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The Catholic.

Quod semper; quod ubique; quod ab omnibus

VOL. I.

KINGSTON, FRIDAY, APRIL 15, 1831.

NO. 26.

SELECTED.

EXTRACT FROM AMICABLE DISCUSSION.

ON UNITY.

SIR,

I YIELD to your solicitation, and since you require it, I will discuss, successively, the different articles upon which we differ; and in the first place, with your permission, I shall commence by casting together with you, a general glance upon the spectacle that religion presents in your country. Long did I witness it with sorrow; a thousand times did I groan in spirit, whilst residing amongst you. and now, in my state of separation from you, I am still equally afflicted with dismay and pity, so often as I consider, what you were, and what you are.

From the establishment of Christianity in your country, to the period, when, for the first time, mention was made of a reformation; your happy ancestors had known but one faith, one altar, and one religion. Bound from without to all the churches of the world, they were within themselves strictly united together: they resorted to the same temples and assembled around the same altars. Under the direction of the same pastors, they heard the same doctrine and participated in the same sacraments. They all were brethren, all members of the same body of Jesus Christ. The name of a dissenter was not so much as known amongst them. The sweetness of harmony, and the peace of uniformity reigned in families, in cities, in districts, in the whole empire. At the voice of the reformation every thing changed its appearance. What do we behold from the time of Elizabeth? She had flattered herself, in the pride of her wisdom, and from the granu conceptions of her ministers, that by separating her subjects from the catholic world, she should mould them into her reformation, and invariably bend them to her law, and that her spiritual supremacy would become as extensive as her temporal dominion. And behold! in spite of all her efforts, she could not draw to her belief the inhabitants of a single county, no, not of a single town or village. Her reformation has ever produced new succeeding sects, and affords no glimpse of hope that it will ever reach the term of its lamentable fecundity. From it have already sprung the presbyterians, the independents, the puritans, the socinians, the quakers, the anabaptists, the moravian brethren, the new-jerusalemites, the latitudinarians, the swarms of methodists, &c. Whilst the civil law admirably maintains its dominion over all your people without distinction, preserves peace and or-

der throughout society, the evangelical law is abandoned to systems, to opinions, nay, even to the fanaticism of any individual who chooses to erect himself into an expounder and preacher of the gospel, and who possesses talent enough to gain a hearing and procure an audience. Every where, altar is raised against altar: every where; by the side of the established Church are to be found rival churches, dissenting chapels, temples, strangers to one another, domestic meetings, where, at the same hours, worship is celebrated with different forms and ceremonies, the gospel explained in different ways, and doctrine expounded in different and contrary senses. In fine, since the thorough change produced by Elizabeth, religion, in your country, presents a confused medley of every sect and every form of worship; a perfect chaos of doctrines, in which each one plunges and tosses, dogmatizing and declaiming as fancy or feeling directs. Men no longer know, whom to listen to, what to believe, or what to do.

All that we have to do, is to ask ourselves, whether our divine legislator came to give his Church different forms and appearances, to be subject to variation according to the caprice or taste of men; to give to his doctrine and dogmas various and opposite significations: or rather, whether he has not assigned to his church a fixed constitution, and to his words an appropriate meaning. Whether he has not imprinted on the system of his revelation whether taken collectively or in detail, that character of simplicity and unity, which is so remarkable in all the works of God, and which constitutes their excellence and beauty, *omnis pulchritudinis forma unitas*. We are now arrived at a question so decisively important, that I feel myself bound to spend some time in developing the proofs, that, in my opinion, demonstrate the necessity of acknowledging and preserving unity and government and faith. I shall, in the first place, consult reason; for it will teach us that the dogma of unity is so conformable with, and so analogous to the spirit of revelation, as to appear inseparably conjoined with its establishment. I shall then open the scriptures, and they will shew us the precept delivered by Jesus Christ to his apostles, in the clearest, the most forcible, and most peremptory terms: and, in conclusion, I shall interrogate the illustrious ages of the Church, ages so justly revered by protestants for purity of doctrine, and they will inform us that unity is the life and soul of christianity, as schism is poison and death to it.

I. Reason of itself can sufficiently conceive that unity must attach to the plan and spirit of our revelation. In fact, what was the condition of the

world with respect to it at the coming of our Saviour? You need not be informed. If you except the people who preserved the deposit of the sacred truths, all the others, being delivered up to the corruption of their hearts and the darkness of their understanding, had lost sight of the Creator. Incapable of comprehending how one single being could preside over all, they had filled the world with imaginary Gods, produced the most fantastical forms of worship, at one time offering their incense and their prayers to the planets that roll over our heads; at another prostituting them to the productions that spring under our feet, to the vilest animals and the most shameful passions: and in this multitude of temples that covered the earth, the God who created them had not one single altar, unless the one which Athens had erected to the unknown God.

Such was the deplorable condition of human nature, when there appeared in Judea an extraordinary personage, distinguished from other men by a character peculiar to himself, incomparable and divine: announcing to the Jews, that the time fixed, for the abrogation of their ceremonial law was arrived, and to the nations that they were all called to the knowledge of the true God. From the time that he came down from heaven to introduce among mankind a system of doctrine, reason could no longer admit that he could be indifferent to the various ways, in which this his system would be understood, or that the most opposite interpretations could be equally agreeable to him. It could not admit that it should enter into the spirit and economy of his mission, to replace the multiplied idolatrous societies and superstitious worships, by a variety of separate sects, of incoherent and opposite communions; it could not admit that it was his will there should prevail in his church almost as general a confusion of ideas as prevailed under the empire of blinded reason, and that there should be no better understanding amongst us in the bosom of the true religion than there was in paganism. Where there exists an opposition of dogmas and a contrariety of opinions, there necessarily is error: and it would be absurd to suppose God indiscriminately favorable to falsehood and truth. Reason, on the contrary, tells us, that the God of all truth, in communicating himself to man, could reveal but one doctrine, and establish but one spiritual government, it being a fact that a difference in government produces more or less a difference in doctrine.

Reason tells us, he must have been desirous that his dogmas and precepts, whatever they were, should be adopted just as he had taught them; that

nothing should be added to, or taken from them; that men should never presume to give them a signification different from that, which he himself had assigned them. It tells us in fine, that he came to display to the world the light of his revelation, to substitute a uniformity of belief in place of a variety of suppositions, to unite from north to south, from east to west, in one single association, under the cloak of the same doctrine and the same spiritual government, so many nations widely differing from each other in interests, customs, climates, prejudices and language: a design too grand for any mortal legislator whatsoever; but which well became him, who was entitled to the homage of the universe.

One of your own divines* has spoken well on this subject "Nor is the importance of Unity," says he, "much less in these latter days of christianity, for as much as all divisions in all times destroy that beauty and loveliness, which would otherwise attract all men's admiration and affection.—It is not the sublimity of Christian doctrine, nor the gloriousness of the hopes it propounds, that will so recommend it to the opinion and esteem of beholders, as when shall be said, *Eccē ut christiani amant* when they shall observe the love, concord, and unanimity amongst the professors of it. And the want of this hardens the hearts of *Jews*, and *Turks*, and *Pagans* more against it, than all the reasons and proofs we can give for it, will soften them, and instead of opening their ears and hearts to entertain it, open their mouths in contempt and blasphemy against it." On the contrary, the proofs of christianity would easily enter into the heart by the most moving and irresistible of all proofs, the perfect union of Christians amongst themselves. Where, in fact, are we to look for the cause of this unanimity? How are we to account for this union of mind and heart among the innumerable faithful, strangers to one another in language, customs, climate and government? No human institution could ever have effected so great a prodigy; *Jews*, *Turks*, idolators, all would have acknowledged and adored a supernatural and divine operation. We may then reasonably conclude, that if men's passions had not revolted against the yoke of authority; if restless spirits had not been borne away with the mania of dogmatizing; and subtilizing upon mysteries; if ambitious hypocrites and proud sectarians had not divided brethren, torn the Church and miserably dragged entire nations after them into schism and error, the plan of our divine legislator would have been gloriously accomplished, infidelity would have disappeared, all nations would have been brought over to the Christian religion: from every part of the globe the same prayers would be offered up to our only and adorable mediator, the world would be at the foot of the cross, and heaven-born unity would reign undisturbed throughout the world.

II. Reason has sufficiently proved that it is

* Dr Goodman in his work entitled, *A Serious and Compassionate Inquiry into the Causes of the present Neglect and Contempt of the Protestant Religion and Church of England*—pages 106, 107.—Part 2nd, Chap. 2nd, 3d Edition. London 1675.

not merely expedient, but necessary, that the economy of Christian revelation be inseparable from the most absolute unity. We will therefore, proceed a step further, and pass on to facts. Is it true that *Jesus Christ* was really desirous that unity should prevail in his church and in his doctrine? Are we certain that he actually taught it as an essential dogma of his law? Let us open the archives that contain it, and first call to mind a principle on which protestants and catholics are agreed. The principle is, that every one ought to believe and admit what is clearly expressed in the Holy Scripture. Now, therefore, let us see whether the dogma of the unity of the church, both in its government and in its faith, is found to be taught with that degree of clearness, which requires our assent, which commands and beats away our submission and our belief.

He, who would understand the plan that our divine legislator proposed to himself in coming down upon earth, should collect with care whatever the evangelists tell us concerning it in the different circumstances of his life. These different passages collected together and compared with each other, will prove to demonstration the correctness of the views, that unassisted reason has already taken of the subject. Our Saviour himself shall now open his thoughts and reveal to us that the end of his preaching and of his death, were 1st, to call to himself all the nations of the earth; 2dly, to unite them altogether in one body, in the same doctrine and sentiments.

1st, Saint Matthew relates that, being struck with the humility of the centurion and with the faith that animated his petition, our Lord turned towards those who were following him, and said to them: "Amen, I say to you, I have not found so great faith in Israel: and I say to you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven." On mount Olivet, after having foretold the destruction of Jerusalem, and before he announced that of the world, he said to his disciples; "And this Gospel of the Kingdom shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come." We will moreover, adduce the words uttered by him in the house of Simon during his repast with Lazarus, after he had raised him from the grave. Mary came with great piety to pour precious ointment on his feet: and Judas having censured this affectionate tribute of respect and tenderness as an act of prodigality, Jesus vouchsafes to justify it, and adds; Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her." Who does not discover in these as well as in the foregoing words, the intention of the legislator that his law should be announced to the world, and that all the nations of the earth should be called unto it?

So far, he had satisfied himself with insinuating it on certain occasions; it was reserved for a later period to point it out more expressly. After his re-

surrection it was that he opened himself to his apostles upon the subject, when he declared to them the greatness and the extent of the ministry he laid upon them. "Going," said he to them, "teach all nations—teaching them to observe all things what-soever I have commanded you." And at his last appearance, when on the point of returning to heaven, he again commands his apostles to execute his intentions: he addresses them with these words, the last that have ever been heard from his divine mouth: "You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria; and even to the uttermost parts of the earth." Here then, are all nations, all people both those who then inhabited this globe, and those who were to inhabit it to the end of time, marked out for the apostolic ministry, and from thenceforth invited and called to *Jesus Christ*. 2dly, But what then would he do? Listen, while he informs you: "Other sheep I have that are not of this fold." This he said after having spoken of those, who already were following him, and evidently referring to those who had not, up to that time, heard his voice, that is to say, to all the nations of the world, to whom he ordered it should afterwards be carried "Other sheep I have, that are not of this fold," (the Gentiles, strangers at that time to the fold, into which the Jews alone had hitherto entered) "them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." We here see the unity of the Church, distinctly represented under the figure of one only fold, which contains one only flock, confided to the care of one only shepherd or pastor. But who is this single pastor? *Jesus Christ* was the pastor on earth, and no doubt he continues to be eminently so in heaven; but, in order that, after his ascension, the entire flock might always perceive a pastor at its head, it was necessary that *Jesus Christ* should substitute a visible shepherd to the end of time, and in fact, we learn again from St. John, that at the moment of his ascending to his Father, in the presence of his disciples, *Jesus Christ* confided to Peter and his successors the administration and government of all who were his, and with a view to make this great prerogative better understood by all and incontestably recognised in the prince of the apostles, he was pleased to confer it upon him by a commission given thrice in succession: "Feed my lambs, feed my lambs, feed my sheep." You see there is no exception: it is the whole flock, all the sheep who were one day to hear his voice and be united in one and the same fold: the whole of the faithful, therefore, are confided to the guardianship of one pastor, to the care of Peter, and after him to his successors.

Previously to this, *Jesus Christ* had announced the same pre-eminence to the same apostle under another figure, and always by shewing that he had but one Church in view, as he was desirous that all his sheep should be collected into one fold: and this above all it behoves us to remark: "Thou art Peter, and upon this rock I will build my church;

and the gates of hell shall not prevail against it." (Heb you to observe these words: he speaks but of one only Church, therefore he did not wish to establish several; there cannot therefore have been several founded by him, but only one for the world, and upon one and the same stone, one only foundation. Ah! how should he ever endure division and parties in his Church, who has left us the axiom that, "every kingdom divided against itself shall be made desolate; and every city or house divided against itself shall not stand.")

We see moreover, his system of unity traced out most clearly by St. John. At the report of the resurrection of Lazarus, the chief priests and the pharisees take alarm and assemble in Council. "What shall we do," say they, "for this man doth many miracles? If we let him alone so, all will believe in him and the Romans will come and take away our place and nation." But one of them named Caiphas, the high-priest of that year, said to them; "You know nothing, neither do you consider that it is expedient for you that one man should die for the people and that the whole nation perish not." Take notice of the reflection, which the beloved disciple of our Master subjoins. "And this he spoke not of himself; but being the high-priest of that year, he prophesied that Jesus should die for the nation; and not only for the nation, but to gather together in one the children of God that were dispersed." Such then was the plan of our Saviour and the object of his death; by paying his blood as the ransom for all men, he died to gather together into one flock, to unite in one body all the children of God; spread over the face of the globe, both those who then were living or who afterwards would live upon the great continents, and those who inhabited or would inhabit the Islands scattered on the seas.* Your ancestors in fact were called in their turn to the body of Jesus Christ; they belonged to it for ages, and would have continued still to belong to it, if they had not been unfortunately cut off from it by the mortal blow of the reformation, which manifestly has destroyed, between you and us, that system of unity which our Saviour purposed to cement by his blood.

Have you ever reflected upon what our Saviour said when he told those that were his by what sign they should be recognized in all places for his disciples? He does not wish that men should know them, by the austerities of their fasts and abstinences as was the case with the followers of the Baptists; or by the vain distinction of their dress or a minute application to external and bodily observances; still less by the infatuation of certain philosophic systems, like the adepts of the Porfico or the Academy. What then was to be the distinctive mark of his disciples? "By this shall all men know that you are my disciples, if you have love one for another." And as we cannot recognize the true disciples of a God, without wishing to increase their number, all who would have seen them would have joined them in crowds; the irresistible charm of fraternal charity would have successively drawn whole people, and would gradually and quietly have subjected the whole world to Jesus Christ.

Now the principle of a universal and charitable affection most certainly exists in unity, as that of a reciprocal estrangement is found in schism and separation. As long as we belong to the same Church, and the same faith, we form but one great family, we feel a sympathy and a love for one another as brethren. But should unfortunately a separation take place; mutual complaints, accusations, and irritations ensue. Thenceforth we become strangers, and too often enemies to each other. Unity, therefore, can bind and attach nations together, and enters, of necessity, into the distinctive and characteristic mark, which Jesus Christ, assigns to his disciples, the cause being essentially inseparable from its effect.

But there still remains something more wonderful and striking. You are now to hear our divine Master praying that unity may dwell among us all, with words that should touch the heart of any one who glories in being one of his, and undoubtedly should be sufficient to call to his church all those that have had the misfortune to be born out of it. Let us read over again the beautiful prayer, which, a little before he delivered himself up to the power of his enemies, he addressed to his Father in these words; "Holy father, keep them in my name, whom thou hast given me, that they may be one as we also are one." So far he prays for his Apostles; hear now his prayer for all Christians in after ages; "And not for them only do I pray, but for them also, who through their word believe in me; that they all may be one, as thou father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. And the glory, which thou hast given to me, I have given to them; that they may be one as we also are one. I in them and thou in me; that they may be made perfect in one; and the world may know that thou hast sent me, and hast loved them as thou hast also loved me."

Our Saviour here entreats his Father that his apostles and then that those who were one day to believe in their word, as well as in the word of those who should succeed them in the ministry, that consequently all the faithful who should exist from the preaching of the gospel to the consummation of the world, should continue strictly united to one another: and that the voluntary union of their souls should become an image of the natural and essential unity that exists between Him and his Father. He repeats his earnest petition, that we may be among ourselves and in him as inseparably united as he himself is with his Father, and that if we cannot equal the divine unity of the Father and the Son, we may at least produce some resemblance of it here upon earth by the unanimity of our sentiments and the union of our hearts. Such therefore, was the will of our heavenly Master, such the object of his prayer and of his death, that we may remain inseparably attached to one another, by all the bonds of peace, concord, and charity, in the same Church, the same faith, with one heart and mind. There was to be no such thing as a rupture, or a separate government in religion, no division, no schism; but it was to be all harmony, love, and ab-

solute and perfect unity. And why all this? Jesus Christ himself tells us, and the more to arrest our attention, inculcates the reason of it two separate times. "That the world," says he, "may know that thou hast sent me; that the world may know that thou hast sent me." And observe how this admirable prayer, after commencing with the apostles, then turning to those who should be converted at their word, is extended even to unbelievers, and thus embraces all mankind. It is then true, according to the word of our Master, that the perfect union of all his disciples was to present to the world a striking proof of the divinity of his mission, and that the beautiful and ravishing spectacle of fraternal charity was to attract unbelievers and accelerate by their union the propagation of the faith. Can there be for one, who glories in the name of a Christian, a more pressing inducement to cherish and preserve unity, to return to it, to abet and promote it? Is there any order more imperative than a desire and a request so feelingly expressed by Jesus Christ, a wish so ardently conveyed in our behalf to his father? And since he assures us that he trusts to unity for the success and glory of his mission; let us see whether, with all our zeal, we concur to its accomplishment? What then have all those been doing, who have since sown divisions among the brethren? what have Photius and Cerularius done at Constantinople; Luther in Germany. Calvin in France; and Elizabeth in your own country? They have taken away from Jesus Christ one of the proofs of the divinity of his mission, even that which he so ardently desired to establish for the world, when he was about to leave it. They have set themselves in opposition to his designs and his express wish, they have combated and annihilated it, as far as lay in their power. He prayed, "let them be one, that the world may know that thou hast sent me." & they said, by their actions at least "let them not be one, that the world may not know that Jesus Christ was sent by his father." God forbid however, that I should attribute to their conduct an intention which could never be discovered except in hearts at declared enmity with Jesus Christ! Undoubtedly they never would have preached up or commanded the schism, if they had thoroughly comprehended its enormity. Blinded by passions and human interests, carried away with the warmth of disputation, with the spirit of party, and that false glory which urges men to continue in the obstinate defence of a cause they have once espoused they perceive not that their blows were all discharged upon Jesus Christ himself against his most favorite virtue, against the wish nearest his heart against the most sacred of all his precepts, the pre-

* "The progress of religion is retarded, because all Christians do not propound the same doctrines. The Jews and Pagans and the unbelievers of our days say, that we are not to be believed, because we differ in opinion among ourselves."—*St. Clem. Alex. ch. VII. Strom. No. 8.*

"How can your religion be the true one, since you white men do not all profess the same? Agree among yourselves upon this point, and then we will attend to you." Extract of a speech addressed, in the name of five nations, by a chief of the savages, near Boston, to a missionary, of what sect it is not known, who had gone for the purpose of exhorting them to embrace the Christian religion.—See this speech in the Philadelphia Gazette, Nov. 1817.

"The dissensions that prevail among the multiplied sects, that are come forth from the schools of Luther and Calvin, have been unfortunately but too favourable to their birth and progress of incredulity."—*Dr. Kell's Considerations on the Prophecies.*

cept best calculated for extending and propagating through the world the benefit of revelation and the fruit of his sufferings and death. This they neither felt nor considered. But we who at this day coolly and deliberately peruse the melancholy history of these great divisions; we who calmly contemplate the fatal consequence and the antichristian and sacrilegious cause of them, we shall be inexcusable, and, be, more culpable than our blinded ancestors, if we persevere in these schism, and obstinately persist with full delirium in impugning by our reprobation, the order and arrangement of our Saviour and concealing that splendid proof of the divinity of his mission which he was desirous should be discovered by the world, after his death, in the union of his followers.

To be continued.

ORIGINAL.

THE TEMPORALITIES OF THE POPE CONSIDERED.

The temporal power and dignity of the Pope, as an independent Sovereign, are represented not only by the enemies of the Catholic Church; but also by many of her own children; as ill-becoming the successor of Peter, the poor and humble Fisherman; whom, with his other Apostles and Disciples, the Saviour sent forth without scrip or purse, to preach the gospel to every creature. Without however dwelling on the Saviour's speech to his Apostles immediately before his passion; in which he seems, according to many of the Fathers, to authorize in certain circumstances their carrying the scrip and purse; and even the sword—Luke xxii. 36—never indeed for attack, but occasionally for defence: I trust I shall be able to convince the reflecting and unprejudiced that, what is blamed as worldly wealth and grandeur, annexed to the Papal see; ought less to be censured, as contrary to the Saviour's injunction; than admired, as a visible interpretation of Providence; and a standing miracle.

But first we may observe that, though our Saviour counselled those, who aspired at perfection, to go and sell all that they had, and give it to the poor; and come and follow him—Matt. xix. 21—though he declares them blest, who are poor in spirit, for theirs is the kingdom of Heaven—ibid. v. 2—while he denounces woe against the rich, who have here their consolation—Luke vi. 24—declaring it next to impossible for a rich man to enter the kingdom of Heaven—Matt. xix. 23, 24. Yet, after all, he allows salvation possible to the rich—ibid. v. 26—nor does he anywhere absolutely forbid his followers to possess riches, or hold any worldly dignities. All he requires of them, as indispensably necessary for salvation, is to be poor in spirit, however rich in means; to be detached from all worldly wealth, honours and enjoyments, at least so far in affection as never to cling to them, nor sigh after them, as the main objects of their wishes: nor to use them, when they fall to their lot, as altogether their own; or at their own disposal; or for their own exclusive pleasure and bene-

fit: but for the spiritual and temporal good of their fellow creatures. In doing so, our Saviour tells us, we may make them conducive even to our eternal salvation: and, like wise stewards, turn thus the property of our Sovereign master entrusted to our keeping, to our final advantage; making to ourselves friends of the Mammon of iniquity; that, when we fail, they may receive us into everlasting dwellings. Luke xvi. 9. Used otherwise, as they generally are; all earthly possessions form an insuperable bar to eternal bliss; and in this sense only are they condemned and proscribed by the Saviour. It were therefore unjust, and evidently absurd, to condemn or censure any one in any situation of life, merely for possessing riches, or holding dignities or honorary distinctions; without which Society in all its varied relationships and mutual dependencies, could not exist. It is only the improper use of such means; their abuse, and the undue acquirement, or retention of them, that can possibly be censured: and, as to the Pope, in particular, if he proves a wise Steward, and turns to good account the temporalities, which God has put at his disposal; why should he be more blamed for holding them, than any other rightful dignitary or possessor?

The ignorant and undiscerning, or the careless and uninvestigating, are easily imposed upon by false appearances; and led astray by the mere semblance of truth, where there is not the reality. Such readily chime in with a sentiment so savoring of Christian disinterestedness, and evangelical perfection. To such even the speech of a Judas, uttered on his seeing the precious ointment poured out on the feet of our Saviour, would have seemed quite right and reasonable. *Why all this waste, said he?—Why was not this ointment sold for three hundred pence, and given to the poor?*—John xii. 5. How many thoughtlessly join in the same sentiment, whenever they see any cost incurred in the worship of the same Lord? They would thus begrudge their sovereign benefactor a share of his own free gifts to them. They begrudged him all share in their good things at the reformation; when they stripped his Church and Clergy of all their earthly property; though of that property a very indifferent portion went towards the support of its keepers. The rest, as faithful history records, was laid out according to the immutable laws of their religion; not, as in the reforming system; but for the maintenance of the poor: in the foundation of hospitals, and asylums for the sick and destitute: of free schools and universities for the education of the poor as well as rich: in the repairs of their religious dwellings; and the erection of Churches; every way worthy of the august religion, which they professed; and still at this day the ornament and boast of the countries where they have escaped the desolating mania of the reformation. Nor, in all these noble undertakings for the public good, were the people ever taxed, as they have ever since been, and are at present, for the frail and shabby sneds they raise, but as temporary theatres, to contain

and shelter their audiences: and forced besides to pay for the privilege of holding a seat in them.

They begrudged the Saviour the means of shewing forth his religion to his redeemed creatures in all its becoming majesty and splendor; the means of feeding his starving poor; of tending the sick, and harbouring the harbourless: of holding forth to all the light of general knowledge; which his Church has preserved and handed down to us through all the dark and barbarous ages: the means of thus rescuing the human intellect from its brutal state of sin-begotten ignorance. Yes: they begrudged the Saviour the means of conferring any longer all these favours on our kind. They stripped their Clergy of what, from their single and holy state, they were best calculated to hold, as trustees, for the good of the community; and, on whom did they bestow the sacred spoil? Let history tell; and shew the advantage derived to the public by this deed, or consequence of the reformation. Like the thief and apostate Judas, they hypocritically exclaimed: *why all this waste?* and in the hope of thus getting it within their eager grasp they affected a generous feeling of sympathy for the poor. But, like the traitor's boon, was lost through them, for ever to the poor and suffering of our race; it turned not out to their benefit so exclusively as they expected.

Yet, though those innovators have been permitted by Providence to plunder and lay waste some fair portions of the Saviour's Church: though they could tear to pieces her outskirts; and divide among themselves, like the Pagan soldiers at his crucifixion his blood-stained garment; we still see placed in safety the noblest portion of that Church, the see of Rome; against which their rage, and that of all other Heretics, schismatics, or infidels, have been chiefly displayed for upwards of eighteen hundred years; we still behold that see of Peter, (the mouth and oracle of the Apostles) elevated beyond their destructive range. It stands majestic, towering and immovable, like a rock in the midst of the ever-toiling and troubled ocean; baffling and breaking all the boisterous billows, that beat against it in their stormy course. From its lofty summit, (the highest tower of wisdom's house; Prov. ix. 5) what changes all around has not her Master-Watchman witnessed? It is he, who can answer the anxious inquiry: *Watchman! what of the Night? Watchman! what of the night?* Isaiah xxi. 11. It is he, whose watch endures through all the night of time, till the day-star of eternity appear. 2 Pet. i. 19. It is he alone, who can recount the wondrous changes spied by him all over the shifting surface of the surrounding deep. The mightiest states and empires have passed before his view in all their peerless pomp and pride; then vanished quite away as if they had never been. Generations to generations succeed and disappear, like the scattering and evanescent clouds before the breath of Heaven. Still the Watchman remains at his elevated post, to mark their rise, their progress and their fall; and all the mutabilities and vicissitudes of earthly things. He alone remains,

the chief witness of Messiah's redeeming dispensation and the Jews, the reluctant vouchers of the truths which he proclaims. The Pope and the Jews are observed to be the only standing fixtures in nature.

It remains, however, still to be accounted for, why the condition of the Popes should be so exalted in a worldly sense above that of their divinely appointed chief, whom they should rather glory to imitate in every particular.

It is evident that the temporal condition of the Popes, must be that, which best suits the temporal state of the Church. In her infant state, or during the life of St. Peter, it was easy for the several Bishops to keep up with their head the necessary correspondence. Their messengers knew, or could be informed by those of the faithful in Rome, to whom their communications were directed, where the chief Pastor, then but as an obscure individual, happened to sojourn. In proportion, however, as the Church extends her boundaries, her chief Pastor is seen to emerge from his original obscurity; affording still betwixt him and his remotest brethren, the sure and ready means of keeping up a mutual intercourse. How else could the most distant branches of the mystical tree, destined to overshadow the whole earth, be connected, and preserved in close adhesion with the central trunk; which rose gradually aloft, as they expanded; and grew firmer to support their surrounding weight? How, at present, when from all the converted nations of the earth, such communications are daily forwarded to the common father of all Christians; could they find him; were he still, as Peter, to be sought for in some obscure and casually chosen lodging? Who would defray for him the postage of such vast despatches? Who would assist him in answering the various consultations; and in daily acknowledging the numberless communications? And here too we may remark the wonderfully facilitating advantage of the Latin tongue; the universal and unchangeable language of the universal and unchangeable Church, in forwarding, as a common medium this prodigious intercourse between all the bishops in the known world, and their common head the Pope.

It were too long to mention the numberless striking instances of divine interposition in defence of the Roman See and territory, when threatened with danger. We may add, however, what has happened within our own recollection.

Joseph the second of Germany, having adopted the heistical principles of the mock-philosophy school; and wishing to signalize his zeal in their promotion: in order to de-catholicize, and thereby unchristianize his subjects; began by endeavouring to bring into disrepute, the papal authority. To the episcopal seminaries; which, as well as the religious orders, he strove to suppress: he substituted lay colleges; in which the professors were instructed to run down in their lectures, the papal jurisdiction. He continued thus, warring against religion, till, when meditating the usurpation of the papal territories, the insurrection of the pious Belgians, whose who have lately, and for the same reasons, shaken off the yoke of the deceitful Dutchman,

brought him somewhat to his senses: when, his sudden death, after all had been replaced in its ancient order; delivered the Pope from his most powerful and dangerous enemy.

Bonaparte's downfall may be also dated from his quarrel with the Roman pontiff. He never was seen to thrive from the moment that he made the holy father his prisoner, and nominated his infant son the king of Rome. His quarrel with Pius the seventh originated in the refusal of his holiness to shut at his desire, the Roman ports against the English. To England therefore was given the power of taking her revenge. Her strong arm overthrew him on the field of Waterloo: and after seizing her victim, and flinging him into the middle of the Atlantic ocean; I beheld her conducting in triumph the virtuous and heroic pontiff from Genoa to his capital, the eternal city; and replacing him, as her friend and ally, upon his saintly throne. With reason then, may we apply to the holy father the following words of the Saviour: *Whosoever shall fall on this stone, shall be broken; but on whomsoever it shall fall, it shall grind them to powder.* Matt. 21, 44, and also those of the prophet Isaias: *no weapon, that is formed against thee, shall prosper: and every tongue, that resisteth thee in judgement, thou shalt condemn.* Is. 54, 17.

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

Continued

XXXII.

OF THE PROTESTANT'S RULE OF FAITH.

BUT who can name and particularize all the Protestant negatives; the ever contradicting and contradictory doctrines, broached by each reformer since Luther's days? There is yet, however, one negative more, which, as common to all protesting sectaries, and the very source of all possible negatives, past, present, or yet to come, deserves to be particularly examined. It is the denial of all church authority to teach the faithful what they are to believe, and what they are to do, in order to secure their eternal salvation. The denial of this directive authority in the church is contained in the Protestant's rule of faith: which is, not that, so clearly laid down by the Saviour in scripture, **THE VOICE OF THE CHURCH: he, who will not hear the church, says he, let him be unto thee as a heathen and a publican.**—Mat. xviii. 17—but the written word of scripture, as understood by every man of sound judgement.

Experience, however, has shewn that this Protestant rule of faith leaves all, who follow it, open to every possible species of delusion. For there is no error or untruth; there is no imaginable absurdity and extravagance; there is no vice or criminal enormity; which this rule may not sanction. It authorizes every one to father on the scripture his own mental aberrations, and every blasphemy that the devil can suggest. He, who misinterpreted from the beginning the word of God to man: and sought, by quoting scripture, to tempt even the Saviour; still tempts, and tempts suc-

cessfully with the same plausible plea, all those, who stop to listen to his secretly expoundings.

This rule of faith, which Protestants boast having received from Luther, is therefore well interpreted the key of the bottomless pit; the fatal key, which was given him, who fell, like a star from the heavens to the earth. Apoc. ix. 1. For that Heresiarch was a Monk, a priest and a doctor in the Catholic Church. He ranked therefore with those whom Christ calls the light of the world. Mat. v. 14. And, as we read besides in Daniel xii. 3, *they who are learned, shall shine as the brightness of the firmament: and they, who instruct many to justice, as stars for all eternity.* But this key was given him only after his fall: when the body's preponderance over the spirit, and all the weight of his carnal propensities, having borne him downwards from his distinguished elevation; and immersed him in the sensual enjoyments of the earth. He was moved, like Lucifer, from his exalted station among the sons of God; and cast down for his proud resistance to God's authority; dragging after him, like his infernal prototype, many millions of his fellow creatures, who madly chose to follow his refractory example; and must therefore share in the punishment of his guilt.

It was, indeed, with the same fatal key, as no other could fit the infernal gate, that every preceding Heresiarch had been permitted to open only as much of it, as gave vent to his own particular heresy. But to Luther's keeping at last it was wholly consigned, with power to disclose at once the whole dark abyss; and give free egress to all the seductive powers it contains. It was given to him, that fatal key, as the distinctive badge of his power and pre-eminence on the side of the adversary; a power and pre-eminence the very reverse of those granted by the Saviour to his chief apostle, whose merits were all of so opposite a character.

Peter had left his all on earth to follow Christ.—Mat. xix. 27. Luther had left Christ to follow the world. He had broken through all his solemn vows and sacred engagements, to indulge without restraint in the sensual gratifications of the flesh. He had flung from him with scorn the yoke of Christ, which he had freely put on: and, in the words of the enemies of God and of his Christ, was heard to exclaim: *let us break their bonds asunder; and let us throw their yoke from us!* not attending to what follows in the same psalm, which he cited so ominously to himself and his adherents: *he, who dwelleth in heaven, will laugh at them; and the Lord will deride them.*—Ps. ii. 3, 4.

Peter had openly affirmed the divinity of Christ; and had thereby merited to hear himself stiled the rock, upon which Christ said he would build his church; against which the gates of hell should never prevail.—Mat. xvi. 17. Luther, by denying the truth of this promise, has given the lie direct to Jesus Christ; and thus openly denied his divinity. Luther has therefore merited to be on the adversary's side, what Peter is on the side of the Saviour: the chief apostle of the negative falsehood; as Peter is of affirmative truth. To each then was given the key of his Master's kingdom.

to Peter that of heaven, with power to open or shut its gates: to Luther that of the *bottomless pit*; with power indeed to open, but never to shut.—The high commissions too of both were granted for quite opposite merits and purposes. Peter's, for affirming, and to affirm; Luther's, for denying and to contradict. Peter's, to build up, and preserve entire: Luther's, to pull down, scatter and destroy.

For the same opposite purposes were their commissions to be transmitted to their successors.—Peter's, transmitted to his successors, has all along preserved the unity and stability of the faith and the church founded on him, the *rock*, is still and will ever remain, the same firm and indissoluble fabric; or, according to Saint Paul, *the pillar and ground of truth*. 1 Tim. iii. 15. Luther's, consisting wholly in denial and contradiction, transmits to his followers an equal right to deny and contradict. Hence all with them is wrangling, discord and contention—often ending in civil broils, rebellion, war and bloodshed. "The *bottomless pit*," says Bishop Walton, a Church of England dignitary, "seems to have been laid open: whence locusts with stings have issued forth; a numerous race of sectaries and heretics; who have renewed all the heresies of old; and added to them new and monstrous opinions of their own," &c. See his *Polyglot, Prolog, &c.* Indeed, heresies in former ages came but singly forth; nor had the Church to contend but with one, or two at a time. But, ever since Luther's reformation was broached, she has had to work her way through endless growing swarms of such: a motley, clamorous, and discordant crew: agreeing together in nothing but in their fell hatred and opposition to her, the Church of the Redeemer.

By the Protestant's *rule of faith*, the scripture which, rightly understood, is the infallible word of God, instructing us in our belief, and directing us in our practice; is thus laid before us as a snare: just as it was before the Saviour himself by the original tempter; Mat. vi, whoever strives to turn all our bliss to bane, in opposition to God, who turns all our bane to bliss.

In the mouths of the Saviour's true pastors, whom he commands us to hear, as we would himself, Luke x. 16, the scripture is the *word of life*. But in the mouth of the devil quoting it to tempt the Saviour; and in the mouths of the fiend's inspired interpreters; the same scripture becomes the poisoned source of death; as Saint Peter clearly testifies, where mentioning Saint Paul's epistle, in which, says he, *there are certain things hard to be understood; which the unlearned, and unstable wrest, as they do other scriptures to their own perdition*—1 Peter iii. 15, 16, for, as he declares in another place, *no prophecy of scriptures of private interpretation*—2 Peter i. 20. In such distinct and positive terms does Christ's chief apostle condemn the arch-reformer's main and leading principle.

But let us take a nearer view of the Protestant's *rule of faith*; and see to what absurd extremes it leads all those who follow it.

They say their faith is grounded on scripture only, or *the written word*. But their *rule* itself, the foundation, on which they build their faith, is nowhere grounded on scripture; otherwise, let them shew me in all the scripture where we are commanded to hold nothing as our rule of faith, but *scripture*; and that too as *interpreted by every man of sound judgment*. Let them shew me also where scripture declares itself to be, what they believe it, *the entire revealed word of God*; since, on its own testimony we find that several books of it have been lost. And Saint Paul mentions, as the revealed word of God, since he commands us to *stand fast by them*. *Traditions learned by word, as well as by epistle*.—2 Thess. ii. 14. Let them prove to me, in fine, from scripture that the only books of it, which they retain, are genuine scripture; and those, which they reject, spurious. Till they do this, which they never can; they must own that their *rule itself of faith* is not grounded on scripture; and that therefore the other articles of their faith, as built upon that rule, are not grounded on scripture; but on a false bottom, and an imaginary foundation. The truth is, as Saint Augustine observes, we must believe the Church, before we can believe the scriptures. From her we have received them as *the written word of God*; and as such we acknowledge them only on the authority of her declaration.

The Protestant Rule of Faith, besides, is a most unsure and fallacious one. For, in this must all agree with me that no scripture can be a sure *Rule of Faith*, which is liable to be misunderstood. But all scripture is liable to be misunderstood without an *infallible interpreter*. Is every Protestant then, that *infallible interpreter*? Assuredly not. Is any Protestant an *infallible interpreter*? Who dares say he is! Then no Protestant is sure that he rightly understands the scripture. Then no Protestant can pretend to have a sure Rule of Faith.

Protestants say their Rule of Faith is *Scripture as understood by every man of sound judgment*. Are Protestants then, the only *men of sound judgment* in the world? Is no Catholic a *man of sound judgment*? Should he be so, then they must own that his interpretation is as good as theirs. Then, according to their *Rule of Faith*, two contradictory interpretations are equally true.

If, as their rule directs, every one is to abide by no interpretation, but his own; for on this plea did they reject the interpretation of the Catholic Church; why do so many of them abide by Luther's interpretation, and call themselves *Lutherans*; others by Calvin's, and call themselves *Calvinists*: as do also the *Wesleyans*; the *Whitfieldites*; *Cameronians*; *Muggletonians*; *Southcotonians*; and a thousand others; who square their faith, not every one by his own interpretation of the scripture; but by that of the several worthies, men or women, authors of the sects, to which they belong; and which bear the names of their several founders.

Strange, that they, who can reject, as *fallible* and uncertain, the uniform and never varying interpretation of the Catholic Church, which has been taught and believed for upwards of eighteen

hundred years by all her pastors and people; millions and millions of men of as *sound judgment*, as Protestants; should receive, as a surer testimony, the whimsical, ever-varying and contradictory interpretation of every dogmatizing quack, and self-commissioned Apostle: that, refusing scripture as their *rule of faith*, with the interpretation of such a Church; the Church of all ages and of all nations, since our Saviour's time; they should take it, as such, each with his own private interpretation; or with that of whomsoever he thinks a better guesser than himself! But this, however unaccountable our Saviour has told us, would be the case. *1 Cor. in the name of my father, says he, and you receive me not. If another shall come in his own name; him you will receive.* John v. 43.

To be continued

PADDY O'RAFFERTY'S EXPOSTULATION

Come talk of your Catholic brethren with caudour:
Nor pelt us thus ever with obsolete slander!
In falsehoods dark devious path would you wander
So wilfully headlong, cries Paddy O'Rafferty!

Don't you see, I'm in all things your poor fellow creature,
In intellect, colour, in size, shape and feature;
Say a christian and countryman; more than by nature
Your own very brother is Paddy O'Rafferty.

Or would you upbraid me for creeds that are spurious,
Invented by malice; which bigotry furious
Would hang round my shoulders, as labels injurious,
So cruelly to shame your poor Paddy O'Rafferty.

Still, train'd by my church, have I patiently borne
These wrongs; and put up with unmerited scorn;
From the love of my country and King never torn;
So loyal wital is your Paddy O'Rafferty.

BIBLICAL NOTICES AND EXPLANATIONS.

Continued

DEUTERONOMY:

Chapter 21—Verse 6. *The washing of their hands by the ancients over the heifer that was killed in the valley; together with the solemn protestation of their innocence, declaring that their hands did not shed the blood: nor their eyes see the murder of the person slain; as also their prayer, Be merciful to thy people Israel, whom thou hast redeemed, O Lord; and lay not innocent blood to their charge, in the midst of thy people Israel!* All this seems to allude to the final repentance of the Jews, for the murder perpetrated near their city; not by them as they will some day plead; but by their ancestors in whose doings they took, and take no share. Then shall be verified the promise of forgiveness, over the blood of their expiatory victim: *the guilt of blood shall be taken from them.*

Verse, 22. *When a man hath committed a crime for which he is to be punished with death; and being condemned to die, is hanged on a gibbet: his body shall not remain upon the tree: but shall be buried the same day, for he is accursed of God, who hangeth on a tree.*

The Saviour bore alone in his person crucified; and in his dead humanity, suspended on the cross: the whole iniquity of the human race, the object of God's malediction. He took upon himself the Holy one our guilt, together with our nature, which had offended; in order to atone for it in that very nature which had offended: and having by his death cancelled man's debt of punishment due to divine justice; his body was to remain no longer a spectacle of ignominy upon the gibbet, but to be buried forthwith the same day, as the law ordained; and as was the case at his crucifixion.

Chapter 22—Verse 13. From this to the end of the chapter; including the first verse of the following one I would ask our Bible peddling *Orthodox*,

if the subjects treated of there be really fit to meet the eye of Virgin, unexperienced youth; and innocent, untaught maiden modesty? How dead to every feeling of delicacy must be the minds of our Bible-hawking, self-commissioned preachers; who can recommend indiscriminately to the free perusal of every one, man or woman, young or old, learned or unlearned, the whole book of scripture, without a single warning note, or explanatory comment!!! It would seem as if the foul fiend had selected them as his instruments to degrade in the estimation of the profane and ignorant; and to turn to man's perplexity and bane, the whole sacred and mystical code; intended by the deity, when it rightly interpreted to us by his authorised expounders, as our cementing bond of unity in faith and morals: but from which the devil even could boldly cite, to tempt if possible, the Saviour himself.

Chapter 23—Verse 29. *Thou shalt not lend to thy brother money to usury, nor corn, nor any other thing: but to the stranger.*

God, the owner of all things, grants what he pleases to whom he pleases. But, except in the case just mentioned, usury is every where condemned in the scripture, as a grievous sin.—See Exod. 22. v. 25.—Lev. 25, 36, 37—2. Esdras, 57, Ps. 14, 5.—Ezek. 18, 8, 13, &c. D. B.

Verse 21. In this, and the two following verses, we observe again the practice of vowing sanctioned and vows, when once made, declared to be binding.

Chapter 25.—Verse 4, *Thou shalt not muzzle the mouth of the ox, that treadeth out thy corn on thy floor.*

Saint Paul cites this text to prove that the pastor has a right to be maintained by his flock; and that he who serves the altar should live by the altar. 1 Cor. 9, 9. The ox then figuratively designates the pastor. But he can only designate the catholic pastor. For the ox is a *eunuch*; and the Catholic pastors alone are *eunuchs* in the spiritual sense, by leading, as they must do, a single life in order to give all their toil and service to those who support them. They are those, who, as the Saviour said, *make themselves eunuchs*; that is, deny themselves the comforts of the married state, for the kingdom of heaven. Matt. 19, 12. Their whole care and concern are, or ought to be, *the things of the Lord*. But he who hath a wife, says Saint Paul, *mindeth the things of the world, and how to please his wife; while he, who hath not a wife, mindeth the things of the Lord, and how to please God*: 1 Cor. 7, 32, 33. It is of such *eunuchs* that the prophet Isaias speaks: not of the Jewish, but of the Christian Priests; the sons of the strangers, or offspring of the Gentiles: *Let not, says he, the son of the stranger, who adhereth to the Lord, speak, saying: the Lord will divide and separate me from his people: and let not the eunuch say, behold I am a dry tree: for thus saith the Lord to the eunuchs. I will give them in my house (that is, in his Church) and within my walls, a place and a name, better than sons and daughters: I will give them an everlasting name, which shall never perish*. Isaias 56, 3, &c. For this reason are wisdom's messengers stiled her *maids*; her virgin priesthood, sent to invite the *unwise and little ones* not the worldly wise and great to her feast prepared in *her house of the seven pillars*; in her Church of the seven sacraments—Prov. ix. Her priesthood in fine, must resemble in purity, and disengagement from the world him, their head, who sends them forth to our redeemed race, his heralds, and representatives. In no sense therefore can the ox designate the married clergy of the protestant sects. Their proper emblem were the father of the herd, with all his male and female adherents.

Chapter 28—Verse 49. *The Lord will bring upon thee a nation from afar, &c.* The whole remainder of this chapter is a clear prophecy of the invasion of Judea by the Romans: of the horrors of

the siege of Jerusalem prosecuted by Titus; and faithfully detailed by the Jewish historian Josephus who had been himself an actor on the occasion, and an eye witness of the scene; and finally of the dispersion all over the world, and wretchedly dependent state of the guilt stricken remnant of Israel: and all because they heard not the voice of the Lord their God. Verse 62.—They shut their ears against the exhortations of their promised Messiah; the long predicted deity incarnate: and in giving him up to the Romans to be crucified; they smote themselves and their posterity with the most awful of maledictions, crying out *his blood be upon us, and our children!* And still after the long lapse of eighteen hundred years, we see that curse lie heavy on them.

Chapter 30.—In this Chapter it is again unequivocally foretold that, after all their transgressions and consequent sufferings, the Jews shall finally be converted, and restored to God's special favor.

Verse 19. *I call Heaven and Earth to witness this day that I have set before you life and death; blessing and cursing. Choose therefore life, &c.* Can any testimony be clearer than this, that man's will is perfectly free?

To be continued.

SELECTED.

HUSENBETH'S DEFENCE OF THE CATHOLIC CHURCH.

Continued.

But even if such were the tendency of those Lessons, it would not be a fair inference that such was the tendency of the *Breviary altogether*: since as it has been shewn, those Lessons form not a twentieth part of the book, and they are only recited *two-thirds of the year*.

It is a false inference, however, that such is their tendency; for, in the first place, we are under no obligation of believing all that is recounted of the Saints in those Lessons: many of them are very ancient, and, as well as most of the modern ones, well authenticated; but others are known to be of doubtful authority, and the Church does not oblige any one to believe all that they contain: and, in the second place, the fact of several doubtful histories having been expunged from many Breviaries in France, and that it is the wish of many ecclesiasties in various countries; that the proper authorities should suppress whatever has found its way into the Lessons through imprudent zeal and credulity, abundantly shews that we are in little danger from those legends. But we shall not submit them to the censorship of such a person as Mr. Blanco White. We should fear from him, as from others who have risen up against legend before him, that, in his fury against false and doubtful narratives, he would become rash and hypocritical, and refuse all credit to those acts, of which the truth and authenticity have been proved and acknowledged.

Nor is their tendency, with all their doubtful or even false narrations, to adulterate Christian virtue. Mr. White is compelled to say this in order to prop up his new theory of the virtue of penance; and his ideas, which will soon come under review, of seclusion and celibacy. But since it is so readily and triumphantly proved against his erroneous notions, that self-inflicted pain, when suffered from the proper motives of satisfying the divine justice, and supplying, in the sense of St. Paul, for what is wanting in us, of the sufferings of Christ of being thereby made members conformed to our suffering Head, and partakers of his Passion, that by suffering with Him we may hereafter be glorified with Him, and of denying ourselves and taking up our cross, as our Lord himself has admonished us, is a truly christian and meritorious duty; we maintain that the austerities recounted of the

Saints do not tend to adulterate, but to cherish and promote christian virtue. Mr. White compares the Saints to Indian fanatics. let the venerable alban Butler speak to this point. "The extraordinary ansterities of certain eminent servants of God, are not undertaken by them without a particular call, examined with maturity and prudence, and without a fervour equal to such a state. *Neither do they place sanctity in any practices of mortification, or measure virtue by them, as a dervise or brachman might do; but choose such as have the greatest tendency to facilitate the subjection of their passions, and regard them only as helps to virtue, and means to acquire it, and to punish sin in themselves. Nor do they imagine God to be delighted with their pain, but with the cure of their spiritual maladies.* A mother rejoices in the health of her child, not in the bitterness of the potion which she gives him to procure it. The doctrine of Christ, and the examples of St. John the Baptist, St. Paul, St. Matthias, St. James, and the other Apostles; of many ancient Prophets and other Saints, from the first ages of our holy Religion, are a standing apology and commendation of this spirit in so many servants of God." This extract so ably replies to every objection raised by Mr. White against the mortification of the Saints, that there is no need of further observation on the subject.

Mr. White suppresses the innumerable other edifying traits recorded of the Saints in these lessons. Where it our wish to swell out this work, it would be easy to do so with copious extracts, illustrating the solid virtues of these holy servants of God their fervour and assiduity in prayer; their diligence in the service of God; their humility, meekness, contempt of worldly greatness; their union with God; their inflamed charity or love of God, and of their neighbour; their care of the sick; the humilifying services they often rendered them, ministering to Jesus Christ in the person of his suffering members; their abundant charities to the poor, and kind offices to all around them. These are brilliants in their holy crowns which Mr. White has enviously concealed; and the tendency of these is indisputably to animate us to every Gospel virtue. Who can deny, that to read these virtues is of the greatest edification? Such are read in the lessons of our Saints; and who then in common candour can venture to assert, that the tendency of such lessons is to adulterate christian virtue.

Much as we have seen of Mr. White's misrepresentation of our Faith, we really did not expect to see so gross a mis-statement of Catholic doctrine, as is contained in the following passages from his "Preservative" (pages 112—114): "Roman Catholics are not taught that good works are the fruit of true faith; but that they bear a true share with Christ in the work of our salvation. They are thus forced by their doctrines to look to themselves for the hope of Heaven.—The Roman Catholic believes that his good works are, in part at least, the means of his justification;—the true Protestant feels assured that through Christ's blood his sins are pardoned without reserve."

How far this is from the true faith of the Catholic Church, let the following simple exposition shew which is gathered from the decrees of the last general Council of Trent. First, however, let the reader be assured that there is no Catholic who will not heartily say amen to the following anathema against the doctrine imputed to us by Mr. Blanco White, which we extract from Mr. Gother's "Papist misrepresented and represented."

"Cursed is he who believes that, independent of the merits and Passion of Christ, he can obtain salvation by his own good works, or make condign satisfaction for the guilt of his sins, or the pains eternal due to them.—Amen."

Catholics are not taught "that good works bear a true share with Christ in the work of our salvation." Our doctrine is thus defined by the Cdu-

oil of Trent:—"To those who do good even unto the end, and hope in God, eternal life is to be proposed, both as a grace mercifully promised to the sons of God through Jesus Christ, and as a reward to be faithfully rendered to their good works on account of the promise of God himself.—Christ Jesus always influences the just by his virtue; which virtue ever precedes and accompanies and follows their good works, and without which they could not by any means be pleasing and meritorious in the sight of God.—Thus, neither is our own justice established as our own, coming from ourselves, nor is the justice of God unknown or repudiated; for that which is called our justice, because we are justified by it, being inherent in us; the same is of God because it is infused into us by God, through the merit of Christ.—Far be it, however, from a Christian to confide in himself, or to glory in himself, and not in the Lord; whose goodness towards all men is so great, that he is willing that what are his own gifts should be their merits"—we are not taught that good works are only the fruit of true faith—this doctrine the Council has condemned in the following Canon.—"If any one shall say, that justice, when received, is not preserved, and even increased before God by good works, but that works themselves are only fruits and signs of justification obtained, but not the cause of its increase, let him be anathema."

These are our doctrines; and knowing them to be such, how could Mr White impute to us the abominable presumption of holding that "our works bear a share with Christ in the work of our salvation?" We ask every thing, we hope for every thing, we give thanks for every thing, through our Lord Jesus Christ. How then does Mr White say, that we "are forced by our doctrines to look to ourselves for the hope of heaven?" And since we firmly believe, as the Council of Trent declares, that we are justified freely, because none of those things which go before justification, whether faith or works, merit the grace of justification. With what face can Mr White proclaim to the world the foul calumny, that "the Roman Catholic believes that his good works are, in part at least, the means of his justification?" Well may the much injured Catholic exclaim, under imputations like these, with the indignation of Bossuet: "Will the Church never be able to persuade her children, who are now become her adversaries, neither by the explanation of her Faith, nor by the decisions of her councils, nor by the prayers of her Sacrifice, that she does not consider herself as having life or hope, but in Jesus Christ alone?" Not while they are determined to misrepresent us, we fear, not while there are men still to be found, who will adopt in these days the ravings of Martin Luther, who Mr. White tells us, calling our system of justification "a plain tyranny, a racking and crucifying of consciences." And since Mr. White so often commends Luther, acknowledges that Luther and Co. founded his Church, and has been so loud against our doctrine of justification, as well as in accusing us of believing that God delights in the sufferings of his creatures, we may do our selves some justice by quoting a few passages from Luther, that the reader may see how edifying are both his language and his doctrines on these subjects. Luther teaches "that God works the evil in us as well as the good," and "that the great perfection of Faith, consists in believing God to be just, although by his own will, he necessarily renders us worthy of damnation, so as to seem to take pleasure in the torments of the miserable." Even Mr. White never laid to our charge a doctrine so abominable as this! Luther says again: "I am delighted when I see my doctrine give occasion to these disturbances and tumults." He attached such importance to his doctrine of the inutility and impossibility of wood works, that he declares it shall stand in spite of all the Emperors, Popes, Kings,

and Devils, and concludes thus: "If they attempt to weaken this article, may hell fire be their reward let this be taken for an inspiration of the Holy Ghost, made to me, Martin Luther." And whereas Mr. White very boldly accused us of altering the text of St. Luke, and substituting do penance for a word which he pretends means only *change your mind*, let him take this specimen of Luther's art of false translating, and even impiously lamenting that he had not done worse: In Romans iii, 28, the text says, "a man is justified by Faith, without the deeds of the law." Luther put in after Faith the word alone, to support his favourite doctrine against good works; and he thus audaciously glories in his infidelity in translating: "So I will, so I command it to be. Let my will be the reason. Luther wills it so, and says he is a doctor above all the doctors among all the papists. Therefore the word alone shall remain in my New Testament—even if all the Pope asses should be driven mad by it, still they shall not take it away. I am sorry that I did not add further the word any twice over, so that it might be, *without any works of any laws.*" With these notions of Faith and good works, it is no wonder if Luther called the Catholic system of justification "a plain tyranny, a racking and crucifying of consciences."

Mr. White goes on to exemplify the tyranny of Rome, by speaking with unmeasured violence against the discipline of our Church with regard to celibacy and religious vows. In his "Evidence" he has a letter on these subjects, which we shall now notice, along with whatever new matter he has condensed, on the same, in his "Preservative."

He begins in his favourite manner by false assertions: "The principle of religious tyranny," he says, "supported by persecution, is a necessary condition of true Catholicism." He talks of the inexorable obstinacy of Rome, in not altering her discipline on celibacy, "for the benefit of public morals." This is assuming boldly enough, that the celibacy of our clergy and religious, tends to promote immorality, and this indeed appears to be Mr. White's aim, in his invectives throughout, against our discipline in this respect. For this end, he makes the basest insinuations, and charges of the most revolting nature, against both clergy and religious. Let the truth of what he advances be tried by Scripture, reason, and experience.

To be continued.

"I am fearfully and wonderfully made."

Ps. cxxxix. v. 11.

Fond atheist! could a giddy dance
Of atoms blindly hurled
Produce so regular, so fair,
So harmonized a world?

Why do not Lybia's driving sands,
The sport of every storm,
A palace here, the child of chance,
Or there a temple form?

Presumptuous worm! thyself survey;
That lesser fabric scan;
Tell me, from whence the immortal dust,
The god, the reptile man?

Where wast thou, when the embryo earth
From chaos burst its way,
When stars exulting sang the morn
And hailed the new-born day?

What fingers brace the tender nerves,
The twisting fibres spin?
Who clothes in flesh the hardening bone,
And weaves the silken skin,

How came the brain and beating heart,
Life's more immediate throne,
(Where fatal every touch,) to dwell
Immailed in solid bone?

Who taught the wandering tides of blood
To leave the vital urn,
Visit each limb in purple streams,
And faithfully return!

How know the nerves to bear the will,
The happy limbs to wield?
The tongue ten thousand tastes discern,
Ten thousand accents yield!

How know the lungs to heave and pant?
Or how the fringed lid
To guard the fearful eye, or brush
The sullied ball unbid!

The delicate, the winding ear
To image every sound,
The eye to catch the pleasing view,
And tell the senses round!

Who bids the babe, new lunched in life,
The milky draught arrest,
And with its eager fingers press
The nectar-streaming breast?

Who with a love too big for words
The mother's bosom warms,
Along the rugged paths of life
To bear it in her arms?

A God! A God! creation shouts,
A God each insect cries;
He moulded in His palm the earth,
And hung it in the skies.

On the translation of the paschal hymn, *aurora calum purpurat*, inserted in that excellent paper, *The Catholic Press*, No. 39, by N.; we beg leave to cite the following lines of Virgil:—*NON EGO VERSICULOS FECI: TULIT ALTER HONORES. CAMILLUS.*

ERRATA.

Page 188, first column, line 12, for *not content with having led themselves far &c.*—read, *not content with having led them so far &c.* Page 188, third column, line 22, for *contrition*, read *contradiction*. Page 192, middle column, line 10, for *bid*, read *bids*. Line 18, for *swim*, read *swim*.—Ibid. line 23, for *the*, read *he*. Ibid. line 38, for *he came*, read *became*. Line 41, for *choice* read *choir*.

The Catholic

Will be published weekly at the Office of the Patriot and Farmer's Monitor, Kingston, Upper Canada, and issued on Friday. Terms—\$2 per annum, (exclusive of postage, which is four shillings a year payable in advance.

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