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The Catholic.

Quod semper; quod ubique; quod ab omnibus

VOL. I.

KINGSTON, FRIDAY, JULY 22, 1831.

NO. 40.

SELECTED.

AMICABLE DISCUSSION.

Continued.

LETTER V.

ON THE DOCTRINE TAUGHT BY THE CHURCH.

I cannot refrain from giving you in conclusion the satisfaction of reading your difficulty and the reply drawn out with a master-hand. "Protestants reproach us with investing the Church with an infallibility, for which we can find no subjects, since some place in the pope alone, others in the general council, and others in the whole body of the Church spread throughout the world. They are unwilling to see that these sentiments, which they suppose to be contrary to each other, accord perfectly together. since those who acknowledge infallibility in the pope even alone, acknowledge it with greater reason when all the Church is agreed with him; and those, who place it in the council, place it with much more reason in the Church which the council represented. This then is the catholic doctrine, perfectly agreeing in all its parts: Infallibility resides originally in the body of the Church. Whence it follows that it resides also in the council, that represents it, & which virtually contains it that is, in a council, which, publicly acting as œumenical, remains in communion with the rest of the Church and of which also the decisions are for this reason regarded, as decisions of the whole body. Thus the authority of the council is established upon the authority and the consent of the whole Church, or rather it is nothing else but this authority and this same consent."

"As for the pope, who is bound to give the common sentiment of the whole Church, when it cannot assemble or when it does not judge it necessary to do so, it is very certain with us, that when he delivers, as he is bound to do, the common sentiment of the Church, and when all the Church consents to his judgement, it is in effect the judgement of all the Church, and of course an infallible judgement. Whatever is said more than this on the subject of the pope is neither of faith, nor is it necessary, because it is sufficient that the Church has a means unanimously recognised, for deciding controversies, that might produce disunion among the people."

LETTER VI.

ON THE EUCCHARIST.

We have seen that revelation, confided immediately to the apostles, had been transmitted by them by word of mouth and writing; that by them the twofold deposit of scripture and tradition had been committed to their disciples, to pass from

to the pope in the things both of heaven and of earth. If they had confined themselves to proving that those pretensions were novel, that they ill-accorded with the spirit of the gospel, with the doctrine of the fathers and with that of the most holy and illustrious sovereign pontiffs, we should then have only had to praise their zeal in the support of true principles. But, far from shewing this spirit of moderation and wisdom, they railed against the successor of St. Peter with the most disgraceful coarseness: they put forth against the Holy See, insults so low and disgusting, that one would blush to transcribe them indeed they would be revolting to creditable persons of all countries. Men of God would never have spoken as they did. But a man who is not an apostle to possess it, does adopt the time of one, he must be an apostle. Were there no other reproach to be made against the Reformers, who would not judge, by their passionate and furious expressions, that God could never raise up for the reformation of his Church a set of brutish and furious characters uttering the language of demons!

If we may be allowed to judge of the sentiments of the Greeks by one of their able and moderate writers, here is what Helias Meniates bishop of Zerniza said towards the close of the seventeenth century "I consider the dispute upon the supreme power of the pope to be the principal cause of our division: it is the wall of separation between the two Churches. . . . If it were possible to understand one another upon this single point, it would be difficult to adjust the others, and to arrive at a perfect re-union." Placing himself afterwards between the Protestants and the ultramontanists, this learned man shews to the former that the pope, far from being antichrist, is the legitimate successor of the apostles, and that he is at the head of the hierarchy of the universal Church. Against the latter, he maintains that the pope is not an all-powerful monarch in the Church, that the bishops derive not their authority from him, but from Jesus Christ he willingly allows that he is the first among his brethren, and that he occupies in the midst of them, the first place of honour; he maintains moreover, that he is neither sole judge nor sole interpreter of revelation: that he is not above the council, nor invested with the privilege of infallibility; but that these prerogatives belong to the universal Church: that it is above the pope, with the right of judging his conduct he maintains moreover, that Jesus Christ has not conferred upon him any power in temporal things, far from having put sceptres and crowns at the feet and the disposal of his vicar, whom he made a bishop in his Church and not an emperor of the world.

We say to our mistaken brethren of the protestant Churches: Join us in throwing a veil over the abuse with which the see of Saint Peter has been covered. Enter into the sentiments of the informed and

hand to hand, and from age to age to their successors whose office it would be to seek in them exclusively and no where else, the articles of the christian doctrine, and whose privilege, to deduce them from these sources, without ever being in danger, collectively of going astray. We have seen that the duty and obligation of the faithful were to submit to the uniform instructions they should receive from

moderate ones among you. You have already heard Melancton: "There is no dispute about the superiority of the pope and the authority of the bishops. . . the monarchy of the pope would extend very much to preserve agreement doctrine among many nations!" And forget not the saying of Grotius: Let the bishops, says he, preside over the priests, the metropolitan over the bishops, and above all, the bishop of Rome. This order ought always to remain in the Church, because a cause for it always remains—the danger of schism."

We say to our separated brethren, the Christians of the Greek Church: How can you prolong a schism, the most direful of all evils, and the most unpardonable of all crimes, for opinions, which you are permitted not to adopt? They seem to you inadmissible? They seem so to us also. Faith never commanded them: do not therefore take fright at them, but become united with us. The concessions already made by the learned of your body are almost sufficient for us. Without doubt they would not have refused the little that remained for them to do, after the example of their ancestors in the councils of Lyons and Florence. Let us unite: we were united for nine successive centuries; and our Churches then were both of them more holy and flourishing.

We say in fine, with all the respect that we profess for our superiors and brethren of the Ultramontanist Churches, we say to them; You, would still be imbued with the exaggerated principles which in modern times have taken birth among you, reflect on all the evils they have brought upon the Church, and that, instead of giving to the holy see a power which it did not possess, they have deprived it of that which it really had: reflect upon the calumnies they have occasioned, upon the inquietudes that even friendly powers have often conceived from; them reflect upon the jealousies; and aversion they have fostered in protestant states, on the pretexts they still furnish to the Greek Churches, to continue and justify their schism. Do not motives so manifold and powerful imperatively command the sacrifice, or at least the silence of some arbitrary maxims? Maintain with us the authority of the head of the Church. Let us maintain it all entire To retrench from it would be to wound faith; but let us not forget that in its plenitude even the ocean itself has its bounds.

Will you say that, regarding the question as not yet decided, it is lawful for you, as in every undecided question, to support the opinion that you prefer? The principle is assuredly very catholic: it is object only to its application, which I should find in this case to be blind, and even reprehensible. Whenever from any opinion there result consequences fatal to the Church, and to the salvation of souls charity and justice require it to be sacrificed. It is certain that by pressing the ultramontane princi-

*Œuvres posthumes de Bossuet, t. I, p 217. Edit. in 4to) the Reformers attacked the exorbitant power which in their time, was more generally attributed

them, and that the belief of the catholic whether learned or ignorant rested with equal solidity upon the doctrine of the episcopal body united to its head. We have seen in fine, that this infallible teaching was, above all, manifested to us in the solemn decrees universally received by the bishops of catholicity. Whence it follows, that we admit without hesitation as articles of faith, whatever the Church teaches us, and proposes to us, as such and as revealed.

Thus we believe and we confess, as of faith, the divinity of Jesus Christ, defined against Arius in the Great council of Nice; the divinity of the Holy Ghost taught against Macedonius by the œcumenical council of Constantinople. We believe of truth that the Holy Ghost proceeds from the Father and the Son, from the decision successively given against the Greeks in the general councils of Lateran, of Lyons and Florence. We believe of truth the unity of person in Jesus Christ, with the general council of Ephesus held against Nestorius, and with the same council we proclaim the Virgin Mary, *mother to God*. From the council of Chalcedon against Eutiches, we believe as of faith, the two natures, human and divine, united and not confounded in the person of our Saviour. Original sin, defined in the fifth age, by Pelagius, we believe as of faith from the doctrine of several councils of the same age, from the constitution of Pope Zozimus, universally received by all the bishops, with the exception of eighteen, who were deposed for it: from the first and fourth canon of the general councils of Ephesus, and since then from the decrees of the council of Trent. Guided by these high authorities, we believe, as of faith, the necessity of baptism to efface in us that mysterious stain, and open heaven to the unfortunate race of the guilty Adam.

As an eternal obstacle would be put to the return of the separated communions. I would not at the same time ensure the reconciliation of the Greeks with us, if we were all to come to an understanding with them on the authority of the pope. They say so, even those among them most capable of leading the people. To believe them, your assertions alone keep them still separate. And is this not enough to make it a duty for you to renounce them or be silent on them? For, I ask you, if the first and most unpardonable of crimes be to take off the people from unity, is it not the first of our duties to bring them back to it, to say nothing at least that may frighten them from it with-out necessity? Do not therefore, I conjure you, render their return to union more difficult: but endeavour rather to clear the way. You will at least have put the Greeks to the trial: and we shall ascertain, in an affair of the first importance, whether their acknowledgments were sincere or not.

But if your opinions seem to you too closely connected with faith to be abandoned, pray keep them to yourselves, until the Church shall have pronounced them to be articles of faith.

“As for the things that are known to be disputed about the schools, although the Greeks and protestants are perpetually bringing them forward to render the *primacy* odious, it is not necessary to speak of them, because they are not of catholic faith. It suffices to acknowledge a head established by God to conduct all the flock in its ways; and this will always cheerfully be done by those who love concord among brethren and ecclesiastical unanimity.” *Esprit de la cathol.* : sect. 21

So far, Sir, you are agreed with us upon these different points of doctrine. Your reformers have respected them, they have found them too strongly imprinted on their own conscience, too deeply rooted in the minds of the people, to think of ever striking a blow at them. Nevertheless they have said enough to give to others more audacity, and quickly to instruct the Socinians that they might boldly proceed still further and attack those fundamental truths, of christianity. The right of judging having been once granted to each one, there is no longer any thing sacred, any thing firm, any thing that can stand its ground.

Thank heaven! they have not advanced so far in your Church. They have continued to believe and teach the dogmas I have mentioned, and some others connected with them. Observe nevertheless upon what different principles they are believed in your communion and in ours. The principle of the Church of England is to admit as revealed and as necessary for salvation, only the dogmas which are read in Scripture, or may be duly inferred from it. Sir, speak to me, I beseech you, with candour; have you learnt these dogmas, which you believe to be essential, in Scripture? Have you examined and thoroughly searched the sacred text? have you compared the passages together? Not, assuredly, that I doubt, that with the penetration and justness of mind that I know you to possess, you would not of yourself have discovered the truth of these dogmas in the passages of Scripture, where they are established. But as for this examination, this search, I know you have never entered upon it. The nature of the business, with which you have been occupied, has given you neither time nor liberty, nor even the inclination to throw yourself into theological researches. You believe simply from the instructions you have received from your parents, from your masters, who in the same manner had received them from theirs, and so on, up to the period of the Reformation. Your belief and the belief of your countrymen in general, has not then, if thoroughly analysed, any other support than the authority of your reformers, who never pretended that they were infallible, and have most strenuously maintained they were not so. See where you are, and how much your faith, your salvation are found to be left at hazard, upon mere human authority, and consequently wavering, perishable and faulty. But the Catholic, full of the promise, convinced that Jesus Christ, who has spoken by his apostles, will always speak by their successors, certain that he cannot go astray in the steps of guides whom he is ordered to follow, feels himself firm in faith and in the way of salvation. He knows that both are built upon the Church, as on an immovable rock, against the foot of which the efforts of hell shall eternally be broken in pieces.

Instructed by the same authority, the Catholic admits in the number of the articles of faith and of the revealed mysteries; that of the most august of sacraments, the Eucharist; under each of the kinds of bread and wine, the substance of which no longer exists, he adores Jesus Christ veiled, but yet pres-

ent whole and entire. He knows, or may easily know, that at the period when for the first time this belief was attacked in the eleventh age by Berengarius, a cry of indignation was raised on all sides against him. that the ancient faith was maintained by the teachers of christianity, among others by Lanfranc, the learned archbishop of Cantorbury, and unanimously defined by many councils, as it has been since defined in the council of Trent. Here unfortunately the lists were entered between the Protestant societies and the Catholic church, and we are about to find ourselves at variance, it having seemed good to your ancestors, after having agreed with us upon all other mysteries to leave us and attack us upon this. Your convocation of 1562 had not the same reasons for sparing it, which had made the former convocations respect it. From the reign of Edward the sixth, the opinions of Zuingle had been held in esteem; they had made a melancholy progress in your country, and even your new bishops had not been able to preserve themselves from them: in their twenty-eight articles they condemn transubstantiation, reject at the same time the worship and adoration of Jesus Christ in his sacrament, as being contrary to the text of the scriptures and the institution of the Eucharist.

As to the real presence; which should be looked upon as the great article, the principal point of the mystery, they showed themselves more reserved: they say not openly that it must be admitted or rejected: they adopt a form of expression that seems to accommodate itself to one or other of these opinions. It is plain that they were equally apprehensive of alarming those who yet held in great numbers to the real presence, and those who wished to get rid of it. M. Buret with more than his usual candour and with his accustomed correctness of mind admires this dexterous scrupulousness of the convocation. He takes pleasure in remarking that the article was couched in such a manner as to serve each ones purpose, and that all might more easily be attracted and might thus increase the rising Church. That an insidious and weak government should adopt this mode of proceeding is quite in character: this artful method may serve the views and interests of the moment, but is it agreeable with an eternal and divine religion? Is it not unworthy of the episcopal character? Faith knows no such temporizing measures, such vagueness and indecision: its course is upright; its language simple, precise, and decided. It enters into no compacts with error, because it can have no alliance with it. In truth, these political expedients of your spiritual lords sufficiently disclosed their secret thoughts, and a man must have been very simple indeed to let himself be deceived by such pitiful artifices: for, in fine, if all or the greater part had believed the real presence, they would have thought it a point of duty and honor to have loudly professed it, and to have warned their flocks against the heresy, by condemning with a sacerdotal vigour the opinions of Zuingle. They did not then for the most part believe it, their silence shews they did not. Why then did they not immediately proceed openly to con-

Jennit? What mean this embarrassment, these snares, these concerted concealments? You discover here, Sir, the inevitable march of error. At all times it has shewn itself timid and hesitating at the commencement, and its first steps have always been faltering and uncertain.

I should but use my right, were I to refuse all further discussion, and refer you, upon the Eucharist as upon all other articles of faith, to the decisions pronounced by the Church. I have established its authority. I have shewn that it received it from its divine Founder, that when he was leaving the earth he bequeathed it to his apostles, and, in their persons, to those who should succeed them in the ministry. that he had never ceased to teach by their instrumentality and would continue to the end of the world to teach by that of their successors. that, in consequence, the doctrines of the Church will always be protected from error, that, by hearing the Church, we hear Jesus Christ, and, by despising the Church, we despise Jesus Christ. You have seen the proofs of all this; they have appeared to you convincing. And if the impression they have made upon you is weakened, read them over again: subject them, if you please, to a new examination. But when once a person is convinced of their solidity, there is no longer room for hesitation. The decision is past, every thing is said: all that remains is to accept it, and submit to it. This simple, and at the same time safe, method abridges for every catholic, whether learned or ignorant, the interminable difficulties that exist in protestant societies.

But the arguments you have often heard opposed to the belief of catholics upon this mystery, those that you have read in the writings of your teachers have made a deep impression upon you. They frequently return to your mind, and balance, as you say, the force of the general inference drawn from an infallible authority. Well! then, Sir, I am willing to enter with you into the heart of this controverted point: I engage to justify to you the decrees of the Church upon the Eucharist, and to shew you their conformity with the doctrine of Jesus Christ. I foresee its full extent: I have it at one glance with all its proofs before my eyes. Oh that I could but lay it before your eyes with the same rapidity! but the dissertation must necessarily be long: you must submit to it: it is necessary for your peace of mind: the subject is all important. I should also be apprehensive that my silence might appear to you a tacit acknowledgment of the weakness of my cause: and I ought not to give your teachers this kind of advantage in your mind.

Before we set about developing the proofs, it will be well to remove certain general difficulties, which might diminish their effect. These difficulties are produced, in some, by the false notions conjured up by a heated imagination: in others by specious reasons which seem to demonstrate the physical impossibility of the real presence. The first are indignant at the very idea of the consequences which they imagine themselves obliged to admit. If Jesus Christ were really present in the Eucharist, he

would then, say they, be abandoned to the mercy of the wicked: he would have put himself into the power of his exaltures, by giving them the power of offering to his adorable body, the most shameful indignities; of casting him to animals, of dragging him in the mud, and treading him under foot.—

But, in the first place, these persons do not reflect that similar objections might be made against the presence of God which they admit in the universe. They will reply, no doubt, that God is not present in all places in substance, as we say the Eucharist is, but only by his infinite knowledge and by the action of an unlimited power. Were the observation correct, the objections would not the less forcibly recut: for does it not seem unworthy of his supreme majesty that his pure and immortal eye be open to every scene of horror and debauchery? What representations, what work full of folly and turpitude, what disgusting and infamous images find place in the divine conceptions, and become reflected upon the increated Word? Far from us however be such illusions! God sees all crimes, and his eye is not defiled: he knows them, and the purity of his essence remains uninjured. And let us equally be on our guard how we believe that the profanations exercised upon a consecrated host can touch and affect the person of Jesus Christ. The only right he has granted his ministers over it, is to be able, at their will, to render it present upon the altar, and that in a manner which it is not given them to comprehend. The wicked man; indeed, profane the evils under which he conceals himself, may prostitute them to unclean animals; may throw them into the mud or under their feet: for he abandons to their mad outrages the cover he places between himself and them, of itself contemptible and common, it is true, and yet most deserving our respect and our veneration from the presence of the sacred guest, whom it holds concealed from our eyes. Here their profanations stop: they reach not his adorable body, on which he gives them no hold: inaccessible to all their senses, he is also screened from all their attempts: & not less impalpable than invisible, in the midst of the most shameful outrages, his divine person remains eternally impassible and inviolable.

Others borrow their arguments from still more abstracted metaphysical sources, and with an air of triumph display to us their pretended demonstrations of the impossibility of one body existing in many places at the same time. Their triumph without dispute, would be certain, did the question turn upon a body existing in the Eucharist under the same forms, and with the natural qualities and proportions of a human body: for certainly it will never enter any one's mind to believe or propose to be believed that a body such as yours [or mine] can be simultaneously in many places. But we are speaking of a body passed to a state entirely different from our own, become impalpable, invisible, inaccessible to all our senses: we are speaking of a presence, the manner of which we pretend not to explain, which we acknowledge to be above our understanding. In what manner would they shew the impossibility of such a presence being simulta-

neously multiplied, & of the existence of such a body in many places at once? Would they maintain it to be more impossible than impalpability & invisibility?

If they allow that our Lord could derogate from the ordinary laws of matter, to such a degree as to conceal his body from all our senses, can he not still further derogate from them so as to render it present in many places at once? Have we a sufficient knowledge of the properties of matter, to deny this? Have we sufficiently penetrated its essence? For, to affirm the impossibility of any thing whatsoever is to assert that the qualities that are attributed to it are repugnant to, or mutually exclude one another. This cannot be proved, if we do not know them: the first step then is to know them: and up to this time the primitive elements, the intimate qualities of matter, the modifications of which it is susceptible under the hand of the Almighty, are mysteries to man. Whatever progress may have been made in the analysis of bodies, their formation and organization always elude our inquiries; in this respect as in every thing else, the secret of the Creator has not yet been discovered. I am sorry, I confess, for those transcendent geniuses, who, to justify their incredulity and overturn our belief, transport us with them into unknown regions, and would have us adopt as luminous demonstrations the arguments they produce for us out of sight in the void and the night of chaos. What is remarkable, is that they make no difficulty in admitting other mysteries, not less incomprehensible than this. You believe with us, I would say to them, the Trinity and Incarnation, and have not these dogmas their inaccessible heights? Does not the Socinian imagine that he discovers in them impossibilities and absurdities? You reply to him that his objections prove only the limits of the human mind and in no wise the impossibility of these dogmas: it is just so that I answer you respecting the Eucharist. Does not the birth of Jesus Christ appear repugnant to our ideas of things? that he should have taken a body and come into the world from the womb of a virgin, what is there in appearance more impossible than this, according to all that we observe of the laws of nature and the properties of the human body? that after his resurrection his disciples being assembled and keeping the doors shut for fear of the Jews, he should have twice appeared in the midst of them, how are we to explain this prodigy and make it accord with the notions we have formed of matter? And after his ascension, that he should have appeared to St. Paul in the same manner as he shewed himself after his passion to Saint Peter, to his disciples and to more than five hundred brethren together, do you more easily conceive this? For we have manifestly here the presence of Jesus Christ in two places at once, in heaven at the right hand of his Father, & on earth before St. Paul, to whom he shewed himself as he was before. To convince his apostles of his resurrection he had caused to be seen by their eyes, in his complete humanity, the same members, the same features that they had known him to possess before his death.

What will you say again of the dogma of the general resurrection, the belief in which is common to us both? Can your imagination comprehend his mystery? Do you readily conceive the state in which our bodies will then be changed? Are you able to conceive that they can without ceasing to be the same, divest themselves of all their sensual and terrestrial qualities, and put on those that are spiritualized and angelical? For, there, there is neither eating nor drinking; there, they shall not marry or be married, says our Saviour, but shall be like angels. And according to the sublime theology of St. Paul, the body "is sown in corruption, it shall rise in incorruption: it is sown in dishonor, it shall rise in glory: it is sown in weakness, it shall rise in power: it is sown a natural body, it shall rise a spiritual body, if there be a natural body, there is also a spiritual body." After these incontestible truths, admitted & yet unintelligible, what mean the difficulties you object to us? To what purpose do you create imaginary impossibilities upon a state of things that far surpass our comprehension? If God, as you doubt not, destines our sensual and gross bodies for a state of spirituality which we do not understand, why should not our Lord be able to put his body in another spiritual state still more incomprehensible? You reason upon matter such as we see it, and upon bodies such as they strike our senses: but here we are treating of a matter that is imperceptible, of a body that eludes all our senses. You speak to us of an animal body, whereas you should speak of a spiritual body. But you will reply, what do you mean by a spiritual body; and how are we to join these two ideas together? In truth, Sir, I am sure that they are joined; for we are taught so by Saint Paul: but how and in what manner, I know not, any more than you do. And here it is that all our metaphysical reasonings upon the Eucharist come to a termination, in our ignorance.

I will add one general observation upon mysteries. Revelation speaks to us of a supernatural order, and talks to us of a life to come and of the kingdom of God. This revelation comes from heaven and invites us thither; it shews us the road and acquaints us with the means of arriving at it. Is it surprising that in all that it teaches about this unknown world there should be found some mysterious dogmas, whilst this world in which we are born, this world which has been created for us, every where offers us nothing but impenetrable objects, every where, nothing but mysteries? We see every thing that passes around us, and we understand nothing, absolutely nothing. Fix upon any object you please in this world, from the smallest grain to the majestic cedar, from the imperceptible insect that would be wearied with traversing over the head of a pin to the most monstrous animal, from the atom to the globes that roll over our heads in a space of immeasurable extent, and with a rapidity of movement that the imagination even cannot follow in its flight: every thing is mystery to us: every thing, both the drop of water that is shed from the cloud, and the sprig, of the herb, that we tread under our feet, and the grain of sand that is carried by the wind, every thing is inexplicable,

both that which we perceive and, that with which we come more or less in contact or connection: every thing confounds our inquiry, every thing is mystery, and without doubt the greatest mystery to man is man himself. Nevertheless we believe the existence of the objects which surround us, and we have good reason for believing it, because the proofs of it are most certain. It is then upon proofs that depends, and ought to depend our belief in every thing, whether in the natural or supernatural order: it is to proof that we must all adhere. What is proved, whether in itself conceivable or not, what is proved ought to be believed, and cannot be otherwise than believed. Whence it follows that our examination ought to refer, not to the nature of the dogmas, which exceed the limits of our minds, but to the proofs of their existence, which we are capable of seeing and judging about. It is therefore a very foolish way of setting about it to say with your teachers: "God cannot reveal that which is repugnant to reason; now the doctrine of the Eucharist is repugnant to reason, therefore, &c." For then they are forced to enter into the nature of things that we all hold to be incomprehensible, and of course to wander from unknown to unknown, and to reason in the dark. But the method that good sense points out, and that the consciousness of our weakness should suggest, is this: "God cannot reveal what is repugnant to reason; now, he has revealed or he has not revealed the dogmas of the Eucharist; therefore, &c." For here we can all understand one another; here the examination and decision are brought to a level with our minds. It becomes a question of fact: Has God or has he not revealed the mystery of the Eucharist? If it is not proved that God has revealed it, let us all with one accord throw aside the mystery: if on the contrary the proofs of it are certain, we are all of us absolutely bound to submit to it: you and your teachers must indispensably admit it, pay homage to it, and throw aside the vain objections of an impotent and conceited reason. Now I wish to enter upon an examination of this question of fact with you: I undertake to convince you that the mystery of the Eucharist has been revealed to us, such as we now receive it.

We have seen that revelation had been transmitted to us by word of mouth and by writing: that, to know it entirely, we must have recourse to the twofold deposit of scripture and tradition. I will proceed therefore to lay them before your eyes one after the other: and I hope, with the assistance of heaven, to produce in their favour proofs so decisive that you will be obliged to acknowledge that this mystery, inconceivable as it is, has certainly been revealed to the world by Jesus Christ, and that the decrees of the Church upon the Eucharist are manifestly conformable with both the deposits of revelation.

THE HOLY SCRIPTURE.—THE WORDS OF PROMISE.

Open, if you please, the 6th chapter of the Gospel of St. John, which is too long to be here transcribed entire: and have the goodness merely to follow, with the book in your hand, the argument with which this chapter will supply you. The

Evangelist relates in how miraculous a manner our Saviour fed in the desert the five thousand men who had followed him: how he withdrew himself by flight from the transports of their admiration and the honours they wished to pay him by proclaiming him King: how towards night he rejoined the vessel of the apostles in the middle of the sea of Tiberias, walking over the waters to them: how, in fine, he himself was rejoined the next day at Capernaum, by the multitude he had fed the day before. This conversation between Jesus and the Jewish multitude, which cannot be sufficiently meditated upon, commences at the 25th verse; After having blamed their eagerness for perishable food, and their indifference in seeking for meat that endureth to life everlasting, he tells them that the means of obtaining it is to believe in him whom God has sent them: he reproaches them for their incredulity in his regard, in spite of the miracles he had performed in their presence. He adds that the manna of which he had spoken, and which their fathers had eaten in the desert, was not the heavenly bread: that the bread of God is that which cometh down from heaven: that he himself is the true heavenly bread, that he is come down from heaven: that he had been sent by his Father to save them. At these words the Jews no longer contain themselves. "Is not this Jesus, the son of Joseph whose father and mother we know? How then saith he, I came down from heaven?" But Jesus without revealing to them the secret of his human birth, still leads them to his celestial origin and to his divine mission, and insists more strongly than ever upon the obligation of believing in his words and testimony. "Amen, amen I say to you: he that believeth in me hath everlasting life." What is the meaning of this exordium, and of this manner of opening himself by halves and by degrees? How comes it, that he reminds them at repeated intervals of the necessity of the faith due to his character, his miracles and divinity? What is the tendency of these preliminary recommendations? In what are they to end, or what is he thinking of proposing to them? Something very extraordinary no doubt, and very difficult to be received; otherwise he would have explained himself without making use of all these precautions.

The plan he always adopted was distantly to announce the great mysteries he was to accomplish. Thus he taught the necessity of baptism for entering the kingdom of heaven, before he instituted it: thus also his disciples own heard him discourse upon his passion, death, and resurrection, and on the descent of the Holy Ghost; thus he announced in this very chapter, his ascension and return into heaven. By admonishing them before hand, he kept their minds in expectation: he humoured also the weakness of man by sparing him the too lively impressions that unforeseen prodigies would have made upon his senses. Induced by these same motives, he gives them intimation of a miracle which he was intending to work, and which would still more astonish human reason. He selected for its announcement the circumstance, which had the most analogy and connection with the Eucharist,

that of the multiplication of the loaves, of which the very people whom he was addressing had just been witnesses.

After having convinced them of all the claims he had to their entire confidence, he proceeds at last to declare the object he is about, and expresses it concisely in these words, "I am the living bread which came down from heaven. If any man eat of this bread he shall live for ever: and the bread that I will give is my flesh, for the life of the world." The secret hitherto concealed is now divulged; the great mystery is declared: it has been heard: it has been understood to signify a real presence; but will this real presence be believed? No: the Jews instead of trusting to Jesus Christ as to the manner in which he would give them his flesh to eat, think only of that in which they eat common flesh: they moreover break out into murmurs, look at one another with marks of disapprobation and repugnance, and quickly exclaim: "How can this man give us his flesh to eat?" They had therefore clearly understood him to speak of a real manducation.

We will proceed no farther for the present. I have here two observations to make to you. When we propose to your teachers and those of their communion the august mystery of the Eucharist, do they not immediately begin to contest it? do they not shew towards our belief signs of disapprobation, contempt, and aversion? do they not disdainfully reply to us in the manner of the Jews of this gospel: "How can he give us his flesh to eat?" In vain do we endeavour to represent to them that the bread of God is that which cometh down from heaven; that "this bread that he has given us is his flesh, that flesh which he has given for the life of the world: and that what God demands of us, is to believe in him whom he has sent;" and that according to the solemn declaration of our Saviour upon this same subject, "he who believes in him has everlasting life." In vain do we represent to them again that how high or incomprehensible soever this real manducation may be, the promise has quite as certainly proceeded from the mouth of Jesus Christ, and that if it is above reason to conceive it, it evidently is against reason to doubt of his word, where we cannot doubt that he has given it, and when we acknowledge his divinity. They cease not replying to us with the incredulous Jews; "How can he give us his flesh to eat?"

Let us for a moment change the scene of action, and suppose that one of your missionaries, explaining to infidels this point of christian doctrine, should produce, without intending it, the idea of a real manducation in the minds of his audience, and that they, being shocked at the proposition cried out: "What is it you mean to say? or how shall your God be able to give us his flesh to eat?" What would your missioner reply? Should he not say that they had mistaken the meaning of his words: that he never intended to propose to them the belief of a real manducation: that the flesh of Jesus Christ is not true, but figurative meat: that his blood is not real but ideal drink; that they have only to eat his flesh, and drink his blood by faith: that the

Eucharistic bread is the symbol of his body, the wine the symbol of his blood: that both one and the other are signs which his love has condescended to consecrate, and leave us after him, to console us for his absence. In this way, or at least something like it, would your missionary explain himself in order to remove every idea of a real manducation. But does Jesus Christ set himself in this manner about removing the same idea, at which the Jews showed themselves so shocked? What reply does he make to the mad insult they offer him, by saying before his face; "How can this man give us his flesh to eat?" Let us hear what he says in reply.

"Amen, Amen, I say unto you (an affirmation which from the mouth of the Man-God is equivalent to an oath); except you eat the flesh of the Son of Man and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood, hath everlasting life: and I will raise him up in the last day. For my flesh is meat indeed and, my blood is drink indeed: He that eateth my flesh and drinketh my blood, abideth in me and I in him. As the living Father hath sent me, and I live by the Father, so also he that eateth me, the same also shall live by me. This is the bread that came down from heaven. He that eateth of this bread shall live for ever." Are you not struck with what you have just heard? Is there any thing wanting to these words to determine their meaning? Confess that this language is very different from that which we have heard from the mouth of your missionary. Jesus Christ, far from removing the idea of a real manducation confirms it anew in the mind of the Jews, shocked as they had already been at it: far from softening down the sense he had already given to his first words, he confirms it by an oath, and continues to present it perpetually in still more energetic terms: far from saying, like your teacher, that his flesh is but figurative meat, his blood an ideal drink, he affirms that his flesh is meat indeed, his blood drink indeed. In the discourse of the missionary, we hear of nothing, but of figure, of symbol, of spiritual manducation, of a memorial and of absence: in that of Jesus Christ there is nothing of all this, not a word of symbolical or figurative language: in it every thing expresses, every thing confirms the reality of his flesh and meat, & his blood as drink, the reality of the manducation: every thing declares & supposes his presence in the sacrament. He there communicates himself to him who eats it, as common meat is communicated to him who takes it and derives life from it: "he that eateth me, abideth in me & I in him." And again, he that shall eat him shall live by him, as he lives by his Father: therefore he shall live by him in reality, and in substance, as he lives by his Father. In fine, the truth of the manducation is compared to that of the mission he has received, and what is there more real and better attested than his heavenly missions? Thus you find on the part of Jesus Christ, his presence, communion, and intimacy, by the fact of his body, and blood being really given as meat and drink; on the part of man, the reality of the man-

education, the certain pledge of life, of resurrection and salvation; and all these prodigies attested by the reiterated affirmations and even by the oath of the Son of God. What more do you want to determine with certainty the meaning he attached to his words? What is wanting in them to convince you and force your belief? After having exposed, repeated, and confirmed so many times the sense of his real presence, shall not Jesus Christ succeed at last in persuading you to believe it; and will you always say with these blind and obstinate Jews: "How can this man give us his flesh to eat?"

To be continued.

ORIGINAL.

THE CATHOLIC RITES AND CEREMONIES EXPLAINED.

CONFIRMATION.

Of this Sacrament a Bishop, is the only ordinary Minister; whose Consecration imparts to him the plenitude of the priesthood; that is, all the pastoral powers given by Jesus Christ to his Apostles; without any other reserve than that necessary for the good Government of the Church; that of local, or respectively subordinate jurisdiction.

We see in the Acts of the Apostles, how though Philip had converted and baptized the Samaritans, it was deemed necessary to send Peter and John from Jerusalem to confirm them.—Now when the Apostles, who were in Jerusalem, had heard that Samaria had received the word of God; they sent unto them Peter and John: who, when they were come prayed for them, that they might receive the Holy Ghost; for he was not yet come upon any of them, but they were only baptized in the name of the Lord Jesus, (that is in the Saviour's Baptism.) Then they laid their hands upon them, and they received the Holy Ghost Acts. 8. 14. &c.

Prayer then or the invocation of the Holy Ghost, and the laying on of hands by the Bishop, on those to be confirmed, are the ceremonies mentioned in this text to have been used by the Apostles in the administration of this Sacrament: and these are the ceremonies still observed in administering it by the Bishops in the Catholic Church.—The laying on of hands, denotes that the Individuals to be confirmed are specially chosen and accepted by Almighty God to be sanctified, and fortified by his Divine Spirit; whom the Saviour promised to send from his Holy Heaven, to comfort and confirm them, and guide them into all truth, to the end of the world.

The Bishop then, vested in his pontificals to show that he acts in the character of Christ's apostolic minister; after washing his hands, thereby indicating how pure these hands ought to be, which are consecrated, and destined to consecrate whatever or whomsoever they touch or bless: turns round towards those, whom he is going to confirm, and who are kneeling before him, and begins his invocation of the Holy Ghost in these words.

"May the Holy Ghost come upon you. And the virtue of the most high, guard you from all sins.—ans. Amen."

Then signing himself with the sign of the cross, he says. Our help is in the name of the Lord. ans.—“who made Heaven and Earth.—” “O Lord, hear my prayer.—ans. And let my cry come unto Thee.” —“The Lord be with you.— Ans. And with thy Spirit.” Let us pray.

“O Almighty and eternal God, who hast deigned to regenerate these thy servants of water and the Holy Ghost; and who hast given them the remission of all their sins; send forth upon them from heaven thy seven-fold spirit, the Paraclete.—Ans. Amen.”

The Spirit of Wisdom and of understanding.— Amen.

The Spirit of counsel and of fortitude.—Amen.

The Spirit of knowledge and of piety.—Amen.

Fill them with the Spirit of thy fear; and sign them with the sign of the cross of Christ propitious unto life everlasting.—Ans. Amen.”

The Bishop then standing with his Mitre on, signs them with the sign of the cross; anointing them at the same time on the forehead with the chrism and saying. “I sign thee with the sign of the cross: I confirm thee with the chrism of salvation; in the name of the Father, and of the Son, and of the Holy Ghost,—Ans. Amen.”—After which he gives each a slight tap on the Cheek, saying peace be with thee.”

The chrism is oil mixed with Balm, blessed by a Bishop: the oil represents the grace and the sweet smelling Balm mixed with it, the odour of sanctity proceeding from the grace of the Holy Ghost. This is the ointment of the Priesthood, and of Royalty, for, as the apostle testifies of the courageous followers of Christ; they are a chosen generation; a kingly priesthood. 1. Pet. 2. 9.

This sacrament, with its holy unction and effects, is that alluded to by Saint Paul: now, he that con-
firmeth us with you, in Christ; and that hath anointed us, is God; who hath also sealed us, and given the pledge of the spirit in our hearts. 2. Cor. 1. 21, 22.

The tap given on the cheek by the Bishop, with these words:—*peace be with thee;* indicates, the christian patience with which we are bound to sustain in our spiritual warfare (for the confirmed are the enrolled soldiers of Jesus Christ) the trials sent us by God, and the injuries and insults offered to us by our fellow creatures: in so much that, as our Lord exhorts us, (and he himself set us the example of such heroic fortitude at his passion;) should our enemy even smite us on the one cheek, we should patiently turn to him the other also, Luke, 6. 29. For the christian is sure to conquer by forbearance and patience; and to preserve that peace of the Saviour, which surpasses all understanding, Philip, 4. 9.

While the Bishop washes his hands, the attendants sing or rehearse the words of the Psalmist:—*Confirm, O God, what thou hast wrought in us from thy temple of Jerusalem!* ps. 67. 29. “Glorify be to the father; and to the son, and to the Holy Ghost:—as it was in the beginning, is now, and ever more shall be; world without end!”—“amen!”—*Confirm, O God,* is repeated: after

which, the Bishop putting off his mitre, when about to address the deity, with his face towards the altar, prays thus:—

Shew unto us, O Lord thy mercy!

Ans. And grant unto us thy salvation!

O Lord, hear my prayer!

Ans. And let my cry come unto thee!

Then he says: “Let us pray.” (with these words every prayer, or series of prayers in the Catholic church, is ushered in, inviting thus all present to join in the supplication addressed to the common Father of all.)

“O God, who hast given thy holy spirit to thy Apostles; and wert pleased that, through them and their successors, he should be given to the rest of the faithful: look down propitious on the service of our lowliness; and grant that the same holy spirit descending upon the hearts of those, whose foreheads we have anointed with the sacred chrism and signed with the sign of the holy cross; may, by deigning to dwell in them, perfect and make them the temple of his glory; who with the father and the same holy spirit, livest and reignest God, for all eternity.”—Ans.—Amen.

He continues thus:

“Behold, thus shall every Man be blessed, who feareth the Lord.”

Then turning towards the newly confirmed, and making over them the sign of the cross; he blesses them in these words.

“May the Lord from Zion bless you, that you may see the good things of Jerusalem all the days of your Life; and may have life everlasting!”—Ans. “Amen!”

We have hitherto purposely avoided every direct attack upon the Church of England: not from any idea of its superior claims to deference or indulgence over the other reformed systems of religion: but from the respect we owe to the authority which, right or wrong, still sanctions it; and the esteem we feel for the many amiable, liberal minded, and learned persons conscientiously professing it.—Such, however, will see the justness of our long delayed, though early merited retaliation on that official organ of their Church in those provinces, the Three River paper, stiled *The Christian Sentinel*; the Editor of which crams his dull sheet with the lowest methodistic abuse of that Church, from which his own derives all she has to boast of Christian Doctrine, and priestly dignity; we reminded him of his uncourteous conduct once and again before; but all to no purpose, as appears from the insertions in his last number of July 8th, of an uxorious old churchman’s Letters; and an extract from some Snyder’s narrative; all purposely got up, in order to vilify, and render even detestable in the eyes of his readers the Church of all the great and learned in the world for upwards of fifteen hundred years; and still of nearly all such since the discordant reformation: the Church of all ages and Nations; and therefore truly Catholic, the avowedly first, and therefore the only one to which the Saviour made all his promises; one of which was that, *that the gates*

of Hell should never prevail against her—for that the Heavens and earth should pass away, but that his words should never pass away.

As a counter-part to the old churchman’s letter, and Snyder’s Narrative, we subjoin the following, long withheld communication:—

THE CHURCH OF ENGLAND.

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

They have made the King glad with their wickedness; and the Princes with their lies—Oseas. ch 7, v. 3

Every one knows that it was to humour King Henry the Eighth in his lewd propensities; and to gratify with the spoils of the Church, the greedy minds of his unprincipled courtiers; that the Anglican sect of Protestants was first formed and established.

Under the minority of his Son Edward, and the long subsequent reign of his daughter Elizabeth, it was new modelled, frequently trimmed and adjusted in its faith and discipline; and finally settled, and proclaimed by Act of Parliament the religion of the land: a sang, little national Synagogue, with neither priest nor prophet for its head; but one better befitting its lay—legislative character; the man, woman, or child born, or acknowledged, the legitimate sovereign.

Let us view the thing, ere it vanish quite: for it is getting rather old of its kind. Its main props too have been blown down of late: and its loose foundation yielding to the super-incumbant weight, the whole seems tottering towards its downfall. Let us mark then, while it yet stands; and is still resorted to, by the more fashionable and courtly cast of our home-born christians, this Anglo-regal and parliamentary portion of Protestantism.

Without stopping to comment upon the indelible record inscribed by history on its blood-smear- ed portals, regarding the character of its lustful, murderous and rapacious founder; and the base and selfish motives, which he, and his unprincipled agents had in view, in the erection of such a fabric all which, however, shews that none of God’s work was there; since, considering the architects and their intentions, it is clear that they laboured not from his inspiration, like *Besaleel and Ooliab*, in the construction of his tabernacle: *Exod. 31.* let us examine the work in itself, and see if this *Samaritan* boasted edifice be really more perfect, holy and august, than the older one of *Juda*, erected on *Mount Zion*.

In its external appearance, it is a kind of miniature of the one, in opposition to which it was raised. The mitre is seen engraved upon its walls; and even though sparingly, the cross of the redeemer; but over both are placed the emblems of a power, on which it more depends; the regal sceptre and the crown.

Let us look at it within.—We see here no altar, no victim; no sacrifice; and, consequently, no priesthood: for a priesthood without a sacrifice, like the Protestant reformation, is a novelty quite unheard of in the universal world. What is that

become of the Saviour's everlasting priesthood, according to the order of Melchisedech; who offered up bread and wine, as priest of the most high God! Where is that universal sacrifice, and pure oblation, which, according to the last of all the prophets, Malachi, 1, 11; was to be offered up in every place, from the rising of the sun to the going down thereof, among the converted Gentiles.—Where is wisdom's banquet, Prov. 9? Where is the Saviour's living and life-giving bread? the true bread that cometh down from heaven, and giveth life to the world: better than even the miraculous manna: his very flesh to eat, and his very blood to drink? John 6. Is it only what we spy here on their communion table? the vintner's drug and the baker's crumb? Is this then the fulfilment of all the ancient figures?—This their wondrous accomplishment, that was so to surpass them all! What! Nothing in substance and reality, but an earthy crust, and the juice of the grape? This indeed is all, that in common with its protesting brethren this regal parliamentary sect affords.

But, at least in its ceremonials, and external forms of worship, it has not stripped itself so shamelessly naked, as its legal sister, the Presbyterian Kirk, and the rest of its protesting kindred. Yet the scanty rags it wears are none of them its own. They are but some shreds purloined by the wanton, wayward daughter from the well stored wardrobe of her venerable mother. With these she decks out her dwarfish form; and emulates her envious parent's unrivalled state and comeliness.

All the forms of worship in this singular sect are but an imperfect, dry, dull mimicry of the Catholic rites and external observances. Its whole devotional code, is nothing but the mangled remains of the Roman liturgy, translated from the universal language of the universal Church into the vulgar dialect of the peculiar spot, for which this ecclesiastical monstrosity was designed. Nor in all this new church service, or book of common prayer, as it is called, do we find any thing original, or honestly got; any thing it can properly call its own; but the many curtailings, necessarily made from the Catholic original, in order to adopt this last to the negative nature of the protestant creed, and a few not very creditable additions more of a political than a religious kind, such as the mock-martyrdom of that rickling monarch, Charles the first: the restoration of his lewd and licentious son, Charles the Second; and the glorious accession to the English crown of the Dutch deliverer William: all for royalty, and loyalty to him or her, who reigns the head and idol of this church establishment: and finally, though first in time, the office for Cecil's holy day, as James, his royal master, styled it: that shameless libel on the innocent Catholics born and unborn; The gunpowder treason; with all its fiend-like execrating prayers, told yearly over every where throughout the British dominions, with peal of bells and cannon's roar; to rouse, if slumbering after centuries past; and keep, if possible, for ever alive in the breasts of the ignorant credulous, and degraded multitude, (as the sure means of preventing

their return to popery;) the same fell spirit of remorseless hatred to the Saviour's church, which had been infused in to their minds by the lying authors of this villainous contrivance.

In the whole of this ruffing, parliamentary, pigmy church, we witness nothing but the work of selfish, greedy and unprincipled worldlings; who have exhausted every art of deception to secure to themselves and their families indolent ease and affluence at the expense of the public. And that public, who wore such losers by the expulsion of their former laborious and beneficent clergy; a clergy, that, like an exuberant field, returned a hundred fold to the sower the seed thrown into it; by founding universities, and establishing numberless free schools; by building and endowing hospitals, and places of refuge for the sick and indigent; by erecting and keeping in repair, their Presbyteries and religious dwellings, and by rearing churches worthy of the august religion they professed, churches, still the ornament and boast of their nation; and all this without any pecuniary exactions, or legally extorted contributions from their hearers: Yet that public, for whose advantage, all this, and vastly more was done; could be brought to exult in the suppression and oppression of such an order of men; and to applaud the very plunderers of this, their common property; of which their Catholic Clergy were but the legal keepers; and to hail the introduction in upon them of a greedy, craving, all-consuming, yet never satiated set of locusts; who feed and fatten with their hopeful brood upon the hard-earned fruits of the labourer's industry; which brood at the incumbent parent's death are thrown, quite unprovided for, a precious charge, upon the community: that public, the English, who hold themselves so wise, could be so befooled and outwitted by their selfish and crafty rulers; as with joyful acclamation to make over to them, and their heirs for ever, the precious mine, from which they derived such inestimable advantages; and to accept, in return, from the hands of their titled swindlers, a carnal clergy to be quartered on them; a numberless poor to be provided for; and in order to prop up, and perpetuate the new order of things, a national debt, that can never be extinguished.

In the right of lay nomination, or presentation, to the situations of this singular church; which its lay founders very wisely kept to themselves; we see a bare-faced usurpation of the missive power, granted by Christ to his sole apostles, and their lawful successors, the bishops, or rulers of his church, and, in the sale of these lucrative situations, daily advertized in our newspapers; the deadly sin of Simony recognized as a component part of this statutory religion. All the wealthy and important trusts in this national synagogue, are in the gift of the king, its head, and of his ministers: of the nobles and chief landed proprietors; who hold them as a disposable boon to the supporters of their measures, right or wrong; to their flatterers and favorites; or, as a sure provision for the younger, and least hopeful branches of their fa-

milies. So that their dupes, the good people, must receive, and welcome, as their spiritual director and guide to heaven, the black-coated, shovel-hatted, but noble born numb-skull: the political partyman; the sneaking sycophant; or hypocritical yea and nay man; whose camelion mind assumes always the hue, which is most to the liking of his patron: or, in fine, the good fellow, fox-hunting, jolly-bottle companion of some noble rustic, and uproarious cock-comb.

Such are the top-worthies; the very flour and ornament of this ecclesiastical establishment: placed there certainly more for ornament than for use. These are the chiefs not destined to do the drudgeries and menial duties of the sacred household. Their thousands and tens of thousands of the public money, they have a legal right to pocket and spend as they please; without any other return on their part, but that of finding out, good enough for the donor, some needy, and therefore ready, dependant of the same cloth; to do for a sorry and yet begrudged mite of their lordly incomes, all the duty, not a very hard one; which they would otherwise have to perform themselves.

And what, pray, does all this dear bought duty consist in? Why, really in nothing more than what, if he can but read and write, the meanest clown is capable of performing. They have to read their church service every Sunday; for holy days, except two or three political ones are entirely out of the question. And may not every print-reading peasant do the same: and, that perhaps, in a more distinct and audible voice, than many a clerical and college-bred mumbler is observed to do! But they must also preach. O, that indeed were some test of their knowledge, zeal and piety; if but from the abundance of the head and heart the mouth were truly speaking. But if all their preachings are but readings, though, for the look of the thing, they are made from manuscripts oftener bought than prepared; what man, woman, or child, who has been for a few months with a competent writing master, but might preach as good a sermon as any of them? They have besides now and then to administer their Lord's supper: to baptize and marry the living; and bury the dead. These are doubtless weighty and important duties, and all as well paid for. Yet the mere mechanical performance of such is not above the capacity of any one. Their Lord's supper they say, is nothing but common bread and wine, parted among the most church-going of their hearers.—Their marriage is no sacrament, but only a civil contract. Baptism, duly administered, is valid without them. Their confirmation too is no sacrament, but merely a ceremony, retained for the sole purpose of keeping up what they so much pride themselves in, prelatical distinction. Their funeral service, in fine, is but a catch-penny job: like the Undertaker's ridiculous display of staves, bands and ostrich tails; invented only to tythe the property of the mourning survivors; but of no purpose, or possible use whatever to the souls of the deceased.

Here is then the body of a Church, without a

soul: the shadow of religion without the substance, a legalized joint stock company of simoniacal filth: a hypocritical, pick-pocket humbug; supporting every mal-administration, by which it is supported. The whole, in fine, is but a political engine, contrived at first to gratify the lust and avarice of a cruel and remorseless tyrant: and ever since upheld by those in power, as a prop to their own consequence; a bribe to their partisans; a bounty to their flatterers and followers; and a sure provision to their needy relatives, and dependants. But, though it has hitherto fully answered their views and expectations; and wrought such wonders, as its prime mover, truth's adversary, has been permitted to effect on the minds of the wilfully ignorant, or the carelessly blind and misguided multitude: the term of its mischievous efficacy is drawing to a close, since the daylight of truth has been suffered to break in upon its most hidden springs, and secret intricacies.

Such is the profane and unhallowed thing, still held up to the admiration and veneration of our countrymen, as more perfect and holy, than the evident work of God: a golden idol set up by another Nebuchadnezzar; before which all his subjects are commanded to bow. But it will happen, as it formerly did, that, after passing through the fiery furnace, the children of God will see cast down by the same authority that raised it up, the abomination, which they so piously and resolutely refused to adore.

To be continued.

BIBLICAL NOTICES AND EXPLANATIONS.

Continued

THE BOOK OF JOB.

This book takes its name from the holy man, of whom it treats; who, according to the more probable opinion, was of the race of Esau; & the same as Jobab, King of Edom, mentioned in Genesis, ch. 36. v. 33; It is uncertain who was the writer of it. Some attribute it to Job himself; others to Moses, or some of the prophets.—In the Hebrew it is written in verse from the beginning of the third chapter to the forty second chapter. D. B.

Chapter 1.—Verse 1. *Land of Hus.* The land of Hus was a part of Edom; as appears from Lament. of Jerem. 4, 21. Ibid.

Verse 5. *Blessed*, for greater horror of the very thought of blasphemy, the scripture both here and v. 11, and in the following chapter, v. 5, 9, uses the word *bless*: to signify its contrary. Ibid.

Verse 6. *The Sons of God*, the Angels—Ibid. *Satan also*, &c. This passage represents to us in a figure, accommodated to the ways and understandings of men, 1. The restless endeavours of Satan against the servants of God. 2. That he can do nothing without God's permission. 3. That God doth not permit him to attempt them above their strength; but assists them by his divine grace, in such a manner that the vain efforts of the enemy only serve to illustrate their virtue and increase their merit.—Ibid.

We may gather from all this, and from many other passages in scripture; that, with the permission of God, the devils are the immediate ministers of all the evils we endure in this life; temporal, as well as spiritual. We ourselves, too, freely yielding to their inspiring impulse, are made the instruments of their plotted mischief against ourselves and others.

Chapter 3.—Verse 1. *Cursed his day.* Job cursed the day of his birth, not by way of wishing evil to any thing of God's creation: but only to express in a stronger manner his sense of human misery in general; and of his own calamities in particular. D. B.

His language here was inspired, to shew what a misery and misfortune it is for the creature to be doomed to suffering and pain; the opposite of the end for which it had been called into existence; and therefore what the woeful state and lamentations must be of those unfortunate beings, who are cast away for ever from the face of their God; and condemned to everlasting torments for their sins.

Chapter 4.—vers. 18. *Behold they that serve him, are not steadfast: and in his Angels he found wickedness.*

In this vision of Eliphaz is revealed to us the fall of the Rebel Angels: and also a doctrine directly contrary to that of *Protestant Assurance*; but the same as taught by the Catholic Church; and agreeing with the words of Scripture which affirms that *no one knows whether he is worthy of love or hatred* Eccles. 9. 1. and of St. Paul; who though *not conscious to himself of any thing*, declares himself *not thereby justified, for that he who judges him is the Lord*. 1. cor. 4. 4.

Chapter 6. verse 2.—*My sins &c.* He does not mean to compare his sufferings with his real sins; but with the imaginary crimes, which his Friends imputed to him; and especially with his wrath, or grief, expressed in the third Chapter which they so much accused: though, as he tells them here, it bore no proportion to the greatness of his calamity.—D. B.

Chapter 9. verse 9. *As a cloud is consumed, and passeth away; so he, that shall go down into hell, shall not come up.*—That is, he that goes down into the grave, shall not come back to occupy his former place here on Earth; as is further shewn in the following verse.

Verse. 16. *I have done it with hope &c.* Job seems here to speak the language of despair: but he only in a poetic and figurative straine affirms death and non-existence to be preferable to life in the midst of suffering and misery without end; and shows forth the utter wretchedness & hopeless condition of those whom the Lord rebukes in his fury or chastises in his wrath.

Chapter 9. verse 20. *If I would justify myself; my own mouth shall condemn me. If I would show myself innocent, he shall prove me wicked.* How does this agree with the Presbyterian's gift of assurance? To be continued.

Continued extract from Reason.

A. M. S. POEM.

Not on the fragrant lap of flow'ry Spring
Does sol, such gaily varied blossoms fling:
Does summer bid e'er plenty so profuse,
Swell with his fostering heats and fresh'ning dews,
Or Autumn, bent beneath his mellow store,
To winter e'er such heap'd provision pour;
As all that decks the mental blooming scene,

Rear'd, and matur'd in reason's ray serene.

Walk'd by her dawn, the intellectual pow'rs
Start sudden from their trance, like vernal flow'rs:
With gen'ral warmth her gradual bright'ning day
Their bloom expands; and shews more glowing gay
Till perfect all, with ev'ry virtue fair,
Round chaf'ring various, own her plastic care:
Not perishable doom'd, like those that blow,
Sol's fading race successive here below.

As from her dewy nest, on flutt'ring wings,
Rous'd by the dawn, the lark sweet warbling brings:
Still high and higher winds her airy way;
And pours, or distant heard, her matin lay:
Call'd up by Reason's ray, so genius soars;
And truth's abstractest regions seen explores:
Wide o'erth' ideal vast excursive glides:
Weights, measures, all observ'd; compounds; divides
New combinations and proportions spies,
And ever endless varying Harmonies.

Or through the world material winds her flight
As Newton, thou; and marks its wonder bright
Along the void each wand'ring orb pursues,
Its distance scans; its size and swiftness views
What motive pow'rs so urges its career;
And what restrictiv' checks its headlong sphere:
Like tireless coursers, 'mid the boundless space,
True to the goal that winds his rapid race.

Or on his native earth should he pursue,
His fond research, still wonders op'ning new,
In reason's ray, more bright than solar blaze,
Fixt at each step his fond admiring gaze.
Whether the mead, with flow'ry verdure clad,
He loves to trace, or seeks the forest's shade:
The rocky mountain's airy steep ascends;
Or down the vale his musing footsteps bends.
In water, earth or air, each object spies:
Its nature scans; its use and virtue tries:
On brittle bark the wat'ry waste explores;
And works his trackless way to distant shores
Collects what wealth their realms remote afford,
Earth's tribute due to man, her sov'reign Lord.
In all his bold attempts, 'tis reason's ray
That rousing prompts, and lights him on his way,
And were that ray withheld, and light divine,
In vain for him yon Solar Orb would shine.

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