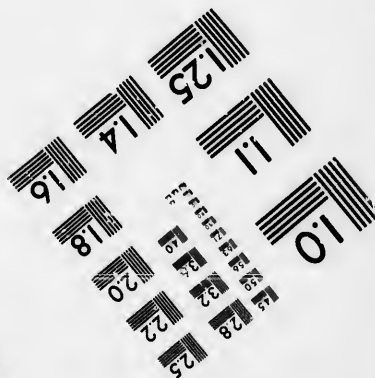
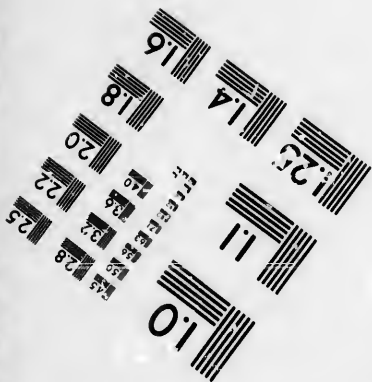
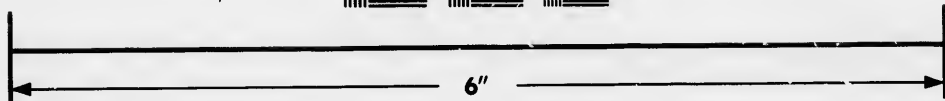
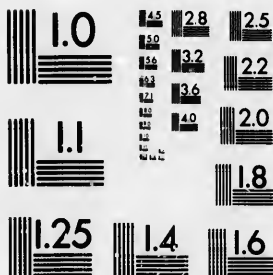


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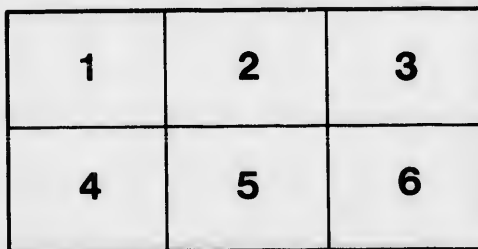
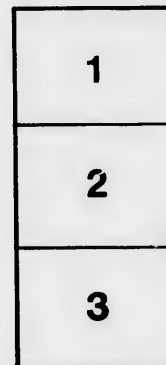
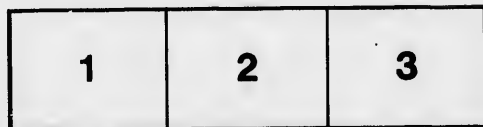
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DEFENCE
OF
CATHOLIC PRINCIPLES,
IN A LETTER
TO A
PROTESTANT MINISTER
IN AMERICA.

BY DEMETRIUS A. GALLITZIN,
CATHOLIC PRIEST.

From the Eighth Irish Edition. — Originally printed
in America.

MONTREAL:
JOHN CORCORAN,
CATHOLIC BOOK PRINTER, 10, BLEURY STREET.

1843.

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AUTHOR'S PREFACE.

From the American Edition.

A Sermon preached by a Protestant Minister, on a day appointed by the Government, for humiliation and prayer, in order to avert from our beloved country, the calamity of war, has been the occasion of the present Letter.

The professed object of his Sermon on such a day, was or should have been, to excite his hearers to humility and contrition, and to a perfect union of hearts and exertion, during the impending storm. But he, very likely alarmed at much greater danger, of which nobody but himself dreamed—alarmed, I mean, and trembling for the ark of Israel, likely to be carried off by those Philistines, called “Roman Catholics,” or alarmed, perhaps at the very probable danger of an intended invasion from the Pope, who would, to be sure, avail himself of the confused state of the country, to assist his English friends in the conquest of it, that he might by that means extend his jurisdiction; or, in fine, alarmed perhaps, lest our treacherous Catholics would take advantage of the times, and by forming a new gun-powder plot, would blow up the Congress Hall, State Houses, and all the Protestant Meeting Houses of the United States; alarmed, at least, by something or another, he suddenly forgets his subject, and putting on a grave countenance, enters the most solemn caveat against Popish and Heathen neighbours, cautions his hearers against their superstitions, and gives them plainly enough to un-

derstand, that such Popish neighbours are not to be considered their fellow-citizens.

Attacks of this kind being so very common in this liberal country, I have always treated them with silent contempt. The present one proceeding from a respectable quarter, I thought necessary to notice it; and I expected that a few respectful lines, which I published in a Gazette, would have been sufficient to draw from the Gentleman an apology for his uncharitable expressions. I found myself deceived in my expectation. After having waited in vain from September, until some time in the winter, I made up my mind to send the Gentleman the following *Defence of Catholic Principles*.

— A DEFENCE —

OF

CATHOLIC PRINCIPLES.

DEAR SIR,

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

If, instead of accusing us in a general manner, you had been pleased to state distinctly in what particular

points we are guilty of superstition ; a great deal of time would have been saved, as my defence would be confined to those particular points of attack ; but now, not knowing for which particular points the attack is intended, I must be ready at all.

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

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

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

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

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

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

May the great God give me grace to display before your eyes, and before the eyes of the public, the beau-

ties and perfections of the Catholic church, that in her you may behold the *true and immaculate spouse of Jesus Christ*, Ephes. v. 23; *ever subject and ever faithful to him*, 24; *ever loved and cherished by him*, 25, 29; *joined to him by an indissoluble union*, 31, 32; that in her you may behold the *kingdom*, of which Jesus Christ is the King, St. Luc. i. 35; *the sheep-fold*, of which Jesus Christ is the shepherd, John x. 16; *the house of the living God*, 1 Tim. iii. 15; *the pillar and the ground of truth*, *ibid*; *always one*, John x. 16; Ephes. iv. 5; *always visible*, Matt. v. 14; *unconquerable* by the united efforts of hell and earth, Matt. xvi. 18; that you may not fall under the sentence pronounced by St. Peter, 2 Eph. ii. 12, "These men, blaspheming what they know not, shall perish in their corruption;" and by St. Jude, x. 11. "these men blaspheme whatever things they know not;—" "Woe to them," &c. On the contrary, I trust that you feel yourselves compelled to exclaim, with Balaam: "How beautiful are thy tabernacles, O Jacob! and thy tents, O Israel;" Num. xxiv. 5.

We believe, dear sir, that the Almighty God is perfect in himself, and in all his works. After creating the world, and all it contains, *God saw all the things that he had made, and they were very good*, Gen. i. 31. By the help of natural philosophy, physic, anatomy, astronomy, and other sciences, many of the beauties and perfections of nature have been discovered, which give us the most exalted idea of the wisdom of the Creator; many more, however, are, and will remain wrapped in mystery, and are thereby the better calculated to give us some, though a faint idea of the immensity of God. From what discoveries have been made, we are struck with astonishment at the wonderful harmony displayed in the whole system of nature, and every part of it. The gradual developement of our faculties—the gradual, though slow progress of knowledge, has enabled us to penetrate into a few of the secrets of nature. Every discovery has paved the

way to new ones, and, were the world to last millions of years, we should still discover more, and yet be obliged to own, that we have scarcely got one drop out of an ocean. This world, Sir, which we so much admire, will pass away, notwithstanding all its beauties and perfections. It was created, we believe, for the use of man, during his mortal life, to afford him a comfortable and happy existence. But, Sir, man is not created for this visible world alone ; his body was formed of clay, and his immortal soul is the image of God, the breath of the Most High ; *And the Lord God formed man of the slime of the earth ; and breathed into his face the breath of life ; and Man became a living soul,* Gen. ii. 7. We believe that the soul of man was created for everlasting happiness, and that created to the image of God, we are to rest for ever in the bosom of God. With St. Augustine, we exclaim : “ thou hast made us for thyself, O Lord, and our hearts are restless until they rest in thee.”

We believe that although created to the image of God, we may ourselves defile that image, and thus remove ourselves from our original destination. We believe, that we shall only then obtain the object of our destination, if we try to keep in ourselves that image undefiled, or, in other words, if we endeavour to become more and more similar to our Creator ; *be ye therefore perfect* (says our Saviour) *as also your heavenly Father is perfect,* Matt. v. 48. We believe, then, that in order to become ripe for heaven, we must try to keep ourselves pure and undefiled, show the most perfect obedience to our Creator, the most perfect submission of our heart and understanding, practise humility, chastity, justice, and, above all, the most perfect charity ; that is, we must love God above all things, and our neighbour as ourselves. The will of God must be *always* the only rule of our conduct ; we must love what he loves, hate what he hates, and, with due proportion, do as he does ; consequently we must consider sin as the greatest of all evils, and be willing to sacrifice even

life itself rather than offend our Creator, by a wilful transgression of his commandments. As Almighty God is infinitely just, infinitely good to all men, even to the worst of men ; so must we be strictly just and charitable to all men, even to our enemies, without distinction of believer or unbeliever, Christian, Jew, Mahometan, Heathen, &c. In short, Sir, we believe, that in order to become saints in heaven, we must lead a holy life on earth ; and that all the external acts of religion which we practise, can never afford a substitute for a holy and virtuous life. We believe and teach from all the Catholic pulpits in the world, that confidence in external acts of religion, unsupported and unaccompanied by the practice of virtue, is a most abominable presumption, and real superstition.

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

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

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

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

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

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

We believe that Jesus Christ, immolating himself for our sins, acted in the capacity of a Priest—a Priest being the minister of a sacrifice; we believe that he is both High Priest and Victim; Heb. v. 6, 7, 8, 9 and 10.

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

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

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

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

As we believe the scripture to be a divine book, so we believe that none but a divine authority can expound the same. We shudder at the idea of bringing

that divine book before the tribunal of limited or corrupted reason; and we candidly confess, that although we were provided with a greater share of wisdom and knowledge than Solomon possessed, and we should still be unequal of ourselves, to the task of understanding and explaining the gospel, or other parts of holy writ. In this we are confirmed by St. Peter, who says that *no prophesy of the Scripture is made by private interpretation*, 2 Peter, i. 20.

As we believe the holy Scripture is the word of God, so we believe the holy Scripture, misinterpreted, is not the word of God, but the word of corrupted man; and that the Scripture is often misinterpreted, we are obliged to believe, from the assertion of St. Peter, who tells us, that *the unlearned and the unstable wrest the Scripture to their own destruction*, 2 Pet. iii. 16; and, likewise, from our own observations; for, as common sense tells us, that the Holy Ghost cannot be the author of contradictory doctrines, so it tells us, of course, that numbers of doctrines preached pretendedly from Scripture, must be false, as they stand in contradiction to other doctrines drawn from the same Scripture.

We believe that true faith is indispensably necessary to salvation.

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

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

We believe that Jesus Christ has established the holy Catholic Church for the above purpose; *to wit*: as the supreme tribunal to regulate our faith, or, in other words, to keep the precious deposit of revelation unal-

ered ; to explain to us (without any possibility of error) the meaning of every part of holy writ necessary to salvation ; and likewise to preserve and transmit to posterity undefiled, all that part of Christ's divine doctrine which was only delivered by word of mouth, either by Christ or by his apostles, according to these words of St. Paul : *therefore, brethren, stand fast, and hold to the traditions which you have learned, whether by word or by our epistle, 2 Thess. ii. 14.* We believe that the word of God, transmitted to us by tradition, is entitled to the very same respect as the written word.

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

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

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

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

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

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

If the church possibly could teach damnable errors, then the gates of hell could prevail against her, contrary to the above promise :---*Going, therefore, teach ye all nations : baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you ; and behold I am with you all days, even to the consummation of the world.* Matt. xxviii, 19, 20.

Christ, addressing his 12 apostles on the present occasion, evidently speaks to all his ministers, successors of the apostles to the end of time, which, I think, needs no proof. Now, Sir, upon that subject I form the following argument, which sound logic will find correct. Christ promises that he himself will be with his apostles, baptizing, preaching, and teaching all nations, until the consummation of time ; now Christ cannot tell a lie ; therefore it is evident that Christ has fulfilled his promise, and that during these 1835 years past, Christ has always been with his ministers, the pastors of the holy Catholic Church, and that he will continue to be with them to the end of time ; that he will accompany and guide them when they preach his word, and administer his sacraments.

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

But when he, the Spirit of Truth, is come, he will teach you all truth, John xvi. 13. *The church of the*

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

Shew us a church which is not infallible, which owns itself fallible, wanting, of course, the main perfection which the Church of Christ must have, and you shew us a church of corrupted man, not the Church of Christ. Common sense tells us, that without an infallible tribunal, unanimity in faith is a thing impossible. Without a centre of unity, a fixed standard, an absolute and infallible tribunal, a living oracle to determine the mind; it is

Impossible, that men, framed as they are, should ever come to one and the same way of thinking. Whoever renounces this infallible authority of the church, has no longer any sure means to secure himself against uncertainties, and to settle his doubts, he is in a sad and perplexed situation, tossed to and fro by every wind of doctrine.

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

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

1st. Because it may be misunderstood,
The many contradictory doctrines drawn from

Scripture, prove that it is often misunderstood : and even in matters which Christ declares a "conditio sine qua non" of salvation. Witness the following :—

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

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

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

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

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

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

Some find in the bible that faith alone will save ; others discover in the bible the insufficiency of faith alone.

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

Now, Sir, are all these right ? Or will it be said, that it is immaterial which of these contradictory opinions we embrace ? No, Sir ; common sense tells us, that he'y writ was not given us to be misunderstood—that when misunder-

stood, it leads us astray ; whereas, it was intended to guard us against the misfortune of being led astray. Common sense tells us, then, that scripture being a dead letter, a dumb book, which cannot explain itself, Christ must have provided some living and visible authority, some supreme and unerring tribunal, to explain scripture ; and that this is, and can be no other, than the church.

A good reason why scripture cannot be our supreme judge in matters of faith, is, because there are many who cannot read.

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

A fourth reason : If I must take up my creed by reading scripture, I must be satisfied that the book which is put into my hands, and called the holy scripture, is really the genuine scripture, as written by the apostles ; I, a poor illiterate man, not having enjoyed the benefit of a liberal education, hardly acquainted with my own language, how shall I know whether the English bible you put into my hands is a faithful translation of the

original Hebrew and Greek or not? I shall have to take your word for it! If I do, my faith is then pinned to your sleeve. But no, Sir, I cannot submit to do so, because I find material differences in different translations of the scriptures. Of course I am kept in suspense, if I know of none but a barely human authority, in support of each of the different translations.

These are sufficient reasons to induce us to believe that holy writ, although certainly God's word, was not intended to be our supreme judge in matters of faith, and to convince us that Christ has provided us with a living, visible, and supreme authority, to settle all our doubts with regard to the true translation of scripture, the true sense of it, and likewise with regard to other essential matters not to be found in holy writ, but delivered by tradition. We believe, then, that the Catholic Church is this living, visible, and supreme authority; and if we are asked where this authority resides? we answer, in the body of Christ's ministers, the pastors of the Catholic Church, and the lawful successors of those pastors whom Jesus Christ appointed, and invested with full authority to discharge the functions of his ministry. To that body of pastors we look for heavenly instructions; in them we see the successors of Jesus Christ, invested by him with the same authority which he himself had received from his heavenly Father, '*As the Father hath sent me, I also send you.*' John, xx. 21.

In them we behold the organs of the Holy Ghost: '*He that heareth you heareth me.*' Luke x. 16.

"And I will ask the Father, and he shall give you another paraclete, that he may abide with you for ever, the Spirit of Truth." John, xiv. 16, 17.

"But when he the Spirit of Truth, shall come, he will teach you all truth." John, xvi. 13.

Dear Sir, are we guilty of superstition in putting full confidence in the above assertions and promises of Christ, and in thus believing that the spirit of Truth never has, and never will depart from the pastors of

Christ's Church? In our pastors, we behold men invested with the keys of the kingdom of heaven; that is, the power of administering absolution, or the forgiveness of our sins. Matt. xvi. 19. xviii. 18. and John, xx 23.

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

Can it be superstitious, dear Sir, to believe that our pastors are really in the possession of the power which Christ himself asserts he gave them, and which he promises shall remain with them for ever? Since Jesus Christ has pledged his sacred veracity for the existence of those several powers in the pastors of his Church, and since he has likewise promised that the very foundation of truth, the Holy Ghost, shall remain with those pastors for ever, we should think ourselves guilty of a great sin, if we refused submission, of either understanding or will, to their decisions and their precepts; and of a most daring presumption and diabolical pride, if we would, even for one moment, permit our limited reason to sit in judgment over the decisions and precepts of those whom Jesus Christ declares to be guided by the Holy Ghost for ever.

Seeing, then, that the pastors of the church of Christ have always been secured by the infinite power of God, against the danger of being led astray, and leading those under their care, into false and erroneous doctrines, we rest secure under their guidance, knowing that the understanding of the most transcendent genius can never penetrate into the mysteries of the Most High; we, both learned and unlearned, take the easy and only safe way of submission, that path in which, Holy writ assures us, that the very fools cannot err. Isa. xxxv. 8.

It is perhaps necessary to observe, that we do not believe this unerring authority to reside in any indivi-

dual pastor. No; the Pope himself, the successor of St. Peter, and the supreme pastor of the Catholic Church, is not, by any article of the Catholic communion, believed to be infallible.

This unerring authority is, by all Catholics, believed to reside in the body of the pastors, united with their head. If it do not reside there, it resides no where on earth, the plain promises of Christ are made void, and we are '*tossed to and fro by every wind of doctrine,*' which Christ meant to prevent in the establishment of pastors. Ephes. iv. 11, 12, 13, 14.

If we are asked how a body of sinful and fallible men can give infallible decisions?---we answer, by the power of God.

How can there be life in a lump of clay? We find the answer in Genesis, ii. 7, *And the Lord God formed man of the slime of the earth, and breathed into his face the breath of life, and man became a living soul.*

How can there be infallibility in the decisions of a body of fallible men? We find the answer in John xx. 22. *He (Jesus Christ) breathed on them, and said to them, receive ye the Holy Ghost, &c. &c.*

The weak things of the world hath God chosen, that he may confound the strong. 1 Cor. i. 27.

We readily grant, that men, even the most learned, are fallible and subject to errors, whilst depending on their reason and their learning alone; and for this reason we believe, that not even the most transcendent genius, improved by the most liberal education that can be obtained on earth, will ever alone qualify a man to be a minister of Christ, a pastor of souls, a spiritual guide to heaven, to pilot us surely and securely through the raging billows of a tempestuous sea, into the harbour of eternal peace. No, dear Sir, this would be for the blind to lead the blind; for if, after nearly six thousand years of unrelenting exertions, human wisdom and philosophy have not been able to penetrate into one out of millions of the secrets of this material world, which in a short time will be destroyed by fire, how

much less can the limited understanding of even the most transcendent genius penetrate into the dark recesses of God's sanctuary, all is mystery? How much less, I say, can they comprehend and explain the profound mysteries of this spiritual world, the Church, created for the soul of man, which is to last for ever, so long as God shall be God?

Here, then, God in his mercy interposes his infinite power. Wishing to give us sure guides to lead us safely into the harbour of eternal life, Jesus Christ, God-man, by infusing his holy spirit of Truth into those fallible men, whom he appoints his successors in the ministry, and promising never to take that spirit from them, supplies at once the want of that knowledge, which no genius, no talents, no education will ever be able to give.

The body of pastors, then, being guided by the Holy Ghost, every individual pastor draws his knowledge from that body, the whole Church. The most learned among them is willing to say with Jeremiah the prophet, *Ah, ah, ah, Lord God, behold I cannot speak, for I am a child*, Jer. i. 6. He is willing to acknowledge the depth of these mysterious truths of religion, in the investigation of which he must stumble at every step, unless directed by an unerring guide. Thus he applies to the decision of the church for the true sense of holy writ, for the true doctrine of Jesus Christ delivered by tradition, and for the knowledge of all those tenets of religion necessary to be known for salvation. Thus the pastor himself is led, and he is only fit to be a pastor, because he is led by an infallible guide; and, instead of consulting his limited and fallible reason, in the interpretation of Scripture, instead of delivering from the pulpit his opinions of the sense of Scripture, and calling such fallible opinions the word of God, he gives no instructions to his flock but what he derives from the decisions of the church, guided by the Spirit of Truth. Thus, thousands and hundreds of thousands of pastors, scattered over the face of the whole globe,

of different nations and tongues, deliver their respective flocks, one and the same doctrine on all the different parts and mysteries of religion; and this doctrine they deliver, not as opinions, but as a matter of certainty,—as certain as that God is God. Is it not a pity that things on which our salvation depend should be only matters of opinion? It is my opinion (says one) that children may be saved without baptism.—It is my opinion (says another) that God is too merciful to damn souls for ever.---I think (says another) that it is immaterial what a person believes, or what religious creed he adopts, so he leads a good life.—It is your opinion, and you think! Pray are you certain!---and, if you are not certain in matters of such weight, how can you be happy? Good God, will you leave it to the day of judgment to disclose whether you were right or wrong? Or, will you not rather renounce that fallible guide, your limited and corrupted reason, which never can give you certainty in matters of revelation, and apply for spiritual knowledge to the fountain of eternal truth, the holy Catholic Church, guided by the Holy Ghost, that you may no longer feed upon opinions and uncertainties, but repose in the bosom of certainty.

The true minister of Christ, dear Sir, speaking in the name of his divine master, must speak with authority, with certainty, without any hesitation, on all the mysteries of religion on which he is obliged to instruct his flock. Woe to the man who shall deliver his own private opinions, his own uncertain notions, as the word of God, and thus often give poison for wholesome food, the productions of weak and corrupted reason for divine revelation.

The idea we have of a minister of Christ, you will perceive, is precisely the same which the first Christians must have had. Surely, dear Sir, the church in 1835 must be the same as it was in the beginning, the same kind of pastors, provided with the same powers, administering the same baptism, the same Eucharist,--

in short, all the same sacraments, and preaching the same doctrine. The apostles of Christ, scattered over the globe preached one and the same doctrine, because Christ was with them, Matt. xxviii. 18, 20. The ministers of Christ in 1835, scattered over the globe, preach likewise one and the same doctrine, because Christ is still with them..

I am with you all days, even to the consummation of the world, Matt. xxviii. 19, 20.

The apostles of Christ received the confessions of the faithful, *And many of those who believed came confessing and declaring their deeds,* Acts xix. 18. They had received from Jesus Christ the power of forgiving and retaining sins, John xx. 22, 23.

The ministers of Christ in 1835 likewise hear the confessions of the faithful, because they have no idea that Christ ever deprived them of that power.

The apostles of Jesus Christ submitted to the decisions of the whole church, because they knew the church to be guided by the Holy Ghost; witness the first council held at Jerusalem, which settled the question about circumcision, to the decision of which all submitted.

It hath seemed good to the Holy Ghost, and to us, to lay no farther burthen on you than these necessary things, &c. &c. Acts xv. 28.

The ministers of Christ in 1835 likewise submit to the decisions of the general councils of the church, because they know that the Holy Ghost is as much with the church in 1835 as he was immediately after her institution. In short, we do not conceive why less spiritual powers should be attributed to the ministry of Christ in 1835 than in the year 100 or 390, &c. for in all times, and in all ages, the ministry is, most assuredly intended for the same functions.

A minister of Christ in 1835 is a preacher of the *truth*, as well as in the year 100, and the *truth* in 1835 is certainly the same as in the year 100.

A minister of Christ in 1835 is a minister of recon-

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ciliation as well as in the year 100. You will readily allow that men in 1835 are sinners as well as in former years, and therefore stand as much in need, as in former years, of those heavenly means and remedies which our blessed Lord sent his apostles to administer. Thus, by baptism, they in 1535, wipe away the stain of original sin, as well as Christ's immediate successors did. Thus, also, by absolution in 1835, they wipe away the stain of actual sin, as well as the ministers first appointed by Christ. It cannot be conceived that Jesus Christ should grant the power of forgiving sins merely in favour of a single generation, and should then (as if repenting of that grant) deprive all future generations of the same favour and benefit; neither ought it to be believed, as there is not a word from the mouth of Christ in favour of such a belief.

We believe, then, even from the written word, without reference to the decision of the church, that all the spiritual powers originally granted by Christ to his ministers, still continue with his ministers, and will to the consummation of time. And we believe, that any one, not in possession of these spiritual powers which Christ himself declares he gave his ministers, cannot be a minister of Christ. He may be a gentleman, he may be a man of learning, he may be what you please; but, most assuredly, he cannot be a minister of Christ. I shall thank you, dear Sir, to point out to me how, in thus believing, we are guilty of superstition?

Having explained to you what we believe of the church and the ministry of Jesus Christ, I shall now, in a brief manner, lay before you some of the particular tenets of the holy Catholic Church; those, I mean, which distinguish that church from all others. I begin with

CONFESSION.

THIS, I know, is the greatest stumbling block for all those who, within the last three hundred years, have separated from the holy Catholic Church. We believe that the Ministers of Christ, those whom we call bishops

and priests, have received the power of forgiving and retaining sins, which was given to the apostles, according to St. John, xx. 22, 23.

Pray, Sir, is it superstition to believe, that our omnipotent and merciful God is as able and willing to continue that power in 1828, as he was to give it to his first ministers?

If we believed that man, by his own power, could forgive sins, you would be justifiable in accusing us of superstition; for who can forgive sins but God, or he who has received that power from him?

We believe confession is necessarily deducible from the grant of the above power. It cannot be conceived, how a minister of Christ is to exercise his power of forgiving or retaining sins, unless he has an exact knowledge of the state of the sinner's conscience. This knowledge no one can give him but the sinner himself; as, probably, ninety-nine out of a hundred are sins concealed from the public eye—sins of thoughts or desires, &c. &c.

The minister of Christ forgives in the name and by the power of Christ. He cannot grant absolution or forgiveness then, unless he has a moral certainty, that such is the inward state of the sinner, such his repentance, such his purpose of amendment, such his willingness to make restitution of property, character, &c. as to entitle him to the mercy of God, and the forgiveness from above.

The objections made against confession, and the power of forgiving sins, are so futile; the benefits arising from that sacred institution so manifold and so solid, that it cannot be conceived how so many thousands were and are willing to be deprived of so valuable a blessing.

These benefits are so great, that even some of the most relentless enemies of the church could not refuse their encomiums to that holy institution. "There is not, perhaps, a wiser institution (says Voltaire, in his marks on the tragedy of Olympia.) The lawmakers,

who established mysteries and expiations, were equally studious to prevent the guilty from yielding to despair, and relapsing into their crimes."

This Voltaire, the greatest enemy that the church ever had, who spent his life in ridiculing the holy scriptures, and all the institutions of Christ—who declared an open war against Christ—this Voltaire, at the age of eighty, when in his last sickness, sent for a priest to make his confession to him.

"Confession is an excellent thing (says the *Philosophical Dictionary*) a curb to inveterate wickedness. In the remotest antiquity, confession was practised in the celebration of all the ancient mysteries. We have imitated and sanctified this wise practice. It is excellent to induce ulcerated hearts to forgive, and to make thieves restore what they have unjustly taken from their neighbour." The Lutherans of the Confession of Augsburg have preserved that salutary institution. Luther himself would not suffer it to be abolished. "Sooner (says he) would I submit to the papal tyranny than let confession be abolished." *Collection of Luther's German Writings*, vol. ii p. 272.

We find the precept of confession given by Almighty God to his chosen people :

Say to the children of Israel, when a man or woman shall have committed any of all the sins that man are wont to commit, and by negligence shall have transgressed the commandment of the Lord, and offended, they shall confess their sins, and restore the principal itself, and the fifth part over and above, &c. Numb. v. 6, 7.

It does not appear that the power of forgiving sins hath been granted by the Almighty God to the ministers of the old law. The confession ordered to be made under the law of Moses, may then be considered as a preparation and a figure of that required under the law of grace, which we call sacramental confession ; as, by the power of God and the merits of Christ, it has the grace of forgiveness and réconciliation annexed to it.

We find the practice of confession in the beginning

of christianity : *And many of those who believed came confessing and declaring thier deeds.* Acts xix. 18.

We cannot believe that they came to boast of their good deeds ; and therefore, we understand that they confessed their bad deeds, commonly called sins.

All the holy fathers of the church, from the earliest dawn of christianity, bear ample testimony to the general practice of confession. It is difficult to conceive how any man could ever have persuaded mankind to submit to a practice so repugnant to flesh and blood, so mortifying to pride, and so humiliating to human nature. The universality of this practice, to which the most powerful kings and emperors, the most renowned military commanders, the most exalted geniuses of all ages, and in all parts of the world, have cheerfully submitted, establishes in our minds a conviction, beyond the possibility of a doubt, that confession owes its origin to the founder of christianity.

The objections against sacramental confession, I repeat it, are so futile, so trifling, as hardly to deserve any answer.

First objection.---“How can man forgive sins?”

I answer---By the power of God.

I answer again with our blessed Saviour :

“*That you may know that the Son of Man hath power on earth to forgive sins, &c.* Matt. ix. 6. He does not say, “*That you may know, that the Son of God hath power on earth to forgive sins;*” to give us to understand that this power, essentially belonging to God alone, is here communicated to man, the minister of God, by excellence, and exercised by him in his own person : and again exercised by him in the persons of his ministers, as he sends them, most assuredly, to do what he did, to preach as he did, to administer reconciliation, as he did, &c. &c. *All power is given to me in heaven and on earth.* Why this preamble, if he did not mean to give them a supernatural power? *Go ye therefore, &c. &c.* Matt. xxviii. 18, 19. *And receive ye the Holy Ghost, whose sins you shall forgive they are forgiven, &c.* John xx. 22, 23.

Second Objection—"The institution of confession is a great encouragement to sin, as papists think they have nothing to do, in order to obtain forgiveness, but to relate their sins to a priest."

Answer—The institution of confession misrepresented, is an encouragement to sin---granted; but surely, Sir, to form a sound judgment of Catholic doctrines, it is not to polluted sources you will apply. I do not know the Protestant writer who represents them fairly; yet, it is beyond all doubt, that almost all the knowledge which Protestants have of Catholic principles, is derived from Protestant books. And pray, what do they say? Beware of catholic books; beware of popish priests; beware of priestcraft; beware of popish superstition. Thus, not one Protestant out of a hundred ever yet had an opportunity of knowing the genuine Catholic principles. As Fletcher very justly observes: "The little knowledge which the Protestants possess of our religion, is borrowed entirely from the declamations of pulpit violence, and misrepresentations of interested prejudice. In general, Catholic principles are exhibited in all the dark colourings of malevolence, and in all the ludicrous shapes of low riddling. In Dryden's words:

"A hideous figure of their foes they draw;
Nor lines, nor looks, nor shades nor colours true;
And this grotesque design expose to public view;
And yet the daubing pleases."

To return to the second objection,---I say, that confession so far from being an encouragement to sin, is the greatest check to, and the greatest remedy against it.

It is in confession that the sinners discover to the minister of Christ, the physician of his soul, all his spiritual maladies, his weaknesses, his temptations, his inclinations, his doubts, the scruples of his conscience, his apprehensions, &c., and it is there he finds comfort, encouragement, advice, instructions, remedies against temptations; in short, every thing that is necessary to

cause him to forsake the ways of perdition, and, with the prodigal son, to return to his father. It is there, Sir, he is told of his obligations ; it is there he is made sensible of the impossibility of obtaining forgiveness, unless he restores what he has got by stealing, cheating, usury, or any kind of injustice ; unless he be reconciled to his adversary, and unless he forsake the occasion of sin. It is there he is reminded of the vanity of earthly pleasures, of the shortness of time, of the dreadful punishment prepared for sinners by the infinite justice of God, and of the incomprehensible blessings which the mercies of God have prepared for his saints. It is there that, in the most pathetic strains, the minister of Christ exhorts the sinner to sincere repentance, and exhibits before his eyes, the merits and the sacred wounds of his dying Saviour, to rouse the confidence of the desponding sinner. Ah ! Sir, is this encouragement to sin ? Is this superstition ? Great God ! your wrath must have been provoked to a very high degree, by the abominable sins committed on this polluted earth, when you permitted so many thousands of sinners to be deprived of so valuable a blessing as that derived from sacramental confession.

Yes, Sir ; many thousands of sinners, and of the most abandoned sinners, have been reclaimed in the tribunal of penance, and by the pious exertions of Christ's ministers, brought back to the practice of virtue. There have been instances of sinners dying in the confessional---their hearts breaking with grief at the thoughts of having had the misfortune to offend their merciful God and Saviour. Thus, according to Christ's declaration, (Luke vii. 47) in one moment they expiated, by the perfection of their love, the sins of many years.

I shall here add one remark, made by the celebrated author of the *Philosophical Catechism* : " A thing well worth observing (says he) and really supernatural and miraculous, is the seal or secret of confession, entrusted every day to thousands of priests ; some of whom, alas ! ill qualified for their profession, and capable of any other

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prevarication, and yet so faithfully kept. Scarcely can all church history, during a period of more than eighteen-hundred years, furnish one example of infidelity in this point, even among those who, like Luther and Calvin, turned apostates to the church. If any one reflect on the inconsistency of mankind, on the curiosity of some, and the loquacity and indiscretion of others, on the nature and importance of the affairs entrusted to confessors, the revelation of which would often have astonishing effects on the means which various interests, avarice, jealousy, and other passions fail not to try, in order to compass their ends, &c. there remains no doubt but that God watches over the preservation of his work."---*Philosophical Catechism*, vol. 3, chap. vii. art. 1.

I cannot forbear recommending for your perusal, a book not long since published in New York, entitled, "*The Catholic Question in America.*"

You will there find what respect was paid to that venerable institution, [sacramental confession,] by a Protestant Court of Justice, at which presided the Hon. De Witt Clinton. The Rev. Dr. Kohlman, a Catholic priest in the city of New York, was, by that sacrament, an instrument of restoring stolen property to its owner. Certain persons had been arrested on suspicion, and a prosecution instituted against them, and Dr. Kohlman, after restoring the stolen property to its owner, was summoned to give in evidence, and required to disclose the person or persons from whom he had received it. He, in a most respectful manner, stated to the court, that not having any knowledge of the theft, by any natural or common information, it being solely acquired by sacramental confession, it was his duty to suffer any punishment, even death itself, rather than divulge the knowledge acquired in that way. The court unambiguously decided in his favour; and, there being no evidence against the defendants, they were acquitted.

In the same book there is a complete treatise on sacramental confession, wherein, by the most respect

testimonies from the holy fathers, it is clearly proved, that sacramental confession owes its origin to the Divine Founder of our holy religion, and has been practised from the earliest dawn of christianity, and in all the ages of the church down to the present times.

From the short explanation I have given of the Catholic doctrine of confession, you will candidly agree, dear Sir, that the practice of sacramental confession, far from being superstitious, is a very useful one. I shall now explain what the catholic church teaches and commands us to believe, with regard to

THE HOLY EUCHARIST.

It is sufficient to read the words of Christ in the gospel, to form an accurate idea of what the catholic church believes on that important subject.

Jesus Christ says, "I am the bread of life," John 35 and 48. "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread which I will give, is my flesh, for the life of the world," John vi. 51, 52.

"Except you eat the flesh of the son of man, and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood, hath everlasting life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed."

"He that eateth my flesh and drinketh my blood, abideth in me, and I in him."

"As the living Father hath sent me; and I live by the Father; so he that eateth me, the same also shall live by me," John vi. 54, 58;

Here you see in plain words what we believe on the subject of the Eucharist.

We believe that Jesus Christ is the living bread, the food of our immortal souls, John vi. 35, 48.

We believe that we must feed on the sacred flesh and blood of Christ, in order to obtain eternal life, John vi. 54, 55.

We believe that the flesh of Christ, and the blood of Christ, are our spiritual food indeed, and not in figure,

30; and finally, that in the holy Eucharist we receive Christ himself, the spiritual food of our souls, 58.

Divine mysteries being impervious to human reason, we do not arrogate to ourselves the right of philosophising on the present mystery, nor do we make ourselves uneasy about the means by which Christ is to enable us to accomplish what he here requires. We do not ask with the Jews, "How can this man give us his flesh?" but with Simon Peter we say, "Lord! to whom shall we go,---thou hast the words of eternal life?" John vi. 69. Surely, Sir, we ought not to be blamed for believing that Christ means what he said.

The Jew may be scandalized---the philosopher may smile in his self-sufficiency, but the Catholic, with the humility of a child, submits, not knowing what it is to reason upon the impenetrable mysteries. He may stand in silent raptures of astonishment at the depth of God's unfathomable wisdom; but he does not know what it is to doubt, and he has that comfort to know, that before the tribunal of Christ he will be able to bring the very words of Christ in evidence of the orthodoxy of his belief.

Pray, Sir, laying aside all prejudice, will you say that Christ, on the great day of retribution, will condemn me as guilty of superstition, for believing precisely what he tells me, viz: that I must receive his living flesh and blood; that I really receive both in the blessed Eucharist; that I receive Christ himself, according to his own repeated declaration? You will hardly say, yes.

On the other hand, what excuse, what plea will any one have, who, notwithstanding Christ's positive declaration, can see nothing in the sacrament but bread and wine?

Christ says, "you must eat my flesh and drink my blood." No, no, says limited reason, for how can Christ give us his flesh to eat? Christ says,

“ my flesh is meat indeed, and my blood is drink indeed.” No, no, says corrupted reason, it cannot be so indeed, it must be meant as a figure only. Christ says, “ he that eateth me, shall live by me.” What, (says limited reason) what? To eat Christ!—that is absurd—that cannot be. And thus does man’s corrupted reason do away, and make void, the sacred words of Christ, and substitute a shadow, a mere nothing, to the most precious gift which Jesus Christ ever bestowed on man.

To a superficial mind there is, perhaps, something specious in these dictates of limited reason. But, sir, we must remember, that to perfectly understand divine mysteries, is not the province of human reason. If we are justifiable in rejecting one mystery, because it is beyond the limits of reason, then we may, nay, (in order to be consistent) we ought to reject all divine mysteries, as beyond the same limits. Thus, we ought to expunge from our creed the mysteries of the Trinity and Incarnation, the very fundamental mysteries of the Christian religion. Who, indeed, can conceive how there are three distinct persons in God, and every one of them God, and yet there is but one God? Even the existence of a God invisible and immense, in every place whole and entire, and yet but one; even the existence of that God, I say, ought to be rejected, if we are justifiable in rejecting any mystery, on account of its being impervious to limited reason.

Here I would beg leave to observe, that a distinction ought to be made, between a thing being against reason, and being above reason. If a thing be really against sound reason, we cannot

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submit to believe it; neither would Almighty God require it, as in doing so, he would contradict his own work, which is impossible. If a thing be above reason, that is, beyond the limits of human understanding, that is by no means a proof of its being false.

With regard to the present mystery, then, if it be really against sound reason, Christ cannot, and will not require a belief of it; if it be only beyond the limits of reason, it ought to be believed, where the words of Christ are plain; nay sir, it being impervious to reason, stamps on it a character of divinity, which essentially belongs to the works of God.

Revelation, similar to the pillar of fire which guided the Israelites in the desert, has its dark side; but it has likewise its luminous side, from whence emanate the purest and brightest rays of truth. In vain will human reason attempt to penetrate into the dark recesses of the sanctuary; a veil hangs before it, and in furnishing us with the blessings of revelation, it certainly was the will of God to supply the wants and the insufficiency of reason. It was the will of the Most High, that to him, with the most profound humility, we should make a sacrifice not of reason itself, but of that vain and presumptuous confidence which we are too apt to have in the dictates of our limited reason. As Voltaire observes, "Reason conducts you; advance by its light, proceed a few steps more; but limit your career; on the brink of the infinite, stop short; there an abyss begins, which you must respect."

"The most common things (says the celebrated Locke) have their dark sides, where the most piercing

eye cannot penetrate; many difficulties are found in natural religion."

Conceive if you can, how any thing can be created out of nothing: how God is present every where without being confined in space; conceive what eternity is; conceive if you can, how in a living man, soul and body are joined together. Is it a wonder then, if in revealed Religion, in God's sanctuary, many mysteries are found, exceeding the reach of human comprehension, and which it would even be impious to attempt to fathom? The mysteries of Revelation bear no proportion to the measure of the human understanding. Reason leads you to the door of the sanctuary, but there it leaves you. Reason is now silent and God speaks; man listens and adores. He sees evidently that he should believe; he hears God distinctly dictate mysteries, which he commands him to believe and to revere; but he understands not those mysteries, which he is commanded to revere. He is even more satisfied than if he understood what forms the object of his belief; because what man's limited understanding can comprehend, appears to be less awful, less worthy the divine greatness, than what human wisdom cannot penetrate.

To return to the mystery of the Eucharist we grant it is, in a great measure, incomprehensible; the most learned of our divines do not pretend to comprehend it. But, Sir, it is evident that God here speaks in the most unequivocal terms, that he repeatedly makes use of the very same expressions; "my body, my blood," &c. It is evident that Christ, at the last supper, tells his apostles, "take and eat, &c. this is my body, &c. Drink ye all of this, &c. this is my blood."

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It is evident then, that we must listen and adore. A positive refusal to believe, would be downright impiety. But, sir, if we permit our limited reason to sit in judgment on the mysteries of Revelation, we may soon by arbitrary interpretations, get rid of them all ; and thus a belief framed by the interpretation of limited reason, amounts to a real and positive refusal to believe. In the present instance, what could justify us in asserting that in the Eucharist nothing is given, nothing received, but bread and wine? Surely not in the words of Christ ; for his repeated words, are plainly : "my flesh, my blood ;" Surely not its being impossible to receive the flesh and blood of Christ, for, certainly it is as easy for Jesus Christ to feed our immortal souls with his own flesh, as it was for him to assume that sacred flesh. It is as easy for him to conceal his sacred flesh and blood, under the forms or appearances of bread and wine, as for him to conceal his glorious divinity, although every where present, from our eyes.

Surely it will not be said, that our belief is unreasonable. God is so great, so magnificent, so wonderful in his works ; he has done such stupendous things for the happiness of man, that nothing how great, how mysterious soever, proceeding from so great a God, appears to us unreasonable to believe.

Our immortal souls are the images of the Eternal Father.

Our immortal souls are redeemed by the merits of the divine Son, and washed in his sacred blood.

It is for the sake of those immortal souls, that the divine Son assumed human flesh and blood ; and during thirty-three years, was willing to lead

a life of sufferings, and to subject himself to all the punishments, which the malice of hell and earth combined, chose to inflict upon him.

It was for the sake of our immortal souls, that the divine Son offered his sacred flesh and blood as a victim of propitiation, to be immolated on the cross.

Our immortal souls then must be truly great, truly precious in the sight of God, when so much was done for them. Is it then unreasonable to believe, after all this, that nothing less than the flesh and blood of a God-man, are found, by our great and merciful God, worthy to afford spiritual food and nourishment to those immortal souls, especially as this flesh and blood, by being sacrificed, become the life of those souls, which by sin were dead to eternal life?

Will it be found unreasonable to believe that Christ meant precisely what he said; surely he came to instruct and not to deceive. When he saw the Jews were scandalized, and asked: "how can this man give us his flesh to eat?" was not this the opportunity to undeceive them and to explain himself? In short, to say: "I do not mean that you shall eat my flesh and drink my blood," or in other words, "I do not mean what I said." Instead of it, we find Jesus Christ, after a double Amen, insisting no less than six times, in the most unequivocal manner, upon the necessity of receiving his "flesh" and "blood." We find Jesus Christ, at the last supper, taking bread and wine, and having blessed them, giving them to his apostles, and saying "take ye and eat: this is my body—drink ye all of this—this is my blood," &c. We find the great St. Paul, 1 Cor. x. 16 and xi. 23, 29. making use of the very

same expressions, and condemning the unworthy receiver, "for not discerning the Lord's body." Surely, sir, we cannot be required to discern the body of Christ where it is not?

We find afterwards the whole church of Christ, during more than eighteen centuries, that is during more than fifteen hundred years before the pretended reformation, and three hundred after it, believing and teaching every where, that the flesh and blood of Christ are received in the holy Eucharist. The words of St. Andrew the apostle, when Ægeas the judge exhorted him to sacrifice to idols, are very remarkable. "I, every day, says he, sacrifice to the Almighty, the only one and true God, not the flesh of oxen or the blood of goats, but the immaculate Lamb upon the Altar, whose flesh is given to the faithful to eat; the Lamb thus sacrificed remains whole and alive."

Ægeas, a pagan, perhaps a philosopher, not being able to understand the language of faith, and exasperated at such "nonsense," ordered St. Andrew to prison, and from thence to the cross. Hanging to that cross, during two days, he continued to the last breath to preach his "Popish nonsense." In the second age of the Church, Justin martyr has the following plain words:

"As Jesus Christ incarnate had flesh and blood for our salvation, so are we taught, that the Eucharist is the flesh and blood of the same Jesus incarnate. *Apolog. ii. ad Antonium.*

In the third age St. Cyprian says: "the bread which our Lord gave to his disciples, being changed not in shape, but in nature, by the omnipotence of the word, is made flesh. "*Serm. de Cœna Domini.*"

In the same age the learned Origen says: "In the old law, the manna was meat in an enigma, but now

the flesh of God is meat in specie, as himself says, my flesh is meat indeed." *Hom. i. in Levit.*

In the same age again, Tertulian, the great Champion and Defender of the Faith, says: "The bread, taken and distributed to his disciples, he made his body." *Book 4 against Marcion, chap. 40.*

In the fourth, St. Ambrose says, "before it be consecrated it is but wine, but when the words of consecration are uttered, it is the body of Christ." *Book 4, of the Sacram. chap. 5.*

In the same age, St. Gregory Nyssen bears testimony to the same truth; "we truly believe, even by the word of God, that the sanctified bread is changed into the body of Christ." *Orat. Catechist. c. 37.*

And also St. John Chrysostom, Bishop of Constantinople: "he that sits above with his Father, even in the same instant of time---gives himself to all such as are willing to receive him, &c. whereas Christ leaving his flesh to us, yet ascending to Heaven, there also he hath it." *L. de Sacerdotis.*

The same, in his "60th Homily to the people of Antioch," has the following words:

"What pastor feeds his sheep with his own blood! but, what do I say, Pastor! many mothers there are, who after having suffered the pains of labour, give their babes to strangers to nurse. This Jesus Christ would not suffer, but he feeds us himself, and that with his own blood."

In the fifth age, St. Augustine, that great luminary of the Church, and a convert from the Manichean heresy, in his "Sermon on the 33d Psalm," makes use of the following expressions: "How David could be carried in his own hands, we find not; but in Christ we do, for he was carried in his own hands, when, giving his body, he said, this is my body; for then he carried that body in his own hands," &c.

In short, sir, it is evident, that in all ages down to the pretended reformation, the real presence of Christ in the Eucharist has been believed by all Christendom.

It is evident, that the same belief has continued throughout the whole Catholic world to our present days.

It is evident, that such has always been, likewise, the constant belief of the Eastern or Greek Church. See the testimonies of seven Archbishops of the Greek Church in a book entitled *Perpetuite de la Foi*, vol. 3, p. 569; the testimonies of the Archbishops and Clergy of the Archipelago, page 572; of four Patriarchs of Constantinople; of the Patriarchs of Alexandria; and of the thirty-five Metropolitans, or Archbishops, anno 1762, chap. 6, page 625, of the Churches of Georgia and Mingrela, chap. 7, page 634; of the Patriarchs of Jerusalem. &c. &c. Such is the faith of the Armenians, Moscorites, Surians, Cophts, Moronites, Russians, &c.

This truth appeared so evident to Luther himself, that he never could get over it. His words are very remarkable:

“If any man, says he, could have convinced me five years ago, that in the sacrament there is nothing but bread and wine, he had wonderfully obliged me; for with great anxiety did I examine this point, and labour with all my force to get clear of the difficulties, because by this means, I knew very well, I should terribly incommode the Papists. “But I find I am caught, without hopes of escaping, for the texts of the Gospel are so clear, as not to be susceptible of misconstruction.” Later “Reformers” were not so scrupulous but soon got over the difficulty by cutting the gordian knot.

This indeed is an easy way to get over all the difficulties we meet in the Gospel, a way pretty generally followed by the philosophers of the day. But, dear sir, I hope you will not accuse us of superstition for taking a safer way, that of simply believing even where we do not understand. How! in believing the real presence of Christ in the Eucharist, in believing that we receive the flesh and blood of Christ, in believing that we receive Christ himself, in believing that the substance of the bread and wine is changed into the

substance of the flesh and blood of Christ ; so far from being guilty of superstition we have the satisfaction to know, that we believe precisely what Christ commands us to believe ; what almost all Christendom, these eighteen hundred years always did believe ; and what at present, by far the greater part of the Christian world, above one hundred and thirty millions, including the Greek church, do believe.

I will suppose for a while, sir, that I am wavering, perplexed, uncertain of what to believe, on the subject of the Eucharist, and that I apply to you as a minister of Christ, in order to have my doubts resolved, my difficulties removed, and certainty fixed in my mind ; what would you tell me, what security could you offer ; in order to induce me to reject the tremendous weight of authority which undoubtedly favours the Catholic doctrine of the Eucharist, and, to persuade me that I ought to believe there is nothing in the Sacrament but bread and wine ?

You will appeal to my senses, my eyes, my taste, &c. I confess, indeed sir, that the senses of my body discover nothing in the Sacrament but bread and wine, and that I do not see, nor taste the flesh and blood of Christ. But, sir, Christ tells me, *Blessed are they that have not seen and have believed.* John xx. 29.

I would then, be inclined to say, with St. Thomas Aquinas :

“ In touch, taste, sight, although deceived we be
The word of God is quite enough for me :
What God declares is true, I must believe ;
The Word of Truth itself cannot deceive.”

With nearly all Christendom, for eighteen centuries, I will sooner believe the testimony of my divine Saviour, than the testimony of my senses ; to speak more correctly, I am obliged to disbelieve the testimony of my senses, for you know, sir, that what we perceive of any thing, by our senses, is not the substance of the thing itself, but mere accidents, such as form, colour,

taste, size. Now, it is very evident that God, to whom nothing is impossible, may very easily change the substance of a thing, and yet continue the accidents, or cause it to make upon my senses the same impression which it did before. This is precisely what Catholics believe of the Eucharist.

Good God ! shall we say that Christ has no other way to make his word good, and to give us his flesh and blood, than to reach them to us in their natural form and appearance ? Humanity shudders at the thought, and common sense naturally suggests the reason, why that sacred food of our souls is given us under the form of the most simple food of the body. You will tell me, perhaps, that “according to our doctrine, the body of Christ must be present in a great many places at the same time, which is impossible.”

In answer to this objection, I refer you to the system of the most celebrated protestant philosopher, Mr. Leibnitz, who, besides many others, from the most generally acknowledged principles of metaphysics, and from observations made in natural philosophy, clearly shews, that this seeming mystery, the existence of the same body in many places, cannot be proved impossible. But, sir, admitting it to be impossible for a body in its present corruptible state, can the same be said of a glorified body, which St. Paul calls, a spiritual body ?” Can it be said especially of the glorified body of Christ ? Pray, sir, do you know any thing at all about the nature of glorified bodies ? I must confess I do not : and whilst we are totally ignorant about the nature of a glorified or spiritual body, it appears to me vain, to form any opinion about what is possible or impossible for such a body. When I see the glorified body of Christ, passing through a door that was shut. John xx. 19. I am willing to believe, that the same body may be present, in thousands and millions of places at once ; I am willing to believe, that the same body may feed my soul, and yet continue glorious in Heaven, if such is the will of God, although I cannot comprehend, far less explain how it can be.

Archbishop Cranmer owns, that, "Christ may be in the bread and wine, as also in the doors that were shut." *Answ. to Gardiner and Smyth, page 454.*

John Fox says, "that Christ abiding in Heaven is not let, but he may be in the Sacrament also." *Acts and Monum. page 998.*

Melancthon says, "I had rather die than affirm that Christ's body can be but in one place."

I am sensible, sir, if human reason once seated on the tribunal, to judge of the truth or falsehood of revealed mysteries, and guided only by itself, will find a great many more objections; but, sir, as the raging waves, after having beaten against the majestic rock, which rises from the bottom of the sea, return in harmless froth; so likewise will all the weak productions of human reason, when beating against the majestic fabric which Christ has raised.

I beg leave here to quote the testimony of three celebrated Protestant Divines, in favour of the Catholic doctrine.

• The adoration of the Eucharist (says Mr. Thorn-dike) was the practice of the ancient and true Church before receiving." *Epil. L. iii. c. 30.* And I (says the Protestant Bishop Andrews) with St. Ambrose, adore the flesh of Christ in the mysteries. "Andrews to Bel. chap. 8. The external adoration of Christ in the Eucharist (says the Protestant Bishop Forbes) is the practice of sounder Protestants, and to deny such adoration is a monstrous error of rigid Protestants."--- *Forbes de Euchar. L. 2.*

You will urge perhaps the following words of Christ: "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I have spoken to you, are spirit and life." John vi. 64.

St. Augustine explains these words in his 27th Treatise on St. John:---

"What means the flesh profits nothing? It profits nothing as they understood it; for they understood flesh as it is torn to pieces in a dead body, or sold in

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the shambles ; and not as it is animated by the Spirit. Wherefore it is said, "the flesh profiteth nothing," in the same manner as it is said, *knowledge puffeth up*. 1. Cor. viii. 1. Must we then fly from knowledge ? God forbid : What then means "knowledge puffeth up ? That is if it be alone, without charity ; therefore the apostle added "but charity edifieth." Join therefore charity to knowledge ; and knowledge will be profitable, not by itself, but through charity ; so here also the flesh profiteth nothing, viz. the flesh alone : let the spirit be joined with the flesh, as charity is to be joined with knowledge, and then it profits much. For if the flesh profiteth nothing, the word (Christ) would not have been made flesh, that he might dwell in us." So far St. Augustine.

Besides flesh and blood are often mentioned in scripture for the corruption of our nature, as when it is said : "*flesh and blood cannot inherit the kingdom of God.*" 1 Cor. xv. 50. and "*flesh and blood hath not revealed it to thee.*" Matt. xvi. 17. And in this sense, the flesh profiteth nothing ; but it is the spirit and grace of God that quickeneth and giveth life to our souls.

God forbid that we should say the flesh of Christ profits nothing---this would be a blasphemy ; and it is evident that Christ asserting that "flesh profits nothing," did not mean his flesh, for this would be contradicting his own assertion, "my flesh is meat indeed."

Our doctrine on the Eucharist is further confirmed by the ancient figures or types of that sacrament ; they were manifold. I shall only notice three of them, viz. the Paschal Lamb, the Blood of the Testament, and the Manna.

1. The Paschal Lamb, That this was a figure of Christ the Lamb of God is acknowledged on all hands. The Paschal Lamb was killed at the going out of the land of Egypt, on the journey to the land of promise.

The Lamb of God is killed, and we are delivered from more than Egyptian darkness, and introduced into the road of the real land of promise.

The Paschal Lamb is eaten. Exod. xii. 8; so likewise must the Lamb of God be eaten to accomplish the figure. The Paschal Lamb had no blemish, Exod. xii. 5; the Lamb of God is pure and immaculate by excellence. The blood of the Paschal Lamb was a sign of salvation. Exod. xii. 13; the blood of the Lamb of God is salvation itself.

The sacrament of the Eucharist was instituted by our Saviour, immediately after eating the Paschal Lamb with his disciples: the figure was then accomplished, and the substance substituted to the figure.

2. That the blood of the testament, the blood of victims solemnly sacrificed to God, was a figure of the blood of Christ in the sacrament, appears evident from the words of Christ, in administering that sacred blood.

Moses said to the people: "*This is the blood of the covenant which the Lord hath made with you, &c.*" Exod. xxiv. 8. and Heb. ix.

Jesus Christ said to his disciples, "*This is my blood of the new testament,*" &c. Matt. xxvi. 28.

3. That manna was a figure of the sacrament of the flesh and blood of Christ, appears from John vi. 31, 59, "*Your Fathers did eat Manna and are dead; he that eateth of this bread shall live for ever.*" Likewise from 1 Cor. x. 3.

Manna came from the Lord, Exod. xvi. 15, the holy Eucharist is also given by our Lord and Saviour. Matt. xxvi.

Manna was given to the Israelites, as their food, during the whole time of their journey through the desert, until they reached the land of promise.

The Holy Eucharist is given to us, as the spiritual food and nourishment of our souls, during the whole time of our mortal pilgrimage, until we reach the true land of promise, our heavenly home. We cannot believe, dear sir, that the figure is better than the thing it represents; St. Paul tells us, on the contrary, that the Old Law had nothing but a *shadow of the good things to come.* Heb. x. 1. That all its sacrifices and

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sacraments were *but weak and needy elements*. Gal. i. 9. And that it was annulled, by reason of *its weakness and unprofitableness*." Heb. vii. 18.

Now, sir, if the sacrament of the Lord's supper be nothing but bread and wine, it is evident that the figure [manna] is far better than the thing prefigured; for manna comes from Heaven; bread comes from the baker's oven.

Manna had a very pleasant taste, and was in many respects miraculous; our bread is a common and natural food.

I have said enough, I think, to convince you, dear sir, that we are not guilty of superstition, in believing as we do on the subject of the holy Eucharist, to convince you that our belief on that subject is founded on the plainest words of divine revelation, and not contradicted: add to this that it is supported by the greatest authority on earth.

Admitting for a while, that the words of Christ were not very plain, or were susceptible of different interpretations, where are we to apply, in order to know with certainty the true sense of the words? Christ tells us to apply to the Church, which he has provided with the unerring light of truth for ever. This holy Church commands us to believe, that in the Eucharist, as given by Christ at the last supper, and as consecrated since, by legally ordained ministers, are really contained, the flesh and blood, the soul and divinity of Jesus Christ, God and man. *Council of Trent de Euchar. Sacram. Serm.*

The words used by the Confession of Augsburgh, seem to convey the very same idea:

"The true body and blood of Jesus Christ are truly present, under the form of bread and wine, in the Lord's Supper, and are there given and received." A seemingly weighty objection against the real presence of Christ in the Eucharist, is found in the following words of our Saviour, "*do this for commemoration of me,*" Luke xxii. 19., and in the words of St. Paul, "as often

as you shall eat, &c. and drink, &c. you shall show the death of the Lord until he come." 1 Cor. xi. 26.

We do not understand how these words can be considered as excluding the real presence of Christ.

Whilst man is in his present state of imperfection ; carnal, weak, under the influence of his senses, of his imaginations, and of so many passions, he is very apt even whilst he is engaged in the most solemn of all duties ; saying his prayers, or celebrating the divine mysteries, to forget himself, and to perform those duties, through habit, mechanically, and of course, without benefit to himself.

Christ, the subject of our adoration, not being visible in the Eucharist our attention may be very easily diverted from him, by objects affecting our senses or imaginations, &c. at the very time we celebrate those mysteries. In order to guard us against that misfortune, we are particularly commanded to direct our attention to our divine Saviour, to his death upon the cross ; we are not to receive his flesh and blood mechanically, but, whilst we receive them, to remember the infinite love of Jesus Christ, in immolating that sacred flesh and blood for our salvation, and in feeding our souls with the same.

The command then to remember the death of Christ, when we celebrate or receive the Lord's Supper, so far from excluding the real presence of Christ is rather founded upon it.

Having now explained to you, dear sir, the doctrine of the Catholic Church concerning the blessed Eucharist, this leads me naturally to the explanation of the

SACRIFICE OF THE MASS ;

For it is in the Mass the holy Eucharist is consecrated. The main objection against this sacrifice is, its being considered a second sacrifice, whereas it is acknowledged by all Christians, that the sacrifice of the Cross, where Jesus Christ immolated himself for the salvation of our souls, is the only sacrifice of the new

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law, and a very sufficient one, as by it, and by it alone; the redemption of man was consummated, and God's justice satisfied

The objection arises from a misunderstanding. The Mass, so far from being a second sacrifice, is only a continuation, and at the same time, a commemoration, of the great sacrifice of the Cross.

"*Do this in commemoration of me,*" says Christ, at the last supper, to his apostles, and of course to their successors. It is in the Mass, dear sir, that this precept of Christ is fulfilled; it is there the bread and wine are consecrated, and by consecration changed into the body and blood of Christ. In this consecration, the blood is mystically separated from the body, as Jesus Christ did separately consecrate the bread into his body, and the wine into his blood, which includes a striking representation and commemoration of that real and violent separation which took place upon the cross.

By this consecration, as I have shown before, Jesus Christ, becomes really present upon the altar, under those signs or forms which represent his death.

Now Jesus Christ being present in the Eucharist, by virtue of the consecration which he himself appointed, "presents himself (says St. Paul) and appears now in the presence of God for us." Heb. xi. 24. Here then is a continuation of the great sacrifice of the Cross; here Jesus Christ continues to present to his heavenly Father the merits of his passion and death; he perpetuates the memory of his obedience, even to the death; of the cross, which includes an acknowledgment of God's supreme dominion; of course, here is a true and real sacrifice, and yet not a second sacrifice, but only a continuation of the great sacrifice of the cross. Thus, the prophecy of Malachi is fulfilled; *for from the rising of the sun, even unto the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean offering, &c.* Malach. i. 11.

The sacrifice here alluded to, cannot be that offered

on Mount Calvary on the cross, as that was only offered in one place ; of course it must be the holy sacrifice of the Mass, because this is offered in almost every part of the globe, and because Jesus Christ, who there perpetuates the memory of his passion and death, is the only one who can offer a clean oblation to God.

When we consider what Jesus Christ operates in this mystery, when by faith we behold him actually present, with these signs of death, we unite ourselves to him in this state ; we offer him to God, as our only victim, and as the only one, who, by his blood, can shew us mercy ; protesting, at the same time, that we have nothing to offer to God but Jesus Christ and the infinite merits of his death. We consecrate all our prayers by this sacred offering, and, in presenting Jesus Christ to God, we are taught to offer up ourselves also in him, and by him, to his divine Majesty, as so many living victims. Pray, dear sir, does this doctrine savour of superstition ?

Here then is the great sacrifice of Christians differing widely from that which was in use in the old law, a spiritual sacrifice, and worthy the new covenant ; where the victim, though present, is perceptible only by faith ; where the immolating sword is the word which mystically separates the body from the blood ; where the shedding of the blood is of course but mystical, and where death intervenes but in representation : a most real sacrifice, however, inasmuch as Jesus Christ is truly contained in it, and presented to his Father under these symbols of death, but still a sacrifice of commemoration ; which, far from withdrawing us, as is objected, from the sacrifice of the cross, attaches us to it, by all its circumstances, whereas it is not only totally referred to it, but in fact has no existence except by this revelation, from which its efficacy is entirely derived.

Such is the express doctrine of the council of Trent, which teaches, that this sacrifice was instituted only
 “ to represent that which was once offered on the

cross ; to perpetuate the memory of it to the end of time ; and to apply its saving virtues to us for the remission of those sins which we every day commit." Sess. 22. c. 1. The church, then, 'far from believing the sacrifices of the cross to be by any means defective, is, on the contrary, so convinced of its perfection, that it looks upon every thing done, in consequence, as merely to commemorate it, and to apply its virtue.'

We believe then, the holy sacrifice of the Mass to be the greatest act of religion that can be performed, the only one perfectly worthy of God, as in that sacrifice Jesus Christ, equal to his Father, is both the high priest and victim ; he is the high priest, in as much as he immolates and offers up the victim, which is himself, to his eternal Father ; "he is the high priest for ever, according to the order of Melchisedech." Ps. cix. 4.

For ever, because, although he immolated himself but once in a bloody manner, yet in the Mass he perpetuates this sacrifice day after day in an unbloody and mystical manner. *According to the order of Melchisedech*, because, "as Melchisedech brought forth bread and wine, for he was the priest of the Most High God." Gen. xiv. 18., so does Christ, the high priest of the new covenant, bring forth bread and wine ; and, having by his omnipotence, changed them into his flesh and blood, continues under those forms of bread and wine, to offer himself up, to present to his heavenly Father the merits of his passion and death, and likewise under those forms, to feed and nourish the souls of men.

Whosoever is the least versed in the history of the church and writings of the holy Fathers, will readily acknowledge, that the Mass was always considered as the great sacrifice of the new covenant, and that the practice of celebrating Mass is as ancient as christianity.

I have already quoted the words of St. Andrew, the apostle of Christ.

"I every day sacrifice to the Almighty, the only one and true God, the immaculate Lamb upon the altar, whose flesh is given to the faithful to eat; the Lamb thus sacrificed remains whole and alive." *Book of St. Andrew's passion, Surius.*

St. John Chrysostom, Bishop of Constantinople, says: "The wise men worshipped him in the manger; thou seest him not in the manger, but on the Altar," &c. in *1. Cor. Again,*

"In regard it is offered in many places, are there many Christ's? No; for as he who is every where offered, is one body, and not many bodies; so the sacrifice is one." *Hom. 17. in Heb.* In the same age St. Ambrose says: "when we sacrifice, Christ is present," in *chap. 1 Luc.* St. Jerome says: "He (Christ) is the inviter and the banquet; we drink his blood, &c." *Epis. ad Hædiber. q. 2.* St. Augustine of the fifth age says, "When now we see this sacrifice offered to God in every place by the priesthood of Christ, according to the order of Melchisedech, and the Jew's sacrifice to cease, why do they yet expect another Christ?" *De civitate Dei. c. 35.* And in book ix. of *Confessions, chap. 3,* he tells us, his mother Monica desired on her death bed, to be remembered at the Altar, where she knew the holy sacrifice to be offered, where with the indictment against us was blotted out.

In another place, he says: Christ is at the same time both the high priest that offers, and the host (or victim) which is offered; and he would that the sacrifice which the church daily offers, should be the sacrament and the representation of this mystery: because the church being the body of that divine head, it offers itself by him." All these holy Fathers and bishops of the church lived, 1100, some 1200 years before the pretended reformation; at a time when even the most learned Protestants own that the church of Christ had not yet gone astray. In the sixth age, that is, about 1000 years before the pretended reformation, St. Gregory the Great, by whose means England was convert-

ed, has the following remarkable words in a sermon, which he preached on Christmas-day : "Whereas by the grace of God, we shall this day celebrate Mass three times ; therefore, we cannot speak very long on the gospel." *Homil. 8. Evangel.*

Such was the practice of the church 1300 years ago, and such is the practice of the church at present in 1843 ; on Christmas-day every priest celebrates Mass three times.

If then, dear sir, we are guilty of superstition in celebrating Mass, and in believing as we do of the Mass, it is a great comfort to us to find, that our superstition is no other than that, of which were guilty all the holiest and wisest bishops of the most remote antiquity, even St. Andrew, who was instructed by Christ himself. It is a great comfort to us to know, that the church had already existed more than 1500 years before it was found out that to celebrate Mass, and to believe that Christ is really present in the Eucharist, "are superstitious practices and doctrines."

Before I conclude this important subject, I should not omit explaining the practice of the Catholic church, of giving

COMMUNION

UNDER ONE KIND ; OR FORM :

Upon which head, we are accused of depriving the laity of an essential part of the sacrament.

From the moment, dear sir, the real presence of Christ in the Eucharist is admitted, no difficulty can exist on this subject. It must be a matter of perfect indifference, whether we receive the holy communion under one or under both kinds.

"*Christ rising from the dead, says St. Paul, dieth no more.*" Rom. vi. 9. Consequently wherever Christ is, there also is Christ's body ; wherever the flesh of Christ is, there also are his blood, his soul, and divinity ; and where his blood is, there also are his flesh, &c. To say that Christ is divided between the two kinds or

forms, so as for one form to contain the one-half, and for the other form to contain the other half of Christ, would be impious. But it is said, that in giving communion under one kind, and depriving lay people of the chalice, we transgress the commandment of Christ, who, at the last supper said, "*drink ye all of this,*" &c. &c.

In answer to this, we say, that Christ only spoke to his Apostles, as it is certain that none were present at the last supper but they. The precept then was directed to the Apostles, in obedience to which they and their successors to this day, when they celebrate the holy mysteries, always received under both kinds.

St. Paul very clearly states that communion may be validly received under either kind alone: *Wherefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily &c. 1 Cor. xi. 27.*

I know, sir, that your Protestant translation says "*eat and drink,*" instead of "*eat or drink;*" but if you compare the Catholic translation with the genuine original Greek, you will find it correct. The sufficiency of one kind in the holy communion is clearly acknowledged by the Calvinists of France, in two of their synods. The synod of Poitiers, held A. D. 1560, has the following words:

"The bread of the Lord's Supper ought to be administered to those who cannot drink wine, upon their making a protestation that it is not out of contempt, when they also obviate all scandal, by bringing the cup as near to the mouth as they possibly can." *Synod of Poitiers, chap. 12, Article 7th of the Lord's Supper.*

The same was again approved and confirmed by the Synod of Rochelle, A. D. 1571.

After all I have said, dear sir, you will conceive that Catholics are not guilty of superstition, in believing as they do on the subject of the Lord's Supper and the Mass.

They are compelled to believe so, by the combined weight of heavenly and earthly authority which overrules the dictates and judgment of our

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corrupted senses, and of our weak and limited reason; and to all the arguments of human reason, or, if you choose, philosophy, we answer with St. Paul: "Our faith does not stand on the wisdom of man, but on the power of God." 1 Cor. ii. 5.

I must confess that I am less surprised to see a person (with the Socinians) rejecting all mysteries, than to see him admit one and reject another, though the latter is perhaps more clearly expressed in the written word than the former.

Although I detest the impiety of the Socinian, yet I cannot but acknowledge his consistency; and should I ever have the misfortune (which God in his tender mercy forbid) to forsake the unerring guide which now overawes and silences my reason into perfect submission, and should I ever become so much blinded by a more than diabolical pride, as to make my limited and corrupted reason the sole arbiter of my faith, I think it would suggest to me the rejection of all mysteries, of every thing incomprehensible to that reason, and thus lead me at once into the paths of Socinianism. The same reason that would suggest to me "the absurdity of eating the flesh of Christ," would likewise suggest the absurdity of three distinct persons in the divinity, which is essentially one.

If you cast your eyes around you (without travelling many miles from home) do you not see, in many respectable members of society, the deplorable consequences of trusting merely to the light of reason, and refusing submission to unerring authority? Do you not perceive in many of those whose reason has been developed by a li-

beral education, a perfect indifference (if not a kind of contempt) for the mysteries in general, and even in particular for those very mysteries, which by all societies are considered the fundamental principles of Christianity? In proportion as the powers of their understanding have been improved, they seem to have acquired a greater right to set up their reason as a judge over the divine mysteries, and thus to abuse the noblest gift of God to purposes of impiety.

The whole system of the Christian Religion, the greatest of all the works of God, one and indivisible, must be believed in the whole and in all its parts; neither does it require less impiety to reject one part of that divine system, known to be revealed by Jesus Christ, than to reject the whole. Now, sir, from what you see before your eyes, I mean the rejection, both in principle and practice of so many mysteries, by those who are more enlightened than the rest of their neighbours; and this is only a natural consequence of making limited reason the arbiter of faith; from what you see, how long do you suppose, will it be until faith will be entirely extinct? Will the present generation of children, after coming to the age of maturity, remember that their parents were Christians? Will the next generation even enjoy the benefit of baptism? I am acquainted with many youths of both sexes, who, although born of Protestant parents, never received the benefit of baptism. Why so? Because their Protestant parents, 'guided by the light of reason,' could not see into the necessity of Baptism, and they therefore judged it an idle ceremony. Thus is the child's eternal fate left to rest on the

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private opinion of the parent, and thus is the eternal fate of thousands of children left to rest on the private opinions of their parents on religious mysteries; as if our merciful God had left us in a state of uncertainty in those matters principally, in which certainty is absolutely necessary.

After this digression, which a sincere zeal for the salvation of souls has occasioned, I shall continue to explain a few remaining articles of Catholic faith. Having explained the Catholic doctrine of the Mass, this leads me to the Catholic doctrine of

PRAYERS FOR THE DEAD

AND

PURGATORY.

What has induced the gentlemen of the pretended reformation, to discard Purgatory from their creed, and renounce the practice of praying for the deceased, I am at a loss to know. To any man of information it must be notorious, that the belief and practice are older than Christianity, are almost universal, and far from being imperious to human reason, must, upon a candid examination, meet the approbation of reason.

The Catholic Church, the supreme tribunal of our faith, teaches, that "there is a Purgatory, a place of temporal punishment after death; and that the souls therein detained, are helped by the prayers of the faithful, and especially by the holy sacrifice of the Mass."—Con. Trident. Sess. 25. Decret. de Purg. This decree of the Church in general Council, is sufficient for a Catholic, to regulate his faith on the present subject, and convince him more forcibly of the existence of a

Purgatory, and of the usefulness of prayers for the Dead, that all the arguments drawn from private interpretation of scripture or from reason.

Still it is a satisfaction to a Catholic, already convinced by the authority of the Church, to find that even the plain words of scripture, and the plain dictates of reason, are in perfect unison with the declaration of the Church. Long before the coming of Christ, the people of God prayed and offered sacrifice for the dead. Witness the collection of money made by Judas Macchabæus, the defender of God's sanctuary; "and making a gathering, he sent twelve thousand drachms of silver to Jerusalem, for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection:—it is, therefore, a holy and wholesome thought to pray for the dead, that they may be loosed from sins." 2 Macchap. xii. 43—46. I know, dear sir, that your "reformation" rejects the Macchabees; but you will permit me to observe that this rejection made by modern "reformers," can bear no weight, when made in opposition to all antiquity, in opposition to the universal Church, the only one extant at the time of the pretended reformation.

In the earliest age of Christianity we find the holy fathers quoting the Macchabees as well as other scriptures. Witness St. Clement of Alexandria, *Lib. 6 Stromat. Origen Lib. 2 de Principiis, cap. 1. St. Cyprian Lib. de exertatione Martyrū, St. Jerom cap. 23. Isai. St. Augustine lib. 8. de Civitate Dei, cap. 36. St. Isidore Hispalensis* says: "the books the Macchabees, although separated by the Hebrews as apocrypha. are by the Church of Christ honored and proclaimed as divine books." *Lib. 6. The*

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general Council of Trent, Sess. 4, declares the two Macchabees to be divine books.

But I will suppose the above passage form the Macchabees to bear no weight ; the belief of a middle state is supported by many other texts of the old and new testaments :

Thou also by the blood of thy testament, hast sent forth thy prisoners out of the pit, wherein is no water.
Zach. ix. 11.

The pit cannot be hell, as out of hell there is no redemption. Consequently there must be a place of temporal punishment, from which redemption is had by the blood of the testament.

“ Every man’s work shall be manifest, for the day of the Lord shall declare it, because it shall be revealed in fire : and the fire shall try every man’s work, of what sort it is. If any man’s work abide, which he has built thereupon, he shall receive a reward. If any man’s work burn he shall suffer loss ; but he himself shall be saved, yet so as by fire.” 1 Cor. iii. 13, 14, 15.

This text hardly requires any comment. From it, it appears plainly, that although the works of man have been substantially good and pleasing to Almighty God, yet on account of many deformities, the effects of human frailty and corruption, man must be cleansed by a purging and punishing, yet saving fire, before he can be admitted into that sanctuary, into which ‘ *nothing defileth can enter.*’ Apoc. xxi. 27.

But I say unto you, that every idle word that men shall speak, they shall render an account for it on the day of judgment. Matt. xii. 36. Dear sir, you will hardly say, that every idle word will consign man to the everlasting punishment of hell ! if so, who shall be saved ? There must then be some temporal punishment prepared after this life for trifling faults which we call venial sins.

According to the same Evangelist there are sins that shall not be forgiven him neither in this world nor in the

world to come. Matt. xii. 32. Does not this intimate that some sins may be atoned for in the world to come?

Be at agreement with thy adversary betimes whilst thou art in the way with him; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen, *I say to thee, thou shalt not go out from thence until thou repay the last farthing.* Matt. v. 25, 26.

The last text I am going to quote establishes the doctrine of a third place so plainly, that it appears strange that it can be misunderstood:

“Christ also died once for our sins, the just for the unjust: that he might offer us to God, being put to death indeed in the flesh, but enlivened in the spirit. In which also coming, he preached to those spirits that were in prison; which had been sometime incredulous, when they waited for the patience of God, in the days of Noah, when the ark was building,” &c. Peter iii. 18, 19, 20.

It will hardly be supposed that Christ preached to the damned spirits in hell, as it is acknowledged on all hands, I believe, that there is no redemption for them. How then can the above text be understood, unless by admitting a place of temporary punishment, in which were confined those, who, in the time of Noah were incredulous, and who had not fully satisfied the justice of God before departing this life?

The doctrine of the existence of a third place is founded on the belief, that very often, after the guilt and the eternal punishment are taken away by the mercy of God, upon the sinner's sincere repentance, there still remains, on account of the defects of that repentance, something due to the infinite justice of God, something to be expiated either in this world or in the next. Nothing indeed can be more clearly established in scripture.

Adam was cast out of the earthly paradise, himself and all his posterity punished with death and many miseries, after his sin of disobedience was forgiven, and a new chance of heaven offered him.

David was punished with the death of his child, after his enormous crimes were forgiven, upon his sincere repentance. 2 Kings, c. 12. O King, (saith Daniel *it Nebuchadnezzar*) *redeem thou thy sins with alms.* Dan. c. iv.

If temporal punishments often have been inflicted by the justice of God, after the guilt and the everlasting punishments were remitted, it follows, of course, that if the person dies before he has suffered that temporal punishment, he dies that much indebted to God's justice, and must undoubtedly discharge that debt before he can enter heaven.

The writings of the holy Fathers of both the eastern and western Churches most clearly prove, that from the earliest dawn of Christianity, the belief of a Purgatory was general in the Church. Tertullian, the famous champion of the Christian religion, who lived in the second age, says: "No man will doubt that the soul doth recompense something in the places below." *Lib. de Anima. c. 58.*

And again, in his book *De Corona Militis*: "we make yearly oblations for the dead."

St. Clement in the same age tells us, "St. Peter, taught them, among other works of mercy, to bury the dead, and diligently to perform their funeral rites, and also to pray and give alms for them." *Epist. 1 de S. Petro.*

In the third age St. Cyprian says; "it is one thing, being cast into prison, not to go out thence 'till he pay the utmost farthing; another, presently to receive the reward of faith; one thing, being afflicted with long pains for sins to be mended and purged long with fire; another, to have purged all sins by sufferings." *Epist. 52. ad Anton.* In the same age Origen says: "though a releasement out of prison was promised," St. Matt. v. "yet it is signified that none can go out thence but he who pays the utmost farthing." *In Epist. ad Roman, and Hom. 35 in S. Luc.*

In the fourth age, St. Ambrose, "But whereas St.

Paul says, yet so as by fire, he shows indeed that he shall be saved, but yet shall suffer the punishment of fire; that being purged by fire, he may be saved, and not tormented for ever, as the infidels are with everlasting fire." *Cap. 3. Epis. ad. Cor.*

In the same age, "This is that (says St. Jerome) which he saith; thou shalt not go out of prison, 'till thou shalt pay even thy little sins," *c. v. Matt.*

In the same age St. Cyril of Jerusalem says, "we beseech God for all those who have died before us, believing the oblation of that holy and dreadful sacrifice which is put on the altar, to be the greatest help of the souls for which it is offered." *Catch. Mystagog. 5.*

Again, in the same age, the above quoted St. Jerome says, "these things were not in vain ordained by the apostles, that in the venerable and dreadful mysteries, (the Mass,) there should be made a commemoration of those who have departed this life; they knew much benefit would hence accrue to them." *Homil. 3. in Epist. ad Philip.*

It would fill volumes to quote all those passages from the holy fathers which prove the belief in a third place, and prayers for the dead, to be coeval with christianity. Those I have quoted lived twelve, thirteen, and fourteen centuries before the pretended reformation, and were of course better judges of genuine apostolical tradition than the late "reformers" could be.

If these holy and learned doctors, some of whom were the immediate successors of the apostles, did not think themselves guilty of superstition in praying for the dead, but declared that in doing so, they followed and obeyed the ordinance of the apostles; neither are we guilty of superstition, in believing and doing as they did.

An objection against Purgatory is found in the following words of scripture: *If the tree fall to the south, or to the north, in what place soever it shall fall, there it shall be.* *Eccles. xi. 3.*

Admitting that the scripture here speaks of the

soul after death, which indeed is highly probable, how does this make against Purgatory?

We believe that there are only two eternal states after death, viz. the state of glory, and the state of damnation. If the soul depart in the state of grace, it shall be for ever in that state, although it may have some venial sins to satisfy for, which may for a while retard the consummation of its happiness. If it die in the state of mortal sin, and an enemy of God, it shall be for ever in torments. Here are two everlasting states, which may be meant by the north and south of the above text. If this interpretation be not satisfactory, let it be proved false. Used as we are, to submit, in religious matter, to none but an infallible authority we cannot be put off by mere opinions.

I shall now undertake to prove, that the belief in a place of temporary punishment, after death, far from being unreasonable, is perfectly agreeable to the dictates of sound reason; and here I shall borrow the words of the Philosophical Catechism, Art. vii. Sec. 4. N. 480.

“Here is what a Christian orator and philosopher might say: the soul of man ceasing to dwell upon earth, is summoned to appear before the tribunal of God, his works and virtues speak for him: the law, which he has religiously observed, stands up in his defence to get him crowned in the assembly of the saints. A slight transgression, a foible hardly perceptible, a small failing, inseparable from mortal nature, is perceived in a crowd of meritorious deeds. You who acknowledge a just God, you adore a merciful God, and yet a God inimical to all iniquity, incapable by nature of admitting into his abode any thing sullied with guilt, say, what is to be the fate of this soul, righteous indeed, though stained with a sin; a friend to God, yet bearing in its bosom an enemy to God? Shall its sins be placed along with its virtues? its weakness and its fortitude be crowned alike? its Christian works confounded with the works of natural frailty? No: you will never think it; nor have even the adversaries of the tenet of

Purgatory ever ventured to say it openly. But, must this unfortunate soul be eternally reprov'd, without mercy or resource? Shall the purity of its faith, the liveliness of its hope, the good works without number or measure it has performed, plead for it in vain? Far be it from us to think it. By thinking so, we should attack the infinite excellence and perfections of the sovereign Lord of this world. No; never will God rank in the same category, inadvertence and malice; a distraction in prayer, and the total neglect of it; an officious lie, and a detestable perjury; the man with a blemishes, and the miscreant sunk over head and ears in profligacy: he will purify the one, and reprobate the other: he is at once the God of all justice, and the God of all holiness. A holy soul, but sullied by a stain, shall not enter his mansion, because he is the God of all sanctity, and yet shall enter because he is the God of all justice. He therefore will reform it, will complete the lustre of its virtues, establish the purity of its works, and then will place it in his glory." There is the solid foundation of the belief of a Purgatory, and the conclusion we are to draw from the incontestible attributes of our judge and our God. Hence it is that of all the tenets of the Catholic Church, the most widely diffused, and the most generally admitted, is the tenet of Purgatory. The knowledge of a God, both just and holy, has united the most inimical religions, and the most opposite to one another, in the belief of a Purgatory; that is, of a certain delay put to the eternal reward, during which the just man is still more justified, and the saint more sanctified: an offended God does not damn, because his wrath does not extend to the offender's death; nor a remunerating God confer his rewards immediately, because his liberality is restrained by the faults of a just, yet guilty man. This the sages of antiquity have taught in their books—Plato in *Timæo*; this the profane but sublime Poets have sung in their hymns—*Virgil's Æneid*, L. vi. v. 7, 8; this the nations misled by Mahomet, profess in their *Aleoran*; in this the *Re-*

brews, both ancient and modern, agree with the Christians; and even the Greeks, severed from the Church by a long and obstinate schism, pray for the dead.

Here then is the greatest part of mankind, all that believe in revelation, except those who follow our late "reformers," and numbers of those who are guided by reason alone, agreed in a belief of a place of temporal punishment, and in the practice of praying for the dead.

If then the Protestant continues to assert, that he cannot find Purgatory in the scripture, nor the practice of praying for the dead; the Catholic Church and the Greek Church answer, that they find both the doctrine and the practice very clearly in the scripture.

If the Protestant peremptorily decides, that the belief in a Purgatory is absurd, and the practice of praying for the dead ridiculous; we in our sober senses; possessed of common sense as well as our good Protestant neighbours; enlightened by a liberal education as well as many of them, endowed with genius and talents; capable of the most profound disquisitions; in short, endowed, many of us, with all the perfections of the understanding which nature can give, or education improve, we answer, that we find the belief in a place of temporal punishment, and the practice of praying for the dead, perfectly reasonable.

Here then is reason opposed to reason, common sense to common sense, genius and talents to genius and talents; but reason, common sense, &c. of very many, in favour of Purgatory, opposed to reason, common sense, &c. of (comparatively) few, against Purgatory. Who shall decide, and decide so as to put the question for ever to rest? None but the great tribunal which Jesus Christ established on earth more than eighteen hundred years ago. When infusing into his ministers the spirit of truth, he promised that that spirit should never depart from them to the end of time. This tribunal, as I have proved above, has decided in our favour, and it is because that supreme and infallible tribunal has decided so, that we believe as we do.

Just as I was going to close the present subject, a little pamphlet fell into my hands, the author of which calls himself an *independent Minister*, in which I find the following objection against Purgatory.

“This doctrine of Purgatory casts a reproach on Christ as a Saviour of Sinners, representing his obedience and sufferings as insufficient to atone for their sins.”

This objection, dear Sir, will appear very trifling to you, when you know, that the Catholic Church teaches, that the merits of Jesus Christ are for themselves far more than sufficient to atone for all the sins of mankind. But Jesus Christ requires our co-operation; and it depends upon the degree of our co-operation, whether those infinite merits of Christ are applied to us in a more or less abundant measure.

It is in the order of grace as in the order of nature: *In the sweat of thy face shalt thou eat bread*, Gen iii. 19.

God's omnipotence alone gives growth to our grain; yet, without casting a reproach on that omnipotence, we may safely assert, that (*cæteris paribus*) in proportion as we plough, manure, sow, &c. in that proportion we shall reap. So, likewise, although Christ's merits and satisfaction for sinners are of infinite value, yet the benefit we shall reap of those infinite merits, will be proportionate to our endeavours in subduing our corrupt nature, our sinful inclinations, and conforming to the will of God.

“*He who soweth sparingly shall reap sparingly, and he who soweth in blessings shall also reap of blessings*, 2 Cor. ix. 6.

He, then, who soweth so sparingly in this world as to remain in his dying moments indebted to the divine justice, will, after his death, be compelled to pay the last futhing which, by more serious endeavours, he might have paid in this world.

I believe, Sir, I have fulfilled my promise of proving, that we are not guilty of superstition in believing a Purgatory, and in praying for the dead. I shall now

try to prove, that we are no more guilty of superstition in

HONOURING THE SAINTS,

AND APPLYING FOR THEIR INTERCESSION.

Few of the tenets of our holy religion are attacked with more virulence, than the present one ; but pray, Sir, how is it attacked ? By misrepresentation : it is exhibited in a most odious form, and then this phantom, the offspring of a heated imagination, or perhaps of a malicious heart, is attacked by the most violent abuse, the very worst of bad arguments ; and with the powerful arms of ridicule and low ribaldry.

According to the bold assertions delivered from Protestant pulpits, and propagated from Protestant presses, we worship the saints, we make gods of them, we consider them as our mediators, we give them the honour belonging to God alone, &c.

The general Council of Trent expressly teaches, that “ the saints who reign with Christ, offer up their prayers to God for men, and that it is good and useful to invoke them, and in order to obtain from God, blessings through his Son Jesus Christ our Lord, who alone is our Redeemer and Saviour, to have recourse to their prayers, help and assistance.” Conc. Trid. Sess. 25.

Again, “ Although the Church does sometimes offer up Masses in honour and in memory of the saints, yet it is not to them, but to God alone, who has crowned them, that the sacrifice is offered up ; therefore, the Priest does not say, I offer up this sacrifice to thee Peter, or to thee Paul, but to God himself, giving thanks to him for their victories, imploring their patronage, that they may vouchsafe to intercede for us in Heaven whose memory we celebrate on earth.” Conc. Trid. Sess. 22. c. 3.

You will readily acknowledge, dear sir, that there is a wide difference between divine worship and honour. Divine worship belongs to God alone ; honour and reverence may be paid to many of God’s creatures. Thus,

even by God's commandment, we honour our parents, and superiors in church and state; thus we honour persons respectable for their rank, dignity, virtue, talents, &c. and all this without robbing God of that honour and reverence justly due to him.

If, then, it is no sin to honour poor mortals who are yet in this place of trial, of whose eternal fate we are very uncertain, why should it be a sin to honour those whom the great God has been pleased to honour with a seat of eternal glory in his kingdom? All the power, riches, and glory of this world are nothing in comparison to a single ray of glory emanating from the lowest saints in Heaven.

What honour would not a monarch over the whole earth receive? and perhaps he might be a very great sinner, perhaps a victim of God's eternal vengeance; how much more honour and reverence than is even the least saint in heaven entitled to? The Council of Trent, ordering sacrifice to be offered to God alone, confines divine worship to God, but at the same time recommends the saints to be remembered, and honoured, and their intercession in our behalf to be implored.

The Catechism of the Council of Trent (part 3.) explains the prodigious difference there is between the manner of imploring the assistance of God, and that of imploring the assistance of the saints: "we pray to God (it says,) "either to grant us good things, or to deliver us from evil; but because the saints are more agreeable to him than we are, we beg of them to plead in our behalf, and to obtain of God, for us, whatever we stand in need of. Hence it is, that we make use of two forms of prayer, widely different from one another; for whereas in speaking of God, we say, have mercy on us, hear us; in addressing ourselves to a saint, we say no more than pray for us."

It is a very ancient and common practice among Christians to ask one another's prayers, and to pray for one another: *I beseech you [says St. Paul] that you also help me in your prayers for me to God.* Rom. xv.

30. *Concerning all things, I make it my prayer that thou mayest proceed prosperously, &c.* 3 John v. 2.

The holy apostles then in applying to the intercession of, or praying for others, did not think they were guilty of derogating from any of the divine perfections, or of attributing to mere creatures, what belongs to God alone. Neither are we guilty of derogating from the perfections of God, when we apply to one another's intercessions. Why, then, should we be guilty of derogating from the perfections of God, by applying to the intercession of his saints in Heaven, admitting that the saints are able to hear our prayers, and willing to offer their intercession in our behalf? You will readily acknowledge, dear sir, that their intercession must be more efficacious than the intercession of our fellow mortals. If then, praying to the saints, be by the gentlemen of the "reformation," considered as superstitious, it must be, because the saints are considered too far from us to hear our prayers; or because they are thought unwilling to apply in our behalf. Such, indeed, is the objection I found in a book, entitled, "The Morning Exercise against Popery," which is a collection of sermons, preached by twenty-four Protestant Ministers, with the avowed purpose of detecting and confuting the errors of the Roman Catholic Church. "The practice is irrational" [says Mr. Mayo, in his sermon against invocation of saints and angels, p. 525;] there is nothing more absurd. Consider [says he] their incapacity to hear the prayers that are directed to them. That this is the case of the glorified spirits is evident, because:

1. They are not omnipresent; they are circumscribed and finite creatures, and can be but in one place at once.
2. That they are not omniscient; if they should hear what men say with their mouths, they cannot perceive or understand what men say in their hearts. Here is logic indeed!

The saints and angels are not every where; do not know every thing, therefore they do not hear our

prayers, far less perceive our thoughts. Such, and no better, will be the way of reasoning of any person, who has no other guide but reason blinded by prejudice.

Beginning where he should end, he would lay down as self-evident the very matters in dispute, without any better proof than his own bold and presumptuous assertion, "it is certain"—"it is absurd"—"it is self-evident," &c. &c. and thus starting from false principles, his conclusion can be no better.

Mr. Mayo, and I suppose all the gentlemen of the reformation, take it for granted then, that saints and angels do not hear our prayers, far less perceive our thoughts. Now, Sir, abstracting for a while from the decision of the Catholic Church, which for Catholics is sufficient, and taking the present question on your own ground, what does scripture say? *There shall be joy before the angels of God, upon one sinner doing penance,* Luke xv. 10. The angels then see our thoughts:

See that ye despise not one of these little ones: for I say to you that their angels in Heaven always see the face of my father. Matt. xviii. 10. The angels then know when we are injured, and pray to God in our behalf; and the saints are *as the angels of God in Heaven.* Matt. xxii. 30, *equal to the angels,*" Luke xx. 36.

When thou didst pray, said the angel Raphael to Tobias, I offered thy prayer to the Lord. Tob. xii. 12.

"The angels are all ministering spirits, sent to minister for them who shall receive the inheritance of salvation." Heb. i. 14. And that God gives the saints great power in the government of this world is plain from the following:

"He that shall overcome, and keep my works unto the end, I will give him power over the nations, and he shall rule them with a rod of iron," Apoc. ii. 26, 27.

That angels and saints act: "y pray for us, is likewise plainly stated in scripture, "And the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judea, with which thou hast been angry? this is now

the seventieth year. Zach. i. 12. The four and twenty ancients fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints, Apoc. v. 8. Now the vision was in this manner : Onias, who had been high priest, holding up his hands, prayed for the people of the Jews ; this is a lover of his brethren, who prayeth much for the people, and for the holy city, Jeremias, the prophet of God." 2. Machab. xv. 12, 13, 14. They had both been dead many years.

That the practice of honouring and praying to the saints is as ancient as Christianity, is evident from the testimony of the holy fathers in all ages.

St. Dionysius, a disciple of the apostles, affirms with the divine scripture, "that the prayers of the saints are very profitable for us in this life, after this manner ; when a man is inflamed with a desire to imitate the saints, and distrusting his own weakness, betakes himself to any saint, beseeching him to be his helper, and petitioner to God for him, he shall obtain by that means, very great assistance." *Eccles. Pierarch, c. 7. part 3. sect. 3.*

"I will begin to fall down on my knees ;" says the learned Origen, who lived in the third age, and pray to all the saints to succour me who dare not ask God for the exceeding greatness of my sin. O saints of God, with tears and weeping I besecch you ro fall down before his mercy for me a wretch." *In Lament.*

And again, "All the saints departed, still bearing charity towards the living, it shall not be inconvenient to say, that they have a care of their salvation, and help them with their prayers to God for them," &c. *Homil. 3. in Cant.* Instead of quoting any more of the holy fathers, I cannot forbear giving you here the opinion of the learned Protestant Bishop Montague on the present subject.

"I do not deny," says he, "but the saints are mediators, as they are called, of prayer and intercession. but in general, and for all in general. They interpose

with God by their supplications and mediate by their prayers," *Antid.* p. 20. The same Bishop Montague owns that the blessed in Heaven do recommend to God in their prayers, their kindred, friends, and acquaintance on earth; having given his reasons, he says: "this is the common voice with general concurrence, without contradiction of reverend and learned antiquity, for aught I ever could read or understand; and I see no cause or reason to dissent from them, touching intercession in this kind." *Treat. Invoc. of Saints.* p. 103. He owns also, "that it is no injury to the mediation of Christ, to ask of the saints to pray for us. Indeed, I grant Christ is not wronged in his mediation; it is no impiety to say, as they of the Roman Church do, holy Mary pray for me; holy Peter pray for me," p. 118. And again, "I see no absurdity in nature, no incongruity unto analogy of faith, no repugnancy at all to sacred scripture, much less, impiety, for any man to say, holy angel guardian pray for me."

It is true, the same Protestant Bishop seems in another place to express a doubt whether the saints can hear or know our prayers.

"Could I come at them," he says, "or certainly inform them of my state, without any question, or more ado, I would readily and willingly say, holy Peter, blessed Paul, pray for me; recommend my case unto Christ Jesus our Lord. Were they with me, by me, in my seeing, I would run with open arms and fall upon my knees, and with affection desire them to pray for me."

The only difficulty then with this good Bishop is, his uncertainty whether the saints can have any knowledge of the petitions made to them; but this difficulty seems to be completely removed by the declaration of the scripture, that "*there is joy in heaven at the conversion of a sinner.*" St. Augustine (*Lib. de Cura pro Mort. c. 26.*) moves the same difficulty, confessing it above the reach of his reason, to understand how the saints relieve those that call upon them. Yet he, with

all the holy fathers [and doctors of the Church, maintains that the saints do certainly assist us, and intercede for such as call upon them.

Divine mysteries, as I have already observed, always offer difficulties to the human understanding. The present difficulty, however, is not altogether insuperable to human reason; on the contrary, dear Sir, the Catholic belief on the present subject must, upon examination, meet the approbation of reason.

Would it not be unreasonable, even impious, to assert that the saints and angels, assisted with the light of grace and glory, do not know as much as the infernal spirits who are deprived of both? Now it is certain that evil spirits have a knowledge of us, and in a great measure know not only our actions, but even our thoughts.

“The accuser of our brethren (the Devil) is cast forth, who accused them before our God day and night,” Apoc. xii. 10.

How could Satan know the disposition of Job, as it appears he did in some measure, when he tried his utmost to make him fall away from the service of his God? How can the devil “go about like a roaring lion, (1 Pet. v. 8.) seeking whom he may devour,” if he has no knowledge at all of the inward dispositions of men?

How did the same evil spirit know that our Saviour was fasting, when he tempted him to change stones into bread? Matt. iv. 3.

“The devil cometh (says Christ) and taketh the word out of their heart, lest believing they should be saved.” Luke viii. 12.

The devil then can see into the hearts of men;

even has the power to take the word out of it, and to put evil in its place.

In what manner evil spirits receive their knowledge, or exercise their power, I do not understand; but pray is it unreasonable to believe, that heavenly spirits, by the light of grace and glory, know as much, at the very least, as evil spirits without that light?

Is it unreasonable to believe, that blessed spirits have at least as much power in protecting man, as infernal spirits have in destroying man? Is it unreasonable to believe that the blessed spirits who surround the throne of God, have at least as much zeal for the salvation of man, as infernal spirits have for his damnation? Finally, is it unreasonable to suppose, that the blessed in heaven are as able and as willing to plead in our behalf, as evil spirits are to accuse us?

The secrets of hearts have been in many instances known to mortals. Thus, Eliseus, in his house, knew the king's intention to take his head, 4 Kings, c. vi. Thus, the same Eliseus knew what passed between the same Giegi and Naaman, when himself was absent, 4 Kings, ch. v.

St. Peter knew the sacrilegious fraud acted privately between Ananias and Sapphira. Acts v. What was possible for feeble mortals, by the light of grace, should that be impossible for the blessed saints, who have both the light of grace and glory? of whom St. Paul says, "they see and know God face to face, even as they themselves are known," 1 Cor. xiii. 11, 12. Much more might be said on the subject; enough has been said to convince the candid reader, that Catholics are not guilty of superstition in honouring those

whom God himself chooses to honour, and in expecting much from the intercession and protection of those blessed saints and angels who surround the throne of God, and whose thoughts, desires, affections, charity, zeal, &c. are in perfect unison with God's holy will and infinite charity.

It can be no superstition then, to believe that the saints desire our salvation, because God desires it. It can be no superstition to believe that the saints know our thoughts and desires (which even the devils know) the scripture declaring that the repentance of a sinner on earth, causes joy among the blessed in heaven. Luke xv. 10.

It can be no superstition to expect much from the protection of those, who, by the spirit of God, are declared to be appointed "ministering spirits of our salvation," Heb. 1., and who are again declared to have power, and to be rulers of nations. Apoc. ii. It can be no superstition to apply to the intercession of those who, in holy writ, are declared intercessors in our behalf, Zach. i. & ii. Mach. xv. It can be no superstition to believe, that the intercession of the saints of heaven will be of more avail towards deciding the fate of men and nations, than the intercession of ten mortals would have been in deciding the fate of a city; Gen. xviii. or the intercession of one man (Job) in deciding the fate of his three friends.

Permit me dear Sir, to ask you one question: are you very certain, that the Lord, whose decrees are inscrutable, has not perhaps made your salvation dependant on the intercession of some certain saint or saints? Are you altogether certain that your own prayers will prove sufficient to obtain now, and in your last hour, a full appli-

cation of the merits of your dying Saviour? The Lord it is true, is merciful beyond expression, but he calls himself a jealous God. Are you certain that the Lord is not offended, that his wrath is not kindled to the highest degree at seeing those neglected and despised upon earth, whom he so much exalts and honours in heaven?

Are you certain that those will ever be associated in the enjoyment of eternal glory, to the blessed saints in heaven, who had no communication with them on earth?

The Apostles' creed, I believe in God, &c. makes mention of the communion of saints, which is the ninth article of the said creed. Pray, which Church is it that really, and not in words alone, holds and believes the communion of saints in every sense of the word?

Forgive me, dear Sir, if my zeal for the salvation of my Protestant fellow mortals causes me sometimes to overstep the bounds of my subject, and of my original plan, which was to exculpate Roman Catholics from the guilt of superstition.

I shall now, in a few words, explain the doctrine of the holy Catholic Church respecting

IMAGES, PICTURES, AND RELICS.

Much indeed need not be said on that subject to those who are candid, and provided with the least share of common sense; to those who, with seeing eyes, will not see, and with hearing ears, will not hear, too much has been already said.

The general Council of Trent declares, that "The sacred bodies of the holy martyrs, and of other saints, who were living members of Christ, and the temples of the Holy Ghost which bodies will by him be raised to eternal life and glorified, ought to be venerated by the

faithful on earth." Con. Trid. S. 25: Also that "the images of Christ, of the blessed Virgin, and of other saints, are to be retained, especially in churches, and that due honour and veneration are to be given to them, not that any divinity, or any power is to be believed to reside in them." The Catechism of the Council of Trent adds, *istud, maxime cavandum, ne quod Deo proprium est cuiquam præterea tribuant.* T. 2. p. 603,— "particular care must be taken that none be given that belongs to God alone."

Here is nothing but what every Christian must approve as conformable to the word of God, and of reason.

St. John the Baptist venerated the very latchet of our Saviour's shoes, Mark i. 7.

The Israelites venerated the brazen serpent, a type or figure of Christ, Numb. 21.

By the command of God, two images of Cherubim were made, and placed in the Ark, Ex. xxv.

The primitive Christians venerated the very shadows and garments of St. Peter and St. Paul, and received particular blessings thereby, Acts v. 15. & xix. 11.

Roman Catholics venerate the images of Christ, of the Blessed Virgin, and of the saints, on account of their prototypes. None of them are so stupid as to believe that any divinity, any power or virtue resides in any of these images.

How many, Protestants and Catholics, keep the picture of a great General, and exhibit the same in the most conspicuous place in their houses, certainly with the view of showing honour to his memory? Nobody in his senses ever thought of condemning that practice as superstitious.

How many Protestants have hung upon the walls of their houses, the pictures of their deceased parents and friends? How many a Protestant child will honour the picture of a deceased parent with a costly frame, look at that picture with sentiments of respect and veneration, perhaps bedew that picture with tears of sorrow and gratitude, nay, with the most sincere affection

press that picture to his lips? Sir, will you accuse that child of superstition?

Let prejudice subside, and now substitute a Catholic in the room of a Protestant, and the picture of Christ crucified in place of the picture of the deceased parent; pray, dear Sir, will you not permit that Catholic to exhibit his crucifix in the most conspicuous part of his house? Will you not permit him to look at his crucifix with respect and veneration? Will you not permit him to bedew his crucifix with tears of sorrow and gratitude, nay, with the most sincere love and affection to press that crucifix to his lips? And suppose that Catholic should allow an honourable place to the picture of the most blessed Virgin Mother of our Saviour, and likewise to the pictures of the holy Apostles, and of other servants of Christ, would you condemn him? would you accuse him of superstition? I cannot think so.

I have spent many happy moments before the celebrated picture of Guido Reni, in the gallery of Dusseldorf, in Germany, which represents the assumption of the Blessed Virgin, and I must confess, that I was struck with awe. I found myself in a deep contemplation, my soul as it were withdrawn from its earthly habitation, and elevated towards the mansions of eternal bliss. The heavenly looks of the Virgin, as expressed in the picture, pointed out to me the proper object of my affections. With the deepest sentiments of my own unworthiness, I had the most exalted ideas of the dignity of man, and it was with regret I left the spot, when called away to my lodgings.

Religious pictures, in general are well calculated both to enlighten and to edify. To enlighten, by exhibiting the most remarkable and prominent facts belonging to the history of religion; to edify, by kindling up the fire of devotion.

What place then could be found more proper for religious pictures, than the church, the house of God, the sanctuary where the tremendous sacrifice is offered, and where the sacraments, the divine mysteries are admin-

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istered? That place above all others, is the place of devotion, and it is there that by hearing the word of God, by offering up our prayers, by meditating on divers religious subjects represented by our pictures, meditating on the religious and moral virtues of the saints whose images we have before us, meditating especially on the great sufferings of Christ, as represented by our crucifixes, on his immense love for sinners, &c. it is there, I say, and by such means, that our piety is both enlightened and inflamed.

Superstition!!!—Amiable superstition indeed, which is productive of so much good! And does not zeal for the cause of religion, but suggest a sincere desire, that the crucifix, and other religious pictures, would be substituted in the place of many of those pictures that often adorn the walls of our people of fashion, to the detriment of both religion and morals? Would not that zeal which attacks our religious pictures, and exhibits them most shamefully, as the objects of our superstitious worship, be more meritoriously employed in condemning those indecent, immodest, and truly scandalous pictures, which by defiling the imagination, and tarnishing the purity of the heart, are well calculated to extinguish devotion, or the love of God altogether, and therefore to produce an effect the very reverse of that produced by religious pictures; and if the commandment of God, “thou shalt not make to thyself any graven image,” &c. ever was intended to be understood in the literal sense, was it not principally with regard to such images or pictures as have a tendency, by defiling the imagination, and corrupting the heart, to withdraw from the great Creator, that affection, honour, and worship which are due to him alone, and to place them on the most unworthy of God’s creatures? This in my opinion is the most dangerous kind of idolatry, the most universally practised, both by bad Catholics and by bad Protestants; it is thus the idolatry of the Pagans chiefly originated: never would altars have been erected to Bacchus, or to Venus, had not

corrupted man bestowed his heart and passions on the infamous objects of his passions.

Ah, Sir, permit me to say it, this is not one of the least of Satan's infernal stratagems, in order to drag millions of souls into the gulf of perdition; to raise the hue-and-cry against Popish pictures and Popish idolatry, to sound the trumpet of alarm from the rising to the setting of the sun, and to attack the pious practice of keeping crucifixes and religious pictures, with the sharp and poisonous shafts of low ribaldry and sarcasms. I say, this is not one of the least of Satan's infernal stratagems, in order to divert the attention of corrupted man, from the far more dangerous idolatry in which his own heart is engaged, having bestowed all his attention, his affection, and devotion, on the unworthy objects of his criminal passions, and feeling for his God nothing but the most perfect indifference.

That the gentlemen who call themselves ministers of Christ, who pretend to no inconsiderable share of learning, and who are, or might be, well acquainted with the doctrine and practices of the Catholic Church, in regard to crucifixes and pictures, should join in this work of destruction, should wilfully misrepresent this pious and edifying doctrine and practice, and that they should with unabated zeal, attack this pretended Popish idolatry, a mere phantom, instead of directing their united efforts against that real idolatry, which is driving millions of souls into the gulf of perdition, is truly astonishing, and affords an additional proof of what I have already advanced: that sinful man if he should become so presumptuous as to attempt reforming the most holy, the most perfect of all the works of God, the church, will, in just punishment for his sacrilegious presumption be deprived of the heavenly light of God's grace, with seeing eyes he will not see, he will call right wrong, and wrong right, and "*blaspheming what he does not know, he will perish in his own corruption,* 2 Pet. ii. 12. With regard to the relics or remains of saints, we honour them in the same way as we do re-

ligious images, according to the practice of antiquity. If this practice scandalise you, Sir, why do you permit your Protestant hearers to show honour and respect to the remains or relics of their deceased friends? Are not the remains or relics of your deceased Protestants honoured with decent burials, accompanied with many ceremonies? Are not their tombs decorated with many costly monuments? Are not the remains or relics of many Protestants embalmed at very great expense, and sometimes even with great labour and expense, conveyed many thousand miles to the country of their nativity, to be deposited with great pomp and ceremony in the burying ground of their family? Is not this paying respect and honour to remains and relics? Such respect and honour are frequently shown by both Catholics and Protestants without incurring the guilt of superstition; and shown to the remains or relics of men, often notorious for their impiety? to the remains or relics of men, who, though entitled by their services to the gratitude of their country, yet in all their life-time, never seemed to remember their Saviour, but to blaspheme his holy name; and who have left us (to say the very best) in the most cruel uncertainty with regard to their future and everlasting destiny, having nothing to found our hopes on, but the late, commonly too late, repentance of the agonized sinner?

Now Sir, if such honour and respect may be shown to the relics of men, whose souls have received that sentence which their deeds deserved, and are actually a prey to God's eternal vengeance, why shall it be a sin, why superstition, to show honour and respect to the relics of men, who having been the best among the good, the holiest among the holy, are now enjoying in the bosom of God, the fruits of their penance and charity, sanctified by the merits of their Saviour? Why shall it be superstition to venerate and honour the relics or remains of the Apostles, whose sacred bodies underwent such great fatigues, labours, and sufferings, in order to administer salvation to the different nations

of the globe? Why superstition to respect and venerate the sacred remains of so many thousands of martyrs, whose souls and bodies were altogether employed in promoting the glory of God, and the salvation of their fellow mortals, and who died under the most excruciating torments, victims of their faith and charity?

How much the Almighty God is pleased with the honour rendered to the relics of his deceased servants and saints, he has repeatedly proved by making these very relics instruments of miracles.

The very touch of Eliseus's bones raised a dead man to life. 4 Kings, xiii. 21.

The napkins and handkerchiefs that had but touched the body of St. Paul, cast out devils, and cured diseases. Acts xix. 11.

Nay, the very shadow of St. Peter cured diseases in such as honoured it. Acts v. 15.

St. Augustine, a holy father, respected by both Protestants and Catholics, certifies that at the relics of St. Stephen there were so many miracles wrought that if all should be recorded, they would fill many volumes. *Book 22 of the City of God.*

When we consider that the body of a Christian is in a great measure made partaker of those blessings which, by the holy sacraments of the Church are conveyed to his soul, and that at the general resurrection, it will likewise partake of that divine glory, with which the mercy of God will reward his faithful servants, we must readily confess, that a great deal of honour, respect, and veneration, are due to the remains or relics of a saint.

The water of regeneration, administered in baptism, sacrifices the body, as well as the soul, and renders it susceptible, through the merits of Christ, of eternal glory.

In the holy sacrament of confirmation, it is sanctified again by the presence of the Holy Ghost, and the anointing of the holy Chrism.

By means of that body we eat the flesh of Christ,

who thus communicates himself to the soul. Thus a body, nothing but clay, and by the sin of Adam, nothing but corruption, becomes, through the merits of the Redeemer, a sanctified body, the temple of the Holy Ghost, (1 Cor. vi. 19,) the mansion of Christ, destined to become at the general resurrection a spiritual body, a glorified body, resplendent with light and glory for ever. 1 Cor. xv. 43, 44.

Is it superstition, dear Sir, to show great respect and veneration to those remains or relics which God himself is pleased to honour so highly? But you have been told, or have read somewhere, that Catholics worship relics! Of this I do not doubt, for I have been told so repeatedly, and have read it, in several Protestant books; yet, although I lived fifteen years in a Catholic country, and have been acquainted with numbers of Catholics, both of the Clergy and Laity, from almost every Catholic country in Europe, I never knew one so stupid as to worship relics. According to the custom of venerable antiquity, those precious relics are kept in costly shrines, under and about the alters; and highly venerated, as having been even in their corruptible state, the temple of the Holy Ghost, (1 Cor. vi. 19.) and as being intended for eternal glory, when re-united to the soul.

I shall now dismiss the subject, trusting that I said more than enough to convince you and your candid hearers, that we are by no means guilty of superstition, in respecting and honouring the images of saints. The principal article of importance left for me to explain, is what we believe of

THE POPE.

We believe that Jesus Christ, who would have his Church to be one, and solidly built upon unity, hath instituted the primacy of St. Peter, to support and to cement it.

To St. Peter alone, our blessed Saviour said, *thou*

art Peter, (a rock) and upon this rock I will build my Church, &c. Matt. xvi. 18.

To Peter alone our blessed Saviour said, *I will give to thee the keys of the kingdom of Heaven,* &c. ver. 19.

To Peter alone our blessed Saviour said, *I have prayed for thee, that thy faith fail not; and thou being once converted, confirm thy brethren,* Luke xxii. 32.

To Peter alone our blessed Saviour proposed three times, the following question: *Simon, son of John lovest thou me?* John xxi. ver. 15, 16, 17, and upon Peter's answer in the affirmative, he tells him twice, *feed my lambs,* and the third time, *feed my sheep,* Finally:

Although Jesus Christ tells all his Apostles collectively: *whatever you shall bind on earth, shall be bound also in heaven, and whatsoever you shall loose upon earth, shall be loosed also in heaven,* Matt. xviii. v. 18; yet Peter is the only one who receives the power separately and individually: *I will give to thee the keys of the kingdom of Heaven, and whatsoever thou shalt bind upon earth, &c.* Matt. xvi. 19.

The name of Peter is generally mentioned before the names of the other Apostles, although it appears, that others were called to the apostleship before him; and we find upon all important occasions, Peter taking the lead among the Apostles: in the choice of an Apostle to supply the vacancy occasioned by the prevarication of Judas, Acts i. 15; in the first sermon preached in Jerusalem, after the coming of the Holy Ghost, Acts ii. 14; in the first miraculous cure, Acts iii. 4, 6; in the defence before the High Priest, Acts iv.; in the judgment against Ananias and Saphira, Acts v. in the calling of the Gentiles to the Church of Christ, Acts x.; likewise in the first council held in Jerusalem, Acts xv. 7.

This primacy of jurisdiction which was given to St. Peter, we acknowledge in the successors of St. Peter, the Bishops of Rome to this present day. Their names are all upon record, and any person versed in the history of the Church, and the writings of the holy fathers, will candidly confess, that a primacy of jurisdiction

has always been acknowledged in the Bishop of Rome.

St. Irenæus in the second age, says, that "all churches, round about, ought to resort to the Roman Church, by reason of its more powerful principality," L. iii. c. 3.

In the third age, St. Cyprian says, "we hold Peter the head and root of the Church," and he calls the church of Rome, St. Peter's Chair, *Epist.* 55.

In the fourth age St. Basil calls St. Peter, "that blessed one, who was preferred before the rest of the Apostles," *Serm. de Judicio Dei.*

In the same age St. Epiphanius says, "he chose Peter to be captain of his disciples, *Heres.* 51,

In the same age, again, St. Cyril of Jerusalem says, "Peter the prince and most excellent of all the Apostles," *Catechis.* 2.

In the same age St. Chrysostome says: "the pastor and head of the church was once a poor fisherman," *Homil.* 55 in *Matt.*

In the same age Eusebius Emmissenus calls St. Peter, "not only pastor, but the pastor of pastors, *Serm. de Nativ.* 8. 10.

Again St. Ambrose says, "Andrew first followed our Saviour, yet Andrew received not the primacy but Peter," In 2 *Cor.* xii.

In the fifth age St. Augustine calls "Peter the head of the Apostles, the gate-keeper of Heaven, and the foundation of the church," (to wit under Christ,) *Epist.* 86.

The first general council of Nice, A. D. 325, defined, that "he who holds the See of Rome, is the head and chief of all the patriarchs ————— as being the Vicar of Christ, our Lord over all people, and the universal church of Christ; and whoever shall contradict this, is excommunicated."

The same is declared by the general council of Chalcedon, *Jess.* 15. can. 28. A. D. 451. And in all subsequent general councils down to the last, the general council of Trent A. D. 1545, the Bishops of Rome, with the unanimous consent of all the Bishops, always

Several learned Protestant divines own this primacy of the church of Rome, and acknowledge its usefulness.

Hugh Grotius, a celebrated Protestant divine, who was very industrious in examining into the root of all Protestant divisions, and very zealous in removing them, positively declares in his last work, written shortly before his death, "that there can be no hope of uniting Protestants among themselves, except they are united together with those who are in communion with the See of Rome." Close of last *Reply to Rivet*.

Melancthon likewise confesses, that, "the primacy is even necessary for preserving unity."

"What is the reason," (says the above quoted *Grotius*, *reply to Rivet*, *ad Art. 7.*) that those among Catholics who differ in opinion, still remain in the same body, without breaking communion, and those among the Protestants who disagree, cannot do so, however they speak much of brotherly love? Whoever will consider this aright, will find how great is the effect of primacy."

"As certain Bishops (says Melancthon) preside over many churches, so the Bishop of Rome is president over all bishops. And this canonical policy no wise man I think does, or ought to disallow: for, the monarchy of the Bishop of Rome is, in my judgment profitable to this end, that consent of doctrine may be retained. Wherefore an agreement may easily be established in this article of the Pope's Supremacy, if other articles could be agreed upon." *Cent. Epist. Theol. Epist. 74.*

Mr. Thorndike, another celebrated Protestant divine, confesses that "a pre-eminence of power and not of rank only, has been acknowledged originally in the church of Rome," *Epic. L. 3, cap. 20. page 179.*

I have now in my possession a letter, written by Martin Luther to Pope Leo, X., dated A. D. 1518, and printed among other works of Luther, in Jena, A. D. 1579. vol. 1. p. 74. This document is of so much the more importance, as it proves beyond the possibility of a doubt, that Martin Luther, the father of the pretended

“reformation,” at the date of the letter, acknowledged the Bishop of Rome as the head of the Church, and his lawful superior; and that if he afterwards rejected the same authority, it was evidently the effect of passion, spite, and malice, produced by the sentence of excommunication which the Pope pronounced against him; in this we are confirmed by the indecent, scurrilous, and malicious language made use of by Luther after his excommunication, whenever he speaks of the Pope.

I shall only quote two passages of Luther's letter to the Pope, the beginning and the conclusion.

EPISTOLA LUTHERI AD LEONEM X. ROM. PONT.

Beatissimo patri Leone Decimo Pont. Max. F. Martinus Lutherus, Augustinanus aeternam salutem.

“*Audistum audiui de me pessimum Beatissime Pater, quo intelligo, quosdam amicos fecisse nomen meum gravissime coram te et tuis fatere, ut quia auctoritatem et potestatem clavium, et summi pontificis minuere moriturus sum—sed rem ipsam, Beatissime Pater, digneris audire ex meo,*” &c.

IN ENGLISH.

EPISTLE OF LUTHER TO LEO X. ROMAN PONTIFF.

To the most Holy Father, Leo X., Sovereign Pontiff, Brother Martin Luther, of the Order of St. Augustine, wishes eternal welfare.

“I am informed most Holy Father, that you have heard of me the very worst, and understand that certain friends have brought my name into very bad repute before you, &c. saying that I am trying to lessen the authority and power of the keys and of the Sovereign Pontiff---but deign, most Holy Father, to hear the whole business from me,” &c.

Luther concludes the letter with the following words:

“*Quare, Beatissime Pater, prostratum me pedibus tua beatitudinis offero cum omnibus, quae sum et habeo. Virifica, occide, voca, revoca, approba, reproba, ut pla-*

cuert, vocem tuam, vocem Christi in te presidentis et loquentis agnoscam," &c.---In English :

" Therefore, most Holy Father, prostrate at the feet of your holiness, I offer myself and all I have. Vivify, kill, call, recal, approve, or reprove as you please, in your voice I acknowledge the voice of Christ, who presides and speaks in you," &c.

I shall not lose any time in defending the infallibility of the *Pope*, which never was an article of Catholic communion, although imposed upon us as such by our adversaries. Our creed, our profession of faith, printed in all countries, and in all languages, and to be seen by any body who chooses to read with open eyes, contains no such article. And although Bellarmine, and some other individuals, have advanced the infallibility of the *Pope* as their opinion, would it not be very unfair to impose this doctrine on the Catholic Church, when the Catholic Church never taught and never sanctioned such a doctrine? It is equally unfair to impose upon Catholics, as an article of faith, that the *Pope* has power to absolve subjects from their oaths of allegiance to their lawful sovereigns or governments. *The Catholic Church abhors and abominates such a doctrine.* It cannot be denied, that some *Popes*, giving way to pride and ambition, have claimed that power, and even the power of deposing kings: but this only proves, that abuses are inseparable from human agencies. The Catholic Church, guided by the Holy Ghost, commands us to give to God what is God's, and to Cæsar what is Cæsar's.

Whilst we acknowledge in the *Pope* the supreme minister of God, and submit to his jurisdiction, which is merely spiritual, and not of this world, we give our allegiance to our government. Consequently, if the *Pope* himself, as a temporal prince, should attempt at the head of his Roman soldiers to invade this country, our principles as Roman Catholics, would oblige us, in compliance with our oath of allegiance, to take up

arms, and to defend our country against the forces of his holiness.

I shall never try to defend the conduct of all our Popes. Peter denied his master; is it a wonder then, if among so many of his successors, some should be found guilty of prevarications? Some no doubt, set up most extravagant claims; some were not edifying in their conduct; Christ foresaw it; what he says of the Pharisees and Jewish Doctors may be said of them.

“The Pharisees and Scribes have sitten on the chair of Moses; all things therefore whatsoever they shall say unto you, observe and do, but according to their works do ye not, Matt. xxiii. 2, 3.

Although in their capacity as men, the popes have many times exhibited proofs of their weakness and corruption, yet as heads of the Church, and in conjunction with the Universal Church, they have during these eighteen hundred years, taught one and the same Catholic doctrine.

If the abuse of authority were conclusive against the title of him who exercises it, there would be no longer any authority upon earth. On the contrary, I may safely advance without fear of being contradicted, that a long abuse of spiritual power, submitted to by men of great temporal power, is an argument in favour of the real existence and validity of that spiritual power.

After all that can be said of the abuses of the papal power, it must be confessed, that even powerful kings and emperors submitted and humbled themselves to that power, and even to its abuses and extravagant claims. It must be confessed that, notwithstanding all these abuses, and the powerful opposition raised against that power in consequence of its abuses, after a lapse of eighteen hundred years; that power, that authority, still continues to exist, still continues to be acknowledged by three-fourths of Christendom, but confined and exercised in consequence of the reforming laws of the Church, and in consequence of the

moderation of our late Sovereign Pontiff, confined I say, to its present limits. Thus Leo XII., our present pope, confines his claim to temporal power within his own domain, and all the jurisdiction he claims over the Catholic world is merely spiritual. Thus, whilst in our profession of faith we promise obedience to the Pope, the successor of St. Peter, in spiritual matters: we swear allegiance to our government, and we draw the sword to oppose any encroachment, attempted even by the Pope himself, as a temporal prince, upon the government, whether Catholic or Protestant, that supports and protects us.

If we take a retrospective view of the history of the world, we shall find that abuses of power have almost always been attended with the destruction of that power. Thus the abuse of regal power turned Rome into a republic, the abuse of the republican power, turned republican Rome into imperial Rome: thus the abuse of imperial power turned Switzerland and other countries of Europe into republics, by abolishing the authority abused; thus the abuse of English power turned the United States into a republic, by abolishing, in these states the power of England.

What is the reason then, that the extravagant claims and abuses of the papal power have not been attended with the same consequences, the destruction of the papal power itself?

Christ gives the answer to this interesting query; "*thou art Peter and upon this Rock I will build my Church, and the gates of hell shall not prevail against it,*" Mat. xvi. 18.

Attacked with the most relentless fury for ages, by the combined efforts of hell and earth; by fierce enemies in and out of the Catholic Church, apparently on the brink of destruction, its downfall has often been prophesied.

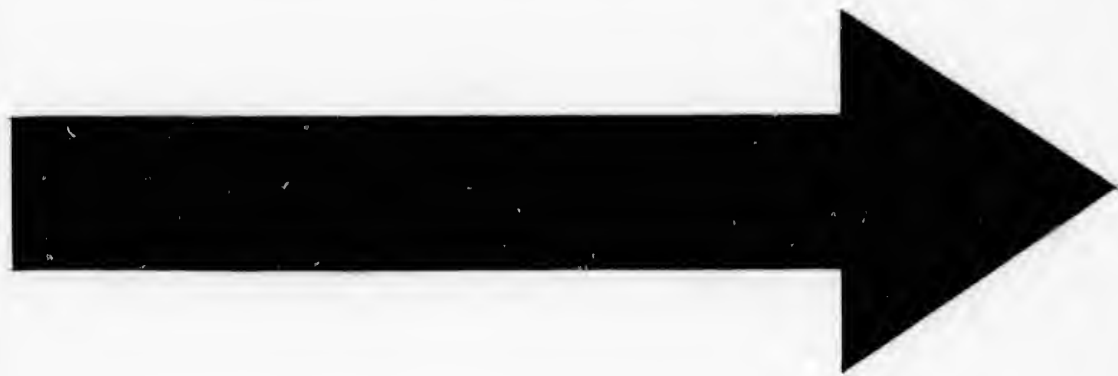
Many of the sovereign Pontiffs fell victims to

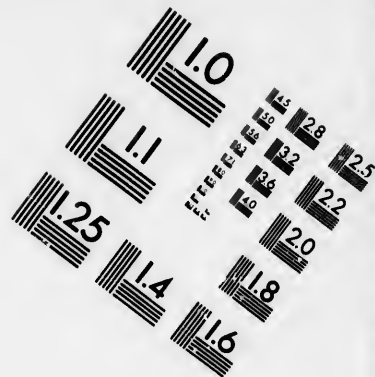
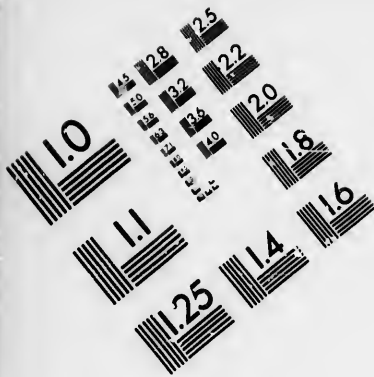
*When this was written.

those persecutions. The majestic rock of St. Peter remained. Peter was put to death, Pius VII., was banished, and kept in close confinement. During the period of about eighteen hundred years, from Peter to Gregory XVI., the chair of St. Peter has still been occupied, and we have upon the records of the Catholic Church, the names of more than two hundred and fifty sovereign Pontiffs, who followed one another in rapid succession; in the chair of St. Peter; a great number of whom died martyrs for their faith; and very few of whom can be said to have been scandalous.

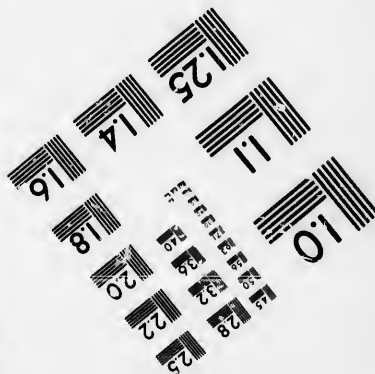
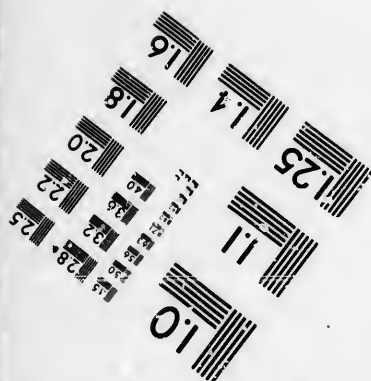
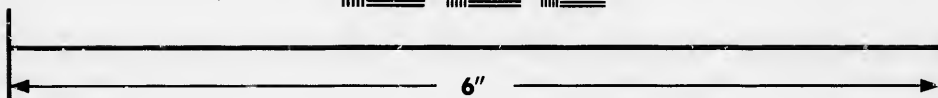
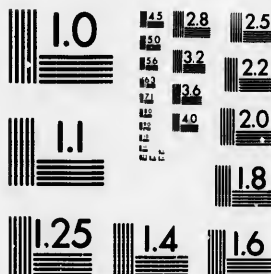
Mr. Hume, who certainly will not be suspected of partiality for the Catholic religion, owns, that "although the Popes sometimes misused the authority they had, they most commonly made a laudable and humane use of it, by promoting peace among christian princes, by uniting them against the hordes of Barbarians that were extending every day their bloody conquests, by repressing simony, violence, and every kind of excess, which over bearing, cruel masters committed against their weak, oppressed subjects; it served to make of the whole christian world, one great family, whose differences were adjusted by one common father, the Pontiff of the God of concord and justice. A grand and affecting idea that, of the most extensive and the noblest administration that could be thought of."

The Catholic Church, the supreme tribunal to regulate the faith and morals of his members, both clergy and laity, has at all times endeavoured to obviate and to reform abuses; it has not spared the Popes themselves. Pope John XXIII., who presided at the general council of Constance, was





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by that council deposed upon account of his bad conduct, and Martin V., appointed in his place. Pope Eugene IV., was treated in the same manner by the general council of Basil. Both councils declared their right of reforming the head, as well as the members of the Church, and their authority is paramount to the authority of the Pope, which the popes themselves have acknowledged. From what I have stated you will plainly see, dear Sir, that all that can be alleged of the criminal conduct or extravagant claims of our Popes, makes nothing against the Catholic Church. It only proves, that Popes are subject to human frailties in common with the rest of mankind; that with the Roman orator they have a right to say, "homo sum, humani nihil a me alienum puto;" and that no power or authority, how great soever; no character, however sacred, affords sufficient security against the corruption of human nature, and the influence of the passions.

Far from affording an argument against the Catholic Church, I rather think, that the corruption of Popes and of the clergy, admitting it to exist even beyond the limits our adversaries would fain wish to suppose, affords a powerful argument in favour of the Catholic Church.

Any person possessing the least knowledge of the nature of man, and versed in the history of religion, will own that religious opinions have but too often originated in the passions and corrupted heart of man, their dictates being too often mistaken for those of cool and impartial reason; neither will it be denied that the great variety of religious systems, (which may be counted by hundreds,) contradicting and condemning one

another owe their origin to the variety of human passions and interests. Before the coming of Christ, the objects of religious worship were more spiritual, or more carnal, according to the impulse given to the heart of men by their respective passions, either towards spiritual or carnal objects. The world embracing christianity, has introduced into the church its corruptions and its passions. Men ruled by the same passions, although the overwhelming force of evidence prevents them from mistaking the main objects of their worship, which is Jesus Christ, yet under the influence of those various passions and interest, they pretend to find out various ways of going to Jesus; ways more easy, more smooth, in short, more congenial to each one's passions and inclinations; ways more spiritual or more carnal according as their minds are more spiritual or more carnal; ways all differing from the road which alone was pointed out by Jesus Christ, as leading to him. Now, Sir, starting from this undeniable position, and admitting Popes, clergy, and if you choose, lay people of the Catholic Church, by millions, to have been very much corrupted; the Popes and clergy to have been ruled by pride, ambition, covetousness, and all the passions that corrupted hearts are subject to; to have set up and enforced the most extravagant claims; to have with Satan equalled themselves to the Most High, if notwithstanding this sink of corruption; if notwithstanding the wonderful irritation and opposition which such tyrannical claims and acts must have produced; if notwithstanding this dreadful conflict of passions and clashing of interests, the Catholic Church

has still continued, to this day, during a period of eighteen centuries, to preserve its perfect unity, has still continued to acknowledge the same power, and the same head, guilty of such enormous abuses, must we not confess, that here is the hand of the Most High?

Travel over all the Catholic countries of Europe, why has the demon of discord, who has so many times overturned their governments by the most bloody, the most dreadful revolutions; why have the furious attempts raised by human passions, that have divided, destroyed, levelled with the ground so many human institutions, that seemed to bid defiance to time—why have they not been able to divide, to destroy Catholic unity, to hurl the Pope from the See of St. Peter; to emancipate Catholics from the tyrannical yoke (as it is called) of the Roman Pontiffs?

The answer is plain.

The Catholic Church, the See of St. Peter, Catholic unity, are all the work of God, which man cannot destroy.

Popes, bishops and priests, as individuals, are subject to all the passions, and form of themselves nothing but a dead body, which like any other human body would soon become a prey to corruption and dissolution, were it not, according to the promise of Jesus Christ, animated, vivified, and preserved in perfect unity by the holy spirit of truth for ever. The Holy Ghost being the soul of the body, keeps it alive, and preserves its head and members in unity and harmony. Being itself the foundation of truth and holiness, it scatters the mist of falsehood and corruption, which the malice of Satan, and the passions of individuals, whether clergy or lay people, often cause to arise, in order to obscure the bright and pure rays of divine revelation. Thus abuses in the church, whether in the members or in the head, are reformed by the church, and the words of Christ accomplished: "*the gates of hell shall not prevail against it,*" &c.

I shall take but little time to refute the false and

ridiculous charge of those, who accuse our Popes of granting indulgences to commit sin, requiring a certain sum of money, greater or smaller, according to the kind of sin for which the indulgence is granted.

That such a charge is frequently published in Protestant books and from Protestant pulpits, you will not deny. Now, all Catholic books, sanctioned by the church, no matter when or where published, tell you plainly, that an indulgence is nothing but a remission or relaxation of certain temporal punishments, remaining due to sin, after the guilt and eternal punishments are remitted, as in the case of David, to whom Nathan said: *the Lord hath taken away thy sin; nevertheless—the child that is born to thee shall surely die.* 2 Kings xli. 13, 14.

Such indulgences are granted upon the sinner's sincere repentance, and satisfaction for his past sins; the apostles and their successors having received from Christ full authority to forgive the sins of those who are judged worthy of forgiveness. There is no doubt, but, owing to the perverseness of many individuals among the clergy, the most shocking abuses have taken place, sometimes in the dispensation of indulgences; however as these abuses were not sanctioned, but reprobated by the church, as you can see if you read chap. ix. of the 21st sess. and *Decretum de Indulgentiis* of the 25th sess. of the Council of Trent, they of course make nothing against the holiness, purity, and infallibility of the Church of Christ, and only prove that all human flesh is subject to infirmities.

I believe, dear Sir, that I have fulfilled my promise, and proved to every body's satisfaction, that Roman Catholics are not guilty of superstition, in submitting to the spiritual jurisdiction of St. Peter, and of his successors, the Sovereign Pontiffs or Bishops of Rome.

Permit me a few words more on another important subject, on which our doctrine is grossly misrepresented—I mean the doctrine of the Catholic church on

TOLERATION.

We are represented as the most intolerant set of men upon earth. The most cruel, the most uncharitable intolerance is laid to our charge ; but this charge against us, probably proceeds from a misunderstanding of our doctrine on that subject.

The question here is not about civil Toleration. Catholics and Protestants are united in considering civil toleration an invaluable blessing, especially in a country like ours, where there were so many different denominations at the time its constitution was formed. We all agree in believing, that no authority, merely human, possesses any right of controlling the consciences of men.

The question then before us is concerning theological Toleration, viz. whether Almighty God can approve of so many different religious systems, which we find established upon earth ; and whether all these different religious systems can be considered as so many different ways to Heaven. If so we ought to be in favour of universal Toleration.

The Catholic Church teaches, that Jesus Christ established but one Church for the salvation of man, and that out of that one Church salvation is not to be had.

The written word is very plain on this subject ; *there shall be made one fold and one Shepherd.* John x. 16. *I beseech you, that you all speak one thing, and that there be no schisms among you, but that you be perfect in the same mind and in the same judgment.* 1 Cor. i. 10.

Christ prayed that his disciples might be one. John xvii. 11.

One Lord, one faith, one baptism. Ephes. iv. 5.

He that believeth not shall be condemned. Mar. xvi. 16.

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

"I believe one holy Catholic and Apostolic Church," says the Nicene Creed, which is admitted by Catholics and Protestants.

," This is the Catholic Faith," says the Creed of St.

Athanasius, (admitted both by Catholics and Protestants) "which if any one does not faithfully and firmly believe, he cannot be saved."

Several creeds and professions of faith, which I have carefully perused, very plainly and unequivocally assert, that out of the Church, which is but one, salvation cannot be attained; so says the Church of England: so says the Church of Scotland, &c. What indeed, can be more reasonable? And what, on the other hand more unreasonable, more absurd, than universal toleration? To be convinced of it, it is only necessary to examine what true religion is.

True religion is an institution of which God himself is the founder. It is an institution in which God makes known to man what he must believe, and what he must do in order to obtain salvation. It is a system, not the offspring of human reason; not the result of human philosophy, not the ingenious contrivance of human talents and learning; it originates in the fountain of eternal and infinite wisdom, and was, by the supreme authority of God, established on earth, to controul both the understanding and the will of man, dictating to his understanding what he must believe, and to his will what he must submit to do, in order to obtain salvation. It will not be denied that God has as much right to controul our understanding, to require a submission of our understanding to the belief of whatever mysteries he chooses to reveal, as he has a right to controul our will to submit to his commandments. It will be acknowledged that God alone can save man; that God alone can institute a religion worthy of himself, and adequate to supply all the spiritual wants and necessities of man; a religion, in which all those heavenly blessings are administered, which transform the carnal into a spiritual man, and finally into a citizen of Heaven. God alone can draw man out of the mire of original corruption, and he alone has a right to determine by what means this wonderful change from depravity to innocence is to take place. None but

God can attach to the weak element of water the power of performing this astonishing change.

None but God can wash away the iniquities of man, and restore to him his sanctifying grace ; and none but he has a right to determine the means by, and the conditions upon which, this blessing of reconciliation and forgiveness is to be granted.

None but God can feed and nourish the soul of man, or arm the soul with power sufficient to overcome his spiritual enemies, and to persevere to his last breath in the performance of his duty, and in the service of his Creator.

In short, Sir, whatever blessings we stand in need of, none but God can convey them, or determine the precise manner in which we are to obtain them. To say that man, even the wisest man, may, by the force of reasoning, contrive a religious system, calculated to answer the above purposes, is to equal him to God.

Religion then, is that divine institution of God's own creation, in which is shown to man the way to glorify God, and to procure everlasting happiness to his own soul. In it are established by Jesus Christ, certain rites or ceremonies, as so many channels to convey to our souls those manifold blessings which we stand in need of. Those rites are called sacraments, and must be precisely the very things that Jesus Christ instituted. If they are only of the institution of man, they are no longer entitled to religious respect, as man has not the power to annex heavenly blessings to the performing of certain external acts. I shall explain this general position by a few examples.

Jesus Christ has annexed to the pouring of water on a person, and the pronouncing of the words, *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost*, the grace of cleansing that person of the guilt of original sin. So we are told by the church, the infallible interpreter of God's word.

Pray, Sir, would it be in the power of man to substitute some other words and ceremonies, and to make them equally efficacious in conveying the same bless-

ing? I believe not. Jesus Christ has annexed to the words, *absolvo te a peccatis tuis*, (I absolve thee from thy sins,) when pronounced by a lawful successor of the apostles, the power of really remitting sins, provided the sinner is well disposed. So we are told again by the infallible interpreter of God's word. Pray, Sir, would it be in the power of man to give the same efficacy to some other words of his own contrivance? I think not.

Jesus Christ has annexed to the imposition of hands, by legally consecrated bishops, and to the pronouncing of certain words, the power of communicating the Holy Ghost; which rite we call the sacrament of confirmation. So we are told again by the church. Is it in the power of man, by some other ceremonies and words of his own contrivance, to impart the spirit of God to his fellow-mortals? Certainly not.

It is obvious then, that none but the one system of religion, which Jesus Christ himself established, is entitled to any religious respect whatever. In that one alone are to be found the true scripture, the true interpretation of scripture, the true word of God, the true sacrifice, the true sacrament; in that one only system of religion is to be found the true ministry of Christ, the power of the keys, &c. Reform that system of religion in one only point, and you deform it; you change the work of God into the work of man. Denominate this doctrine uncharitable, cruel, barbarous, or whatever you please, it is beyond all doubt the doctrine of truth and common sense, and, of course the only one which genuine charity will make use of, because it is the duty of charity to lead along the thorny paths of truth, and not along the enchanting and flowery roads of falsehood and deception. I here appeal, not to your learning, not to your genius and talents, but only to your common sense, to that share of common sense which enables you to know that black is not white; and I ask you, whether it be uncharitable to teach, that contradictory systems of religion cannot all proceed from the

holy spirit of truth; whether it be uncharitable to say that of a hundred religious systems, contradicting one another in some point or other, only one can possibly be true, only one can proceed from the spirit of truth? When we hear one minister preaching up the necessity of baptism for salvation, and another promising salvation without baptism, is it uncharitable to say, that one of them is the minister of error, and not of Christ? When we hear one minister declare infants not admissible to baptism, and another, on the contrary, insisting on the necessity of baptising infants, is it uncharitable to say, that one must be a teacher of error?

In short, Sir, comparing together these many hundred religious systems which your fruitful "reformation" has produced, contradicting one another in the whole, or in part, is it uncharitable to say, that but one of them (if any at all) can originate in the fountain of truth?

Is it uncharitable to say, that if Calvin be right, Luther must be wrong; if Arminius teach the truth, Gomer must be a teacher of falsehood; if Socinius be a teacher of pure and undefiled truth, Luther, Calvin, Arminius, Melancthon, Fox, Zuingluis, &c. &c. must all be the ministers of error?

Or will it be more charitable (adding blasphemy to deception) to say, as the independent minister appears to do, (page 58,) that all those different teachers, although contradicting one another in most essential points, are all ministers of the God of truth? He makes mention of no less than seventy odd names of persons, who were raised, he says, by the Almighty from the seventh to the sixteenth century, to oppose the errors of the Church of Rome; many of whom differed more from one another in matters of faith, than they did from the Catholic Church. It appears then, that he, (with many more of his colleagues,) admits of but one criterion of the true faith, viz. that of protesting against the holy Catholic Church. Thus when Luther pleads the necessity of baptism, and the real presence of

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Christ in the Eucharist, he will say, *the man is right.*
When Fox rejects Baptism, Eucharist, and all other
sacraments, he, with the poetical Tinker, will say
again, *the man is right.* When Calvin differing from
Fox, sees nothing in the Eucharist but signs or sym-
bols of the flesh and blood of Christ, again he will say
the man is right.

When Wickliff rises up against almost all divine
and human institutions, and tries to establish his abom-
inable system of liberty and independence, which
has caused so much blood to flow; here again *the man is*
right.

The independent minister, and I believe, all our
modern ministers, those I mean, who would appear
liberal, charitable, and, I suppose, fashionable, will
tell you, that all those men, and many more were true
ministers of God. They will tell you, forsooth, that
they evinced their divine mission by opposing, by *pro-*
testing, against the Church of Rome.

Thus in common sense sacrificed at the shrine of
envy and malice, and a most impious, blasphemous
system, a compound of the most palpable contradic-
tions, obtruded on the ignorant and the prejudiced, as
the pure religion of Jesus, under the name of *Protes-*
tant Religion.

Here is toleration and liberality extended to all sorts
of creeds, but excluding the greater number of the
christian people.

You will hardly call such toleration and liberty,
charitable; as on the one hand it makes too many ex-
ceptions, and on the other hand, as I have proved, it is
not founded upon truth, and cannot meet the appro-
bation of common sense: it is a deceptive kind of cha-
rity; it calls out "peace, peace, and there was no
peace;" it lulls the unhappy sinner into false security,
and, under the pompous names of "*reformation,*"
"*protestantism.*" &c. leads him far away from the only
true Church of Jesus Christ.

Catholic intolerance is both rational and charitable;

it is founded on the most immovable rock of eternal truth. Sure of the assistance of Christ for ever, sure of being directed by the spirit of truth into all truth for ever, the Holy Catholic Church has at all times condemned as heresy, any doctrine contradicting her doctrine.

As a tender mother, and faithful spouse of Jesus Christ, she has always, in the spirit of charity, endeavoured to preserve her children from the delusive and flowery paths of heresy; and in the most sorrowful accents, she prays, she intreats those that have left her, to return to her pale. She perseveres in fervent prayers for the conversion of her strayed children, and would fain carry them back upon her shoulders to the only one fold of Christ. Is not this the genuine charity?

Moreover, whilst the holy Catholic Church, guided by the Holy Ghost, for ever, fulminates her anathemas or curses, against all kinds of heresies or false doctrines, she feels nothing but charity and compassion for so many individuals, professors of heresy; she charitably supposes them honest in their errors, and therefore not guilty in the sight of God, of the crime of heresy. She considers them as invincibly ignorant of the true church, and consequently as excusable in the sight of infinite mercy. But still, she deploras their misfortune of being deprived (although frequently not through their own fault) of so many means of salvation, not to be found out of her pale.

Catholic intolerance then, exhibits stronger features of genuine and practical charity, than Protestant toleration and liberty. Yet I must confess its sound is harsher, and by no means so melodious as the syron song of deception and flattery, which calls every system *the true Church of Christ*, provided it protests against the Catholic Church.

CONCLUSION.

I have endeavoured to explain the most essential articles of Catholic faith, in order to prove that we are

not guilty of superstition, and I hope that, with the candid I have succeeded. Those who are not sincere, who with seeing eyes will not see, I cannot expect to convince. Many other points I have omitted, not wishing to swell my *Defence* into a large volume. Thus I have said nothing about the sign of the cross, about holy water, blessed salt, blessed candles, and many more things made use of by catholics. It is surprising indeed, that people who call themselves Christians, should be scandalized at the sign of their redemption. Freemasons have their signs, many other societies have their signs, soldiers have their signs and countersigns: pray why should the soldier of Jesus Christ not be permitted to arm himself with the sign of the standard of Christianity, under which our *Chief* conquered the powers of hell, and under which alone the christian soldier is to conquer? Tertullian testifies (in his *book de Corona Militis*;) that the practice of making the sign of the cross is most ancient and most common in the Church of Christ.

Pray, how will those feel who despise and ridicule that practice, when they shall see the sign of the Son of Man appear in Heaven? Matt. xxiv. 30.

As for holy water, blessed salt, and many other things blessed by the prayers of the church, I do not understand how they can become any subject of scandal to any one believing in the power of Christ.

If inanimate things have been cursed by God's infinite justice, in punishment of the sin of our first parents, [Gen. iii. 17,] that curse cannot be removed and changed into a blessing, but by the power and the merits of Jesus Christ. The supreme power, confided by Christ to his ministers, Matt. xxviii. 18, is exercised by them in blessing water, salt, and many other things for the use of man.

Where is the superstition in believing, that those elements, created for the use of man, but cursed by a justly irritated God, may be blessed again and sanctified by the prayers of the church, through the merits of Jesus Christ?

Instances are so very common of the good effect produced by the use of holy water, blessed salt, and many other blessed things, that it would take many volumes to publish them all. I have been frequently applied to by parents, whose children were afflicted with the most strange and unaccountable symptoms, and have found that, after all the powers of medicine have been tried in vain, a little blessed salt, or some other things, blessed by the prayers of the church, through the merits of Jesus Christ, very often performed a complete cure.

If you were to read the memories of those missionaries, who with unabated zeal, and often at the expense of their blood, converted millions of idolators, in Canada, South America, the East Indies, China, Cochinchina, Siam, Persia, &c. you would find instances by hundreds, of the efficacy of the sign of the cross, holy water, &c. in banishing evil spirits, and destroying that power which those infernal spirits frequently exercise over the souls, bodies, and property of those who are guilty of idolatry, of which we find so many instances in the New Testament.

God has chosen *the weak things of this world, that he might confound the strong.* 1 Cor. i. 27. The efficacy of blessed things is so well known to many Protestants, that it is not very uncommon to see Protestants apply to Catholic Priests for holy water, blessed salt, blessed candles, &c. To believe that any miraculous power or virtue resides in that water, salt, or any other of God's inanimate creatures, would be superstition indeed; but to believe that the infinite power and goodness of Jesus Christ, exercised by the church, may apply a certain blessing to those inanimate creatures, so as to render them productive of certain happy effects, when applied to man, is no more superstition, than to believe that the waters of Jordan, through the power of God, became instrumental in curing the leprosy of Naaman. 4 Kings, v. 14.

Our age, dear Sir, is the age of incredulity, com-

monly called the age of philosophy. It is almost fashionable to disbelieve, to reject with disdain and contempt, every thing that we cannot perceive with our carnal senses, or compass with our limited and much corrupted understanding. At the hour of death, at the entrance of eternity, when the senses shall have lost their baneful influence, and corrupted reason shall be almost extinguished, we shall remember that there is an omnipotent God; who can do what he pleases; to whom the laws of nature are subject; who can and does, for his own glory and the salvation of man, suspend those very laws, as he did through the ministry of Moses, when he opened the Red Sea, and as he did again through the ministry of Joshua, when he stopped the Sun in its course. We shall then remember that there is a God of truth, who ought to be believed, who must be believed, and as much so when what he reveals is incomprehensible, as when it is ever so plain; as much so when what he reveals appears contrary to the laws of nature, as when his revelations appear in unison with those laws.

Permit me, Sir, to close my subject by contracting in as narrow a compass as possible, and exhibiting before your eyes, under one point of view, all the sublime mysteries of my creed, which have been explained to you one by one.

“I believe in God the *Father Almighty*, Creator of heaven and earth.” As Father, he loves us; as God, his love to us is infinite; and as Almighty, he can do whatever he pleases, to show his love in practice.

“And in Jesus Christ, his only Son, our Lord;” both God and man, our only Redeemer, only as man subject to sufferings, and only as God able to satisfy God.

“Who was conceived by the Holy Ghost, born of the Virgin Mary.” Jesus Christ then was both God and man, whilst enclosed in the womb of the Virgin Mary. The Virgin Mary is of course the mother of Jesus Christ, both God and man, and consequently she is entitled to the highest honor which it is possible for

man to exhibit to the most honorable and the most perfect of God's creatures.

"Suffered under Pontius Pilate, was crucified, dead and buried." Suffered out of infinite love to man, the most cruel torments which the malice of hell and earth could inflict on him; suffered, unto death, that we might live.

"He descended into hell, the third day he rose again from the dead." He descended, not into the hell of the damned, but, as St. Peter explains it, [1 Peter iii. 18, 19, 20,] into that prison, or place of temporal punishment, in which were detained many souls, that had departed before the coming of Christ.

"He descended into Heaven, sits on the right hand of God, the Father Almighty." There his merits are continually pleading in our behalf, there he is our high priest for ever, according to the order of Melchisedech; there he continually guides and protects his Church, being with his ministers to the end of time, protecting them against the spirit of error and darkness, according to his repeated promises. Matt. xxviii. 20. John xvi. 13, &c.

"From thence he shall come to judge the living and the dead;" to give everlasting life to those who had the true faith, being members of the only true Catholic Church, and who lead a holy life; and to punish with everlasting torments those who did not believe: Mark xvi. 16; those who, through their own fault, were not members of his only true Catholic Church, and those who lead an ungodly life. Matt. xvi. 27.

"I believe in the Holy Ghost;" who proceeds from the Father and the Son, and is equal to them; who was promised by Jesus Christ to his Church, John xiv. 26, and xvi. 13; who actually came upon the Apostles on Whitsunday, Acts. ii. 1-4; who has enabled them and their successors to this day, and will enable them to the end of time, to persevere in the true and genuine doctrine of Christ, without deviating from it in one single point. John xiv. 16, 17, 18.

"The holy Catholic Church;" that Church of which

Jesus Christ is the architect, built upon a rock, to stand for ever, in spite of all the efforts of hell, Matt. xvi. 18. xxviii. 20; that Church is *the house of the living God*, 1 Tim. iii. 15; the kingdom of Christ, Luke i. 33. Dan. ii. 44; the sheepfold of Christ, John x. 16; the body of which Christ is the head, Colos. i. 18. Ephes. v. 23; the spouse of Christ, Ephes. v. 24—31; that Church is always subject and faithful to Christ, Eph. v. 24; *always without spot, wrinkle, or blemish; always holy*, Eph. v. 27; always loved and cherished by him, Eph. v. 25, 29, joined to him by an indissoluble union, Eph. v. 31, 33; that Church is *the pillar and ground of the truth*, 1 Tim. iii. 15; *always one*, Cantic. vi. 9, 10. Jo. x. 16. Eph. iv. 4, 5; always visible, Isa. ii. 2, 3. Mich. iv. 1, 2. Matt. v. 14; always and infallibly teaching the truth, the whole truth, and nothing but the truth, Matt. xvi. 18. xxviii. 19, 20. John xiv. 16, 17, 26, xvi. 13. 1 Tim. iii. 14, 15, &c. &c.

That church of course can never stand in need of reformation. The very attempt of man to reform this, the most perfect, the most noble of all the works of God, is a most daring, most sacrilegious, most blasphemous act of impiety, of which no precedent can be found, except in the attempt made by Satan to equal himself to the Most High, for which he was precipitated into the eternal abyss. This holy Catholic Church is spread over the universe, which makes it *Catholic*, teaching every where the same doctrine, because she is wholly inspired and directed by the holy spirit of truth. John xiv. 16, 17, 26, and always guided by Christ. Matt. xxviii. 20. The ministers of that Church form but one body, of which St. Peter (and his successors) was, by divine authority constituted the head. Matt. xvi. 13, 19. Luke xxii. 32. John xxi. 15, 16, 17.

“The communion of saints.” In the Church of God there is a communion of its members in holy things, being partakers of the same spiritual blessings,

sacraments, &c. which Christ empowered his church to administer. We likewise communicate with the blessed saints in Heaven. They are landed already on the shores of eternal peace. We are yet tossed by the raging billows of a tempestuous sea. We stretch our hands to them for help; we beg their intercession to obtain a safe landing. We meditate on their virtues; we are encouraged by their examples; we confide much in their charitable intercession. Revel. v. 8. Zach. i. 12. 2. Machab. xv. 12—14. Tob. xii. 12. Heb. i. 14. Rev. ii. 26, 27. Luc. xv. 10. Matt. xviii. 10, &c. Whilst we look up to the saints in Heaven for their help and assistance, we offer up our prayers and intercession for those of our fellow-members, who, having died before they had fully satisfied the justice of God, yet have to suffer for a time, before they can be admitted into that sanctuary, where nothing defiled can enter. 1 Cor. iii. 15. 1 Pet. iii. 48—20.

“The forgiveness of sins.” This forgiveness of sins, originating in the infinite power and mercy of God alone, and granted solely in consideration of the merits of Christ, is administered to us by the ministers of Christ in the holy Catholic Church, first, in the sacrament of baptism, and then again, in the sacrament of penance, upon our sincere repentance and conversion, and upon our sincere confession. Matt. xviii. 18. John xx. 22, 23. Acts. xix. 18. James v. 16, &c.

“The resurrection of the body, and life everlasting. Amen.” A glorious resurrection of soul and body, by which we are to become members of the Church triumphant of Jesus Christ, will be granted to those only, who have been

true member of the only one and true church militant, of Christ, on earth. And those who had not the holy Catholic Church, the spouse of Christ, for their mother, will find to their everlasting sorrow, that they have not Jesus Christ for their Father and Saviour.

Permit me now, dear Sir, to address you in the spirit of charity, and to entreat you to meditate seriously on the following solemn truths:

The day is fast approaching, when both you and I will be summoned before the dreadful tribunal of Jesus Christ; I, in the capacity of a Roman Catholic Priest, you in the capacity of a Protestant Minister, both claiming the title of Minister of Christ. What will become of that one who shall not be able then to substantiate his claim, and to establish his title? We may be suffered by a God of infinite mercy and patience to establish the most unfounded, the most extravagant titles before men; but will the illusion be suffered to continue before the tribunal of eternal justice? And will not the bright rays of pure and undefiled truth, for ever dissipate those foul and thick mists of corruption, which in this world enabled us to dupe ourselves and others? Will not the two-edged sword of truth cut off all those difficulties, which our own corruption had raised, as a bulwork against the authenticated revelations of Jesus Christ? Will not the bright and dazzling rays of glory, that shall emanate from the throne of the omnipotent Judge, be the most incontestible proof of the divinity of his revelation, and of the truth of those

mysteries, against which proud and corrupted reason suggested so many difficulties?

When the sacred code shall be opened, by which all Christians are to be tried, will it be permitted there, think you, to allege the foolish dictates of human philosophy, in opposition to the plain revelations of that sacred code? Will it be permitted us there to talk about reforming the most noble work of the great God? Will it be permitted there (by way of apology,) to tell Jesus Christ, that he broke his repeated promises? that he had promised to be with his Church to the end of time, and yet he had forsaken that church, and permitted it to go astray? that he had promised the spirit of truth to it, to guide it into all truth for ever, and yet he had withdrawn that spirit of truth, and permitted the church to become a sink of errors and idolatry? Will it be permitted there to call the plain ordinances of Jesus Christ, Popish superstitions? Will it be permitted there, (by way of apology for not complying with his ordinances,) to tell Jesus Christ, that such and such things were impossible; that no man could forgive sin, not even those who most plainly and distinctly had received that power from him? Will you be permitted there, think you, to tell Jesus Christ to his face, that it was impossible for him to give his flesh and blood under the appearances of bread and wine? Will you there be permitted to allege the testimony of your corrupted senses and limited reason, in opposition to the plain and repeated assertions of infinite wisdom?

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face of the cross, that sign of the Son of Man, to ridicule those who signed themselves with that holy sign? In short, Sir, will it be permitted there to deceive yourselves and others any longer? Corrupted [reason sat upon the tribunal in this world, and, with more than satanic presumption, summoned before it the tremendous mysteries clearly and distinctly revealed by an omnipotent God, to be judged, to be approved, or condemned, according to its own whimsical notions, and more so according to its corrupt inclinations. The case will then be reversed; infinite power and wisdom will re-ascend the judgment-seat; proud reason, with all its boasted philosophy, will stand confused, appalled, convicted, and be for ever silenced.

Will it be permitted to say, by way of apology, I rejected such and such mysteries, because I could not understand them, or because they appeared to me impossible? But you were not required to understand them, you were only commanded to listen and adore; and this you might have done as easily as so many millions of persons as wise as yourself. Ah! Sir, believe me, believe a person who is sincerely concerned for the salvation of your soul, the very garb, which at present is considered by you as a mark of distinction and honor, will before the dreadful tribunal, on the day of God's eternal vengeance, be the terror and despair of your soul, and its everlasting condemnation; I mean the garb of Protestantism. You protested! against what? against the Church of Christ! against divine ordinances! against divine and tremendons mysteries! against

all that is sacred? This was not enough. Under the title of Minister of Christ, you taught thousands to do the same, to ridicule and blaspheme what they did not understand; and by misrepresenting the holy mysteries of the Catholic Church, you prevented their return to the only sheep-fold of Christ, from which the pride and corruption of some arch-heretics of former times caused their ancestors to depart. Thousands and thousands of these unfortunate lay-people will have a lawful excuse to allege before the tribunal of impartial justice; to wit, the misrepresentations of their teachers. Many of them will find their acquittal in the plea of invincible ignorance. Will this plea be of any avail to those, who with seeing eyes would not see? to those, who without mission from above, without deputation from the Catholic Church of Christ, presumed to step into the sanctuary, and to arrogate to themselves that sacred title which the Catholic Church alone can give, she being exclusively the depository of the power of Jesus Christ on earth. For God's sake, dear Sir, if you value the glory of God, the salvation of your soul, give up protesting against the Catholic Church: in it alone you will find salvation. As sure as God lives it is the true Church of Christ. May the day of judgment be for me the day of God's eternal vengeance, if the holy Roman Catholic Church is not the only one, true, and immaculate spouse of Christ. May my soul be doomed to suffer, for you, to all eternity, all those torments which you would deserve, by following all the pretended superstitions of the Church of Rome.

Hush into silence your prejudices; listen and adore; humble yourself with St. Paul into the very dust; pray for light, and you shall see it brighter than the dazzling rays of the mid-day sun. Ask for grace to overcome human respect and all carnal considerations, (those obstacles which Satan raises to prevent the conversion of millions,) and that grace will be imparted to you. Seek the kingdom of Heaven, by which, in scripture language, is often meant the church of Christ, the Catholic Church, as yet in a state of suffering, persecuted, ridiculed, tried like gold in the furnace; as yet wandering through this dreary and frightful desert, but on its way to the land of promise; you will find it, and with it you will enter the mansions of eternal peace. That you and all your hearers may obtain that blessing of blessings, is the sincere desire, and shall be the constant prayer of

Your humble and obedient servant,

DEMETRIUS A. GALLITZIN.

CONTENTS.

Confession, - - -	25
The Holy Eucharist, - - -	32
The Sacrifice of the Mass, - - -	48
Communion, - - - - -	53
Prayers for the Dead, and Purgatory,	57
Honoring the Saints, and applying for their	
Intercession, - - - - -	67
Images, Pictures, and Relics, - - -	76
The Pope, - - - - -	83
Toleration, - - - - -	96
Conclusion, &c. &c. - - - - -	102

25

- 32

- 48

- 53

57

their

67

- 76

- 83

- 96

102

