words: coming from such a person they can never be sufficiently thought upon. If you are shocked, if you are scandalized at what I say to you, that I shall give you my flesh to eat, now that it is upon earth and before your eyes, how much more will you be scandalized when you shall see it go up to heaven and disappear from your sight? If this manducation appears to you incredible now that you see my body, how much more so will it appear to you, when you shall see it no more? His doctrine therefore was such that after his resurrection it would present more difficulties to be understood than before, and from this I conclude that his doctrine was not such as the reformed attribute to him. For it could not become more difficult for his disciples to comprehend a spiritual and figurative manducation after, than before his ascension: it would not have required any greater exertion to unite themselves to their master as a Saviour and a God, when they should believe him to be at the right hand of his Father, than when they saw him in the midst of them. Indeed, so far must their faith have been from finding a greater difficulty in reaching him in heaven than upon earth, that it must on the contrary have found much less: for the ascension is one of the most splendid proofs of his divinity, and nothing was more calculated to excite the hearts and inflame the faith of the disciples, than the majestic and ravishing spectacle of this prodigy. It must, therefore, become more easy to them afterwards, to believe in Jesus Christ, to feed themselves with his remembrance by receiving the pledges of his love, to unite themselves to him in thought, and to embrace him by faith as their Redeemer and God. But in the catholic dogma of the real manducation, the removal of his person, the absence of his visible and natural body must have been for his disciples a fresh difficulty in believing the mystery, and this is so true, that your theologians rest upon the fact of the ascension as an argument against the real presence, and unceasingly repeat to us that he is as far from our altars as is earth from heaven. They are blind and perceive not, that, contrary to their intention, this reasoning turns pre-

esily to the support of our doctrine, by giving it the very character which Jesus Christ here assigns to it, that of appearing more inconceivable after his ascension.

In announcing it to his disciples, he insinuated to them and gave them sufficiently to understand that in the manducation of his flesh there should be nothing for the senses, as they had imagined; and that his presence in it would neither be palpable nor visible, since, according to his natural presence, they would see him disappear and rise up to heaven. He informed them, moreover, that they were not to judge of his body as of other human bodies, incapable of themselves of a similar flight; that his was to be of a divine nature; his flesh being that of the son of God, on which he could imprint an all-powerful virtue and which he could easily convert into a supernatural state. I beg you to remark also that he is not satisfied with saying to them that they should see him go up into heaven, but also moreover *go up where he was before*. This he said to convince them of his divinity, wishing to ground upon this transcendent and sovereign motive, the faith which he required of them, and which they refused to his words? Now the figurative sense which you give them is so easy, and so much within the reach of our own ideas, that, in that sense, neither would the disciples have ever refused their assent to it, nor would Jesus Christ have had any need to bring forward his divinity in order to extort their belief. Therefore, this sense absolutely cannot be the sense of his words; the only one it is possible to give them is that of the reality.

Your divines have imagined that the following verse brings to the spiritual and figurative sense the whole previous discourse of our Saviour. You shall decide upon it: "It is the spirit that quickeneth, the flesh profiteth nothing. The words that I have spoken to you are spirit and life." We have already proved that the words which Jesus Christ had spoken were decisive for the reality; these therefore cannot give them the figurative sense: for it would be absurd to suppose that our Saviour would teach at the same time, or by turns, in the same discourse and on the same subject, two senses as opposite as are the reality and the figure. There is also a second and still more forcible proof. If Jesus Christ had concluded by asserting that whatever he had just said must be understood only in a figurative sense, it is evident that both the Jews who had exclaimed against the real manducation, and the disciples who had found it too hard to be understood, would immediately have been reconciled to his doctrine, and more tenderly attached than ever to their master. And yet they all left him, even after his last words, and walked no more with him. Their subsequent departure proves, that the disciples discovered in these words no explanation in the figurative sense, and that our Saviour gave them none of this kind, since his only intention in giving it would have been to disabuse them and retain them about his person.

But if you ask of me the signification of these words; "the flesh profiteth nothing: it is the spirit that quickeneth;" I give you that which best agrees

with what preceds and follows in the discourse of our Saviour. It is well known that in the scripture language *the flesh* signifies the corporeal senses, or the carnal and corrupted reason of man; while *the spirit* denotes the grace of God, and the inspiration of the Holy Spirit. Thus our lord said to Peter: "Flesh and blood have not revealed it to thee, but my Father who is in heaven." Thus St. Paul said to the Romans, that Christians, "walk not according to the flesh, but according to the spirit." He details to the Galatians the works of *the flesh* and those of *the spirit*. In these and other passages, the spirit and the flesh are taken in the sense that I have explained: they are also taken in the same sense in the verse under examination. Our Lord therefore said that *the flesh*, that is, the senses or corrupted reason of man profiteth nothing towards the discovery or belief of what he had announced. It is still this reality of manducation, on which he has so much insisted, of which he here declares that we cannot judge by the flesh or by a carnal reason which profiteth nothing, and that it could neither be discerned nor believed except by the quickening spirit, that is, by the grace & the light of God. Accordingly he immediately adds: "But there are some of you who believe not—therefore did I say unto you, that no man can come unto me, unless it be given him by my Father;" which very much resembles what he said to Peter, who had just been confessing his divinity: "Flesh and blood hath not revealed it to thee, but my Father who is in heaven." The reason in fact is, that faith is a gift of God, and that in order to be more influenced by the proofs on which the credibility of mysteries rests, than by the difficulties that the senses oppose to them, we stand in need of succour from above: of the lights and inspiration of the Holy Spirit. According to the exposition I have just given you, every thing is regular and connected, every thing is consistent in the discourse of our Saviour.

Have you remarked these words: "Therefore (i. e. because they do not believe) did I say unto you, that no man come unto me, unless it be given him by my Father?" That is to say, that there was need of an assistance, a particular grace from heaven for believing the manducation that was announcing: It was not therefore the manducation, that is recognised in your communion, so natural, so conformable to our ideas that it presents not even the shadow of a mystery and requires not for its belief any effort of the mind, and still less any particular assistance of divine grace.

The words, which immediately precede, present also a reflection which I must not permit to escape: "But there are some of you who believe not." Whence comes this reproach of their incredulity? To what can it refer? Ask your divines, if you please, & you will see their embarrassment, or rather their inability to give any satisfactory reply to your question. At what then were these disciples offended? What was it they refused to believe? It was not any strong expression which our Saviour had made use of: for in that case he would have softened it down: and therefore the reproach of incredulity falls upon the things and not upon the

expressions. Neither was it in the manducation taken in the figurative sense, a thing too simple to admit of the possibility of a moment's hesitation; it was therefore the reality that they absolutely would not admit. But in the principles of your divines, that would deserve no reproach. These disciples though it to be impossible; and do not your brethren think the same? and according to them did not these disciples, by refusing their consent, reject what they ought to have rejected? did they not believe what they ought to have believed, by holding it to be impossible? They could not therefore merit any reproach; and Jesus Christ (may he forgive us!) Jesus Christ reproached them without cause.

After this many of his disciples went back and walked no more with him. Here ask again the most skillful of your ministers: ask them why these disciples abandon their master? In vain will you expect a solid reply. They will always tell you, and they have nothing more to say, that these disciples had permitted themselves to be staggered at expressions which seemed to them to favour the reality of the manducation, which in point of fact our Saviour had only proposed in figure. But he who saw into the interior, would immediately have seen their mistake, and to remove it he had only to say; "When I spoke to you of giving you my flesh to eat, I merely intended to give you the sign and figure of it, and to inform you that by taking them you would unite yourselves to my flesh by faith: and are not you already thus united, you who are my disciples?" And they would have fallen at his feet and would never have left him. In fact it is ridiculous to explain this fatal separation by a mere misunderstanding of terms. Men, indeed, are liable to this in their mutual communications, because they cannot read each others thoughts; but it is absolutely inadmissible between these disciples and Jesus Christ, who clearly saw whatever was passing in their minds. Consider their departure from Christ: seek out a motive for it as long as you please; you will find it only in the incomprehensibility of the mystery. In vain does Jesus Christ remind them of his heavenly mission, of his divinity, and the miracles which attested both nothing could persuade them. Neither the admiration of his person, nor the works of a power that commands nature, nor the benefits they had received, nor those which they had reason to expect, could make them overcome their repugnance to this real manducation. They obstinately persist in judging of it by the *flesh*, by the corporeal senses, by a confined and corrupted reason; they deem it impossible, and will hear no more of it: they withdraw. Alas! too often, since then, has this unhappy separation been renewed in the world! How many children of the Church have been lost through the like repugnance to believe the same mystery! How many left the bosom at the time of the reformation, and since that epoch, how many were not and still are not reconciled to it, on account of the same difficulty of embracing this incomprehensible dogma! Thus the same effect that

it produced at its first announcement in the world, it still continues to produce in our days: the aversion it occasioned in many disciples to Jesus Christ it still occasions in Christians to his Church.

At the time our Saviour saw himself abandoned by many of his disciples, he perceives his apostles, in suspense perhaps between the authority of their master and the incomprehensibility of his doctrine, humbly maintaining a profound silence. But he, wishing to ensure their attachment and faith, said to the twelve: "Will you also leave me?" And Simon Peter answered him: "Lord, to whom shall we go? thou hast the words of eternal life: we have believed and have known that thou art the Christ the Son of God." Had the apostles here given, as a motive of their continuance with him, that they had taken the words of Jesus Christ in the figurative sense, and understood that to eat his flesh and drink his blood meant to be intimately united to him by faith, then it would be fair to conclude that the disciples had taken those same words in too literal a sense. But so far are the Apostles from expressing any such thing, that it is evident from their answer that they had inferred from them the reality of the manducation, as well as the disciples: but that having more confidence and being less disposed to judge by the *flesh* than by the *spirit*, and corresponding better with grace, they left entirely to our Saviour the manner in which he would accomplish his promise, although they could not conceive or imagine any. They believed what they could not understand, but it was what Jesus Christ had positively told them over and over again to believe; they believed because the words of truth and life eternal being in his mouth, he could not himself be deceived, nor deceive them: they believed, because they knew him to be the Son of God, the Christ: having power to do beyond what human reason could attain or conceive. These were their motives. Assuredly the easy figurative sense would have required none of this exertion. There was, therefore, something incomprehensible to them in the words of our Saviour: they discovered in them the insolvable mystery that we discover: and motives upon which they grounded their belief are absolutely the same and the only ones on which the Catholic Church has always rested hers.

Let us, if you please, cast a rapid glance over the arguments we have developed in the examination of this chapter.

1^o Jesus Christ begins by producing the great motives that are to convince his hearers of the obligation of believing in his words. Therefore he has something to propose to them which will be in itself very difficult to be believed.

2^o Jesus Christ comes to the proposal of it, and says that he is *bread that quickeneth*, that the bread which he will give them to eat, is his *flesh which he will give for the life of the world*. The Jews take the natural sense of these words, and reject it, because the manducation of his flesh appears to them impossible: therefore they understood his words of a true and real manducation.

3^o The carnal manner in which they represen-

ted to themselves this manducation, evidently supposes the reality of it, and not less evidently excludes the figure. Then, it was the reality they understood.

4^o If they had been mistaken in understanding the reality, our Saviour would have disabused them immediately. But far from disabusing them, by explaining himself in a figurative sense, he resumes what he first proposed, repeats it six times in succession, and always with expressions still stronger for the reality, and even with an oath. Therefore he had the reality in view, and in it he required their belief.

5^o Many of the disciples take offence at the words they had just heard our Saviour pronounce in six successive verses, and declare them to be too hard to be borne. Therefore these words conveyed the sense of the reality, incomprehensible to the human mind, and not the figurative sense so conformable to our ideas.

6^o Instead of softening down the expressions which alienated the disciples, Jesus Christ declares that if they are scandalized now, they shall soon be scandalized still more when they shall see him going up to where he was before; that is, that his doctrine will then appear to them more incredible than before his ascension. Now the figurative manducation becomes still more easy to believe after his ascension, and the real manducation appears more incredible in consequence. Therefore it is not the former, but the latter which had been announced.

7^o Jesus Christ who never reproached his disciples with not having understood the sense of his discourse, reproaches them here for not believing. Now the reproach for not believing can only fall on the reality. Therefore he had announced the reality in his discourse.

8^o Jesus reproaches them with not believing in this reality. Therefore they did wrong, and you do still more so, in pronouncing it to be indefensible. The Jews and disciples judged soundly according to you, by deeming this manducation impossible. Therefore your judgment, like that of the Jews and the disciples, is in direct opposition to that of Jesus Christ, and you are all equally condemned together.

9^o Jesus declares that no one can believe in him concerning this manducation, if he have not received grace from his Father. Now, to believe a figurative manducation, there is no need of any grace, since there is no need of any exertion: therefore he speaks not of that kind of manducation.

10^o The doctrine of our Saviour on the manducation is such that it hindered many of the Jews from believing in him. Now the doctrine of the Catholic Church on this point is also such, that it prevents many Christians from joining its creed, and has induced many of its children to quit it. whereas the doctrine of the reformed, whatever be the strength of the expressions they make use of in the Lord's Supper, has never engaged any one to quit them, nor prevented any one from joining them. Therefore the doctrine of the reformed upon this manducation has not the characters of the

doctrine of our Saviour, whereas that of the Catholic Church has them all; therefore the Catholic faith is the doctrine of our Saviour.

11^o The disciples leave their master rather than believe; the apostles adhere to him, grounding their belief on his divinity, and sovereign power. Now the former would never have abandoned such a master for not believing so simple a thing as a figurative manducation; and the latter would have had no need, in order to believe it, to recall to mind his infinite power & his divinity. Therefore neither the one nor the other understood this manducation in a figurative sense; therefore that of the reality is the only sense, which can explain at once the opposite conduct of these disciples and the apostles.

In concluding this article, permit me, Sir, to address to you one final observation. I know not what impression will have been made upon you by this contrast between the apostles on one side, and the Jews and many disciples on the other. Change the times and the names, and you there read the history of the opposition that exists between those of your communion, and us. I feel with regret every thing they will find odious in this comparison; I entreat them to pardon me for it, it is even more painful for me to have to tell them hard truths, than for them to hear them. nothing would ever have induced me to do it, but the hope of being serviceable to them, even at the purchase of their displeasure. We must therefore here again open for a moment before you, and them the scene at Capernaum, in order that you may see how strikingly it applies to the supporters of your reformation. They have renewed it, and they copy it daily with so much fidelity that you will see them performing the same characters and the same parts as the Jews and disciples: you will see them borrow their language, imitate their actions, their conduct and carry on the resemblance even to the catastrophe. In fact when we tell them that Jesus Christ is the living bread that came down from heaven: that the bread which he gives us to eat is his own flesh, the same that he has given for the life of the world, they rise up against this proposition, which is precisely that which, in the mouth of Jesus Christ produced the departure of the Jews. Like them they shew a thousand signs of impatience, of disdain, of contempt. they hold us as foolish and absurd, they treat our doctrine as impossible, and extravagant, and thus produce again, under a thousand insulting forms the rude exclamation of the Jews: "How can this man give us his flesh to eat?" In vain do we represent, unless we eat the flesh of the Son of Man and drink his blood, we shall not have life in us. that his flesh is meat indeed and his blood is drink indeed: that we learn it from him who was sent by his Father, and who came down from heaven to instruct and save us: that his order is that we all believe in his word, &c.: they still remain as immovable as ever in their past incredulity: they pass over to the disciples and repeat with them and with much more bitterness: *This saying is hard, and who can hear it?* We persevere in our endeavours to soften their inflexibility: we suggest

that this mystery is proposed to us by him who is gone up to where he was before: that it is unreasonable to believe in his divinity and not to believe in his doctrine. these proud men listen no more to us: they treat us either with contempt or pity, and the same reason that induced the disciples to leave Christ, induces them also to leave us. Let them boast now of the high antiquity of their principles: they may date them, if they please, from the Christian era: incontestably they have a right to do so: on this point I recognise them as partisans and associates of the Jews in this gospel, as successors and heirs of the disciples, I mean of these ungrateful and unfortunate disciples, whom the Holy Spirit has marked out to us in scripture as the first apostates from Jesus Christ. Can a man be a Christian and not blush at such a descent? Can he be a Christian and not tremble at the idea of sharing in the opinions, obstinacy, desertion, and lot of these ancient renegades.

For your part at least, Sir, reflect; I conjure you, on the danger to which you are exposed by the prejudices of your education. Have the courage to emancipate yourself from them; it certainly must cost you less to quit an opinion which is not of your own choice. Imagine yourself for a moment in the midst of the synagogue where this important affair was discussed, and that you witness all that passes. You distinguish our divine Saviour surrounded by his apostles and disciples: You attentively listen with them to the words that come from his mouth, and at that part of his discourse where he comes to the mystery, you hear the confused murmurs, and afterwards the declared opposition of the multitude. In vain does our Saviour exert himself to persuade them, by repeatedly affirming what he had just announced; the multitude remain deaf: and soon you remark the repugnance even of many of his disciples, you notice their words of contradiction, & then their entire desertion from him. On the other side you admire the firmness, the liveliness of the faith of the apostles, and what is more striking through the whole of this scene, the calm countenance and unalterable sweetness of the Man-God. All this passes before your eyes; I suppose you to be present at it. Now what are you yourself going to do? you must declare yourself. On what side will you range yourself? will you adhere with them to your divine master? or will you turn your back upon him with the crowd of the murmurers? You are indignant at my question: is there any room for hesitation? You say to me. Well then! Sir, take now the part that you would then decidedly have taken with the apostles. The dispute unfortunately still continues. It has been renewed for nearly three centuries with more violence than at its birth, and with still more deplorable consequences. It is no longer between the Jews and in the synagogue, but in the Church, and among christians: Jesus Christ is still in the midst of them: he continues to speak the same language to them. You have just heard him: surrender yourself therefore to him.

To be continued.

THE CHURCH OF ENGLAND.

Concluded.

In malitia sua latificaverunt regem; et in mendaciis suis principes.

They have made the King glad with their wickedness and the Princes with their lies. Oseea. Chapt. 7 Verse 3.

Let us now contrast for one moment this En-

glish ecclesiastical novelty, with that Church of all nations, and of all ages, which we have so unpardonably discarded for its sake.

In her we discover a real priesthood, who have an altar, and a daily victim: a priesthood worthy of the Saviour's institution, whether we consider the manner of its installation, the sanctity of its functions, or the important duties it has to perform.

It is ushered into the sanctuary and installed in it, by a solemn sacrament altogether its own: which, at the same time that it imparts the Holy Ghost to the worthy receivers; & separates them in their views and pursuits from the rest of mankind; links them on to that unbroken chain of lawful pastors, succeeding one another from the time of the apostles. For, every high priest, says Saint Paul, taken from among men, is appointed for men, in the things that appertain to God; that he may offer up gifts and sacrifices for sins: who can have compassion on those, who are ignorant, and who err; because he himself also is compassed with infirmity and therefore ought he, as for the people, so also for himself to offer for sins. Neither does any man take this honor to himself: but he who is called by God, as Aaron was. So Christ did not glorify himself that he might be made a high priest: but he, who said to him, thou art my son; this day have I begotten thee: as he saith in another place, Thou art a priest forever, according to the order of Melchisedech. Heb. 5.

The Catholic priesthood are thus chosen from among men; and ordained for men, in the things that appertain to God; that they may offer up gifts and sacrifices for sins; and as for the people so also for themselves, to offer for sins. They have therefore an altar, and a never failing victim: that pure oblation, which, according to the Prophet Malachy, 1, 11; was to be offered up, to God in every place, from the rising of the sun to the going down thereof, among the converted Gentiles! And what is that victim, that pure oblation; more acceptable to God than all the Jewish offerings? Is it not the real lamb of God? not more the figurative one of the Jewish Church! Is it not the living bread which came down from Heaven; not the manna, its emblem, rained but from the clouds? John 6. This sole sacrifice, the holiest itself of holies, renders them, who offer it, a most holy and dignified priesthood. Their function is one, which the highest of the heavenly host would think it an all surpassing honour to perform.

But, indeed, all the functions of the Catholic priesthood, bespeak them holy and dignified.

In Baptism, of which sacrament, except in cases, of necessity, they are, as of all the other sacraments, the only lawful ministers; they regenerate mankind: and, of children of wrath, make them the adopted children of God; the consecrated and anointed heirs of his heavenly kingdom.

In confirmation they impart to the souls of the faithful the Holy Ghost, with his enlightening and strengthening grace.

In the holy Eucharist, they bring down Jesus Christ himself to our embraces.

In penance they inspect and heal the leprocy of the soul, which is sin. Lev. 13.

In extreme unction, they, the true shepherds of Christ's fold, defend his sheep against the ravenous wolf; and beat him off at the critical moment when he is on the point of seizing his prey; rescuing them often from his murderous fangs; and snatching them from his very jaws, already gaping to devour them.

In holy orders they shed on others, set apart for the sacred ministry, the sanctifying, fortifying, inspiring and enlightening grace of the Holy Ghost, so requisite to them in their pastoral calling: the same, which the Saviour himself imparted to his first pastors, the apostles; when breathing upon them, he said: *receive the Holy Ghost, &c.*

In matrimony they consecrate the conjugal state; and render the union of man and wife, a blessed emblem of Christ's indissoluble union with his Church, his chosen bride and sole beloved: the mother of all his spiritual children.

They are the proper spiritual physicians, whose chief study is, how to preserve and promote the health of our better half, the soul; and how to cure its soreful distempers: not merely by holding forth a general weekly random lecture on the subject; but by examining minutely the various cases of the several patients; and prescribing for them accordingly.

They are the appointed guardians of the weak and poor: of the orphan, and the widow against their oppressors: the commissioned inculcators of every virtue, and the teachers of truth: God's deputed heralds, and ambassadors; bearing in their hands the authentic credentials of their divine mission to man.

These are an efficient clergy dispensing heavenly counsel, consolation, peace and benediction to all around them, wherever they go. Unincumbered with wives and families, and all unnecessary worldly concerns, which might anyways impede the proper discharge of their pastoral duties: and wholly uncalculating, as they were designed, for the instruction, sanctification and salvation of their fellow beings. They are the very soul of God's people; that portion of themselves, whose function it is to think for the rest; and stir them up to think on the main business of life, the only one indeed, for which they were created, and sent into this world: on the proper consideration of which their fate for an eternity depends.

The object of such a clergy in taking orders, is not, like that of the Anglican, or of any other, to secure to themselves a temporal living; but, by their many privations of worldly enjoyments, and the zealous discharge of their laborious and disinterested duties; to win a better and more lasting living with God and his saints in the world to come.

From the extreme sanctity of their Clerical functions in the administration of the sacraments; and particularly in the celebration of the mass: the fear

of committing sacrilege, by performing them in the state of sin, subjects them oftener than the rest of the faithful, to the humbling duty of confession. Their fastings are unavoidably more frequent and rigid, than those of others. To say nothing of their duty of attendance on the sick from every distance; in all seasons of the year, and at every hour of the night or day: lest the disease be ever so contagious: and all this without earthly fee or reward: besides, what is known only to themselves, their painful toil, and mental exertions in *the confessional*: where they must adapt their advice and instructions to the age, capacity, circumstances and situation of their several penitents. Nor is their daily recital of *the breviary*, which occupies, more or less a couple of hours, a light obligation; and yet it is a binding one, where none greater interpose to prevent it. It cannot then with truth be said of them, that they lay weightier burthens on others, than what they consent to bear themselves.

Their sermons too are not *read* but *spoken* from the abundance of the head and heart: and the finest samples afforded in the world of christian exhortation, and pulpit eloquence, have confessedly flowed from their lips, and pen. No wonder: besides the goodness of their cause, and divine inspiration; their course of studies is a long and laborious one; embracing all that any ways tends to raise up human nature from its fallen, blind and debilitated condition; and exalt man, as a rational being and a christian. In their study of theology they have also the pre-eminent advantage of drawing their information from more ancient, authentic, universal and purer sources, than the muddy puddles of such various colour, taste and flavour, formed on particular spots, by the many dissentient reformers; from which our Anglican, and all protestant divines, derive and must drain all their ecclesiastical knowledge. *They have left me the fountain of life*, says Almighty God; *and have dug for themselves cisterns; broken cisterns, that can hold no water.* Jerem. 2, 13.

The Catholic priesthood therefore bears in itself the most evident marks of its divine origin; and is easily distinguished by the sincere seeker of truth, as the only one of the Saviour's institution. That some of its members are spied unworthy of the sacred character which they bear, is a melancholy truth denied by none: but the order itself cannot be degraded by the wicked or worldly conduct of such; nor the Church justly blamed for the infringement of her precepts. Such unhappy casualties, and yet but few, in proportion to the immense body of her clergy, only shew, that man is man: fallible and subject to sin in every situation of life. Besides, the Saviour, though he assures us that *the gates of hell shall not prevail against his church*, declares that *scandals must come*; but he lays his weighty *woe* on the wretched beings who occasion them.

To compare then the Catholic priesthood, or the Catholic Church, with the Anglican, or any other protestant sect or clergy; would be like comparing Jesus Christ with *Barabas*: Nor was the preference given by the Jews to the felon over their King

and Messiah, more unaccountable and monstrous than that given by this, and a few other countries over the one, holy, Catholic and apostolical church, whom, according to Saint Paul, Eph. 5. 27 Christ has presented to himself, *holy and without blemish*: to whom the beloved in the canticle of Canticles, 4, 7, so enamouredly exclaims; *thou art all fair, O my love; and there is no spot in thee!*

ORIGINAL.

TO THE EDITOR OF THE CHRISTIAN GUARDIAN.

Sir,

I must repeat, what I mentioned in my last letter to you, that we cannot think of admitting into our paper, to the exclusion of more regular and interesting discussion, your long, desultory; illogical and merely opiniative Communications: which my reply, (if any formal or precise reply could be given to such incoherent, piece-meal argumentation) would more than double; were I but barely to notice your many quirky and conjectural comments on the said text, which, like every other negative of the *Catholic*, or universal faith, you so twist and torture into your own private and particular meaning; and also the many false, or purposely mangled and misinterpreted quotations from the ancient Fathers of the Church; which you seem to gather from your *No Popery* writers; an interested crew of prevaricating Translators; who dare foist their impositions on the unthinking, ignorant and careless *Many* which none but the learned and diligently investigating few, are capable of detecting. Why sir, your only purpose seems, by holding forth to me a mere *Ignis fatuus*, to engage me in fool's chace after its fitful ramblings; and leave me entangled amid the murky mazes of your uncertain-guessing and conjectural labyrinth. In our forthcoming Numbers we shall have occasion to show from the purest sources what the real, and joint opinion of the Holy Fathers, from the earliest ages has been, on the very point in question, the Catholic Doctrine of Transubstantiation.—It is not the unopposing Catholic, but the opposing Protestant, or *adversary*, who dares to grapple with this *Master Subject*. To you therefore, and every Protestant, must belong that *Giant mind*, with which, in solemn mockery you are pleased to dub me, To you indeed it will rightfully belong, if you can but bring down to the lowly level of your understanding and shew within the pigmy grasp of your comprehension, what Catholics (as wise & learned as protestants are) consider the most sublime and incomprehensible of God's revealed Mysteries; though of a 11 others the most explicitly indicated; and the clearest of any proposed to our belief. As for, me, and those of my persuasion; we are only wisdom's *Little ones*, the *unwise*, and simple ones, whom she invites to her prepared feast: prov. 9. 4. 5. *fools in the opinion of the worldly wise for so unhesitatingly relying upon her word and promise, for casting down as the Apostle exhorts, every height, that exalteth itself against the knowledge of God: and bringing into captivity every understanding unto the obedience of Christ.* 2. cor. 10. 5.

Fools for allowing ourselves (as our Saviour says we should,) to be all taught of God concerning this inexplicable Mystery, John. 6. 45. and not rather grounding our faith on human surmise and opinion.

And now, sir, I would ask you, what end can there be to our present controversy; or to what profitable purpose can its continuance serve, if you admit nothing but scripture, as interpreted by yourself, for the sole deciding authority between us? church & Fathers you reject, & rely wholly on your own opinion, supposing as you must that your opinion may be wrong; for you do not claim infallibility, by what criterion am I or is any one to set you right, while you cling to the text, as understood but by yourself and reject it, as understood by every other? you reject it, as understood by the Church and Fathers: and why? because, you say, their interpretation is but a human, and fallible one. Is your own less so? Then where pray, is the deciding authority? In the very text itself, you say. Not surely in the dead letter of the text, without any meaning. And with a meaning, whose are we to prefer? yours or theirs? If yours, and only yours, then our discussion is at an end.—Strange and unaccountable inconsistency in protestants, to reject (in spite of all the Saviour's promises of infallibility to his church & pastors, so clearly announced in Scripture,) the directive authority of his Church and pastors, as but human and fallible & yet adhere, every one to his own private opinion as divinely inspired and infallible though acknowledged still but human and fallible by the very individuals so adhering to it: and surely on matters of fact, and revelation, vastly more uncertain and fallible than the consentient testimony in every age and nation of the numberless Catholic millions, but on this head I must refer you to those numbers of our paper, which treat of the Protestant's rule of faith: where you will find it pretty clearly demonstrated that whoever rejects the directive authority of the Church; Matt. 18. 17. and refuses to hear her legitimate pastors, Luke. 10. 16. though quoting the Scripture, as the Devil did, to tempt the Saviour, Matt. 4. 6. builds his faith on a very different foundation from that of the Apostles and prophets, Jesus Christ himself being the Chief corner stone Ephes. 2. 20.

I have the honour to be, Sir
Your most obed't and humble Servant
Editor of the Catholic.

The Protestant mode of interpreting the Holy Scripture.

A Protestant interpretation, of course, means an opposite, or contrary one to that held by the Catholic, or universal Church: against which the protest is made: and to protest against it is to oppose, contradict.

Luther, the father of all Protestant sectaries, has laid down for their guidance the following rule of interpretation: *Let this, says he, be your rule in interpreting the Scriptures: wherever they command you any good work; do you understand that they forbid it.* See his work deserv. Arbit, Tom. 3. Fol. 191. We shall shew that they have been true to his paternal injunction; and that on every

subject, on which they differ from the Catholic Church, they have faithfully interpreted the scripture by contraries; or in a sense directly contrary to its plainest and most obvious meaning.

Thus, for instance, on the subject of the real presence of our Saviour in the Eucharist; which the Catholic Church affirms, but which they deny: the Scripture text cited in favour of the Catholic doctrine are the words of the Saviour to his Apostles, telling them that what he gave them was his body. *This is my body*, said he to them: which protestants interpret: *this is not my body. This is my blood of the New Testament*, (not of the Old; not the blood of calves and lambs, and other figurative victims of the old Law; but the blood of the true lamb of God, our promised, final propitiatory victim) the very blood, which was then about to be shed upon Mount Calvary for the remission of sins,—Matt. 26. 27. which protestants understand, as Luther bids them do, in the very opposite sense; or as if Christ had said: *this is not by blood of the New Testament which shall be shed for many, for the remission of sins: But only wine, a mere figure, which never was, nor even can be shed for the remission of sins. My flesh is meat indeed*, said he on a former occasion; and *my blood is drink indeed, he who eats my flesh and drinks my blood abideth in me and I in him.* The Protestants understand these words to mean: "my flesh is not meat indeed, nor is my blood drink indeed. You can neither eat my flesh, nor drink my blood." This, according to Luther, is the right way of interpreting the scripture. *Verily, verily, I say unto you, except you eat the flesh of the son of man, and drink his blood, you shall not have life in you.* This, in the Protestant sense, is all negatively spoken; as well as the following solemn asseveration: *As the living father hath sent me; and as I live by the father; so he who eateth me, the same also shall live by me, &c.* John 6, 55, 56, 57, 58. In a word take all in all, which the Saviour has spoken affirmatively concerning this mystery; and you will find the Protestant ever true to his German father's rule, interpreting it in a negative and directly contrary sense.

But it is not on this head only, but on every other, in which they differ from the Catholic Church that Protestants interpret the holy scripture, like the witch's prayer, backwards, and by contraries. Thus, for instance, when the Saviour says, (speaking to his Apostles, & in them, to their lawful successors, the pastors of his Church;) *whose sins you forgive, they are forgiven:* they understand by it the very contrary; that God could not give such power to man; and say, with the Scribes and Pharises, the mortal enemies of our Lord, *who can forgive sins, but God?* Luke 5, 21. They understand him therefore to say: *whose sins you forgive, they are not forgiven.* When he assures us that *the gates of Hell shall not prevail against his Church;* they understand him to mean that *the gates of Hell* (which are the Heresies, that conduct mankind thither,) shall prevail against her; nay, that that very Church, the first, and therefore the only one to which all his promises were made; shall become

the very gate of Hell; that is, a false and even idolatrous Church, conducting men to that place of endless misery.

When he commands us to *hear that Church, or be accounted as Heathens &c.* Matt. 18, 17, and to *hear her pastors* as we would even himself; Luke 10, 16, they say he means that we should not hear his Church, nor her pastors; but only *read the Bible, and judge for ourselves.*

When Saint Paul reminds them that *faith comes from the hearing, Rom. 10, 17,* they maintain he means, not from the hearing but from the reading.

When our Saviour says, *he who does not believe shall be condemned!* Mark, 16, 16. (that is, *he who does not believe*, what he had commissioned his Apostles to teach: which is, *all whatsoever he had commanded them*, Matt. 28, 20,) and when Saint Paul declares to the same effect that *without faith* (that is true faith) *it is impossible to please God:* they say, they gather from all this, (what every one of them now a days has in his mouth,) *that it matters nothing what faith we hold; or what religion we profess; provided we lead, what we may think, a good moral life.*

Christ's words to Simon, the son of Jonas: *thou art Peter, (CEPHAS, PETROS or the Rock,)* they interpret, "thou art not Peter, or the Rock &c."—*And to thee will I give the keys of the kingdom of Heaven, &c.* Matt. 16, 17. according to them signifies; "to thee will I not give the keys of the kingdom of Heaven; nor any jurisdiction above the rest."

Christ says, *there shall be one fold,* (that is, one church) *and one shepherd;* John, 10. 16. and his Apostle proclaims the same truth: Eph. 4. 5. *One Lord, says he, one Faith, one Baptism.* Protestants hold that there are many Folds and many Shepherds: many different faiths, and many different kinds of Baptism; or none at all.

When the Saviour gives, as a distinctive mark of his own church, the gift of working miracles, saying: *them that believe, these signs shall follow; in my name they shall cast out devils;* &c. Mark. 16. 17, and again: *Them that believe (only the true believers) the things that I do, they shall do also: and greater than these shall they do, because I go to the father,* John, 14, 12: Protestants understand that to themselves, who say they are the true believers, no such gift was ever granted; nor do they pretend (for a good reason, because they cannot;) to cast out devils; or work wonders of any kind in the name of Jesus. And (though in contradiction to the text,) what illustrious distinction they dare not claim to themselves, they deny having ever been granted to others.

The Saviour said that his disciples, *the children of the Bride Groom, should fast;* when he himself, *the Bride Groom, should be taken from them,* Matt. 9, 15. Mark 2, 19. Luke 5, 34, 35, Protestants affirm that he meant: *they should not fast.* Fasting is discarded by them as a plaguy papistical practice; so are chastisements of the body of every kind; though practised by St. Paul, 1, Cor. 9, 27.

When speaking of the little children, Christ says: *THEIR ANGELS always see the face of my*

father, who is in heaven, Matt. 18, 10, Protestants understand that THEIR ANGELS are not THEIR ANGELS; for they admit not the doctrine of guardian Angels.

Our Lord tells us that there is joy before the Angels of God in Heaven, (and consequently before the Saints also, who are like the Angels there) for one sinner that repents, or does penance. Luke 15, 10. Protestants interpret this contrary ways, as they hold that the Saints and Angels in heaven know no more about us than we do about them; and that consequently they cannot rejoice at what they know nothing of.

Our Saviour says that certain heinous sins shall not be forgiven in this world, NOR IN THE WORLD TO COME. Matt. 2, 32, Protestants differ with the Saviour on this point; and deny that any sins can be forgiven in the world to come. Saint Paul says that he who marries, does well, but that he who marries not, does better. 1. Cor. 7, 38. This protestants flatly deny; and hold that no state is so good as the married one.

The same Apostle assures us, Heb. 5, 4. that no man taketh to himself the honour of the priesthood but he, who is called by God, as Aaron was; not even Christ himself, &c. And hence he asks, how can any one preach, unless he be sent? Rom. 10, 15. Sent as Christ himself had been. As the Father says Christ, to his lawful pastors, has sent me, so I send you, John 20, 21. Protestants however hold, in direct opposition to all this, that all who choose may preach and teach, and be priests, like the Founders of their several sects; without any definable mission from God: but self-sent, self-inspired, self-proclaimed as Apostles, and more than Apostles, who taught only revealed truths; whereas our upstart, every day, new protestant teachers, invent each some new religious system of his own.

But why descend more into particulars, since in every instance, in which protestants dissent from the Catholic Church, they as directly run counter to the most plain and obvious meaning of the holy scripture. And yet, strange to say, they pretend to ground all their numberless dissentient systems of belief on the sole authority of the written word which God obliges them most reverently to keep, to the honour of his Church, and their own confusion.

From the Christian Sentinel.

A CASE OF CONSCIENCE.

We have received information from a distant mission composed principally of poor settlers, and being a mixture of Roman Catholics and Protestants; that a considerable quantity of the Catholic, a paper published at Kingston, has been distributed among the Protestant settlers, with a view, it is believed, not only to prejudice them against Protestantism, but to influence their minds through the medium of traducing and calumniating the persons and characters of the Reformers, as the most base and wicked men. The propriety was suggested to us, of sending the Sentinel in the same way of gratuitous distribution, in order to counteract the tendency of the Catholic. We sent a few, but we must not conceal from our patrons, that we are unable to meet the expense of doing so to any extent. The Sentinel will not this year pay for itself, and the deficiency falls on a few spirited individuals of

the clergy. We ourselves labour hard for more than two days every week, in packing and mailing the papers, in order to lessen the expense attending publication: and we spare no pains in doing it well, that they may reach subscribers in good condition. What then can be done in the way of gratuitous distribution? Nothing, unless our lay brethren lend a helping hand, and come forward to our assistance. Many of them, we are assured, are quite able so to do, in regard to their worldly circumstances: and we conceive that if they once felt it their duty, so charitable a work would not long remain undone. We all agree that the Romish faith and practice in many things are grossly antiscritural and corrupt; and thus we all assent to the propriety not only of fortifying the minds of our own people against the papal errors, but also of reclaiming the Roman Catholics whenever it can be done with propriety. And certainly charity has no finer field for its exercise than the turning a soul from the error of its ways. The Bible tells us that the belief and practice of error endangers the salvation of souls, and it does not authorise us to lessen our estimate of that danger by any abatements on the score of sincerity. "Ye shall know the truth," said our Lord, "and the truth shall make you free." Our spiritual safety is in the Church as we are ready to confess, but yet it is no less in the knowledge and practice of that truth of which the Church is the appointed keeper and teacher. Charity begins at home; but if it never pass the threshold of its own house, it has hardly begun to be charity; because, he that loves God, must love his brother also. And because those who are established in the faith once delivered to the saints, are under obligation to do what they can for others in the same good way, St. Paul commands us to "charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation for the time to come, that they may lay hold on eternal life."

We have been informed, on too good authority to doubt it, that a certain Roman Catholic Priest had distributed a number of copies of Cobbett's book on the Reformation, than which a more false and wicked thing never was written by mortal man. While we were in the Townships, we heard a Universalist speak of it, as one of the best books he had read; and we have seen it stated in print, that it has been translated into Spanish, and a very large impression of it sent into the South American Republics, in anticipation of protestantism.

We wish that some of our clerical brethren would compile short historical notices of the lives of the English Reformers, suitable for common readers. We sincerely think it would be attended with good, to have our memories refreshed with the sufferings our forefathers endured in bursting the chains which the cruelties of papal domination had fastened on their necks. We intend commencing the second volume of the Sentinel, with a series of extracts from Southey's most interesting *Book of the Church*.

We trust that this appeal will not be made in vain.

REMARKS.

We are not aware of any numbers of the Catholic having been distributed intentionally gratis, though we fear it is likely to prove lamentably the fact from the defalcation in payment of many of the subscribers. The Catholic has been published, not to create, but to remove prejudice; not to traduce and calumniate the persons and characters of the Reformers, but to represent them truly as they were, & if in so doing they appear, "as the most base and

wicked men" that afflicting truth, cannot be chargeable to the Catholic, but to their own vicious lives. the facts and incidents of which have been wholly gathered from their own writings, and those of their cotemporary friends, and acquaintance. All the authorities quoted in proof of their extreme abandonment to vicious and immoral habits, are celebrated REFORMING PROTESTANT AUTHORITIES. The propriety of sending the Sentinel gratis to counteract the effect of the Catholic, we in no manner dispute, but we would further suggest, that it would be more likely to answer the desired purpose did it authoritatively contradict the Catholic, especially in the matter of the original reformers.

We heartily congratulate the Sentinel on the resource it proclaims, against the danger of a deficiency in its expences, in the public spirit of some of the Episcopal Clergy; should we stand in need of such a shield against pecuniary loss, we trust we shall find that excellent feeling, not less abounding among the clergy of the ancient and venerated Catholic Faith, which it has been so long attempted to vilify, but which is again rising in splendour from behind the clouds of calumny which had obscured it for three hundred years.

Our confidence in the liberality and public spirit of the Catholic Clergy, receives additional strength from the fact stated by the Sentinel, that a certain Roman Catholic Priest had distributed a number of copies of Cobbett's Book on the Reformation. If the Editor of the Sentinel had read that book, instead of asserting that "a more false and wicked thing never was written by mortal man," he would like the candid Universalist have spoken of it, "as one of the best books he had ever read."

It is however plain that he has never read the book itself, nor much of the book, or he would hardly have given such a meagre account of it as to say, "and we have seen it stated IN PRINT, that it has been translated into Spanish." If he read this, he will see it stated IN PRINT, that "with the sole exception of the BIBLE, it is now the book of the greatest extent of circulation of any IN THE WORLD. I myself, (says the author) have published and sold, altogether, nearly one hundred thousand copies of the first volume. In the United States of America there have been published two stereotyped editions, in the English language; and one translation in the Spanish language, for the purpose of being exported to South America and Mexico. The sale of the English editions in the United States have, I believe, extended to more than a hundred thousand complete copies. At Paris there are three different booksellers publishing three different translations; that is, to say, translations by three different hands. At Alost, in the Netherlands, there is another translation published. At Geneva another. At Rome the work has been printed at the press of the Vatican, and the Pope had, some time ago, distributed twenty-five thousand copies, gratis. A gentleman, who came from Rome, a short time ago, told me that the walls there had placards on them recommending the "Protestant Reformation" to the attention of the people. In Spain, a new and most correct trans-

lation, made at Madrid, and dedicated to the Infant of Spain, has been published in two volumes, in a very beautiful manner, and there is subjoined to the second volume of this translation, thirty-eight pages containing the names of the subscribers to, and patrons of, the work, who appear to consist of a great part of the persons of the highest rank in that kingdom."

We are strangely at a loss to know what the Editor of the Sentinel can mean by expressing the wish that some of his clerical brethren would compile short historical notices of the lives of the English reformers, suitable for common readers." We should suppose, that truth was at all times suitable for all descriptions of readers. This, so far as we have gone, we aver to have given, and defy the contrary to be shown.

When "Mr. Southey's most interesting book of the Church" makes his appearance, we hope it will not turn out like his "Peninsular War," a libel on the Spaniards in return for the honor conferred upon him in 1811, by the Royal Historical Society of Madrid, through our own instrumentality.

BIBLICAL NOTICES AND EXPLANATIONS.

Continued

THE BOOK OF JOB.

Verse 30.—*If I be washed, as with snow water; and my hands shine ever so clean; thou shalt plunge me in filth; and my garments shall abhor me.* That is, however innocent we may think ourselves; the all-searching eye of God will still spy guilt in us.

Chapter 10.—The whole are the conjectural reasonings of the holy sage concerning the suffering lot of fallen man.

Chapter 11.—In this chapter we see that the reasoning of Job's friends was false only in this, that they imputed all his temporal sufferings to his iniquities: whereas, he was, though innocent, like the child of the sinful Adam, subjected to temporary trial and tribulation; in order that, by his patient resignation to the will of God, he might merit everlasting bliss.

Chapter 12.—In the whole of this Chapter Job preclaims the all disposing power of providence.

Chapter 13. Verse 15.—*Although he should kill me, I will trust in him; &c.* This shows Job's total reliance upon God; and that his strong oriental aphorisms were not as they might seem, the expressions of diffidence or despair. He then returns to his reflections on the human creature's final humbling and life-ending doom.

Chapter 14. Verse 4.—*Who can make him clean, that is conceived of unclean seed? Is it not thou, who only art? Job thus acknowledges that we are born in sin; and yet that God intends cleansing us from our guilt.*

From verse 13 to verse 19, inclusively, the text shews clearly Job's belief in a resurrection from the dead.

Chapter 15.—Eliphaz all along mistakes Job's meaning, as appears in verse 4, and condemns the holy man, as suffering, not for a trial of his innocence, but for his supposed iniquities: for it is clear that Job's friends considered even temporal sufferings, (the consequence indeed of original sin) as the consequence of actual, or individual guilt.

Chapter 16. Verse 18.—*These things have I suffered, without the iniquity of my hand, &c.*—The just Job in his sufferings, was a prototype of the Saviour.

Chapter 17. Verse 2.—*I have not sinned, that is,*

I am not guilty of such sins, as those they charge me with. D B.

Chapter 19. Verse 5.—*But you set yourselves up against me; and reprove me with my reproaches.* Job complains of the severity with which his friends, and particularly Baldad, in his bitter invective, reproach him for crimes, of which he is innocent, and therefore he says in the following verse. 6 at least now understand that God hath not afflicted me with an equal judgment, &c.

Saint Gregory explains these words thus. Job, being a just man, and truly considering his own life, thought that his affliction was greater than his sins deserved: and, in that respect, that the punishment was not equal, yet it was just, as coming from God, who gives a crown of justice to those who suffer for righteousness sake; and proves the just with tribulations; as gold is tried in the fire.—D. B.

Verses 25, 26, 27.—*I know that my Redeemer liveth, &c.* How clearly do these texts shew Job's explicit belief in his Redeemer: and that also of the resurrection of the flesh: not as one tree riseth in place of another; but that the self-same flesh in which we die, shall rise again at the last day; changed, by the power of God in quality, but not in substance; every one having then to receive sentence according to his works in this life; and in that very flesh, which had been instrumental in his good or evil deeds.—Ibid.

Chapter 20. Sophar, like the rest of Job's friends, apply to the holy sufferer's afflicting case God's threats against the wicked.

Chapter 21.—Verse 18. *They spend their days in wealth, and in a moment they go down to hell.* This is Job's triumphant argument against the imputation of his friends. The wicked, as the Saviour says, have their consolation here: while the just are tried like pure gold in the furnace of tribulation, whereas, the wicked man says Job, "is reserved to the day of destruction; (which is after this life) and he shall be brought to the day of wrath." Verse 30.

Verse 33. *Acceptable to the gravel of Cocytus.* The Hebrew word, which St. Jerom has here rendered by the name of *Cocytus*; (which the poets represent as a river in hell,) signifies a valley, or torrent; and, in this place is taken for the lowest region of death and hell: which willingly, as it were, receives the wicked at their death, who are ushered in by innumerable others, who have gone before them; and are followed by multitudes above number.

Chapter 22. Eliphaz renews his imputations against Job's innocence, and supposes him afflicted on account of his crimes, for which he exhorts him to repent, as the only way to recover God's favour.

To be continued.

Continued extract from Reason.

A M. S. POEM.

Yet oft, to intercept the sacred blaze,
Her stygian glooms, all round does ignorance raise.
Called up, the dire enchantress by the foe
Of Human kind, and bid to work our woe.

Unhappy man! long by the witch misled,
What foolish pranks and desperate hast thou play'd:
Thy comfort marring here; and risking all
Thy future weal.—her constant dupe and thrall
For, when betwixt thee and th' essential light,
Close interposing broods her dismal night;
Than ev'ry Meteor's gleam, that haps to shine,
Thy fancy craz'd effulgence deems divine.
Thus, dimm'd and dazzled, nought thy sight desires
Beyond the range of earthly vanities.
Mid these thou eager seek'st; and groping blind,

Do not madly hope thy Maker lost to find.

Hence Monarchs fam'd, who o'er his land had reign'd,
His gods in Hieroglyph th' Egyptian feign'd,
These Greece ado, led; whence victorious Rome,
Transferr'd and plac'd them in her pantheon dome,
E'en from the lowing herds his Gods he chose,
To beasts and reptiles vile he paid his vows.
And of his Garden's vegetative store
A portion deific'd could he adore.

Wide spreads the monst'rous folly round our globe
In forming Gods the Artist finds his Job;
Of metal fashioned, clay, or stone, or tree,
Deem'd fit materials for a God to be,
The elements, fire, water, earth and air,
Did all alike in man's fond homage share:
And countless deities were feign'd to rove
Through ev'ry field; and haunt each stream and grove.
Some, household stild, a group domestic plac'd
On ev'ry hearth, each vot'ry's dwelling grac'd.

From these absurd, as numberless, man turns
To heav'n; if there perchance his God sojourns:
Where, in his course he views, majestic whirl'd,
The sun, the soul of this material world;
Light, heat and life to all dispensing round:
And here concludes at last his object found.

In all her silv'ry radiance beaming bright,
The moon he next contemplates through the night
And how she wanes; and how, as she pursues
Her waxy course, her fading form renews
Her too he deems immortal and divine;
To both ascribing nature's vast design.

Nor these suffice; alike the starry train,
Innum'rous twinkling o'er th' ethereal plain,
He hails, as Gods, that glow with kindred flame;
And gives to each some fancied place and name

Thus scarce in all this world was object found
But man has for his god successive own'd.
In quest of truth, still by the sore's res led,
In error's murky path he onward sped;
Where all that goodly seem'd was empty show;
Nor real ought, but folly, guilt and woe.

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