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The Catholic.

Quod semper; quod ubique; quod ab omnibus.

VOL. I.

KINGSTON, FRIDAY, FEBRUARY 25, 1831.

NO. 19.

SELECTED.

Winter Evening Dialogue between John Hardman and John Cardwell, or THOUGHTS ON THE RULE OF FAITH, in a SERIES OF LETTERS, &c. &c. continued from p. 153.

LETTER V.

1. Sentiments of Protestants on the tendency of Bible Societies. 2. Rev. A. O'Callaghan. 3. Speeches of the late Catholic Archbishop of York, and the late Catholic Bishop of Chester in Parliament.

Gentlemen, *Kirkham, May 24, 1817.*

These arguments of Mr. Cardwell are, in my estimation, sound, sensible, and unanswerable. They shew clearly, that no sect of Protestants follow the Bible alone; and that our pertinacious clamours on this subject are sometimes indeed the outcry of fanatical delusion, but more commonly the language of prejudice, artifice, or insincerity. They further shew, with a clearness which could neither honestly palliate nor sincerely deny these five things. First, that the Catholics truly venerate the Bible, and piously use it for their instruction, their comfort, and consolation. Secondly, that they lay no restrictions and prescribe no limitations on the perusal of it, but such as reason, faith, and piety recommend. Thirdly, that if we except enthusiasts, whose eccentricities are no rule to the sobermindedness of faith, all Protestants do admit a Church authority in the interpretation of the Holy Scriptures, no less than the Catholics. Fourthly, that the question at issue between the Catholic Church and Protestantism is not, as your pamphlet boldly asserts, that the Protestant follows the Bible, and no other authority but the Bible; while the Catholic despises and degrades the Bible to follow human authority. And therefore fifthly, as all churches do in fact and necessarily admit authority, the real question at issue between them is, what church authority is most authentic, most competent, most consistent, most secure. It is to ascertain whether, in all these respects, the Catholic Church, or the very best of all the Protestant churches, be preferable. It is to decide, whether the ancient church, or modern institutions; whether the unchangeable Church, or ever-changing sects; whether the Universal Church, or local heresies; whether the Apostolic Church, or Luther's substitutes is authorised by heaven, and best qualified to direct the faith, and give security to the consciences of sincere Christians in the way of truth and salvation. This is, or ought to be the substantive object of enquiry, the real subject of discussion between us.

And really, Gentlemen, I frankly confess, that the weighty arguments of my friend Mr. Cardwell

have made a deep impression on my mind. They have dissipated some of my most inveterate prejudices, enlarged my knowledge, and qualified my mind to form a more correct judgment on the Rule of Faith, and on the respective claims of the Catholic Church, and her competitors to be regarded as the true Church of Christ. They have persuaded me that the Catholic is not that ignorant, foolish and Bible-hating creature, who, according to your representation, prefers the opinions of men to the express word of God, and who can give no reason why he believes this, or practises that, but that he has at least plausible motives for his partiality and preference, and "is ready always to give an answer to every man, that asketh him a reason of the hope that is in him."

1. Desirous of still prolonging our conversation I made some observations on Mr. Cardwell's arguments. I regard not, said I, the opinions or complaints of Henry VIII. or Queen Elizabeth, respecting the abuses which sprung from an injudicious reading of the Bible. I despise the tyrannical statutes of those ecclesiastical despots. They lived in the ferment of the Reformation, before men's minds were settled, and before correct notions prevailed. We live in an enlightened age. The harmlessness, the utility, the obligation and necessity of all men reading the Bible, are now universally admitted. All parties emulate each other in promoting the efforts of the Bible Society to furnish every individual with the pure rule of divine truth, undebased by the notes and comments of fallible men. They all consider this the surest, the only way to disseminate religious truth. None can contest the wisdom and policy of their institution, but those whose opinions are at variance with the Scripture,

Mr. Cardwell resumed. I turned your attention to the two first heads of your church, Henry VIII. and his daughter, both to point out the date of its origin, and to shew you how sternly your church was admonished, in her earliest infancy, that the Bible alone was not sufficient either to fix her faith, or preserve her existence. But she has been admonished of the same truth in every succeeding generation, by the voice of her prelates, the zeal of her clergy, and the authority of the legislature. This I could easily substantiate, by a reference to the writings of your divines, the proceedings of your convocations, the decisions in the ecclesiastical courts, and various parts of the statute books. But these I shall omit, and come at once to what is passing before our own eyes. If it be a scandal to assert, that the Bible ought to be read with some

precautions; and that its operation on ignorant and fanatical minds is more likely to prove hurtful than beneficial, your church must now be content to take its share of the reproach. The Bible Society, which originated about thirteen years ago among the Dissenters, and was subsequently encouraged by the patronage and wealth of many distinguished members of your communion, has within these few years excited much attention, and voluminous discussion. The result is remarkable. It has spread a serious alarm among the watchmen of your Holy City. It has taught them the necessity of changing their language. It has led them to abandon their once favorite but fanatical outcry of the Bible alone, with which they were wont to insult and triumph over Popery, and to adopt in their turn the good sense, the language and arguments of Popery, as a shield of self-defence. The Catholic Church alone is steady to her principles, and always consistent with herself. Your clergy, Mr. Hardman, though less changeable than many others, may with propriety assume for their motto:

Tempora mutantur et nos mutamur in illis.

One of your prelates sees danger in the distribution of the Bible without the accompanying interpretation of the Thirty-nine Articles, the Prayer Book, and Catechism. Others deserv danger without the guidance of the Homilies, and other acrimonious tracts against Catholics and dissenters. Nay, a few months ago the Archdeacon of Huntingdon, in his primary Visitation Charge, has given a graduated scale of the distribution of Bibles and the increase of felons, for some years past; and has proved, or at least attempted to prove, that in the same ratio that Bibles are distributed, felons increase. They tell us, that the Scriptures are full of passages hard to be understood: that it is dangerous to put them into the hands of the common people without comments: that the reading of the Scriptures by the prejudiced and the ignorant leads to schisms and heresy: that men should recollect the saying of the apostle St. Paul: "If any preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. i. 9.) and that those who thus corporate with the Dissenters, should ponder well the words of St. John: "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed." (2 John i. 10.) It is surprising, but true. In reading some of the late publications of your prelates and clergy, we almost fancy that we are reading the Catholic controverts of former days. We find them employing against the Dissenters the same sentiments, the

same arguments, and the same conclusions which our divines have always employed against yours. If these arguments in your hands be conclusive against Dissenters, they are conclusive with tenfold force, when employed by our Church against you.

2. Of the numerous tracts which have lately come from the pens of your clergy on the subject of Bible reading, I consider *Thoughts on the Tendency of Bible Societies, &c.* by the Rev. A O'Callaghan, 1816, to be the best. Its lowest merit is its elegance and precision. It is the highest merit of this publication, that, except in a few instances where the professional prejudices of the author intervene, it takes a most masterly and comprehensive view of the subject. It is curious, though not unusual, to see your divines unconsciously advocating our cause, and not a little amusing, to see Protestants fighting for us our controversial battles against Protestants. I will read you some of Mr. O'Callaghan's remarks, because they subvert the very foundation of your friend's pamphlet, viz: That the Bible interpreted by private judgment is the Rule of Faith; and confirm by Protestant evidence my general argument, that the Bible alone, without the Apostolical Tradition and the interpreting authority of the true Church of Christ, cannot lead to the unity of faith, but, in its general operation, to error, delusion, and absurdity.

"The common assertion, that the Bible is suited to all ages, capacities, and stations of life, is not true," says this Protestant clergyman, "or true only in a very restricted sense. Of all books, it is perhaps the most difficult. This is natural and unavoidable. It is the work of different men, writing in different ages, and all very remote. Some of its books are the most ancient compositions extant, and none of a later date than the first century of the Christian era. They are written in a country far remote from western Europe, whose climate, soil, animal and vegetable productions, are strikingly contrasted with our own: while the laws, manners, customs, civil and military institutions, opinions, and form of government of the inhabitants, discover scarcely any resemblance to those with which we are acquainted. All these circumstances powerfully influenced their language and produced modes of speaking, allusions, and images, obscure, or unintelligible to the peasantry of modern Europe. Necessity, as well as choice, would lead the writers of the Old Testament to adopt a style highly figurative, as that alone could enable them to pour out their exuberant conceptions, in a language deficient in copiousness. The want of appropriate words would be supplied by metaphor, and ideas sometimes communicated by external action. Most of these sources of obscurity are common to the Old and New Testament, while the latter has some peculiar to itself. Its extreme conciseness, its elliptical phraseology, frequently darken the meaning, which is still further obscured by Hebrew idioms, with which the Greek of the New Testament abounds. Now all these difficulties, which the learned reader must encounter

in the original languages of the Old and New Testament, are faithfully transfused into our authorised version, while many others naturally spring up from the imperfection of translation. Accordingly, it is only by long and severe study, that men of the best understandings, enlarged by multifarious reading, can acquire an adequate knowledge of the sacred writings.—The Bible ought to be approached even by the wise and learned, with an humble sense of their own limited capacities." The author then proceeds to shew, that reading these sacred writings without due precautions produced a variety of mischievous sects and even were made a pretence for rejecting the Messiah among the ancient Jews; and that the same cause produced effects equally lamentable among the primitive Christians, some of whom, says St. Paul, *wrested the scriptures to their own destruction.* "Yet these men," says our author, "who thus perverted the sense of St. Paul, and that of the other inspired writers; were cotemporaries of the Apostles, and spoke the language of the New Testament, and Septuagint version. Asiatics themselves, they were familiar with oriental idioms and oriental images, with the figurative style, and bold amplification of eastern nations. And shall it be said, that illiterate peasants, distant two thousand miles from the country, and nearly two thousand years from the age of the Apostles, will not grossly pervert the meaning of the sacred oracles, reading them, without oral or written explanation, through the medium of an English version of two hundred years standing, scrupulously literal, and therefore retaining all the difficulties of the original, and superadding others?"

"The experience and observation of mankind lead to the same conclusion, that the scriptures are of themselves too obscure for the generality of mankind. This the History of the Church in all ages, but particularly since the reformation, abundantly testifies.

"In opposition to the Church of Rome, the first reformers loudly asserted the right of private judgment in expounding the Scriptures—but anxious to emancipate the people from the authority of the Roman Pontiff, they proclaimed it without explanation or restriction and the consequences were dreadful. Impatient to undermine the foundation of papal jurisdiction, they maintained it without any limitation, asserting that every individual whatever had an undoubted right to explain the Scriptures for himself. The principle, now extended too far, was no longer tenable; so that it became necessary to fortify it with another, namely, that the Bible is an easy book, level to all capacities, and that the greatest perspicuity is the necessary character of a divine revelation. But neither single nor combined, are these principles capable of resisting any serious attack.

"The private judgment of Muncer discovered in Scripture, that titles of nobility and large estates were impious encroachments on the natural equality of the faithful, and invited his followers to ex-

amine the Scriptures, *whether these things were so.* They examined, praised God, and proceeded with fire and sword to the extirpation of the ungodly, and the seizure of their property. Private judgment also, thought it had discovered in the Bible, that established laws were standing restraints on Christian liberty, and that the elect of God were incapable of sinning. John of Leyden, laying down his thimble, and taking up his Bible; surprised the city of Munster, at the head of a rabble of frantic enthusiasts, proclaimed himself King of Zion, and took unto himself fourteen wives at once, affirming that polygamy was Christian liberty, and the privilege of the saints. But if the flagitious madness of foreign peasants, interpreting the Bible for themselves, be afflicting to the friends of humanity and rational piety, the history of England, during a considerable part of the seventeenth century, offers little to console them. In that place and period, countless enthusiasts sprung up successively, and contemporaneously, endued with extravagant doctrines and noxious propensities, in various degrees from the wild ravings of Fox, to the methodical madness of Barclay; from the formidable fanaticism of Cromwell, to the drivelling impiety of Praise-God-Barebones. Piety, reason, and common sense seemed to be driven from the world, to make room for canting jargon, religious frenzy, and fiery zeal. All quoted Scripture, all made pretensions to illuminations, visions, revelations, and illapses of the spirit; and the pretensions of all were equally well founded. The expediency of abolishing the clerical and regal functions, was strenuously maintained: priests being the servants of Satan, kings the delegates of the Whore of Babylon, and both inconsistent with the kingdom of the Redeemer. These zealots denounced learning as a heathenish invention, and the universities as seminaries of Antichristian impiety. The sanctity of his office was no protection to the prelate; the sacredness of majesty no defence to the king; both were scoffed at, denounced, and finally murdered by merciless fanatics, whose only book was the bible without note or comment. At this time, prayer, and preaching, and reading the Scriptures, were at their height; every man prayed, every man preached, every man read, and no man listened. Scripture authority was pleaded for every atrocity. The ordinary business of life was transacted in scripture language. In scripture phrase were discussed the internal state of the nation, and its external relations. In the language of Scripture conspiracies were formed, proscriptions planned, treasons hatched, and by scripture authorities they were not only justified but consecrated. These historical facts have often astonished the good and startled the pious. Engrossed by such feelings, the reader too often overlooks their awful moral, that the Bible without note or comment is unfit for the perusal of the rude and illiterate.

"Its doctrines, never contrary to reason, are sometimes above it; its truths, generally deep, are sometimes mysterious, but always important. So that the character and matter of the sacred volume

afford an additional proof of the impropriety of placing it indiscriminately in the hands of men whose minds are necessarily rude and uncultivated.

"Man must cultivate the ground for his corporeal, the mind for his intellectual food. His proficiency in every science is proportioned to the skill of his instructor, the time, the toil, and talents expended in the study of it. In literature and the arts, it is the same. In every trade, occupation, and profession, manual dexterity, or intellectual excellence, can be acquired only by previous discipline, and long habits of bodily or mental action. But are the deep study, patient investigation, and the vigorous exercise of reason, necessary to the attainment of all human knowledge; and will the knowledge of ourselves as fallen creatures, as moral and reprehensible agents,—will the knowledge of God, of his attributes, of his will, of the doctrines he inculcates, of the duties he prescribes, of his precepts, promises, exhortations, denunciations, and of his whole scheme of redemption, will all this knowledge—deep, various, and sublime as it is,—be extracted from the Bible by ignorant rustics and mechanics, unassisted by oral or written elucidation? It would be highly desirable that the peasantry of Ireland understood and respected the laws of their country more than they do at present; yet no society has yet started up with the avowed object of dispensing among them cheap editions of Blackstone, or Coke's Littleton, without note or comment. A competent knowledge of natural philosophy, astronomy, metaphysics, and political economy, could not fail to humanize their minds; yet no sagacious reformer has yet come forward with a proposal for circulating among them Newton, Laplace, Locke, Smith, or Stewart, without note or comment. Why? because these books would not be read, or read to some useless or pernicious purpose. This applies with infinitely greater force to the Bible; for as it is the best of all books its perversion is proportionably dangerous. Beware, then, how you entrust the Bible, indiscriminately, to the multitude, and then abandon them to the licentious glosses of their own wild imaginations.

"Oral instruction should be used to a considerable extent, in teaching them Christianity. Their oral instruction should be aided by summary views of the doctrines of our religion; plainly written, clearly arranged, and extracted from the Scriptures by men of sound heads and honest hearts. Interesting narratives, grounded on scripture history, written with clearness and elegance, and leading to some useful moral, or illustrating some important doctrine, should be put into their hands. Select extracts from the Scriptures themselves, with short explanatory notes, and an occasional paraphrase, may be judiciously introduced into the poor man's library.—If he has the Bible, such works may guard him against the wild licentiousness of interpretation; if he has not, they may make him a meek and peaceable Christian, instead of a turbulent and dangerous enthusiast. *He cannot use, he must abuse the Bible. Trust not to his*

own reason, his private judgment; he has none; or which is sufficient for my argument, he has not enough, and therefore the Bible should not be industriously put into his hands, because it is too obscure for his rude understanding. This is the conclusion to which we are equally hurried, whether we consider the antiquity of the sacred writings; their figurative language; their oriental idioms; their highly diversified style; their subject matter; the important ends answered by their obscurity; the analogy of the divine dispensations; THE NUMEROUS SECTS INTO WHICH CHRISTIANS HAVE BEEN RENT; the torrents of fanaticism, which have swept away civil and religious establishments, while all these sects, and all these fanatics appeal to Scripture for a vindication of their opinions and a justification of their atrocities.

"The bulk of mankind must be content to glean up their information from others. They cannot approach the great sources of knowledge. They must receive the most important truths, as in medicine, law, morality, physics, and mathematics, at second hand—on the authority of those who derive them from the fountain head. With respect to Christian knowledge, the same process has, in general, been observed; and where it has been departed from in any considerable degree, society has been shaken to its centre.

"The great triumphs of Christianity over Heathenism, Idolatry, and Infidelity, have been achieved, in all ages, by PREACHING the Scripture, by expounding the Scripture, by pressing its momentous truths, with the clearness and energy of oral illustration, on the attention of a reluctant, and unbelieving world. But no history records any considerable conquest over Heathenism or Mahometanism, by the mere instrumentality of the Bible;—a fact strongly corroborative of the position, 'that the Scriptures are hard to be understood.' The commission which the Apostles received from their Divine Master was; 'GO, PREACH THE GOSPEL TO EVERY CREATURE:' not a word about circulating the Bible with or without note or comment. And though the Scriptures were translated into various languages, in the early ages of the Christian church, we have reason to think they were designed for the use of believers, not of unbelievers—for persons already converted to christianity: not for those who yet remained to be converted. If the circulation of the Bible were the right mode of converting the Heathen, may we not be permitted to suppose, that, in the arrangement of Providence, the invention of printing would have preceded the promulgation of Christianity, as this circulation might thus be cheaply, easily, and rapidly effected: especially, as God could have as easily annexed miraculous powers to the sacred volume, as to the persons of the Apostles. Hence it can scarcely be doubted that preaching is the appointed way for the conversion of infidels.

"In truth, it is principally because the Scriptures are very voluminous, and very difficult, that a necessity arose of instituting a distinct order of men, prepared by long discipline, and severe stu-

dy, for the important duty of collecting, exhibiting, expounding, and illustrating the doctrines and precepts of the sacred writings. But let the public be once convinced, that tinkers and draymen are qualified to search the Scriptures, to overcome their difficulties, and comprehend their doctrines, and all respect for the clerical order is that moment at an end. In point of fact, accordingly we find that the more enthusiastic sects either have no spiritual teachers at all, or none regularly educated for the ministry. The Scriptures, they conceive, have no difficulties, for *them*: they do not stand in need of human interpreters; they derive their knowledge from a higher and purer source than any earthly teacher. Nay some enthusiasts, soaring above their fellows, or rather arguing more correctly, have rejected the Bible itself, as unnecessary to men favoured with immediate revelation.

"But were the Bible as easy as it is difficult still it would be a work of charity to condense its doctrines into a short and well arranged system, and spare the bewildered peasant the labor of pushing his researches through so vast a volume, and such multifarious matter, for the purpose of collecting and arranging for himself. *It is cruel to set him adrift, in his own little bark, on the immense ocean of divine revelation, without star or compass to guide him.* An educated man, unacquainted with revelation, may obtain a clearer view of the whole Christian scheme from a small duodecimo volume, read in a few hours, than he can from the Bible in as many months. This holds incomparably stronger with respect to the uneducated peasant; from such a work he would derive more religious knowledge in a few days, than he could from the Bible during his whole life.

"The truth is, the Bible is already too much read by Protestant peasants, and too much neglected by Protestant Gentlemen. Among the latter, accordingly, we find that honor is too frequently substituted for morality, etiquette for religion, gaming for reflection, and gallantry for devotion. The Sportsman's Calendar is read; the novel devoured; the play admired; the Bible merely tolerated. Thus, religious ignorance, which should only be found among the beasts that perish, rises in spite of the grossness of its nature, into the highest ranks of fashion, from which it sheds its blighting influence on all the subordinate classes. What a perverse and inconsistent being is man! Those who can understand the Bible, seldom read it, and content themselves with recommending it to those who cannot; while those to whom it is recommended, often read it with avidity, seldom understand it, and generally pervert it to their own destruction!"

This sagacious observer of "the signs of times" is not afraid to avow his opinions. He thinks that the labours of the Bible Society will produce at home less fruit than is expected, or fruit in abundance, but of a poisonous quality; and will be almost unproductive abroad; that it may be fairly doubted whether their distribution of Bibles will of itself, promote, in any sensible degree, the cause

religion and virtue. He calls upon the society to pause, and calmly reconsider their plan of religious instruction; lest instead of pure Christianity, they circulate hypocrisy, fanaticism, and impious delusion among the lower classes of society; that to instruct the ignorant, is much more difficult than to put Bibles or testaments into their hands. "That the Bible," says he, "is adapted to the meanest understanding—an opinion taken up at first without due examination—is still retained, because men are disinclined to submit to a severe scrutiny the truth of an opinion long and fondly cherished. We think it harsh, to be called upon to renounce opinions for which our ancestors had once strenuously contended. If their opinions be right, we maintain them because they are so; if wrong, we indicate them still, on a principle of honour. Perhaps the spirit of opposition to Papal Rome still operates in some degree." "To me it appears," continues Mr. O'Callaghan, "that the immediate tendency of the Bible Society is to empty the churches and fill the conventicles; and its remote tendency, to put down the former altogether. The current of public opinion has already set in against the Established Church, and the Bible Society whether the prelates will see it or not, is unquestionably converted into an engine for its destruction."

Concluded next week

From the Catholic Miscellany.

DEATH OF POPE PIUS VIII.

The accounts from Europe about a month since prepared us for this melancholy intelligence. We were informed that on the 20th of November the Holy Father was at the point of death; the gout having reached his stomach, and his lungs being affected. We have not seen as yet the statement of the particulars of his decease.

FRANCIS XAVIER CASTIGLIONE, which was the family name of his holiness was born on November 20th, 1760, and was at the time of his death little over 69 years of age, and only in the second year of his pontificate.

May he rest in peace.

From the New-York Truth Teller.

Mr. Editor.—To most of mankind it must appear singular, and I should say unaccountable, that such unrelenting hostility should pervade the mind of the Protestant with regard to every thing Catholic.

But, Sir, as problematical as this may seem to the superficial observer, I would most respectfully state, that with some little reflection it would appear perfectly natural that such hatred and animosity should in fact exist.

If you will have patience whilst "I discourse to you," I am persuaded you will agree with me, that my position advanced in the above paragraph is by no means gratuitous, but can be sustained upon grounds the most irrefragable

I then state a fact, which cannot be called in question. It is this,—that Protestant literature, be it sacred or profane, at least the major portion of it,

is replete with abuse against Catholics, or as they are usually termed, Papists,—this is the case almost invariably with the writings of its theologians—of its polemics, preachers, commentators, &c. In these Popery, (a term ingeniously invented by malvolence, in order to render our doctrines odious in the eyes of ignorance and prejudice) is the fixed and constant butt of insult—the butt at which every orthodox divine, and particularly every hungry divine, triumphantly direct their shafts; the mark at which every zealot, and every enthusiast; every bigot, and every fanatic, aim their envenomed darts. This is the case with the far greater part of its historians and biographers.—There are but few among these who do not grossly misrepresent both the principles of our religion and the virtue of its clergy. The same remark is true with regard to its travellers and geographers. These perpetually, and it is this that best insures a stale to their tales of folly, deride our practices, and vilify our tenets. It is the case with its poets, nay, even with the very scribblers of its romances. Even these, so necessary is it to gratify the public taste, must aim their blow and cast their sneer at Popery.

I state another fact, which is no less certain than the preceding: and which, I think, no one will contest who has simply the faculty of hearing—it is, that in proportion as Protestant writers assail the Catholic religion by their works; just so, in their social intercourse, do the public insult it by their conversation, reviling it with the tongue as the former revile it with the pen. Such effect is but natural; because the press being the great lever of public opinion, is of course, the great mover likewise of public discourse.

Wherefore, it is true, that, in this country, above all, in certain parts of it, there is scarce any object that forms a more frequent theme of conversation than popery, and none, I am convinced, that forms so frequent a theme of ridicule. Be the motive what it may, that calls our Protestant brethren together; whatever chance to be the subject of their discussion—be this religious or licentious, serious or gay—they are sure almost to intermix at least some injurious allusion to our religion; perhaps sneering at its practices; perhaps declaiming against its pastors. At all events (I fear no contradiction here) the abuse of Popery is, in this country, a very ordinary topic—a topic upon which the Protestant dwells with peculiar satisfaction.

Now, where such is the state of things, both of our literature and conversation—employed, both of them, in the unceasing reprobation of Catholicity—ought it not, I ask, to be imagined; or rather, ought it not reasonably to be expected, that at least its doctrines should be tolerably known and understood. Does not decency, as well as the slenderest notions of justice, seem to require, that the men who combat us with so much animosity, should, ere they condemn, at least be acquainted with our principles? This is indeed, so evident, that I will not dwell upon the proofs to show it. To pretend merely to judge without knowledge is, in the eye of wisdom, folly. But without know-

ledge, to undertake to condemn—this, if any thing be such—is injustice. If you judge, says Chew, a Pagan moralist, first know. "Si judicias, cognosce."

And what then, is really the truth—or what is, in fact, the share of knowledge which, in this country, our Protestant brethren, although they are forever condemning our religion, possess of its doctrines? I reply with confidence, speaking of them in general—none at all. They are in general, and indeed almost universally ignorant, even childishly ignorant of its doctrines.

Neither do I say this only of the vulgar. I say it of the larger portion of the best educated members of the Protestant community. I say it of its legislators; nay, even of its very Clergy. Instructed, it may be sometimes, in almost every thing else; and perhaps studious of every thing else; these men, in relation to the real truths of our religion are astonishingly, pitifully ignorant.—Their knowledge in relation to it, is very little else than the knowledge of fictions, falsehoods and calumnies.

Never, in my own acquaintance with the Protestant Clergy, and I have known several; men too, who have earned many a laurel by their victories over Popery; never did I know one who appeared to be, I do not say well, but even moderately, acquainted with our principles. The works of their best modern writers are replete with the proofs of contemptible ignorance upon the subject of our doctrines.

If you should think proper, Mr. Editor, to allow this a place in your excellent journal, you will perhaps hear from me again.

Feb. 3, 1831.

C. S. L.

ORIGINAL.

ON THE SUFFERING LOT OF THE CHRISTIAN

The present tribulations which is momentary and short worketh for us above measure and exceedingly an eternal weight of glory. 2. Corinth. 4. 17,

WE are doomed by providence to be subjected in our present state of probation to many trying afflictions: Our whole race having fallen under the divine displeasure by the sin of our first parents we are all condemned to suffer; for suffering is the necessary consequence of sin: and had we not found mercy through the atonement made for us by the Redeemer; our sufferings would have been greater, hopeless even, as without end. Now, however, they are all but transient. They are no longer intended as our punishment, but as our necessary correction. They are even become the surest proof that God owns us for his children; for whom he loves he chastizes.—They are the labours of virtue, prescribed to us, which secure an eternal reward. Their very nature and purpose are thus completely altered.—They occasioned our despair. They now excite our hope; great in proportion as they themselves are great. What caused us erst to mourn, makes us now rejoice; and our bitterest source of sorrow is changed to one affording us its own sovereign antidote, the most pure and heartfelt consolation.

It was truly worthy of a suffering God to work this wonderful change in behalf of those for whom he suffered. It was worthy of him, the supreme author of good, to bring the greatest good out of our sin, the greatest evil: thus changing our misery, its consequence, into our patient, hopeful and happy resignation here, and our perfect and never-ending bliss hereafter. It was becoming him so to accommodate his redeeming scheme, the perfection and consummation of all religion, to the fallen, and otherwise helpless condition of those, whom he had come to raise up and comfort; and upon whom he had intended his mercy so brightly to shine. This circumstance alone suffices to prove his revelation divine; because it is evidently the best adapted possible to our present state of probation: the fittest to console us under every possible affliction; the surest to check and calm our head long, boisterous and unruly passions; and while it thus precludes every excitement to vice, it is at the same time the most calculated to improve, exalt and perfect our nature by the constant practice which it enjoins of every virtue.

What are all the faint glimmerings of wisdom, that twinkle in the writings of the most renowned philosophers, compared with the broad blaze of truth itself revealed? Cheerless was the light they left us: Cold & comfortless they left us, nor during the long dark night of infidelity in which they shone, did they afford us a single ray sufficiently bright to shew us distinctly in any of its bearings the straight forward path of virtue; or guide us aside from the bewildering mazes, the perplexing labyrinth of established error; and the phantom-crowded regions of pagan idolatry.

The Jewish Religion, the only true one on earth, was all this while but the dawn of the Christian.— But when at last the bright sun of justice, which it promised, appeared; then did the night of infidelity fly before his rising brightness; and the obscuring mists of the morning were gradually melted away.

Then was clearly revealed what neither Jew nor Pagan had dreamed of before; that the loss of all in this world, even of life itself, is our gain. That poverty is preferable to riches; and suffering to bliss. That we must not only love our friends, but our enemies also; and rendering always good for evil, and pardoning all who have offended us, just as we would wish ourselves to be pardoned by our heavenly Father our own sinful transgressions: which confounding truths to the worldly blest and selfish; but most consolatory to the oppressed, the poor and afflicted; the propitiating Saviour so fully verified in his own conduct, by his freely choosing poverty and suffering for his own portion through life: by his ever returning good for evil, praying even amid the pangs of death for his cruel and relentless murderers: thus leaving no room for complaint to those, whom he bids but taste of sorrow's cup, the contents of which himself had chosen to drain, in order to spare us, else decreed all our own, the unbearingly bitter and baleful draught.

Then too was it revealed to us that the repenting guilty were far more acceptable in the eyes of God,

than the self-admiring and proudly righteous.— That the poor widow's mite, as her *all*, was more precious than the large but ostentatious donations of the wealthy; it being the intention that constitutes and regulates the merit of the deed.— That the simple poor, the ignorant and mean, are preferred, as *humble*, by the Deity to the rich and great, the learned and worldly-wise; and always chosen as the fittest instruments in his hands for the accomplishment of his noblest ends: thus, in his mysterious language, bringing down the lofty mountains, and rising up the lowly vale. That the prevailing and invincible might of his chosen champions consists, like his own, in their ever passive and unresisting meekness; and their final victory in enduring even death; the truth of all which has been demonstrated by the universal establishment through these very means of his holy religion. That, in one word, whoever would be perfect in his regenerating Institute, must willingly part with all they possess in this world in behalf of their neediest fellow creatures; and take for their sole portion the good things, which he reserves for them in the next.

None have ever before held out such strong inducements, as he, to the practice of the most perfect and disinterested virtues, by the promises which he makes to the good; none such over-awing deterrents from vice, by the dreadful threats which he denounces against the wicked.

As our most skillful physician, knowing perfectly the depth and extent of the wound inflicted on our nature, he applies his remedies at once to the very seat of the disease; our pride and selfishness; our sinful predilection to the perishable enjoyments of the present, which makes us so forget, or willfully neglect to provide for the future everlasting: in a word, our ruinous propensity to turn our eyes from God, & the transcendent bliss, for which he created us, to the visible creatures here, with the vain, and daily frustrated hope of finding in the possession of such that true contentment, which nothing less than what is infinite and endless, nothing but the bliss of Heaven and Eternity, for which we were made, can ever finally afford.

And sure it is that nothing ever was, or could be so perfectly calculated for this sanatory, salutary and soul-saving purpose, as the doctrines promulgated, the maxims laid down, and the injunctions indispensably urged by the Redeemer; confirmed and enforced as they are by his own example during the whole course of his mortal life, and at the very moment of his expiring on the cross for our guilt's atonement.

Who after this need complain, when he should rather rejoice, if here, but for a short while at most, the lot of suffering has fallen to his share? Let such only consider that the more he suffers here, the more he but resembles his suffering Lord; and the more therefore, he is assured of resembling him in glory and bliss hereafter. Not a pain can he feel, not a pang endure, no privation, however small, to which he is subjected, if only borne patiently and with the christian spirit of resignation to the all wisely disposing will of God, but is careful-

ly registered to his gainful account by him, whose omniscience nothing ever, good or evil, escapes who numbers even the hairs of our head, one of which cannot fall to the ground without his permission.

Here then is seen applied the most perfect cure to all human woe; a cure, which no sooner is applied, than it changes all the gloom of our despair to the exhilarating radiance of bliss, anticipating hope: our impatient repinings to the thankful accents of the most heart-felt gratitude; and our weeping, and wailing grief and sorrow, to the inwardly exalting transports of more than earthly, celestial imparted joy.

On the same subject, from the Consolation,

A M. S. POEM.

—O thou, from whom all good perpetual flows!
The sov'reign truth! sole source of happiness
Ineffable, and constant to the mind!
To thee I turn me in my state forlorn.
And comfort hope from thee, else hop'd in vain.
Do thou with thy celestial light dispel
The murky clouds of low'ring dark dismay;
That from my wistful look all prospect veil
Of bliss; and shew some extricating path
From such perplexing labyrinth of woe!

O yes: the ray explor'd has pierced the gloom:
I feel its cheering warmth.—My night is fled
And now what prospect fair of future bliss
Breaks on the ravish'd sight! No thinks I hear
The Saviour's warning voice; or does it chide
Thy humble suppliant for his errors past
And long misplac'd affections: save in thee
Who thought on earth true happiness to find?
"Had'st thou," it says, "ambition's utmost aim
Attain'd successful, honors, wealth, renown,
Whate'er might gratify thy fondest wish;
Nought, but an airy phantom had'st thou clasp'd:
An empty shade, that from thine eager grasp
Evasive flitting, mock'd thy fruitless toil.
The fancied good, by thee so anxious sought,
Was passing all: and what is all, when past,
But real loss, if good; if evil, gain?
The less some day shall be thy sad regret,
The less thou hast to lose; and more thy joy,
The more of suffering once thou did'st endure.
Say, *Dives*, blest on earth, what was thy claim
To bliss hereafter? Say what, *Lazarus*, thine?
By me, as man, was sorrow's bitter cup
Drawn to the dregs, ere I my glory won
So, have I said, is heav'n by violence gain'd
And joys eternal sought through temporal pain.
Nor canst thou sinful hope what, nor my saints,
Nor I myself pretended: Those in heav'n
Exalted most, were most on earth debas'd
Or would'st thou yield my pleasure's endless sweets
Enjoyments ir retrievable, when lost;
And, thus, my goodness scorning, rouse my wrath
For one short dream of sublimary bliss?
Then be what may thy lot, no more complain;
But in severest trials most rejoice,
As well thou may'st; else had'st thou cause to mourn.

Nor think that I, who made the eye, am blind
To all thy wants; or deaf, who form'd the ear,
To thy petition. Would I bid thee ask
Thy daily bread; and not that bread bestew?
Bid thee myself thy heavenly father call.
Yet, than an earthly parent more neglect
My fav'rite creature, whom I died to save?

My view extends and providential care
To all that be: each meanest mite I feed,
And clothe and cherish in its narrow sphere
Of puny life: on ev'ry flower, that blows,
I pour my beauty forth and rich perfume
With lavish hand; and art thou less than those?
I bade thee mark the wanderers of the air:
Who feed and shelters them, when earth's iver wrap.
In winter's snowy mantle, and let loose
The spirit of the storm, that howling drives
The show'r delightless o'er the plashy land?
Yet they nor sow, nor reap, nor, provident
'Gainst future want, hoard up the gather'd store.
Have I the mouth not fashion'd, and from me
The needful morsel shall it crave in vain?
The body not; and yet the raiment grudge?
Remember'st how in Paradise I cloth'd
The guilty pair, ere turn'd adrift to feel
In this wide world the smarting fibres tremble

Of crime and season, alter'd by their crime ?
Thy hair I've number'd and the countless sands
On boundless ocean's bed ; nor ought escapes
My clear omniscience : and alone canst thou !
Who murmur then, in me so diligent ?
Can I, like faithless man, my promise break
Deceitful ! Say, from whom I ever turn'd,
Who turn'd not first from me ! Or whom, so late
Converted, have I from my mercy spurn'd ?
The sinner's chief my care ; 'twas him I came
To seek when lost ; and most rejoice when found ;
For man I love ev'n when he loves not me.

Then why despair, since here of temp'ral good
Whate'er thou need'st, I've promis'd to supply :
If but in virtue's path thou willing tread,
That rugged seems and thorny ; and thy heart
From earth's enjoyments weaning, make thy choice
My proffer'd sweets, that cloy not ; my delights
Unspeakable ; supreme felicity ;
For thee that I have won ; for thee recover'd
In my blest kingdom, thy celestial home.

For there thou art no stranger there thy name
Is register'd a christian, and my priest ;
Confirm'd and by my holy spirit seal'd ;
The charter purchas'd with my dying pains,
That constitutes thee ever with myself
Of my eternal sire the rightful heir.

Not the bright Angels in their loftiest sphere,
The native princes of my heav'nly court,
May claim such proud pre-eminence, as thine.
These but my friends a favorite brother thou ;
Once their inferior by thy nature frail ;
Now by that nature their superior made,
Not longer frail since 'twas by me assum'd,
But glorious and impassable become ;
Thy body now, ev'n like a spirit pure,
Swift wing'd as thought, & permanent made like mine,
While prostrate they adore me as their God,
And hymning praise me, author of their bliss ;
Still may they not, like thee, familiar claim,
Lock'd in mine arms, a kinsman's fond embrace.

And canst such partial love and preference shewn
To thee o'er millions, who have faithful prov'd
On day of trial, and ne'er sin have known ;
Canst all thy destin'd grandeur, future bliss
Transcendent, part with, for a moment's joy,
That, while it lasts, nor perfect is, nor pure ! ?

No never — O, my Lord, all worldly pomp
Life's staid vanities, the tempter's lure,
Renounc'd in baptism, I renounce again ;
And, with thy blest Apostle, count as vile,
So I but thee, my sov'reign good, may gain.
Not more I ask than thou see'st fit 't allow
Of good on earth ; ne'er wish of suffering less.
Thy will be done, not mine ! If but thy grace
With inward streaming ray my steps direct,
I then, be whate'er thou bid'st, my future fate,
No more shall I repine, of passing pain
Impatient ; nor in trouble more despond.
Still, should affliction's dark'ning cloud o'ercast
My life's short day down to its latest close,
Shall I with joy expect the promis'd morn
Of that unclouded day, that ever shines
To glad the chosen in a happier world.

PAPAL BEAST, AND HIRELING JACKALL.

Did the Canadian Watchman know, when he
Honored us with these titles, that the *only Beast*,
attended by the *Jackall*, is the noblest of animals.
the *Lion*, the sole Monarch of the forest ? The
Saviour himself in Jacob's prophecy, and in that
of Balaam, is represented under the same simili-
tude. He is styled in scripture the *invincible Lion*
of the tribe of *Juda* ; and so may also, not improp-
erly, the Supreme pastor of his Church, as being
here on earth his representative.

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

Continued

XIV.

WHY, AND HOW ABSURDLY PROTESTANTS
HAVE DERANGED THE DECALOGUE.

AND here I cannot help noticing the miserable and
absurd, yet boldly-ventured shift of the Protestant
Reformers in order to make their ignorant, unin-

vestigating, and wilfully blinded dupes, imagine
that the Catholic practice of keeping holy images,
though but for the edifying and instructive purposes
above mentioaed, is condemned as idolatrous by
an express commandment. They, for this purpose,
have deranged the decalogue ; making two com-
mandments of the first, though the least reflection
shews that the two are but one. For surely to
make and adore the given things ; is to have false
Gods. Their second commandment is therefore
only, as in some of the other commandments, a
more explicit recital of the sins it forbids. Hav-
ing thus, so absurdly, made two commandments of
one ; they, in order not to exceed the original num-
ber ten, were obliged, as absurdly, to make one of
two. Thus fitting, wright or wrong, the subject to
the measure ; as Procrastes did his victims to his
bed ; they repair the redundancy at the beginning
of the decalogue by the retrenchment at the end.
But sins, which are quite distinct in deed, are sure-
ly as distinct in thought. *Thou shalt not commit
adultery ; thou shalt not steal* : these, Protestants
allow, to be two distinct commandments, because
they forbid two distinct sinful deeds, *adultery* and
theft. But to *covet a neighbour's wife*, is *adultery*
in thought. And to *covet a neighbour's goods*, is
theft in thought. If Protestants then cannot make
one commandment of the two, prohibiting the dis-
tinct sinful deeds : how can they make one of the
two prohibiting the corresponding distinct sinful
thoughts ? As if one could not covet his neighbour's
ox or ass, without coveting his wife, and *vice versa*.
Or, having joined into one commandment the
two prohibited distinct sinful thoughts ; why do
they not for consistency sake, join also into one
commandment the two corresponding and prohibi-
ted sinful deeds. Then, in spite of the redundancy
at the beginning of the decalogue, there would still
be, according to their arrangement a deficiency at
the end.

The fact is, as acknowledged by all ; by the
Jews, as well as by the Christians ; there are two dis-
tinct tables of the law ; the one exclusively pre-
scribing our duty to God, the other as exclusively
our duty to our fellow creatures. Nor is it without
a mysterious meaning, that the first table, regarding
our duty to God, contains but three distinct com-
mandments : thereby affording us an emblem of the
Deity, in essence one, in persons three. The second
table regarding our duty to man, contains seven
commandments ; a number, which Protestants
themselves must own, includes in it some import-
ant mysterious meaning : since God, from the be-
ginning in his revealed injunctions to man, so fre-
quently regulates his dispensations by it. Thus
our time was measured out to us by the *hebdomadal*
term. *The house of wisdom*, or the Church of
Christ, was built on seven pillars, Prov. 9, her seven
sacraments. To omit the many other instan-
ces recurring in scripture, where this mysterious
number is mentioned.

The number *three* is the divine number, even in
the opinion of heathens : as Virgil testifies in his
eclogue : NUMERO DEUS IMPARE GAUDIT—
to God belongs the unequal number. It was ac-

counted in all nations the all powerful magical
number : which notion could never have been so
general, had it not been transmitted down from
Adam, and through Noah to the whole human race.
This number, joined with the number seven, which
is invariably used in something regarding mankind,
makes, in the decalogue, the number *ten* complete
the mystic *decimal* expressive of our whole duty to
God and man.

In the Protestant division of the decalogue the
whole mystical allusion, together with the distinc-
tion of the two tables, is lost. for if the distinct
duties may, as in their form, be blended, the dis-
tinction of the tables would be useless, and hence
absurd.

ON HOLY RELICS.

THE dislike of Protestants to the Saints, and their
resemblances, of course extends to their relics.
& to all that ever belonged to them. Yet how fond-
ly do they cling to those of their relations, friends,
and benefactors ! Such as their hair, letters, rings,
brooches ; a every thing that serves to remind them
of their dear departed acquaintance ; in doing
which, they only yield to the endearing sympa-
thies of human nature ; in which it is not against
right reason to indulge. And why should it be a-
gainst reason in the Catholic to shew a similar and
an enhanced regard to the relics of our best of be-
nefactors ; those eminent servants of God, who by
their writings, exhortations, and holy example, have
pointed out to us the path of truth and virtue ; and
led the way for us to endless bliss ? The doctrine,
however, and practice of the Catholic Church on
this head is as clearly sanctioned in Scripture, as
any other article of her belief.

Elisha, for instance, received, with the mantle of
Elias, the double spirit and inspiration of that holy
Prophet : and smiting with that precious relic the
River Jordan, divided its stream, and so passed on.
1. Kings, ii, 10. The bones of the Prophet Elisha
raised to life a dead man ; whose body had but
touched them. *Ibid.* ch. xiii. v. 21. The hem of
our Saviour's garment cured the woman touching
it of her issue of blood. Matt. vi. 50. *The hand-
kerchiefs and aprons, which had touched the body*
of Saint Paul, cured all diseases, and cast out de-
vils. Acts xix. 12. Nay, the very shadow of St.
Peter cured the sick ; who were laid in the streets,
that, as he passed, he might overshadow them. —
Ibid. v. 15.

XVI.

THE CROSS.

EVEN the Cross of Christ is to the Protestant an
object of disgust and derision : *The sign of the son*
of *Man*, which shall be borne before him, when he
cometh at the last day, in great power and Majes-
ty, to judge the world : his royal standard : the in-
strument of our redemption ; and wonderous wea-
pon, with which, as man, he avenged man's wrongs
upon the mischief-maker's head ; turning our very
bane to bliss ; and the *tree of death* into the *tree of*
life : the sign set up, at the sight of which those
mortally stung by the fiery serpents are cured.
Numb. xxi. 8. John, iii. 14. To whom, but Iq

the lying serpent and his seed, can such a sign be odious? Yet Protestants view it with as much aversion and pain, as if they shared in the adversary's disappointment; and grieved at his discomfiture: for to him, indeed, and to his brood, it must ever appear the most hateful object in nature; a stumbling block to the Jew; and a folly to the Gentile. 1 Cor. i. 23.

Whereas it is the Catholic's crest: his distinguishing symbol: his paternal trophy: his lawfully inherited, and highly prized badge of honour. He exclaims with the Apostle: far be it from me to glory in any thing else, save in the cross of Christ, and in Christ crucified! Gal. vi. 14. It is the mysterious thou, the protective mark and saving sign T. imprinted in baptism and confirmation on the foreheads of those in the city of God, who sigh and mourn the sign which stays the uplifted arm of the destroying Angel: imprinted by him, who stands by the Altar; that is, by a Priest, who has an altar to stand by; who is clothed in linen, which was ever the Priest's officiating dress; and who has a writer's ink horn at his loins: namely, his pyx of holy oils, with which, at the command of God, he writes the hallowed hieroglyphic on the foreheads of such as are presented to him, to be so signed and sealed.—Ezech. ix. 4. Apoc. vii. 5.

To be continued.

BIBLICAL NOTICES AND EXPLANATIONS.

Continued.

NUMBERS.

THIS Book describes the transactions of the Israelites from the second month of the second year, after their going out of Egypt; until the beginning of the eleventh month of the fortieth year; that is, a history of almost thirty-nine years.—D. B.

Chapter 1.—Verse 4. *And there shall be with you the Princes of the Tribes, and of the Houses in their kindreds—God, in ordering his chosen people to be numbered, appoints to every tribe its Prince. All is orderly and well organised in the camp of Israel. There are no independents, or independents there. Every one owns his chief, appointed by God himself. How beautiful are thy Tabernacles, O Jacob! and thy Tents, O Israel!* exclaimed Balaam, on viewing at a distance this army of the Lord encamped by their tribes. *For the spirit of God rushing upon him, compelled him to bless and praise those whom he had come to curse. Numb. xxiv. 2, 5. Yet this orderly people in all their tribes, under the special protection and guidance of the most high; whose will is explained to them by Moses and Aaron; by his organs and deputies, their legal Priesthood: still following his ark and tabernacle in all their wanderings in the desert; fighting under their several chiefs; and tending onwards to the promised land: were but a figure of the Saviour's Church. She too, like a well regulated army, under the direction of her divinely appointed leaders, is conducting her people through the desert of this world towards their true land of promise, their heavenly home. Her enemies all fly, or fall before her. And they, like Balaam, who are hired to curse her, are still compelled to declare her blessed. She is always round by these, that people which dwells alone, and which shall not be reckoned among the nations. Numb. xxiii. 9. Ye are not of this world, says her divine founder to his followers. It is of her that the Saviour speaks thus, in the person of the beloved of the Canticle of Canticles: Who is she, that*

cometh forth as the morning rising fair as the moon; bright as the sun; terrible as an army in battle array. Cant. vi. 9. Fair as the moon, reflecting mild, in the midst of our mental darkness, the light of divine truth, shed full upon her, raised above all others, obscuring fogs of this earth; by the sun of justice: bright as the sun, which cannot be hid, but from those who shut their eyes against her bright effulgence; for the Children of darkness cannot bear the light. Terrible as an army in battle array: for all in her is orderly, uniform, and perfectly disciplined, ever ready at all points for defence or attack. In her all hear and obey the voice of their commanders. Luke x. 16. There is no confounding insubordination, as in the ranks of her enemies: where the lowest subaltern has as great a right to direct or command, as the general in chief, and may fight or fly in which ever way and whenever he pleases. In her all is unity and concord: with others all is discord and division. She is one indivisible. My dove is one, says the beloved. My perfect one is one. She is the only one of her mother: (the Jewish synagogue) the chosen of her that bore her. Cant. 6. 8. She is one body, in which every member performs its own proper functions, without usurping those of others. In her, the eye cannot say to the hand, I need not thy help: nor the head to the feet, I have no need of you; whereas among her opponents all is eye; all is ear; all is tongue; all is, or may be, whatever member you please; but no body, 1. Cor. 12. 19. Thus is the chaste spouse of Christ seen by all, as the Beloved himself describes her; coming up from the desert; flowing with (spiritual) delights; leaning upon her Beloved; Cant. 8. 5. depending upon his promises: that the gates of hell should never prevail against her: that his spirit, the spirit of truth, should teach her all truth; and that he himself should be with her at all times, even to the end of the world.

V. 49. The Levites were not numbered with the rest of the children of Israel. They were the figurative priesthood, like Messiah's priesthood; taken from among men, and appointed for man, in the things that appertain to God. Hebr. 5. 1.

Chapter 3. To the Levites also different charges are here assigned. All among them were not equal; as persons are in most of our reformed sects. Chapter 5. verse 6. *Say to the children of Israel: when a man or a woman shall have committed any of all the sins, that men are wont to commit; and by negligence shall have transgressed the commandment of the Lord; and offended: they shall confess their sin; and restore the principal itself, and the fifth part over and above to him, against whom they have sinned. v. 7.*

Here in scripture is formally established the obligation of confessing our sins. Where in scripture is this obligation as formally abrogated? Our Saviour, on the contrary, has assured us that he came, not to abolish but to fulfil the law.

Verse 17. *And he (the priest) shall take holy water, in an earthen vessel; and he shall cast a little earth of the pavement of the tabernacle into it.*

They who scoff at the use of Holy Water in the Catholic Church, scoff at the ordinance of God himself. How strange their inconsistency! While they affect to ground their several sects on scripture only; they abolish and deride every scriptural ceremony adopted from the beginning in the Christian Church, as allusive to the redeeming merits and sanctifying grace of the Saviour.

To the trial of jealousy described in this chapter, Almighty God seems to have annexed a miraculous efficacy, to distinguish the innocent from the guilty; by protecting from harm the former and punishing the latter. The oblation of jealousy was not of wheaten flour, but of barley meal, without oil or frankincense; because it was a sacrifice of jealousy; not of a pure, a holy or deprecatory nature.

Chapter 6. In this chapter we have the exam-

ple of persons vowing themselves to God; or consecrating themselves to the Lord, and of rules of abstinence prescribed for such by the Deity. This scriptural practice also, retained in the Catholic church, is scouted by our Protestant pretended scripturalists. At the consecration of those Nazarites, we observe in their oblations, Messiah's bloody and unbloody, or Eucharistic sacrifice, alluded to.

Verse 18.—The shaving of the Nazarites hair and his laying it on the holy fire; indicates the voluntary sacrifice, which he makes, for the love of God, of all his vain ornaments; superfluous luxuries, and unnecessary attachments to the things of the world.

Verse 23.—In the triple blessing, which Aaron is commanded to pronounce over the children of Israel; we may remark a pointed allusion made to each person of the blessed trinity.—To the father, the creator, the source of our being, and of all benediction:—The Lord bless thee, and keep thee!

To the son, who was to come in mercy, and manifest himself to his people:—The Lord shew his face to thee, and have mercy upon thee!

And to the holy ghost, the spirit of peace; who also shewed himself to us under the emblematic forms of the dove, and the fiery tongues: The Lord turn his countenance to thee; and give thee peace!

Chapter viii.—Verse 2.—Give orders that the lamps look over against the north, towards the table of the loaves of proposition: over against that part shall they give light, &c.

The light of the seven lamps of the golden candlestick was turned towards the north; towards Rome, and the latin church; where the Eucharistic table is established. The golden candlestick with its seven branches and lamps, is the emblem of the Saviour and his seven sacraments; his conduits of grace and inward light to the soul. And therefore in the vision of saint John, did he appear in the midst of the seven golden candlesticks.—Apoc. 1, 13.

Verse 9.—Let them be sprinkled with the water of purification, &c. If this sprinkling was a proper emblem of the purifying effects of the blood of Christ, before it was shed: why is it not such also of his blood, after it has been shed? And is then this significant ceremony of the Catholic Church, which had been ordered by God himself; a fit subject of ridicule to our bible boasting Reformers?

Verse 29.—From twenty-five years old, and upwards, they shall go in to minister in the tabernacle of the covenant. This is the age at which priests are ordained in the Catholic Church.

Chapter ix.—Verse 13.—They, who neglected to make themselves clean; and, keeping themselves so, to make the passover; that is, to eat the paschal lamb at the appointed time; were to be put to death, and cut off from among the people, because he offered not sacrifice to the Lord in due season.—So they in the Christian Church, who neglect to purify themselves from sin; and so to eat the true paschal lamb at the proper time; are subjected to a more dreadful death, than that of the body; to that of the soul and body also for eternity. This is the second death, to which the Saviour himself alludes so formally in these words: Verily, verily, I say unto you; except you eat the flesh of the son of man, and drink his blood, you shall not have life in you.—John vi. 54.—He that eateth me, the same also shall live by me.—V. 55. Yet to some, who are not sufficiently clean at the appointed time; a respite for due preparation is given, as appears in verse 10. To be continued.

ERRATA IN NUMBER XVIII.

Page 133, mid. column, line 3, for virginally, formed, read originally formed.

Ibid. 3d. column, line 26, for dirt read dust.

Page 134, third column, line 47, for Church read Churches,

SELECTED.

ROUSENBETH'S DEFENCE OF THE CATHOLIC CHURCH.

Continued.

WITH equal disregard to *truth* and *charity*, Mr. White states that the Pope "grounds his claims on his own authority and supports his authority by the sword; that he objects to the free circulation of the Scriptures because they are unfavourable to him; and because he has added articles to them decidedly to his own profit." Such is the contemptible fallacy with which he introduces several of our doctrines, in order to persuade his readers that they are the inventions of Popery, and additions to the word of God, for the profit of the Catholic Church. The clearest arguments in reply may be thrown away upon a mind so dishonourable, and so determined to misrepresent. It may be in vain to shew that the authority of the Church and the supremacy of the Pope are clearly taught in the Holy Scriptures; to protest, that we totally disapprove of and condemn persecution in every shape for religious opinions; that we do not object to the free reading of the Scriptures, from any fear that any part of our doctrine will be disproved by them, and that our Church or Pope has never proposed any new articles of Faith, any contrary to the word of God, or in addition to the word of God, or any not delivered to the Church by Christ, immediately or through his Apostles. But though we have little expectation of convincing a man so bent upon calumniating the creed of his fathers, it will be right to examine the doctrines which he calls inventions of the Pope, and prove them to be all divine revelations, lest any be imposed upon by Mr. White's grievous mis-statement. The points which he charges us with inventing are Tradition, Transubstantiation, Confession, Relics, and Images.

Mr. White's larger work does not profess to enter into arguments upon these doctrines, but only to show their tendency to increase the power of the Pope and his Church, and thence to infer the motive the Pope had in inventing them. The smaller work, "The Poor Man's Preservative," which is that more immediately under notice, is by no means so reserved; it follows the usual train of first misrepresenting our doctrines, and then ridiculing them and drawing the most unwarranted consequences from them. The "Evidence" merely speaks of our placing *tradition* on the same footing with the scriptures: the "Preservative" unblushingly charges us with making *tradition* or *hearsay* superior to the word of God in writing; and declares that, "by placing Scripture under the control of these hearsays, the Pope and his Church have been able to build up the monstrous system of their power and ascendancy." All this will be best confuted, by a concise statement of the real doctrine of Catholics concerning Tradition.

The rule of our Faith is the Revealed Word of God. The word of God is two-fold, *written* and *unwritten*. The *written* is called *Scripture*, the *unwritten*, *Tradition*. The *unwritten* word was the first rule of Christianity; the Church was established before the New Testament was written; Tradition was already in possession; and when the New Testament was added to it, its authority was not forfeited on that account. The *written* word is not the *whole* word of God, but only a part. It is not alone a sufficient rule of faith without traditional authority; for if it were, there would have been no heresies, and the gospel *should* have been so clear and explicit in every point of faith, as to preclude all doubt. The *written* word itself was delivered down by Tradition; and its authenticity is therefore *traditional* or dependent on Catholic tradition. By traditional authority the Church is empowered, both to attest the authenticity of Scripture and to deter-

mine its original, genuine, and orthodox interpretation.

The earliest Fathers, to whom no Protestant can object, refer in striking terms to the authority of Tradition. Tertullian, in the third century, says, speaking of controversy: "Wherefore the Scriptures cannot be the test, nor can they decide the conflict; since, with relation to them, the victory must remain pendulous." St. Irenæus in the same century, speaking of heretics, says; "They are averse from Tradition, saying that they are more penetrating, not than the Pastors only, but than the Apostles themselves—that they have discovered the general truth—the hidden mystery." How applicable to Luther and his associates, "who founded Mr. White's Church;" and to him who devoutly treads in their footsteps! Sometimes, however, they themselves were compelled to give glory to truth, as Melancthon does in the following remarkable words: "Let us learn to love, reverence, and venerate the teaching Church; . . . as it was most agreeably signified in Samson's allegory; had he not ploughed with *my heifer*, ye had not found out my riddle; that is: had ye not heard the Church—which is the *depository* of the word of God—the word of God itself had been utterly unknown to you." With this explanation and these testimonies, who will credit Mr. White that Tradition was invented by the Pope.

Mr. White next attacks *Transubstantiation*. He sets out as usual with false assertions. He says it would be searched for in vain in the Scriptures—that the Apostles could not understand the words of Christ in a corporeal sense—that St. Paul did not believe in the real presence,—that in order to secure veneration for the priests, the people were taught the real presence—and that it was so material a presence that if a mouse eat up part of the host, it certainly eat the body of Christ, &c. Here for once, Mr. White has not the small merit of having invented false accusations. These are all old attacks, a thousand times made against us, and a thousand times repelled. There is no truth in any one of them.

We certainly believe the doctrine of Transubstantiation to have been handed down to us by divine Tradition, as a revealed truth received from Christ himself, but not to the exclusion of testimony in its favour in the Scriptures. *It would not be searched for in vain in the Scriptures.* They contain the memorable words, "This is my body," &c.: and now Luther and Calvin shall prove for us, by condemning each other, that *Transubstantiation* is the only true Scriptural doctrine of the real presence. Luther tried hard to disbelieve the real presence, but declared that the words were too strong for him, and that he was forced to believe that Christ was truly and corporeally present after the consecration. However, he taught that the body of Christ was present, in the bread & with the bread which mode was called consubstantiation. Calvin, however, denied any real presence; and accused Luther of doing violence to the words of Christ for he did not say, "This bread is my body," or, "My body is in this;" but, "This is my body." Therefore, said Calvin, you must either admit no real presence at all, or admit *Transubstantiation* with the Catholics. Luther replied that Calvin's figurative sense did equal violence to the words of our Saviour; for he did not say, "This is the figure of my body;" nor, "This contains the virtue and efficacy of my body;" but simply, "This is my body;" therefore, concluded Luther, his body was there really present. Thus the enemies of the Catholic Church, by refuting one another proved unintentionally the truth of her doctrine; and this alone will sufficiently show that *Transubstantiation* will not be searched for in vain in the Scriptures. *The Apostles could understand the words of our Lord in a corporeal sense: they knew him to be the omnipotent Son of God, and the truth itself; hence they*

must believe him able to change bread into his body, and they must believe that he gave them his body, when he expressly declared that he did so. But, says Mr. White, it would have been "as if Christ had said to them that he was holding himself in his own hands." Exactly so, Mr. Blanco White: the consequence is rigorously true. Does Mr. White mean to claim this paltry objection as his own! No even this is an old quibble, and perhaps while he was an infidel, he learnt it from the works of J. J. Rousseau. That writer exclaimed in a tone of triumph: "We must believe then that Jesus Christ put his body into his mouth?" Let Mr. White and all such, be assured that this was after all no more an original idea of Rousseau's than of his own:

To be continued.

The Hymn for Easter Day.

AURORA CÆLUM PURPURAT,
TRANSLATED.

The purpling dawn with cheering ray
Now ushers in th' auspicious day;
When Christ to life, o'er all his foes,
O'er death himself, triumphant rose:

And, freed from Limbo's drear domain,
Led forth th' exulting Patriarch train.
His praises then the Angels sung:
Whole nature with his praises rung:

Save that th' infernal gulf profound
Recoil'd abhorrent at the sound;
In vain his tomb is fast secur'd;
And round the num'rous watch is pour'd:

Though seal'd the huge sepulchral stone,
That o'er his monument is thrown;
He breaks death's adamant chain;
And bursts his gates; and soars again.

Cease then to shed the pious tear:
Nor mourn, as dead, your Saviour dear.
He lives, the shining Angel cries,
Who conquer'd death; nor ever dies.

To God the Father, sov'reign Lord,
And Christ, his Son, to life restor'd,
And Holy Ghost, dread ONE in THREE,
Let equal praise and glory be!

AMEN.

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