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# The Catholic.

Quod semper; quod ubique; quod ab omnibus.

VOL. I.

KINGSTON, FRIDAY, JANUARY 7, 1831.

NO. 12.

## ORIGINAL.

### AGAINST DRUNKENNESS AND INTemperance.

*Enemies of the cross of Christ, whose end is destruction: whose God is their belly, and who glory in their shame.*

Philip 3. 18, 19.

I THINK it my duty on the present occasion to advert upon a certain abominable vice, which universally prevails, and which has become even fashionable in this country. The vice which I present would hold forth to your detestation, and on which, if possible, I could wish to stamp anew that just odium, which custom has gradually worn off; is the vice of drunkenness, a vice in itself so infamous and unnatural, that I cannot sufficiently wonder how it has gained such a footing in some parts of the civilized world; or, at least, how it is not reckoned among those secret and shameful sins, which modesty would conceal, and for which even the profligate would blush. But alas! such is the power of custom, that it often sanctions the most criminal practices; and makes that sometimes be admired as an accomplishment, which ought to be despised and abhorred as a vice. Witness the conduct of those unhappy miscreants, who are grown so callous to every moral feeling, who are so lost to every sense of virtue and honour, as to pride themselves in drinking and in making others drink to excess; and thus glory in their shame.—For, in deed, what is there to be found in nature so humiliating and disgusting, so completely vile and despicable as a drunk person; whose reason is drowned in liquor; whose senses are numbed and deadened; whose brain is in a ferment; whose soul is no longer able to govern her disordered machine the body, which staggers, and stumbles, and reels, and falls; while the tongue continues to mutter inconsistencies, and nothing of the man remains, but that spark of immortality the soul, whose sacred flame lies smothered in the fumes of liquor; although it cannot be extinguished. To what shall I compare such a hideous object? To a brute! Far be it from me to insult the God of nature by comparing such a monster to any of his creatures. I know of nothing created that would bide the odious comparison. And in this shameful enormity the drunk man remains unmatched.

That the very heathens, as we learn from their writings, should have looked upon the drunkard as an infamous character, I am not at all surprised: since common sense alone, abstracting from every motive of religion, must attach infamy to that vice, which sinks human nature beneath that of the brutes. For although we had nothing to fear or hope

in this life, or in the next, from the threats of promises of Almighty God; still reason alone, so long as the least spark of it remains in the human mind, if attended to, would make us abominate a vice, which so much degrades the dignity of human nature, and demeans the character of the man. But if to the motives which reason suggests for detesting the vice of drunkenness, we add those adduced by religion; and if with the united lights of reason and revelation we contemplate this monstrous vice in all its deformity, together with its fatal consequences for time and eternity, how is it possible for us not to abhor it? Not to look down with a certain religious pity, if not contempt, upon those who have made themselves slaves to it; and not to shun their company, as we would that of a person infected with the plague!

But, alas! so far as the generality of Christians, in this country, from conceiving such a just horror of this abominable vice, that in their opinion it is even honourable! For what is more common than to hear them relating to one another as a memorable exploit, or at least as a matter of indifference, their having filled others drunk on such and such an occasion, or their having got drunk themselves. Is it then a feat of honour, or is it such a matter of indifference, to deprive a man of his reason, by which he is distinguished from the brute? To efface in him, as much as possible, the image of his Maker, to which he is created? To banish the grace of God from his soul, and thus to deliver him up a defenceless prey to unclean spirits? To expose his life to a thousand accidents, and consequently his soul to eternal damnation? For, alas! there is no hope of salvation for him, whom death surprises in such a state; drunkenness being reckoned by St. Paul, among those sins which exclude for ever from the kingdom of heaven. What must we think of those who can boast of such a disbolical performance? and who scruple not to put themselves or others in such a deplorable state? Are they not already qualified for the company of devils, who thus delight in doing the work of devils, and who, like them, glory in mischief.—Woe to those who frequent their company, and who associate with them at their entertainments; where the demon of drunkenness always lurks at the costom of the bowl! Their drink shall prove to them *the gall of dragons, and the incurable venom of asps*. For, while it undermines the constitution of the body, it proves a mortal poison to the soul. It smothers every moral and Christian virtue. It inflames the passions, and makes them blaze forth with tenfold fury, like oil poured out upon the

fire. It breeds discord, strife, and enmity; and hence you may remark that such entertainments usually terminate in quarrels and uproar; and they, who had met the best of friends, often part irreconcilable enemies of one another. How can they, who are guilty of such excesses, call themselves Christians, that is disciples and followers of Jesus Christ? No, no, they are none of his. He knows them not, for he declares, that he knows not *the workers of iniquity*. They are of the number of those whom St. Paul denominates *enemies of the cross of Christ, whose end is destruction, whose God is their belly, and who glory in their shame*.

I cannot here omit taking notice that this vice of drinking to excess has become fashionable even at the burials of the dead; where friends are supposed to meet only to pay their last duties to the persons deceased, and to commit their dust to dust. The very idea of intemperance either in eating or drinking, on such a mournful occasions, is shocking and barbarous, and quite repugnant to every feeling of the human heart. When we behold the breathless body of our departed friend or acquaintance stretched out stiff and cold, and wrapt up in its winding sheet: when we view his hollow, pale and ghastly aspect; his lips, which used to move in friendly conversation with us, shut to open no more; his eyes, those windows of the soul, through which he has so often beheld us, now closed for ever, and sealed in death. When we reflect that in a few days hence that same body which we come to carry to its grave, and which has so often mingled with us in our friendly meetings and festive entertainments, shall resolve into rottenness and moulder into dust; if then, as Christians ought to do, we look a little beyond the grave, and consider what may be the fate of his lately departed soul, and how little perhaps she is partaking at that moment in our mirth and good cheer, while for her smaller sins she may be experiencing the scorching flames of purgatory; or, who knows, while perhaps she lies howling in hell: If, I say, we would only give room to these, or such like gloomy, but salutary reflections, which naturally obtrude themselves on such an occasion upon the mind of every thinking Christian; and make him read in the fate of others what may shortly be his own; I should think it impossible for us to give a loose to our mirth, or to eat or drink to excess on an occasion so mournful and melancholy.

Yet what is more common in this country, to its disgrace is it spoken, than drinking even to excess at the burials of the dead? Than loud and obstreperous talking; than wrangling, quarrels, and up-

roar? Ah! surely the hearts of those, who can be guilty of such excesses, upon such an occasion, are hard as stone; nor need I hope that my words can make any impression on them, whom the sight of death itself so near them cannot move. Yet could I but inspire those who are still strangers to this monstrous vice, with a just horror and detestation for it: could I only prevail on those, who are not as yet slaves to it, to guard against it on all occasions, and always to shun the danger and the company of those, who are addicted to it; could I but throw some odium on so foul a vice, and attach some infamy to a practice so very unnatural and unchristian; I should not think my endeavours fruitless, nor my labours vain.

But as for reclaiming such as have once contracted the habit of drinking to excess, this is not to be expected without an extraordinary miracle of divine grace. Experience has shewn that drunkenness is one of those vices, which are seldom or never subdued. The demon of drunkenness is one of those strong devils, who keeps fast his hold, and will not be cast out but by much prayer and fasting. And when he comes to take possession of a soul, he seldom comes alone. He usually bring along with him seven other spirits more wicked than himself. And hence you may remark that the drunkard is usually addicted to many other vices besides that of drunkenness, and in particular to lewdness & cursing. He is a debauchee, and a child of malediction. What immodest speeches does he not commonly utter? What horrid oaths and imprecations does he not pour out, when intoxicated? It is then chiefly that the depravity of the heart unfolds itself to the view. It is in that unguarded moment that we may see the man such as he is, with all his vicious dispositions; when the veil of hypocrisy, with which on other occasions he covers his shame, is dropt, and when all muzzle of restraint is flung aside.

Nor must you imagine that you are not accountable for the sins which you commit when drunk. You shall not exculpate yourselves before God, by alledging that you knew not what you were doing. His answer will be, why then did you deprive yourselves of that reason, which I had given you as a counsellor to direct you as to your conduct? Or how could you so much undervalue this most precious of my gifts, as to fling it from you? Thus your very excuse will but enhance your guilt, and prove the cause of your condemnation.

Christians, did you but seriously reflect on the dreadful enormity of this vice of drunkenness; did you but consider its fatal consequences for time and eternity; I am persuaded that you would abhor it for the time to come, and carefully shun the dangerous company of such as are addicted to it.—May Almighty God grant you the grace so to do, in the name, &c.

See, with th' intemp'rate God, Silenus drench'd,  
Till in the draught his reason's flame is quench'd;  
Reeling and staggering on, with giddy poise,  
He falls, and mutters madness where he lies.  
With fifth omeine besmear'd, essays in vain  
Erect his wonted posture to regain:

Bruis'd, numb'd, or drowning, feels the mortal throe,  
Unconscious verging fast on endless woe.  
Or, should he 'scape; his loathings sick confess  
How life he shortens, by the vile excess,  
'Tis pleasure's sting, that gives the frantic joy;  
Sure in the end, his comfort to destroy.

As for the shambles fatted, sleek and fair,  
Next views the glutton, gorg'd with dainties rare;  
Happy he seems; nor other care has he,  
But when to feast, and what his fare may be.  
Yet, with the meats, that most his palate please,  
Are mix'd the seeds of many a dire disease:  
For at his board, presides the tempting foe  
In pleasure's form; and plans his future woe:  
His poison o'er the choicest viands flings,  
Whence surfeit foulensues, and gout, that stings;  
And fever lights her fast consuming flame;  
And morbid humours mine his shrinking frame;  
Or apoplexy's rush, our feaster gay  
O'erwhelming sudden, sweeps from earth away.

Nor they, by Lust from reason's precincts led,  
Are less to plagues expos'd, and dangers dread:  
Whether they break the fence of wedded love,  
And all an injur'd husband's vengeance prove;  
Or, like the brutes, contending for their mate,  
In jealous strife they madly tempt their fate;  
Ev'n should no rivals spoil their guilty joys,  
Disease waylays them, and their bliss destroys.

This Florio found, a youth of beauty rare,  
And long the idol of th' admiring fair.  
Like death embodied, now he moves along,  
And scares, with carrion-look, the passing throng.  
With all his features fine dissolv'd away,  
He seems to life restor'd, the maggot's prey.

Next view by Av'rice sway'd, the wretched crew,  
Curs'd most, when gain'd the object they pursue.

Grippus, when young, was not ungen'rous thought.  
What on his mind such woeful change has wrought?  
An Aunt's estate bequeath'd, and bags of gold;  
These, with their keeper, Av'rice took such hold  
Of his whole soul's affection, that not more  
Seeks he on earth, but how t' augment his store.  
Relations, friends, acquaintance, e'en himself,  
He all neglects; nor cares, but for his pelf:  
Counts it by day, and adds some sorry mite;  
Then sleepless o'er it keeps his watch by night:  
Grudges the needful pittance, to supply  
His daily wants, that cost him many a sigh.  
So thin and thread-bare clad, the frame he shows  
Wastes in proportion as his treasure grows.  
His far exceeds the penitence severe  
For Heav'n endur'd by rigid Cordelier.  
Though death, he knows, will bid him all unclasp  
His hoarded wealth, and break his strugg'ling grasp;  
Rul'd by the fiend, that marks him for his prey,  
He hastes the fate he'd shun, or would delay.

#### ON THE PARTICULAR JUDGMENT OF THE SOUL AFTER DEATH.

AFTER death immediately follows the particular judgment of the soul. No sooner has she left the body, than she finds herself irresistibly carried before the judgment-seat of her God. Ah! who can describe those cruel agonies of despair, which the soul of the sinner shall then endure? who can paint her bitter anguish, her deep confusion, when she appears before the Almighty Judge, now clothed in all his errors, with fire in his eyes, and fury in his countenance? When she finds herself now abandoned and left to her fate by her guardian angel, who then gives up his charge; by the saints her patrons, whose names she bore; and by all her heavenly friends and protectors, whose good works can rescue thee from thy impending fate.—But, alas! look up and read thy shame. The books wherein the whole history of thy life is recorded, are now laid open to thy view. Art thou now convinced that there is a God, whose piercing sight can penetrate into the innermost recesses of thy heart? See here and read even thy most secret thoughts. See here the several omissions of thy duty; and here are noted down even thine idle words. But why dost thou recoil with horror?—

Whither dost thou turn thine eyes? Wretch, are not these thy crimes, numerous as the sands on the sea shore? Read here, nay, here read all thine abominations, and judge thyself.

Is this then, shall the Judge say, the return which thou hast made me for all my favours? Is this that gratitude, which my unbounded love for thee deserved? That love which made me stoop so low as to take upon myself thy nature; and in the mean disguise of thy humanity, to appease by my sufferings and death the wrath of my heavenly Father enkindled against thee? That love which made me bear the burthen of thy sins upon my own shoulders in the garden of Gethsemani, where labouring under the intolerable load, I lay all imbrued in a sweat of blood. That love which made me endure without complaint the scoffs and insults of mine own creatures, by whom I was judged and reputed a fool; blindfolded, buffeted and spit upon, scourged at a pillar, crowned with thorns, and nailed at last to an ignominious cross, on which I at last completed thy ransom; but thou hast rendered it void and null, In return for all that I had done and suffered for thee, I asked thee but thy love, and even this thou didst refuse me. I offered thee my friendship, but thou hast chosen my hatred. I would have given thee my blessing, but my curse thou hast preferred; and my curse shall be thy portion and thine inheritance for ever. *Depart from me thou cursed into everlasting flames, prepared for the devil and his angels.* That moment shall the wicked spirits lay hold on their prey, and hurl her headlong into the unquenchable flames of hell.

Oh how different is the fate of the just man from that of the sinner! No sooner is his blessed soul released from the prison of the body, than she finds herself surrounded with troops of angels and saints once her guardians and intercessors, now her companions for ever; who come to welcome her to her eternal home, and to conduct her to the bar; not as a criminal, but as a new citizen of the heavenly Jerusalem, now about to be restored to her birth-right and now going to get her rights and titles ascertained. See how the Judge receives her smiling, and gives her the kiss of peace.—*Thou hast fought a good fight, shall he say to her; thou hast triumphed over all thine enemies thou hast kept the faith: thou hast now finished thy course; wherefore have I in reserve for thee a crown of glory, which thou shalt wear for ever in the kingdom of my heavenly father.* "Arise then my beloved, arise and come. The winter is now past: the floods and storms are over. Come and possess the kingdom prepared for thee from the beginning of the world. For I was hungry and thou gavest me to eat: I was thirsty, and thou gavest me to drink: I was a stranger, and thou didst take me in; naked and thou didst clothe me; sick and in prison, and thou didst visit me. For what thou hast done to the meanest of my brethren, that do I account as done to myself." Thou hast kept my commandments, and hast not received my grace in vain; nor hast thou buried

the talent, with which I entrusted thee. *Well done thou good and faithful servant, because thou hast been faithful over a few things, I will make thee Lord over many things, enter thou into the joy of thy Lord.* Then shall the gates of heaven be thrown open to admit the Lord of Hosts, who returns leading in triumph the happy soul whom by his grace he has rescued from the devouring jaws of the infernal dragon, while the heavenly court resonnds with the song of victory.

O, who would not wish, with Balaam, though many with him wish in vain, to die the death of the just, and that their last end be like unto theirs? But you know, dear Christians, that unless you live the life of the just, your fate in the end must necessarily resemble that of the wicked. You have it now in your power to choose betwixt eternal happiness and endless misery. Choose then now that better part, which shall never be taken from you.

## COMMUNICATION.

[FOR THE CATHOLIC.]

SIR,

IN a late number of the "*Canadian Watchman*," I find a communication, signed "*A Spectator*," replete with falsehoods and misrepresentations of Catholicity and Catholic practices. This villifier of religion, says he is "a native of DOWNPATRICK" in Ireland, and that he has once visited Lough Derg, and there saw, (wonderful to behold!!!) Catholic pilgrims, adore their God, (to use his own language,) "evincing the appearance of the most profound devotion," "making their station," "on their bare knees," at "STRUEL," "a place to which, from time immemorial, Romanists have been accustomed to resort."—But this nondescript of expatriated maligners,—this "heretic," as he calls himself, continues thus:—"After this an ablution in the bathing-well, delivered from all past offences, and enabled every individual to begin a new score." Does ocular demonstration, by his one visit to mock the adoration of God, prove that "ablution in the bathing-well, delivered from all past offences, and enabled every individual to begin a new score."—No, the charge either originates in his own narrow mind, stultified with rancour, and eclipsed with bigotry, or he has imbibed it from the lower order of ignorant and degraded pike and gun Evangelicals. That Roman Catholics practice penance, is a thing pretty generally known; and if I am not mistaken, I believe it is a principle recommended even in the Protestant Church, though not enforced,—for we find restrictions, by the prohibition of flesh on certain days, in their Common Prayer Book. And this ignorant *Spectator*, was struck with "disgust" at Catholics humbling themselves before their God, though he reads how the sinful Ninevites, marked by God for destruction, were preserved by their adoption of penance! How then, can he brand Catholics as "victims of vice and superstition," in order if he could, to shew a concatenation existing between catholicity and infidelity?

But to keep the credulous from becoming the dupes of malevolence and bigotry, I will give the reader a true outline of the history of the place,

which withal, this pretended Spectator may never have had, but from lying Tract matter, the means of knowing,—if he had, I am inclined to think, he would have treated the subject more reverently, and respected more, if really an Irishman, the religion of his sainted ancestors, and the mouldering fragments of their former greatness:—

"DOWNPATRICK; is esteemed one of the most ancient towns in Ireland, being noted in history before the arrival of Saint Patrick; its present name, signifies the *Mount of Patrick*, which has been given to it, from the rath which lies on the N. W. side of the town,—the conical height of which is 60 feet, and the circumference 210 feet, it is surrounded by three great ramparts, one of which is 30 feet broad. This is supposed to have been formerly the place of the Palace of the Kings of *Ublagh* or *Down*. It was made the seat of a bishop, by Saint Patrick. The Cathedral, stands near the town, on the ascent of a hill;—over the east window, are three handsome ancient niches, in which the pedestals still continue, whereupon it is supposed the statues of St. Patrick, St. Bridget, and St. Columb, formerly stood,—for tradition and history confirm, that these three Saints were deposited there:—two square columns adjoin the east end of the Cathedral, one of which is solid, and the other hollow, and in it twenty winding steps remaining, which are supposed to have led up to the roof; on a stone over the east window, is a very ancient inscription, (which, perhaps, the *Spectator* in the *Watchman*, or some of his orthodox connections so expert in the fabrication of *Tracts* and *Bibles*, are able to translate—but by-the-by, it has beaten out all the Alphas and Omegas of the trans-Atlantic pike and gun party.) No less than five religious houses, stood anciently in this town, viz:—one for Benedictines, (being the old Cathedral just mentioned,) which before De Courcay's time, was a house of Secular Canons, and by him converted into a Benedictine Seminary: one of Crouched Friars, called the English Priory: one of Canons Regular, called the Irish Priory: one of Certierian Nuns: and the fifth, of Observantine Franciscans, founded in the twelfth century:—the first of these houses, was enlarged and beautified by De Courcay; the second, was founded by him; the third, by Malachy O'Morgair, Bishop of Down, in 1138, and the last, by Hugh De Lacy, Earl of Ulster; it is uncertain who founded the Nunnery.—There was an Hospital for Lepers, dedicated to St. Nicholas,—and another at Kilcloiff, dedicated to St. Peter, both these Hospitals were in the vicinity of ST. PATRICK'S WELLS, the celebrity and salutary effect of whose waters, drew there, many lepers and others, for relief. The custody of both these Hospitals, were by Patent, dated 2d. April, 1413, granted to John Young, John Molyne, and Walter Celcys, with lands, tenements, and appurtenances. About forty feet from the Cathedral, and near the Old Abbey, was a round tower, sixty-six feet high, the thickness of the walls 3 feet, and the diameter on the inside 8 feet,—this tower was taken down, in order to enlarge the west end of the Cathedral, and what is remarkable, under the foundation of this tower, was found the vestiges of a more an-

cient church, of seemingly excellent masonry, having many cut stone, that had evidently been used in some former building.

STRUEL WELLS, or as some call them *St. Patrick's Wells*, are about one mile distant from Downpatrick, they are four in number instead of three, (as represented by the Spectator, who perhaps never saw them, but feels anxious to shew his ignorance and bigotry,) they are each covered with a vault of stone, and have always a good supply of water, as there is a subterraneous aqueduct which passes from one to the other. All these vaults seem to be very ancient, and near one of them are the ruins of a small chapel, dedicated to St. Patrick. This place of penance, has been held in high repute both at home and abroad, for we find in the old Records, several safe conducts granted by the Kings of England, to foreigners desirous to visit it, and particularly in the year 1358, one to *Malestava Ungarus*, knight: another, bearing the same date, to *Nicholas de Beccario*, a nobleman of Ferrara; and in 1397, one to *Raymond*, Viscount de Perilleux, and Knight of Rhodes, with a train of twenty men and thirty horses.

ST. FINTAN'S.—About a half mile from these Wells, was the place formerly resorted to by penitents:—On that island, a Priory of Augustinian Friars, was founded by St. Augustine, (Bishop of Canterbury, England,) in which St. Daobec, is said to have been buried. It had a chapel with convenient houses for the Monks, the remains of which may yet be seen. A Canon of the Priory of St. Daobec or St. Fintan, residing on the island for the service of the Church and pilgrims.

SAUL-ABBEY, is a short distance from St. Fintan's, there was a monastery erected here in the year 432 by St. Patrick, and perhaps the first founded monastery in the kingdom, it was erected for Regular Canons, and St. Duny, was created Abbot of it. The Church was not built in the usual manner E. and W., but N. and S. Large ruins remain of this Abbey, with two small vaulted rooms of stone, yet entire, and one of them is used as a tomb.

If ELY of the "*Watchman*," or this *Spectator*, or the Editors of the "*Christian Advocate*," or the American Orthodoxy, and all their pious young men and women, with their Revivals, their Bibles and their Tracts, and Missionaries raising millions for the spreading of their New Light; their hosts of Sunday-School raw recruits, mustered with slates, pens, and pencils, paper, reading-made-easys, revised and corrected Bibles, and fabricated Tracts, can prove that the Protestant Religion adheres to the same tenets, it did at the Reformation, or even one hundred and fifty years ago;—or if they can reconcile the difference of religious tenets adduced by Protestant writers, 150 years ago, and those now adduced; I will admit Mr. Ely, and the whole above-mentioned tribe, *tout ensemble*, to be true Protestants—and will most willingly answer a few simple queries in a late *Watchman*. If not, I will proclaim them a horde of impostors, inculcating false tenets, and instead of spreading the true light of the gospel, engendering a chaos of inconsistencies, at variance with christianity (consequently anti-chris-

tian,) and even with Protestantism. If their Bibles, the sure and sole foundation of their system of Religion, be perfectly correct and consistent in all points,—why have we so many editions, stereotyped, revised, corrected, altered and improved, like Webster's Spelling Book? If the present Protestant Church, be the only true Church of Christ, (as it appears from Scripture, there is but one true one,) how comes it, that the Protestants now-a-day, deny the body and blood of Christ to be really present, and received into the mouth of the receiver, when Luther, the head of the Protestant Church, calls such believers as the Watchman, and the above mentioned burde, (so contrary to a belief in a figurative or symbolic presence,) in his Lesser Confession, published in 1544:—"A damned sect, a pack of liars, cursed, proud, and arrogant spirits: bread-eaters, wine-drinkers, soul-murderers."—And again, in his Theses 28, published a short time before his death, he writes—"We seriously think the Zuinglians, and all the sacramentarians, heretics, and separated from the Church of God, that deny the body and blood of Christ to be taken with the mouth of our body, in the Blessed Sacrament." Dr. Cosens, a Protestant writer of some celebrity, about a century ago, in speaking of the bread and wine, says: "if any one makes a bare figure of them, we cannot, and ought not, to suffer him in our churches." The same writer, on the same subject, says: "None of the Protestants deny altogether, but that there is a conversion of the bread into the body, and consequently of the wine into the blood of Christ." Bishop Montague, another Protestant writer, in his Appeal, 30th chapter, confirms the same;—Bishop Bilson, another Protestant writer also—Bishop Ken, in his Exposition, licensed in 1655, and Mr. Thorndike, another Protestant writer, all corroborate the same belief. Still the Watchman and Christian Advocate, charge the Catholics, as "not being Christians," for a similar profession of belief.—They stigmatize us, by the appellation of "Infidels," or "Idolators," for professing principles of faith, which have been professed by Protestants, one hundred and fifty years ago. And even Luther, the first avowed Protestant reformer from the Catholic Church, designates all such as believe not in the real presence,—"*A damned sect, bread-eaters, wine-drinkers, soul-murderers.*" Wonderful consistencies of Protestantism!!! Again, the Watchman, the Christian Advocate, and their borrowed help-mate Bishop Heber, disclaim us, for invoking the Saints or Angels to intercede with God, through Christ for us. And listen to the Protestants themselves praying,—from their Common Prayer Book,—Collect upon the day of St. Michael and all the Saints:—"O everlasting God, who hast ordained and constituted the services of Angels and men, in a wonderful order, mercifully grant, that as thy holy Angels always do thee service in heaven, so by thy appointment, they may succour and defend us on earth, through Jesus Christ, our Lord. Amen." If this be not as true an invocation of the Angels for succour and defence, as that which any Catholic could use, the Watchman can reply? But if the Protestant Church now-

a-day, inculcate and profess the true tenets of religion as this church professes like the rest to be (the one true church) how comes it she makes a profession different from what she did 150 years ago, as has been already proved,—her religious tenets, must have been THEN FALSE, if TRUE NOW, or VICE VERSA, FALSE NOW if TRUE THEN. But if the protestant church is the only true church of God, her tenets must have always been true and the same, but it has been proved already they are not the same they were 150 years ago,—consequently the protestant church is not the only true church of God, or the protestant religion superior to the catholic religion, which has invariably maintained the same tenets from the days of St. Peter.

CAVANUS.

ORIGINAL.

THE PROTESTANT, OR NEGATIVE FAITH, REFUTED, AND THE CATHOLIC, OR AFFIRMATIVE FAITH, DEMONSTRATED FROM SCRIPTURE.

Continued.

ON COMMUNION UNDER ONE KIND.

But wisdom invites her guests to drink of her wine, as well as to eat of her bread: and the Saviour at the institution of this sacrament, desired all present to drink, as well as to eat. How then in the Catholic Church, can the Laity, who are deprived of the cup, be considered as receiving the Sacrament entire; as it was enjoined to be taken?

If this Sacrament really is, what the Saviour declared it to be; and strange that so many calling themselves Christians should deny it to be so: then it is evident that by only eating, we receive as much as we do by both eating and drinking.—For we receive Christ entire under either form. He cannot be received by halves, or divided. His body, which we receive under the form of bread, is not a dead but living body; for Christ once dead, dies now no more: Death has now no more power over him. Rom. 6. 9. Now a living body cannot be without its blood; nor a living blood without its body, nor both without their soul: all which constitute the humanity: and with the Saviour's humanity is ever inseparably joined his divinity. In receiving therefore under either form; we receive him whole, as well as under both; we receive him undivided, as indivisible, God and man, the second person of the adorable Trinity: and what more can any one desire? Hence, to the sole eating, eternal life is as fully, and formally promised, as to both the eating and drinking. Nay it is more frequently promised to the sole eating; John. 6. as the bread, or manna form, being the easiest procured and the fittest for preservation; was intended for the general reception of the faithful. This form was therefore particularly prefigured in the old law, by the manna, the loaves of proposition and shew bread; and more especially by the wafers of fine flour, kept with such reverence in the Jewish Tabernacle: the emblem of the Christian one. Lev. 9. 12.

The Holy Ghost descended in two visible forms:

in that of a dove on the Saviour, and in that of fiery tongues on the apostles and first Christians.—Would any one say that he was not as much the Holy Ghost, under either form, as under both forms together?

The Saviour then being equally present under either form as under both; the Church, in order to facilitate the approach of her children to a sacrament declared to be so necessary for the life of the soul; dispenses with the cup; and administers this sacrament under the sole form of bread; not only to the Laity, but also to those of the clergy, who, being unavoidably prevented by sickness, or otherwise from celebrating mass, may nevertheless wish to communicate. For, were it deemed necessary, as in the Protestant sects, that all should receive under both kinds; the difficulty, and sometimes even the impossibility of procuring a sufficiency of wine for the occasion, would prevent, what is so desirable; the frequent devout communion of the faithful: and often prove an inseparable bar to our compliance with the Saviour's mandatory injunction. Nay, in some far remote and uncultivated regions, into which may have penetrated that faith, which was ordered to be preached to every creature; it might be found impossible at any time to furnish the wine species to all the believers. These then, if, as Protestants maintain, that species were indispensably required for the integrity of the sacrament, would remain deprived of their soul sustaining food; the real Manna and true bread from Heaven; without which they would faint and die in the wilderness; nor ever reach the promised land.—No: what God declares to be so necessary for all, he has not placed beyond the reach of any: nor would he have so strictly enjoined what so often might be found impracticable.

Besides the general communion under the liquid form might endanger the spilling of the holy of holies: or, when tasted, and breathed upon by the many; or sipped by the foul and ulcerous lips of the diseased; it might become an object of natural disgust, and, in this, and in many other cases be left unconsumed; or, finally, while it is handed round to the expecting multitude, it might be wholly exhausted, before reaching the last of them. To prevent therefore all such risks, improprieties and disappointments, which would necessarily be multiplied with the increase of her family, the Church, though in her infant state she occasionally allowed the cup to all; and gave it at one time, to distinguish her children from certain heretics, who refused it, deeming wine the production of an evil principle; has, since her universal propagation, thought proper to withhold it; sanctioned as her conduct is in this particular by the Saviour's formal declaration, that he who eats this bread shall live for ever. John, 6. 58.

It remains now to be shewn why the Clergy celebrating Mass must receive the communion under both kinds.

The reason of this is that they, in the persons of their predecessors the Apostles, were commanded by Jesus Christ to do, just what he himself had done; that is, to consecrate the elements under both kinds: changing them by his omnipotent



word into what he said they were, *his very body given for us; and his very blood, shed for the remission of our sins.* But this is the act, not of the people, but of the Priesthood, to whom alone the Saviour's mandate was given; for none but his priests, the Apostles, were present at the time to receive it. This is the unbloody sacrifice of our *High Priest*, Jesus Christ; who was declared to be a priest, not for once in a bloody, but forever in an unbloody manner; that is, according to the order of *Melchisedech*, who offered up bread and wine. His Priests therefore, like those of old, to whom in the realization of the ancient figures, they have succeeded, were thus empowered to consecrate by his omnipotent word; to offer up; to divide; and, taking to themselves, the first appointed share; to distribute among the faithful, not now the figurative, but the long expected, and many ways prefigured propitiatory victim. See, in particular, Malachy, 1, 11.

Though the sacrament then, as we have shewn, is complete under either form; the sacrifice requires both forms for its perfection: because it is a mystical exhibition of the death of Christ; in which his blood is represented as poured out for us, from his apparently lifeless, bruised and wounded body; and, besides the many other pointed allusions to the great bloody sacrifice, which the mass commemorates; the very *ablusive* wine and water, which, at the end of the communion, are drained with the remains of the sacramental blood, remind us of the all purifying stream, which, at the conclusion of Christ's bloody sacrifice on the cross, was seen mixed with blood flowing from his wounded side. Thus according to Saint Paul, *is shewn forth the death of our Lord till he come.* 1 Cor. 11, 26.

Such is the inestimable pledge of love, which the Saviour gave his followers, before leaving them. For, *knowing* says the beloved disciple, *that his hour was come that he should pass out of this world to the Father; having loved his own, who were in the world, he loved them to the end.* John, 13, 1. He therefore bequeaths to them in this wonderful sacrifice and sacrament, like a dying father, *his all*: that humanity, which he had assumed for their sake, inseparably united with his divinity; and, since its resurrection from the grave, immortal, glorious, and impassible.—Such is the rich and everlasting portion secured to them by his last will and testament; so solemnly made on the eve of his passion:— In this sense also does he verify his parting promise to them before his ascension into Heaven: *Lo: I am with you at all times, even to the end of the world.* Matt, 28, 20.

III.

CONFIRMATION.

The other five sacraments Protestants utterly reject; the first of which is confirmation.

Yet this Sacrament existed from the beginning in the Christian Church; and is administered by the Catholic Bishops of the present day for the same purpose, and with the same ceremonies, as it was at first by the Apostles. To its existence in the Church, as a sacrament the scripture bears witness,

as follows: *when the Apostles at Jerusalem had heard that the Samaritans had received the word of God; they sent to 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; for they were only baptized in the name of the Lord Jesus, (that is with the Saviour's baptism.) They then laid their hands upon them, and they received the Holy Ghost,* Acts, 8, 14. See also Acts, 19, 6.

To this Sacrament Saint Paul alludes in these words: *Now he, who confirms us with you in Christ; and has anointed us; is God: who also has sealed us: and given us the pledge of the spirit in our hearts.* 2 Cor. 1, 21.

In this text we find particularised the three great characteristics of confirmation, as recognised in the Catholic Church: its confirming efficacy; its holy unction; and its indelible seal. For three of the seven sacraments are seals of the living God: Baptism, confirmation and holy orders. *Baptism* is the seal of the Father, our creator, and regenerator, adopting us, as now the redeemed brethren of Christ; his only eternal son made man; and signing, as his heirs, those *born again of water and the spirit; heirs indeed of God,* says Saint Paul; *and fellow heirs of Jesus Christ.* Confirmation is the seal of the Holy Ghost; by which he sanctifies, fortifies, and distinguishes, as his temples those redeemed by the Son, and adopted by the Father. *Holy Orders* is the seal of the Son; distinguishing his pastors from the rest of mankind; and imparting to them at the same time in an enhanced degree the sanctifying, fortifying and enlightening grace of his holy spirit; signified by his breathing upon them, & saying; *receive ye the Holy Ghost,* &c. This is his particular seal and sacrament; for it is he who commissions and sends his pastors forth, just as he declares himself to have been commissioned, and sent forth by his Father. *As the Father,* says he, *has sent me; so I send you.* John, 20, 21. These three sacraments, as seals, imprinting such an indelible character on the soul, can never be reiterated.

*I will pour out my spirit upon all flesh,* said Almighty God by the mouth of his prophet Joel.—2, 28. This promise, as Saint Peter declared in his first public discourse to the Jews, was particularly verified in the miraculous descent of the Holy Ghost upon the faithful at Pentecost. The same spirit descended also on those, on whom the Apostles, with the laying on of hands, invoked him and the same still descends on the faithful, when invoked in like manner by their lawful successors, the Bishops of the Church; not, indeed, now in a visible form, as at first, when signs and wonders were so necessary for the conversion of the nations: but still as effectually as ever: for that spirit, the Saviour said, would abide with his pastors and the faithful at all times *even to the end of the world.* John, xiv, 16, 17, 26—xv, 26—xvi, 7.

This is that sacred fire, which the Saviour said *he came to cast upon the earth;* the fire of divine charity; which descended in the form of parted

tongues of fire upon the heads of his assembled disciples; and which he desired so much to be *enkindled.* Luke xii, 49.

The Protestant Episcopal sects affect to retain confirmation; not as a sacrament, imparting, like that administered by the Apostles, the Holy Ghost; but merely as a proud mark of prelatical dignity.

To be continued.

BIBLICAL NOTICES AND EXPLANATIONS.

EXODUS.

Chapter. 17. V. 6. *Behold I will stand there before thee upon the rock Horeb: and thou shalt strike the rock; and water shall come out of it, that the people may drink.*

The rock was Christ, says Saint Paul: 1 Cor. 10, 4: the divine rock, on which his Church is founded; and, as the figurative rock when struck with the rod of Moses, poured forth refreshing streams of water; so the prefigured rock, when struck with the spear, sent forth from its side the water of life, the ablusive and refreshing stream, which in baptism gives life to his chaste spouse the Church; and opens in the sacraments all its soul refreshing springs of grace to her children, the prefigured Israelites; dying else for thirst in the wilderness. Now, these things were done, continues the same Apostle, in a figure of us; *ibid.* V. 6. We too, in the spiritual sense, like those in Moses, are all baptised in the cloud, and in the sea; and do all eat the same spiritual food; and all drink the same spiritual drink; that is, of the spiritual rock which follows us; and the rock is Christ.—*Ibid.* V. 2, 3, 4.

Verse 9. *And he called the name of that place Temptation, because of the chiding of the children of Israel; and because they tempted the Lord, saying:—Is the Lord amongst us, or not?*

The Eucharist, which this figure particularly represents, under the liquid, as the manna did under the solid species, is the severest test and trial of our faith; and therefore proves to all, not *taught of God,*—John 6, 4, 5—the main temptation, and obstacle to their belief. It makes them, like the Israelites, chide and tempt the Lord, saying: *Is the Lord amongst us, or not?* although he had assured them that *where two or three are gathered together in his name, there he is in the midst of them.*—Matt. 18, 20.

Verse 11, 12.—*And when Moses lifted up his hands, Israel overcame: but if he let them down a little, Amalec overcame. And Moses' hands were heavy: so they took a stone, and put under him; and he set on it. And Aaron and Hur stayed up his hands on both sides. And it came to pass that his hands were not weary till sun set.*

Here is a striking figure of our Saviour, with his arms stretched out till sun set upon the cross; the sign of victory to his people contending with their spiritual enemies. Of such moment was this emblem, that God commanded Moses to write it for a memorial in a book, &c. *And Moses built an altar, and called the name thereof, the Lord my exaltation.*—Verse 14, 15.—It was on the altar of the cross, erected on Mount Calvary, that the Lord our propitiary victim, was himself exalted. And, when I am exalted, said he, *I will draw all things to myself; The Lord is thus our exaltation: and in the same sense does he thus, in the Canticle of Canticles address his Church: under the apple tree I raised thee up.* To him therefore in the words of Moses, she can say: *the Lord my exaltation.* In this sign, as was shewn to her first Emperor Constantine, she is destined to overcome all her enemies. *IN HOC SIGNO VINCES; in this sign shalt thou conquer.*

Chapter 18, Verse 12.—*At the holocausts and*

sacrifices, which Jethro, the kinsman of Moses, offered up to God, in the desert, Aaron, and all the ancients of Israel came to eat bread with him before the Lord.

This shews the sacrifices of the Gentiles: the Eucharistic sacrifice in particular; and recognized as legitimate by the authorities in the old law.

Verse 19.—In the arrangements made by Moses, according to the wise suggestion of Jethro; we see the authorization of the wise disciplinary regulations ordained by the Church, without any immediate or extraordinary interposition of the Deity.

Chapter 19, Verse 8.—*And when Moses had related the people's words to the Lord.* Though the Lord knows all things, he appointed Moses; and, like Moses, his legitimate pastors: to mediate between him and his people; and, by offering up their prayers with his own; to speak their common mind to the Lord.

Verse 14.—*And Moses came down from the mount, to the people; and sanctified them. And when they had washed their garments, he said to them: be ready against the third day; and come not near your wives.*

This external sanctification and purification required of the Jews, represent the internal sanctification and purification of the heart, required of the Christians. We have here besides to remark how pleasing the virtue of chastity is to God, even in the married state; since he enjoins it to all his people on this solemn occasion. No wonder then that the Saviour's Priesthood, who approach daily the true *holy of holies*, should be obligated constantly to observe it.

Chapter 20.—After promulgating his law on mount Sinai in thunder and lightning and with the sound of trumpets; in order to make a deep and lasting impression on the minds of his whole people assembled together, to hear his voice, and witness the awful scene; and after warning them not to contaminate themselves with the idolatrous rites of the surrounding nations, by worshipping idols, the works of man's hands; Almighty God commands them to make his altars of earth: or if of stone, he forbids the stone, used for that purpose, to be hewen. *If thou lift a tool upon it, says he, it shall be defiled.*

The unpolished stones, which composed the altar, or which sacrifice was offered up to God; represent the Apostles, the founders, after the Saviour, who was the chief corner stone, of his religion. These were to be, as earth, mean and humble: or if of stone, they were to owe nothing to human art, industry or influence. They were to be in every respect just, and only, what God had made them: *the mean things*, as St. Paul says, *chosen to confound the wise; that no flesh may glory in itself.*

Chapter 21, Verse 2.—In the laws relating to justice, which God gave his people; there is little to be noticed as figurative; except that the bondage of the Hebrew servant ended after six years. On the seventh year he was free; indicative of man's final freedom from his earthly thrall; when his week of toil, the duration of this world, ends at last in the Sabbath of eternity.

Verse 25.—*If thou lend money to any of my people who is poor, who dwelleth with thee; thou shalt not be hard upon them, as an extortioner; nor oppress them with usuries.*

The Church of God has never failed to enforce this law; forbidding her children in lending to oppress the borrower with usury and extortion. She allows however to the lender a just compensation for the loss he may sustain by lending; still forbidding him to press even that compensation, when the granting it would prove a serious injury to the borrower.

Many imagine it unlawful, almost under any circumstances, to take interest for money lent.

But, except where the lender runs no risk, and sustains no loss in lending; the present state of society may render it lawful in many cases to take a legal interest for what one lends.

This law was given to agriculturists people; whose money lay dormant and unproductive in their own keeping; and therefore in lending it, no loss was sustained. But the case is different in a commercial and speculating community. The money lent may be lost; or if not, it accumulates by profit to the borrower; and it is just that the lender share in the profits accruing to the borrower from the money lent him. If this were not admitted, then all banking, commercial and joint stock societies were unlawful; which, I presume, no theologian will venture to affirm.

Chapter 18, Verse 10, 11.—Here we find established the week of years; and the injunction renewed of observing, as established from the beginning, the week of days.

Verse 14.—*Three times every year, you shall celebrate feasts to me.*

Verse 17.—*Thrice a year shall all thy males appear before the Lord, thy God.*

We observed before that in ought regarding the Deity; or pointing out to us some particular duty regarding solely the deity; the number *three* is used: the number *seven* in what regards only man. But on this subject we shall have afterwards occasion to enlarge.

Verse 19.—*Thou shalt not boil a kid in the milk of its dam.* Besides the humanity of this precept, there is this spiritual meaning attached to it; that what is intended for the nourishment of life, and the support of our sinful progeny, is not to be made the element of its death and destruction.

Verse 20.—*Behold, I will send my Angel, who shall go before thee, and keep thee in thy journey, &c. Take notice of him, and hear his voice; and do not think him one to be contemned, &c.*

This, and many such like passages of the bible and new testament prove, what the Catholic Church has always taught, and believed; that God employs his Angels to guide us through the snares, and guard us against the assaults of the devils, our invisible enemies. *I have given my angels charge, says he, to guide thee in all thy ways; they shall bear thee up in their hands, lest perchance thou dash thy foot against a stone.*—Ps. 90, 11, 12. And where in all the scriptures their pretended rule of faith, do protestants find it forbidden to entertain such a belief? No where from the beginning of Genesis to the end of revelation. And yet these are the people who pretend to ground their new negative, or protestant doctrines, on absolutely nothing but the *written word*, or scripture!

Chapter 24, Verse 8.—*And he took the blood, and sprinkled it upon the people; and he said; this is the blood of the covenant which the Lord hath made with you concerning all these words.*

The blood of the victims thus sprinkled by Moses on the people, is, like that of the paschal lamb, sprinkled on the door posts in Egypt, an emblem of the blood of our divine victim, Jesus Christ; which preserves his people from destruction. In Numbers, Chapter 5, Verse 17, we find *holy water* commanded, an illusion to the same; the blood was the *atonement medium*. The water

the purifying medium, into which the blood was turned, which issued from the Saviour's side when pierced with the spear, while he hung dead upon the cross. In memory, of which, and alluding to its purifying quality, the Catholic Church uses *holy water*; with which, like Moses, her pastors sprinkle the faithful. For, as the sprinkling in the old law, represented what was to take place and continue; so the sprinkling in the new law represents what has taken place, and continues; that is, the salvation, purification, and sanctification of the faithful through the blood of the Redeemer, poured out for our ransom.

Verse 10.—*Then Moses, and Aaron, Nabad and Abiu, and seventy of the ancients of Israel went up. And they saw the God of Israel; and under his feet, as it were, a rock of sapphire stone; and as the heaven, when clear.*

Almighty God, whom none in their mortal state, can see, as he is in himself, and live; Exod. 33, 20, is here pleased to manifest himself to Moses and his attendants, as he had done before to our first parents in paradise; to Abraham, and others of his most holy servants: and as he did afterwards; particularly to the prophet Daniel, 7, 9, under a borrowed and emblematical form. Suppose then that these forms, under which God has deigned to represent himself to the human eye, should, from their description, be retraced in as far as possible to the same eye: where is the harm of it? Have we not already formed from their description an image of them in our minds? And is that image the worse for being represented externally to the eye? He who cannot read, cannot of himself form any mental representation of these forms; but without knowing the letter of a book, he can catch at once with his eye the idea of what is written in the bible for his instruction; for whatever is there written, says St. Paul, is written for our instruction. He knows, however, (and what christian does not?) that God is a spirit, who cannot be represented, as he is in himself, under any corporeal form. Will our modern haters of all sacred images, (though not of profane ones) then say that God ought not to exhibit himself to us under such forms; or that, though we may contemplate these forms internally with the eye of the soul; we must not look at them externally, represented to the eye of the body; which returns them back faithfully to the eye of the soul?

Chapter 25.—In the various articles ordered in this chapter for the construction of the ark and tabernacle, there is much mysterious and figurative meaning; part of which we shall endeavour to give.

The ark itself, of *selim wood*; overlaid within and without with the purest gold; and having over it a golden crown round about; Verse 11, containing in it the testimony given by God; represented our Saviour's immaculate and incorruptible humanity; adorned with all the riches of virtue; crowned as the supreme ruler and sovereign of mankind; and bearing in his bosom God's testimony, to be revealed by him to us.

Some consider the ark as representing rather the mother of God; adorned with every virtue; full

of grace; and crowned of creatures the Queen supreme: over shadowed by the holy ghost, (for on the ark the propitiatory the immediate seat of the Deity rested;) and bearing, and bringing forth the eternal word; the testimony given by God. In this sense also the universal church assents; giving her, in the litany said in her honour, the title of *FEDERIS AREA*; *Ark of the covenant*.

The propitiatory, which covered the ark, was of the purest gold. Here was the oracle of God, from between the two golden cherubims; which covered both sides of the propitiatory, spreading their wings; covering the oracle, and looking one towards the other; their faces being turned towards the propitiatory, wherewith the ark is covered.—Verse 17, &c.

By this is particularly represented that earthly tabernacle inhabited by the propitiating Deity; from which he gave his oracles to his people; among whom he deigned, and ever deigns to dwell; once as a suffering mortal; now in his immortal, but still veiled state: attended by the living cherubims; who guard the gate of paradise; for paradise exists where he is found; and whoever is proved worthy of admission to him in his veiled tabernacle here on earth, shall one day be admitted to him in his heavenly palace; where he will finally manifest himself to his faithful worshippers in all his loveliness, and all his glory.

The tabernacle, ark and propitiatory altogether, with their appurtenances, represent his Church, where he has promised to reside with us to the end of time; Mat. xxviii 20; till after all our wanderings in the desert of this world, we are settled in the land of promise, inhabit the heavenly Jerusalem, and worship in its temple reared and fitted up by the Saviour the true Solomon and prince of peace.

Only three metals were used in the construction of this mystical fabric; gold, silver and brass: representing in the spiritual sense, the two first its richness, and the last its firmness and durability.—The setim wood, which is incorruptible and odiferous; its odour of sanctity and indestructibility. The violet, purple, scarlet twice died, and fine linnen; The various hues and virtues in the minds of worshippers, meditative, mortified, a readiness to shed their blood for him as had twice shed his for them, first at his circumcision, and lastly during his passion: finally spotless purity, represented by the fine linnen worn by those, who approached his altar.—*Oil to make lights*; Good works, by which, according to Saint James, we prove our faith to be a lively faith, working by charity. James. 2. 14. For, as the flame must be fed with oil, to keep it alive; so faith, the light, and charity, the vital heat of the soul; will die out and be extinguished, without the practice of good works.—Spices for ointments and sweet smelling incense, these denoted the grateful perfume of sacrifice and prayer duly offered up to God.—*Onyx and precious stones, to adore the Ephod and Rational*: These stones were twelve in number, representing the twelve tribes of Israel, whose names were engraved upon them; that is, the twelve patriarchs of the Old

Law; the fathers of the people of God in the carnal sense; but allusive to the twelve Apostles, the fathers of the faithful in the spiritual acceptance.—*The golden rings, and bars of Setim wood, overlaid with gold*, were for the transport of the Ark from place to place. The bars were never to be taken out of the rings, into which they had been inserted. Thus, Religion, if to be removed from one country to another, must be ever ready to be carried on the same unchangeable supporters to its place of destination. The whole must go entire, and all of a piece at the signal given.

The table next of Setim wood, overlaid, like the Ark, with the purest gold; having besides a golden ledge round about it; and to the ledge a polished crown, four inches high; and over that another little golden crown; with golden rings and bars, like the Ark; presents us, when crowned with the leaves of proposition, to be kept there always in the light of God, with another most important figurative allusion: one not less so, as appears from its peculiar construction, and the richness of its materials, than the Ark itself.

The Ark, containing the testimony, with its various appendages, represents religion in its general sense; as under the priesthood of Aaron, which prescribed the law and the testimony; and under the priesthood of Christ; to which the law and the testimony, in its fulfilment, was transmitted: for the Religion under both dispensations was but one and the same. It was the ALPHA and the OMEGA: the beginning, and the end: for the supreme object in both, was Christ, who thus designates himself.—Over the Ark therefore also, showing the dignity of the allusion, was placed a crown round about.

But the table, with its double crown, one large and polished, and the other small; indicates a new and distinct order of things.—This is the table, which wisdom has set forth. Prov. ix. 2. On which is placed the leaves of proposition: the true bread from heaven; the living and life-giving bread;—Divine wisdom's bread and wine, which she presses her little ones to eat and drink. Ibid. v. 5.—even the body and blood of the true Paschal Lamb; the Lamb of God, our propitiatory victim. This is the Saviour's own sacrifice; for he is a Priest for ever; no more according to Aaron's rite; but according to the order of Melchisedech. Over this table are placed two crowns of gold, a larger and a less: indicating the two-fold dignity of the Divine Wisdom incarnate: the larger representing the divine, the lesser the human nature inseparably united with it.

The dishes, bowls, censers, and cups, wherein the libations were to be offered up, were ordered to be made of the purest gold: Shewing how holy and precious all must be, which belongs to wisdom's table and Eucharistic sacrifice, here prefigured.

Verse 31.—The golden candlestick, with its seven branches, is recognized as another emblem of the Saviour's dispensation; particularly of his Church and her seven sacraments; he himself, in the Eucharist, being the centre one; the greatest of all; and from whom the others spring forth as

branches, deriving from him all their illuminating and sanctifying grace.

The house of wisdom, evidently the church of Christ, is thus also emblematically represented as reared and resting on her seven pillars, the sacraments,—Prov. 9, 1—he himself being the chief one, in which all the others are bound up: and forming the solid foundation of the whole; for he is the chief corner stone of the building: and the main act performed in that holy house, is the preparation and distribution by wisdom of her victims slain; of the one great victim prefigured by all the other victims; of her super substantial bread and mingled wine; of the body of our Lord, and that blood, which flowed, mingled with water from his wounded side; of that very blood, of the new testament, which, as he declared, would be shed for many for the remission of sins.—Matt. 26, 28.—Having prepared this heavenly fare, she sends forth her maids, (the Saviour's unmarried clergy) to invite to her feast; (the marriage feast of the king's son,—Matt. 22, 2—who, after wedding himself to our nature, comes to wed himself to our souls in the sacrament of the Eucharist.) They are bid to call in, not the worldly great, not the wise in their own conceit; but the little ones, and unwise; or those accounted fools, for believing on wisdom's word that she can treat them with such a wonderful and divine repast.

Another simile, like the former, the Saviour gives us of his church, in these words: *I am the vine; ye are the branches*. The seven lamps, placed on the seven branches of the golden candlestick; and which were always to give light in the house of God; are considered also as representing the light and seven fold grace of the holy ghost.

Chapter 26.—In this chapter the tabernacle, in all its parts is minutely described. It would require volumes, to shew, were we otherwise capable of doing it, all the figurative allusions made in the number, choice and order of its materials.—The gold, silver, brass diversified embroidery, and variegated colours; together with the setim wood, overlaid with gold, the gold rings, silver and brass sockets &c, denotes the rich variety of virtues and perfections in the component parts of the spiritual edifice, the church. The vail and curtains indicate mystery. The coverings made of hairy goat skins, and ram's skins dyed red; and violet skins; shew the nature of the victims to be sacrificed; the goat, as we observed, representing the sinner; whose appearance the Saviour assumed; and the ram, the father of the flock; which Christ was in the spiritual sense.

The table and candlestick, emblems of the Saviour's Eucharistic sacrifice, sacraments and gifts of his holy spirit; are placed without the veil, opposite to each other, the table on the north, and the candlestick on the south side. These are placed without the veil; as belonging to a new order of things; no longer as veiled types; but the often promised, many ways prefigured, and long looked for reality: on which account when these were to succeed, the Mosaic shadows; the intercepting veil of the temple was rent asunder from top to bottom.

To be continued.



SELECTED.

MUSINBETH'S DEFENCE OF THE CATHOLIC CHURCH.

Continued.

Let us next examine the means adopted by the Reformers. Their conduct contradicted their principles. They laid down as a fundamental maxim, that the Bible was the sole rule of faith and morality; and that every one could interpret it as he pleased, since it was clear in all things necessary for salvation. Yet they themselves disputed externally about the meaning of the Scriptures; they did not begin to study the Bible coolly and impartially; but they boldly contradicted the Catholic doctrines, and then looked out texts and accommodated them to their own dogmas. After promising the people the great evangelical liberty of reading and judging for themselves, they drew up various Confessions of Faith and Catechisms; and, as the Protestant Mosheim acknowledges, obliged people to follow them, under pain of excommunication, prison, exile, and even the sword (sect. 37, 38, 39). Thus, in professing to free the people from the authority of the Catholic Church, they laid upon them a yoke a hundred times more insupportable. In this kingdom Queen Elizabeth was not behind them with her Act of Uniformity and High Commission Court, which was a real Inquisition. The historian Hume declares that this Court was an inquisitorial tribunal, with all its terrors and iniquities. Maclaine shews that the High Commission Court "was empowered to make inquiry, not only by legal methods, but also by rack, torture, inquisition, and imprisonment; that the fines and imprisonments to which it condemned persons were limited by no rule, but its own pleasure." Thus the Reformers never adhered in practice to their leading principle of the Bible and every man his own interpreter.

A second means, equally criminal, which the Reformers adopted, was that of misrepresenting the Catholic doctrines. To instance one in which Mr. Blanco White closely treads in the steps of those who founded his adopted Church. The Catholic Church has ever taught that the rule of faith is the whole word of God, unwritten as well as written; that the Bible is not the sole rule of faith, but the Bible explained and understood by the tradition and belief of the Church; that though any point be not formally and evidently taught in the Scripture, we are still obliged to believe it, if it be taught by the constant and uniform tradition of the Church. But the Protestants have always accused us of taking for our rule of faith, not the Bible, but tradition; of exalting the word of man above the word of God; of following traditions contrary to the Scripture. These are egregious misrepresentations and calumnies.

A third means to establish the reformation was, revolts against all authority, seditions, wars, massacres, and especially pillage of churches and monasteries. The original design of the Reformers was to abolish the Catholic Religion altogether, and to employ for this end all possible means. This fanaticism prevailed in much the same manner in Germany, Switzerland, France, England, and Scotland. Thus were the means of the Reformers criminal.

How could the effects of such a Reformation be otherwise than fatal? This blessed and glorious work, as it is called, produced furious and interminable disputes, national and intestine hatreds, and new schisms, constantly arising. There were twelve sects of the reformed in the first fifty years; and they are now multiplied to a prodigious extent. If any one imagines that this pretended reformation

contributed to establish purity of morals, he is much deceived. From the testimonies of the Reformers themselves, of Luther, Calvin, Musculus, and other leading Protestants, as well as of Erasmus, it is acknowledged that the Reformed were generally much more dissolute than the Catholics. Luther's own testimony is in these words: "The world grows every day worse and worse. It is plain that men are much more covetous, malicious, and resentful, much more unruly, shameless and full of vice, than they were in the time of Popery." "Formerly when we were seduced by the Pope, men willingly followed good works, but now all their study is to get every thing to themselves, by exactions, pillage, theft, lying, usury." "It is a wonderful thing, and full of scandal, that from the time when the pure doctrine was first called to light, the world should daily grow worse and worse." Bucer, an immediate disciple of Luther, says: "The greater part of the people seem only to have embraced the Gospel, in order to shake off the yoke of discipline, and the obligation of fasting, penance, &c. which lay upon them in the time of Popery; and to live at their pleasure, enjoying their lust, and lawless appetites without controul. They therefore lend a willing ear to the doctrine that we are justified by faith alone, and not by good works, having no relish for them." Calvin complains the same: "Of so many thousands, seemingly eager in embracing the Gospel, how few have since amended their lives! Nay, to what else does the greater part pretend, except, by shaking off the yoke of superstition, to launch out more freely into every kind of licentiousness?" The conclusion to be drawn from all this is, that this pretended Reformation, unlawful in its principle, criminal in its means, and fatal in its effects, bears every mark of a false religion; and could never have been approved, much less inspired, by Almighty God.

The next portion of Mr. White's second Dialogue of the Preservative, professes to give the "origin and progress of the spiritual tyranny of the Pope." In his larger work of "Evidences against Catholicism," he has a long and confused Dissertation about the Pope, which is entitled "Real and practical extent of the authority of the Pope, according to the Roman Catholic Faith." A few plain observations will suffice to expose the fallacy of both his productions on this subject.

Mr. White would persuade the readers of his Preservative, that "Christianity had been long established before the Popes behought themselves of claiming spiritual dominions over all Christendom;" that the Bishops of Rome only began to claim authority over the Church, when the Pagan persecutions ceased in the beginning of the fourth century; and that the belief of St Peter had been Bishop of Rome was an idle and ungrounded report. It is deplorable to see a Licentiate in Divinity attempt thus to impose upon such humble readers as have no means of examining history, by such worn-out fallacies and vile fabrications as these. The constant testimony of all ecclesiastical writers, without one exception, for fifteen centuries, proves that St Peter fixed his see at Rome, and died there by martyrdom. In the first century it is testified by Papias, a disciple of St. John the Evangelist; and by St Ignatius, Martyr, in his Epistle to the Romans. In the second century, by St. Irenæus, by Dionysius of Corinth, Caius and Clement of Alexandria. In the third century by Origen, Tertullian, and St. Cyprian. In the fourth and fifth centuries by St. Ambrose, St. Jerome, St. Augustine, Eusebius Lactantius, Theodoret, Sulpicius Severus, St Cyril of Jerusalem, St. Chrysostom, St. Athanasius, and many others followed through every century up to the pretended Reformation. Even a Pagan writer in the fourth century, Aemilianus Marcellinus (Hist. l. xv. c. 7.) says, that the chief authority among the Christians is placed in the Bishop of Rome: many illustrious

Protestants have acknowledged the same. With what face than han Mr. White attempt to delude his readers with the groundless assertion, that St. Peter's having been bishop of Rome was an "idle report?"

It is false to assert that "Christianity had been long established before the Popes behought themselves of claiming spiritual dominion over all Christendom." Mr. White pretends that the Popes never claimed Spiritual authority over the Church, at least for the first three centuries, during which it suffered from Pagan persecutions. The contrary is easily proved. St. Irenæus in the second century, in the place alluded to above, says that "to the Church of Rome, on account of its supreme pre-eminence, every other Church must repair." Tertullian in the third century, says these words: "I hear that an edict is put forth—the bishop of bishops says, &c." To be continued.

VENI, SANCTE SPIRITUS.

TRANSLATED

Come, Holy Ghost! we humbly pray: Shed on our minds a cheering ray Of thine effulgence bright! Come thou, the father of the poor! Of ev'ry gift the kind bestow'r; Tho' heart's enlivening light!  
Come thou, of comforters the best; Come thou, the soul's delightful guest; In care our sweet relief; Our rest in toil, howe'er so great; Our cooling shade in scorching heat; And solace in our grief.  
O sacred light, thy beams display! Bid with thy love's expanding ray Our inmost bosoms glow! Nought is crth in man, depriv'd of thee, Nought in our helpless race can be, But folly, guilt and woe.  
Cleanse then th' ancient Thy dew supply To moist and fertilize the dry The bruiz'd and wounded heal! The stiff-neck'd and the stubborn bow! Melt with thy fire the heart of snow! The wanderer's steps reel.  
O grant us all, in thee who place Our trust, thy sacred, sevenfold grace! Grant virtue's well tried merit! And, when death's darkness gate we pass'd, Grant safe with thee to reign at last; And endless joys inherit!

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\*History of England, James I. chap. xi.  
†Notes on Mosheim, vol. i: p 385