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The Catholic.

Quod semper; quod ubique; quod ab omnibus.

VOL. I.

KINGSTON, FRIDAY, JUNE 3, 1831.

NO. 33.

SELECTED.

AMICABLE DISCUSSION.

Continued.

LETTER III.

ON THE INFALLIBILITY OF THE CHURCH.

The conclusion of the passage confirms what has been said in a still more forcible manner. For, following two metaphors of St. Paul, Jesus Christ has given us the ministry of the pastors, in order that, being strengthened by their instructions, we may not float about in uncertainty, like children who, when left to themselves, go as chance leads them to the right or the left without knowing where to direct their steps; and that "we may not be tossed to and fro and carried about with every wind of doctrine." The doctrine of our conductors is for us, therefore, a solid and weighty anchor. Let us hold fast to this anchor, and let the winds, and the tempests, and the waves work their pleasure. We shall, undoubtedly, be always agitated but never shall we be drawn away. The immovable anchor will firmly keep us within sight of port and uniformly directed among ourselves towards one and the same centre. As for those, who being deceived by the artifices and seductions of some individuals shall withdraw from this powerful support to follow them, you will see them become the sport of the winds, having no longer any guide but their own fancy, always uncertain, in rough ocean wandering from error to error, and, in the confusion of opinions, not knowing what course to steer some disappear at last under the waves, and others rush distractedly into a labyrinth of endless errors. This is the history of the Church and of all the sects that have separated from it; and St. Paul's doctrine is found to be correct by the experience of eighteen hundred years.

2^o But if in the small number of writings that we have upon the preaching of our Saviour and of his apostles, we find such manifest proofs of infallibility, how much more striking and more multiplied proofs must they have had, who had the happiness to hear Jesus Christ, and, after him, his disciples, explain themselves upon this important article! We know that the sacred writers have given but a very succinct account of what was said and done by our Saviour and by themselves. St. John goes so far as to declare that if they desired to give the full detail, they would scarcely contain the books that must be written. These words that we read upon the promises made to the Churches should therefore be regarded as some straggling

evidences. They are sufficient indeed to command our belief; but they must have been more repeated and more developed by the living voice of Jesus Christ. In fact, by imposing upon some the obligation of teaching, and on others that of hearing, he must necessarily have guaranteed all against the danger of deceiving or being deceived. By enjoining them above all things to preserve unity among them from one end of the world to the other, Jesus Christ must strongly have insisted upon the only means which would keep them together, and in their turn the apostles must have repeated it over and over again in every place to which they carried the word of the gospel. They must have explained to the bishops, as they established them, that the right and obligation of instructing would in all ages attach to the episcopal body of the Church: that decisions made by it should become for the people a rule of faith, manifest and at the same time unshakable, by the power of the Holy Spirit. It is even to be supposed that the apostles would have carried their solicitude so far as to explain the manner in which they might one day have a mutual understanding and act in concert with one another, according to the circumstances in which it should please heaven to place the Churches, in the exercise of their authority and the promulgation of their doctrine. These considerations convince me, that, of its own nature, the dogma of infallibility must have been a dogma the most clearly known from the first times of the church. Nevertheless I make no difficulty in confessing that we do not discover so many traces of it in the three first ages as in those that follow. They are not, however, devoid of them, and some of them you shall be made acquainted with. If they are not to be found so frequently, beside that there remain but few monuments of these distant times, I shall moreover give you two particular reasons for it. Whatever certainty there should exist at that time that from the concurrence of the bishops there would result an infallible opinion, there was no necessity of having recourse to it to condemn heresies so evidently contrary to faith, as were those of the first ages, that we know not which to be most astonished at, the audacity or the extravagance of their authors. It was a most simple and easy thing for every teacher to refute such opinions on the ground of their manifest opposition to the doctrine just established by the apostles. The whole of the first age was filled with their disciples; the second possessed many of them, and those who were not had been for the most part instructed by the immediate successors of these disciples. Thus the world was still

echoing with the voice and doctrine of the apostle. The remembrance of them was fresh and present to the minds of the faithful. Their seats, to use the expression of Tertullian, still spoke: it was sufficient in those times to say to the innovators, "The apostles taught not so; they wrote not so; your doctrine is not theirs; this is the first time we have heard such; it is false it is impious." The second reason is the impossibility there existed during the fire of persecutions, for the bishops to assemble and to pronounce decisions in common, and to give at that time to the world splendid proofs of their authority. In those days of researches and of blood there were no other means of meeting novelties but by private condemnations, in which, nevertheless, the bishops discover to us unequivocal traces of their opinion of their infallibility. Every one who then thought proper to dogmatize, to gain credit for his foolish ideas, was marked by the diocesan bishop, who admonished him of his error, charitably reproved him, refuted, threatened, and at last condemned him. The affair then passed from one to another, and according to the facility of circumstances to the neighbouring bishops, to those of the province, to those of the apostolic churches, and with more eagerness and deference still to him who presided upon the eminent chair of the prince of the apostles.

For the greater part of the time it was from this principal see that the condemnation came, which from the centre of unity, reached in every sense to the farthest extremities. The Bishops adhered to it by a consent either expressed or tacit, and their separate approbations formed in their great re-union the irrefragable decision of the dispersed church: the dogma was settled, and the refractory innovator from that time marked out to all the faithful, as he would be in our days after a similar sentence, under the disgraceful name of *heretic*. They in the second age were Saturninus, Basilides, Valentinus, Carpocrates, Cerdo and Marcion, condemned and stigmatized as corruptors of the faith.*

It would be an historical error to imagine that the Churches were then isolated, without communication together, and unknown to one another, whereas from their very origin they tended to nothing but to be united together, being mutually known and of support to one another. Call to mind the circumstances of Fortunatus going to Rome to implore the authority of the Pope in the disturbance that had commenced at Corinth; of Clement, who sends him back with four deputies to labour in re-establishing order; and peace of Polycarp going in person, at his advanced time of life, to confer with the pope Anicetus upon matters of discipline; of Ignatius writing seven epistles to different Churches during the long rout which conducted him

In less stormy periods, and when the Church had a respite under milder and more humane Emperors, the bishops assembled together, as far as circumstances permitted, and pronounced authoritatively upon whatever belonged to faith. We learn thus from the following very remarkable passage of Tertullian; "According to the prescribed ordinance, from all the Churches, there are in certain places of Greece councils assembled, in which the most important affairs are discussed publicly in common; and this representation of the whole Christian name obtains amongst us the greatest veneration."† Eusebius, speaking of the first ages, observes, "that, at the birth of heresy all the bishops of the world rose up to extinguish the fire." The ambitious Montanus aspires to pass for the paraclete promised by Jesus Christ. He seduces, by the austerity of his manners and of his precepts, and by the imposing style of his prophecies. The bishops of Asia assemble frequently at Hierapolis, and, after much precaution and a long examination, pronounce the prophecies of Montanus to be false and profane, as also those of Priscilla and Maximilla who had left their husbands to join the extravagancies of the impostor: they condemn their doctrine and their errors, and cut them off from the communion of the Church.

In 255, when peace was restored to the Christian under the Emperor Gallus, many of those who had fallen in the late persecutions demanded the peace and the communion of the Church and were received into it, after having undergone the rigours of the public penance. Novatian, a priest of a stern and harsh character, is indignant at the condescension that is shewn to these weak and cowardly creatures maintains that absolution cannot be granted to those who have fallen into idolatry, and separates from Pope Cornelius, whose see he even desires to usurp: a synod of sixty bishops condemn him at Rome and expels him from the Church.

Paul of Samosata, bishop of Antioch in 262, to draw to the Christian religion Queen Zenobia, at-

tempted to reduce the mysteries to intelligible ideas, and attacks the mystery of the Trinity by denying the divinity of our Saviour. The bishops of the province take alarm, flock a second time to Antioch, condemn the errors of Paul, depose him from his see, and with one voice excommunicate him. Paul under the protection of Zenobia, obstinately persists in not quitting his see, until such time as Aurelianus, becoming master of Antioch, ordains that the episcopal residence shall belong to him, to whom the bishop of Rome address their letters; judging, adds Theodoret, that he, who submits not to the sentence of those of his religion, ought to have nothing more to do in common with them. These examples, to which others might easily be added, prove that from the first ages the bishops pronounced decidedly upon what pertained to faith, declared what was revealed and what was not, cut off from the Church those who refused to obey them and exiled them among heretics and infidels, by pronouncing anathema upon them. And it was not because these men had taught erroneous doctrines, but because they did not submit to the authority of their ecclesiastical superiors, because they persisted in their opinions after they had been condemned and raised themselves as contumacious rebels against the decision of the bishops." "The proud and the contumacious are struck unto death, by the spiritual sword (said St. Cyprian,) when they are cut off from the Church." Now to inflict spiritual death on proud spirits, and to devote the contumacious to eternal damnation, it was necessary that the bishops should know all their rights, that they should be convinced they could not be mistaken in their decisions: it was necessary that they should be assured that Jesus Christ was with them: that the spirit of truth never would abandon them, and that, according to the order of their master, whoever did not hear them, deserved to be treated as a heathen and a publican. Far from suspecting these venerable bishops of not knowing their authority, one would be much rather tempted to accuse them of having exaggerated it, and extended it beyond its bounds, by attributing to their scanty synods an infallibility which had only been given to the entire body of bishops. But it must be observed that the opinions it condemned in these first synods, had already been condemned by the apostles; that, perhaps also, this small number of assembled bishops knew to a certainty the doctrine of their absent brethren, and that at all events, the acceptance of these would take place in due time, and conclude by adding to the weight of the synodical sentences the last seal of infallibility.†

"Spirituali gladio superbi et contumaces necantur, dum de ecclesia ejiciuntur." Ep. LXII.—†Eusebius teaches us that the council of Antioch, after having condemned Paul of Samosata, addressed a synodical letter to Dionysius, bishop of Rome, to Maximus, bishop of Alexandria; to all the bishops, all the priests and all the deacons of the world, and to the whole Catholic Church under heaven. "The faithful who were in Asia (says Eusebius again) assembled many times and in many parts of Asia, and, having examined the doctrine of Montanus they condemned it, on which account these heretics were driven from the Church and deprived of Catholic communion." "One might be surprised" observes the learned Thomassin, "that

The facts I have just adduced speak for themselves. The bishops have displayed their authority in all its possible extent; the faithful have recognized it by complying with the sentences passed upon the heretics, with whom they ceased from that time to hold any communication, Thus the usage and the practice of the primitive church sufficiently prove that the dogma of infallibility was recognized in it. We see, moreover, in the few writings that are come down to us from these times that the fathers considered this dogma as a truth generally established.

Let us return to the beautiful epistle of St. Ignatius, of whom I spoke in my preceding letter "While among you, I loudly called upon you and said: Be united to the bishop."† Avoid divisions as the source of evils: all of you follow the bishops, as Jesus Christ follows his father."‡ You see the episcopal authority marked out as the means of preserving unity—"I bid you farewell in Jesus Christ. Be submissive to the bishops and the priests according to the command of God."§ I exhort you to do every thing in divine concord, the bishop presiding in the place of God.¶ It is still to the episcopal chair that he attaches the bond of unity' You must concur with the aid of the bishops, as you do; for your worthy priests are in harmony with them, like the chords of a lyre, and your union forms a wonderful harmony. — Take care,

Eusebius, after saying that the Montanists were condemned by all the Catholic Churches, is satisfied with proving this by the councils that were held in Asia.—But the churches of Asia were living in Communion and in perfect understanding with the other Catholic Churches of the world; they had been informed that these revolted were equally displeasing to the other Churches as to themselves. The silence of the other churches confirmed the examination and decision of the Churches of Asia.

Pope Cornelius wrote a letter to Fabius, bishop of Antioch, in which he informed him what resolutions had been agreed to by the council and by all the bishops of Italy and Africa, besides those of many other provinces. They had also published the letters of St. Cyprian and of the other bishops of Africa who were assembled."

Saint Alexander, after having assembled a Council at Alexandria, in which Arius and his adherents were condemned with unanimous voice, wrote to all the bishops a synodical letter, of which Theodoret has preserved us a copy. He lays open the proceedings and the doctrine of his council. Among other things he says "We all profess one only catholic and apostolic church, always invincible, although all the world conspire to make war upon it, and victorious over all the impious attempts of the heretics, placing her confidence on the word of the Father of the family, Take courage, I have conquered the world." And now see how he concludes. "Condemn them with us after the example of your brethren, who have written to me and subscribed to the note which I sent you together with their letters. There are some from all Egypt, from Thebias, from Lybia, Pentapoli, Syria, Pamphylia, Asia, Cappadocia, and the neighboring provinces. I am expecting to receive similar letters from you; for after many other medicines I am led to think that the agreement of the bishops could complete the cure of those whom they have led astray."

He sent these decrees to all the churches and from their unity they acquired their final strength. This is the remark of Bossuet upon the decision just adduced of the Synod of Alexandria against Arius.

† To the Philadelphians — † To the Christians of Smyrna. † To the Christians of Tralles. — † To the Christians of Magnessia.

therefore, not to resist the bishop, that you may be subject to God; — for all those whom the Father of the family sends for the government of his house you ought to receive as you would him that sends them." We will not press the words of Saint Ignatius so far as to conclude that he attached infallibility individually to each bishop. Those of whom he speaks were personally known to him. He knew that their doctrine was pure & conformable with the universal doctrine; that union reigned between them and the priests, between them and all those whom the Father of the family had sent for the government of his house. Now this unity would have ceased immediately if a bishop taught any dogma contrary to the received doctrine of the Church, as we have seen in the case of Paul of Samosata condemned and deposed by his brethren. Thus, then,

we come to analyze the matter, we find that it was upon the conformity with the general doctrine of the bishops, that Saint Ignatius founded, on the one hand, the particular authority of each bishop, and, on the other, the entire submission he required to be paid to them by the people; and by a more remote consequence, it appears necessary, according to his principles, that the doctrine of the great majority of the bishops must have been infallible, otherwise the faithful, by conforming themselves to the bishops according to the command of God, might have been drawn into error, without any means of being preserved from it. In a word, if we understand the doctrine of this great man, he teaches us that the unity of the Church depends upon the submission of the faithful to their particular bishop, and on the agreement of the bishops among themselves, that is to say, that the supreme authority given to the body of the bishops is the safeguard of unity. We find the same doctrine taught one hundred and forty years afterwards by the illustrious doctor and martyr of Carthage. "The Catholic Church is one," wrote Saint Cyprian, "and the bishops joined together are the bonds of this union."* These few words comprise the whole subject of this and the preceding letter: they give you in abridgment the entire theory of the unity and the infallibility of the Church.†

*Ep. XXXIII.—†"There is but one episcopacy spread on all sides in many bishops united together." Cyprian, in his *Epist. Antodianus*, bishop of Africa, and again, in his book *On Unity*; The Catholic Church is united in all its parts and consolidated by the cement (glutino) of the bishops adhering to one another. We who are bishops and who preside in the Church, we ought particularly and more closely to embrace and defend this unity."—†Born in 120, martyred under Marcus Aurelius in 203.

To be continued.

DEFENCE OF CATHOLIC PRINCIPLES,

By Demetrius A. Gallitzin, a Russian Prince; now a Catholic Priest; addressed by him to a reviler of our Holy Religion.

Continued.

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

IMAGES, PICTURES, AND RELICS.

Much indeed need not be said on that subject, to

those who are candid, and provided with the least share of common sense; to these, who with seeing eyes will not see, and with hearing ears will not hear, too much has been said already.

The general council of Trent declares, that "The sacred bodies of the holy martyrs, and of other saints, who were living members of Christ, and the temples of the Holy Ghost, which bodies will by him be raised to eternal life and glorified, ought to be venerated by the faithful on earth."—Conc. Trid. Sess. 25. "Also that the images of Christ, of the blessed Virgin, and of the other saints, are to be retained, especially in churches, and that due honor and veneration is to be given to them, not that any divinity, or any power, is to be believed to reside in them." The catechism of the council of Trent adds, "*istud maxime cavendum, ne quod Deo proprium est, cuiquam præterea tribuant.*" T. 2, p. 603; "particular care must be taken that none be given what belongs to God alone."

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

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

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

By the command of God, two images of Cherubims were made and placed on the ark. Exodus xxv.

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

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

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

How many Protestants have hung upon the walls of their houses, the pictures of their deceased parents and friends? How many a Protestant child will honor the picture of a deceased parent with a costly frame; look at the picture with sentiments of respect and veneration, perhaps bedew that picture with tears of sorrow and gratitude, nay, with the most sincere affection press that picture to its lips? Sir, will you accuse that child of superstition?

Let prejudice subside, and now substitute a Catholic in the room of the Protestant, and the picture of Christ crucified in the place of the picture of the deceased parent: pray, dear sir, will you not permit that Catholic to exhibit his crucifix in the most conspicuous part of his house? Will you not permit him to look at his crucifix with respect and veneration? Will you not permit him to bedew his crucifix with tears of sorrow and gratitude?—

Nay, with the most sincere love and affection to press that crucifix to his lips? And suppose that Catholic should allow an honorable place to the picture of the most blessed Virgin Mother of our Saviour, and likewise to the pictures of the holy Apostles, and of other servants of Christ, would you condemn him? would you accuse him of superstition? I cannot think so.

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

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

What place then, could be found more proper for religious pictures, than the church, the house of God, the sanctuary where the tremendous sacrifice is offered, and where the sacraments, the divine mysteries, are administered. That place, above all others, is the place of devotion, and it is there, that, by hearing the word of God, by offering up our prayers, by meditating on divers religious subjects represented by our pictures, meditating on the religious and moral virtues of the saints whose images are before us, meditating especially on the great sufferings of Christ, as represented by our crucifixes, on his immense love for sinners, &c. it is there, I say, and by such means, that our piety is both enlightened and inflamed.

Superstition!!!—Amiable superstition indeed, which is productive of so much good! And does not zeal for the cause of religion suggest a sincere desire, that the crucifix, and other religious pictures would be substituted in the place of many of those pictures that often adorn the walls of our people of fashion, to the detriment of both religion and morals? Would not that zeal which attacks our religious pictures, and exhibits them most shamefully, as the objects of our superstitious worship, be more meritoriously employed in condemning those indecent, immodest, and truly scandalous pictures, which by defiling the imagination, and tarnishing the purity of the heart, are well calculated to extinguish devotion, or the love of God altogether, and therefore to produce an effect the very reverse of that produced by religious pictures: and if the commandment of God "Thou shalt not make to thyself any graven image," &c. ever was intended to be understood in the literal sense, was it not principally with regard to such images or pictures as have a tendency, by defiling the imagination, and corrupting the heart, to withdraw from the great Creator, that

affection, honor, and worship, which are due to him alone, and to place them on the most unworthy of God's creatures. This, in my opinion, is the most dangerous kind of idolatry, the most universally practised, both by bad Catholics and bad Protestants: it is thus the idolatry of the Pagans chiefly originated: never would altars have been erected to Bacchus, or to Venus, had not corrupted man bestowed his heart and passions on the infamous objects of his passions.

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

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

With regard to relics or remains of saints, we honor them in the same way as we do religious images, according to the practice of antiquity. If this practice scandalizes you, sir, why do you permit your Protestant hearers to show honor and respect to the remains or relics of their deceased friends? Are not the remains or relics of your deceased Protestants honored with decent burials, accompanied with many ceremonies? Are not their tombs decorated with costly monuments? Are not the remains or relics of many Protestants embalmed at very great expense, and sometimes even with great labor and expense, conveyed many thousand miles to the country of their nativity, to be deposited with great pomp and ceremony in the burying ground of the family? Is not this paying respect and honor to remains and relics? Such respect and honor are

frequently shown by both Catholics and Protestants without incurring the guilt of superstition; and shown to the remains or relics of men, often notorious for their impiety! to the remains or relics of men, who, though entitled by their services to the gratitude of their country, yet in all their life-time, never seemed to remember their Saviour, only to blaspheme his holy name; and who have left us (to say the very best) in the most cruel uncertainty with regard to their future and everlasting destiny, having nothing to found our hopes on, but the late, commonly too late, repentance of the agonizing sinner!

Now sir, if such honour and respect may be shown to the relics of men, whose souls have received that sentence which their deeds deserved, and are actually a prey to God's eternal vengeance, why shall it be a sin, why superstition, to shew honour and respect to the relics of men, who, having been the best among the good, the holiest among the holy, are now enjoying in the bosom of God the fruits of their penance and charity, sanctified by the merits of their Saviour? Why shall it be superstition to venerate and honour the relics or remains of the Apostles, whose sacred bodies underwent such great fatigues, labours, and sufferings, in order to administer salvation to the different nations of the globe? Why superstition to respect and venerate the sacred remains of so many thousands of martyrs, whose souls and bodies were altogether employed in promoting the glory of God, and the salvation of their fellow mortals, and who died under the most excruciating torments, victims of their faith and charity!

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

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

The napkins and handkerchiefs that had but touched the body of St. Paul, cast out devils and cured diseases. Acts xix. 12.

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

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

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

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

In the holy sacrament of confirmation, it is

sanctified again by the presence of the Holy Ghost and the anointing of the holy Christ.

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

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

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

THE POPE.

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

To St. Peter alone, our blessed Saviour said, thou art Peter, (a rock) and upon this rock I will build my church," &c. Matt. xvi. 18.

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

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

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

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

and whatsoever thou shalt bind upon earth," &c. Matt. xvi. 9.

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

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

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

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

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

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

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

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

In the same age Eusebius Emmissenus calls St. Peter "not only pastor, but the pastor of pastors." Serm. de Native. S. Io.

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

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

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

The same is declared by the general council of Chalcedon, Sess. 15 cans. 28. A.D. 451 And in all subsequent general councils down to the last, the general council of Trent, A.D. 1545, the Bis-

hops of Rome, with the unanimous consent of all the bishops, always presided.

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

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

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

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

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

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

I have now in my possession, a letter written by Martin Luther to pope Leo the tenth, dated A. D. 1515, and printed among the other works of Luther in Jena; A. D. 1579, vol. 1, p. 74. This document is of so much the more importance, as it proves beyond the possibility of a doubt, that Martin Luther, the father of the pretended reformation, at the date of the letter, acknowledged the Bishop of Rome at the head of the church, and his lawful superior; and that if he afterwards rejected the same authority, it was evidently the effect of passion, spite, and malice, produced by the sentence of excommunication which the Pope pronounced against him: in this we are confirmed by the indecent, scurrilous, and malicious language made use of by Luther after his excommunication, whenever he speaks of the Pope.

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

Epistola Lutheri ad Leonem X. Rom. Pont. Beatissimo patri Leone Decimo Pont. Max. F. Martinus Lutherus Augustinianus aeternam salu-

"Auditum auidivi de me pessimum Beatissime Pater, quo intelligo quosdam amicos fecisse nomen

meum gravissime coram te et tuis factre, ut quæ aucto ritatem et potestatem clavium, et summi pontificis minuire moritis sim—sed rem ipsam, Beatissime Pater, digneris audire ex me," &c.

IN ENGLISH.

Epistle of Luther to Leo X. Roman Pontiff.

To the most holy Father Leo the tenth, sovereign Pontiff, Brother Martin Luther, of the order of St. Augustine, wishes eternal welfare.

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

Luther concludes the letter with the following words:

Quare, Beattissime Pater, prostratum me pedibus tuæ beatitudinis offero cum omnibus quæ sum et habeo. Vivifica, occide, vocare, voca, approba, reproba, ut placuerit, vocem tuam, vocem Christi in te presidentis et loquentis agnoscam," &c.—In English:

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

I shall not lose any time in defending the infallibility of the Pope, which never was an article of Catholic communion, although imposed upon us as such by our adversaries. Our creed, our profession of faith, printed in all countries and in all languages, and to be seen by any body that chooses to read with open eyes, contains no such article. And although Bellarmine, and some other individuals, have advanced the infallibility of the Pope in their opinion, would it not be very unfair to impose this doctrine on the Catholic church when the Catholic church never taught and never sanctioned such a doctrine. It is equally unfair to impose upon Catholics, as an article of faith, that the Pope has power to absolve subjects from their oaths of allegiance to their lawful sovereigns or governments.

The Catholic church abhors and abominates such a doctrine. It cannot be denied, that some Popes, giving way to pride and ambition, have claimed this power, and even the power of deposing kings; but this only proves, that abuses are inseparable from human agencies. The Catholic church, guided by the Holy Ghost, commands us to give to God what is God's and to Cæsar what is Cæsar's.

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

I shall never try to defend the conduct of all our Popes. Peter denied his master; is it a wonder

then, if among so many of his successors, some should be found guilty of prevarications? Some, no doubt, set up most extravagant claims; some were not edifying in their conduct: Christ foresaw it: what he says of the Pharisees and Jewish Doctors may be said of them.

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

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

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

After all that can be said of the abuse of the Papal power, it must be confessed, that even powerful kings and emperors submitted and humbled themselves to that power, and even to its abuses and extravagant claims. It must be confessed that, notwithstanding all these abuses, and the powerful opposition raised against that power in consequence of its abuses, after a lapse of eighteen hundred years, that power, that authority, still continues to exist, still continues to be acknowledged by three-fourths of Christendom, but confined and exercised in consequence of the reforming laws of the church, and in consequence of the moderation of our late sovereign Pontiffs, confined, I say, to its present limits. Thus Pius VII., our present Pope, confines his claim to temporal power within his own domain, and all the jurisdiction he claims over the Catholic world is merely spiritual. Thus, whilst in our profession of faith we promise obedience to the Pope, the successor of St. Peter, in spiritual matters, we swear allegiance to our government, and we draw the sword to oppose any encroachment, attempted even by the Pope himself, as a temporal prince, upon the government, whether Catholic or Protestant, that supports and protects us.

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

What is the reason then, that the extravagant claims and abuses of the Papal power have not been

attended with the same consequences, the destruction of the Papal power itself?

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

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

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

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

The Catholic church, the supreme tribunal to regulate the faith and morals of its members, both clergy and laity, has at all times endeavored to obviate and to reform abuses; it has not spared the Popes themselves. Pope John XXIII, who presided at the general council of Constance, was by that council deposed on account of his bad conduct, and Martin V. appointed in his place. Pope Eugene IV. was treated in the same manner by the general council of Basle. Both councils declared their right of reforming the head, as well as the members of the church, and their authority is paramount to the authority of the Pope, which the Popes themselves have acknowledged. From what I have stated you will plainly see, dear sir, that all that can be alleged of the criminal conductor extravagant claims of our Popes, makes nothing against the Catholic church. It only proves, that Popes are subject to human frailties in common with the rest of mankind; that with the Roman orator they have a right to say, "*homo sum, humani nihil a me alienum puto*;" and that no power or authority, how great soever, no character, how sacred soever, affords sufficient security against the corruption of human nature, and the influence of the passions.

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

Any person possessing the least knowledge of the nature of man, and versed in the history of religion, will own that religious opinions have but too often originated in the passions and the corrupted heart of man, their dictates being too often mistaken for those of cool and impartial reason: neither will it be denied, that the great variety of religious systems, (which may be counted by hundreds,) contradicting and condemning one another, owe their origin to the variety of human passions and interest. Before the coming of Christ, the objects of religious worship were more spiritual or more carnal, according to the impulse given to the hearts of men by their respective passions, either towards spiritual or carnal objects. The world embracing christianity, has introduced into the church its corruptions and its passions. Men ruled by the same passions, although the overwhelming force of evidence prevents them from mistaking the main object of their worship, which is Jesus Christ, yet under the influence of these various passions and interests, they pretend to find out various ways of going to Jesus: ways more easy, more smooth, in short, more congenial to each one's passions and inclinations; ways more spiritual or more carnal, according as their minds are more spiritual or more carnal; ways all differing from the road which alone was pointed out by Jesus Christ as leading to him. Now, sir, starting from this undeniable position, and admitting Popes, clergy, and if you choose, lay-people of the Catholic church, by millions, to have been very much corrupted; the Popes and clergy to have been ruled by pride, ambition, covetousness, and all the passions that corrupted hearts are subject to: to have set up and enforced the most extravagant claims; to have with Satan equalled themselves to the most high: if notwithstanding this sink of corruption; if notwithstanding the wonderful irritation and opposition which such tyrannical claims and acts must have produced; if notwithstanding this dreadful conflict of passions and clashing of interests, the Catholic church has still continued to this day, during a period of eighteen centuries, to preserve its perfect unity, has still continued to acknowledge the same power, and the same head, guilty of such enormous abuses, must we not confess, that here is the hand of the Moss High?

Travel over all the Catholic countries of Europe, why has the demon of discord, who has so many times overturned their governments by the most bloody, the most dreadful revolutions; why have the furious tempests raised by human passions, that have divided, destroyed, levelled with the ground so many human institutions, that seemed to bid defiance to time: why have they not been able to divide, to destroy Catholic unity, to hurl the Pope from the see of St. Peter; to emancipate Catholic

from the tyrannical yoke (as it is called) of the Roman Pontiffs?

The answer is plain.

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

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

I shall take but little time to refute the false and ridiculous charge of those, who accuse our Popes of granting indulgences to commit sin, requiring a certain sum of money, greater or smaller, according to the kind of sin for which the indulgence is granted.

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

Such indulgences are granted upon the sinner's sincere repentance, and satisfaction for his past sins; the apostles and their successors having received from Christ full authority to forgive the sins of those that are judged worthy of forgiveness. There is no doubt, but, owing to the perverseness of many individuals among the clergy, the most shocking abuses have taken place sometimes in the dispensation of indulgences; however, as these abuses were not sanctioned but reprobated by the Church, as you can see if you read chap. IX. of the 26th Sess. and *Decretum de indulgentiis* of the 25th Sess. of the council of Trent, they of course make nothing against the holiness, purity, and infallibility of the Church of Christ, and only prove, that all human flesh is subject to infirmities.

I believe, dear sir, that I have fulfilled my promise, and proved to every body's satisfaction, that Roman Catholics are not guilty of superstition, in submitting to the spiritual jurisdiction of St. Peter,

and of his successors, the sovereign Pontiffs or Bishops of Rome.

To be continued.

Communication.

A COMPARATIVE VIEW;

Showing that the British Constitution, founded by our Catholic Ancestors, has been modelled from the Constitution of the Catholic Church.

1° The King is the first *Magistrate* of the Realm, and has his own exclusive prerogatives as Sovereign of the whole British Empire.

2° The word King is derived from the Teutonic word *Cynige*, and signifies powerful.

3° Whoever lawfully fills the Throne of England, is King of Great Britain and Ireland, and Sovereign of the British Empire.

4° He is a temporal Sovereign, ruling in the power of the sword committed to him, and his kingdom is wholly of this world.

5° The principle of his government is unity and strength.

6° He is the common *Magistrate* of all his people, and they are his subjects under God.

7° His office is to watch over the whole Empire;

8° To assemble and preside in Parliament;

9° To see that all his subjects are duly protected;

10° And that the Laws and Statutes of Parliament are enforced;

11° And to exercise his just prerogatives of mercy in dispensing with the penal execution of the Law, when a just cause calls for his Royal indulgence.

12° He is to govern according to the Laws.

13° As he is also the depository of the executive authority, his power extends to every part of the Empire.

14° And on just grounds he suspends any *Magistrate* from his civil functions.

15° He also plants new Colonies, and appoints Governors over them.

16° The *Magistrate* only rules and directs by power of the sword committed to him by the State.

1° The Pope is the first *Minister* of God, & has his own exclusive prerogatives as Successor of St. Peter, and head of the whole Catholic Church.

2° The word Pope is derived from the Greek word *Pappas*, signifying father.

3° Whoever canonically fills the Apostolical Chair of Saint Peter, as Bishop of Rome, is Pope, or chief Bishop and Primate of Christ's Catholic Church.

4° He is a Spiritual Sovereign, ruling in the power of the keys committed to him, and his kingdom is none of this world.

5° The principle of his government is unity and truth.

6° He is the common father of all Christians, and they are all his common children in Christ.

7° His office is to watch over the whole Church;

8° To assemble and preside in General Councils;

9° To see that all the faithful are duly instructed;

10° And that the precepts and canons of the Church are observed;

11° And to exercise the just prerogatives of his indulging authority, by dispensing with their penitential observance when a good cause requires such indulgence.

12° He is to govern according to the canons.

13° As he is also the depository and fountain of Spiritual jurisdiction, his authority extends to every part of the Church.

14° And on just grounds he suspends any minister from his pastoral functions.

15° He also founds new Churches, and appoints Bishops to govern them.

16° The minister of Religion only rules and directs by the power of the keys committed to him by the Church.

17° Though every *Magistrate* is the representative of God, yet the Throne is the channel and source of authority.

18° The king declares war, and proposes terms of peace, and places the refractory and rebellious subjects out of the protection of the law.

19° The king is represented by his Ambassadors, who act with a delegated authority.

20° Under him also in the Empire there are Viceroy, Lord Lieutenants, and Governors, who rule over Empires, Kingdoms, and Provinces.

21° The Empire is divided into Kingdoms, Provinces, and Counties; the officer of each having a local jurisdiction.

22° Under these also are Sheriffs, Mayors, and Constables, each having charge of a particular district.

23° The king is the link of union to all the Governments of the Empire.

24° The king has also his privy Counsellors, who are his constant advisors.

25° With their advice he issues proclamations and orders of Council.

26° With their advice he also ratifies the constitutional acts of National and Provincial assemblies in the remotest provinces of the Empire.

27° Every Statute Law must have passed in Parliament, and received the Royal assent.

28° Without the sanction of both no act can become the binding Law of the Land.

29° The Law of the land consists of statute and common law.

30° The one is derived from immemorial tradition; by the other we understand the decrees and ordinances of Parliament.

31° Parliament is divided into two orders or chambers, the Peers and the Commons.

32° The Peers represent the Baronies.

33° The Peers alone

17° Though every minister of religion is the representative of God, yet the Papal Chair is the channel and source of authority.

18° The Pope pronounces absolutely on the schismatical, and heretical character of persons, of books, and writings; and places obstinate members out of the communion of the church.

19° The Pope is represented by his Legates, who act with a delegated authority.

20° Inferior to the Pope also in the Church, there are Patriarchs, Archbishops, and Bishops, who govern Patriarchates, Archbishoprics, and Bishoprics.

21° The church is divided into Patriarchal, Arch-Episcopal, and Episcopal Dioceses; the Prelate of each having a local jurisdiction.

22° Under these also are Arch-Deans, Deans, and Curates, each having charge of a particular district.

23° The Pope is the link of union to all the congregations of the church.

24° The Pope has also his Cardinals, who form his perpetual chapter.

25° With their advice he issues Bulls and Decrees.

26° With their advice he also ratifies the canonical acts of national and provincial synods, in the remotest dioceses of the Church.

27° Every defined article of faith must have been defined in a general Council, and have been approved by the Pope.

28° Without the approbation of both no decision is a defined article of faith.

29° Every article of faith is founded on the word of God, written or unwritten.

30° The one is derived from immemorial tradition; by the other we understand the scriptures and the decrees of General Councils.

31° The Hierarchy of the Church consists principally of two orders—Bishops and Priests.

32° The Bishops represent their sees.

33° The Bishops a-

form a judicial tribunal, and they give judgment by hereditary right.

34° The Law may be read, but its interpretation must be taken from the proper judges.

35° The nation decisively speaks by the voice of its Parliament.

36° The king and Parliament are the highest authority in the Empire, and from their decision there lies no appeal.

37° A wilful breach of any imperative law of Parliament, is the crime of felony.

38° Rebellious opposition to the authority of the State, is the crime of Treason.

lone form a judicial tribunal, & they give judgment by divine right.

31° The sacred scriptures may be read, but their interpretation must be taken from the proper judges.

35° The Church definitively speaks by the voice of her Councils.

36° The Pope and General Council are the highest authority in the Church, and from their decision there lies no appeal.

37° An obstinate opposition to any article of defined faith, is the crime of Heresy.

38° A full renunciation of Ecclesiastical authority, is the crime of schism.

gigantic form; and brought it prostrate to the ground.

Chapter 19. Verse 9 *And the Evil Spirit from the Lord, came upon Saul, &c.* This shews what influence, by the permission of God, the Evil spirit may have on the wicked.

Verse 18. *Nagah.* This was probably a school, or College of Prophets, in or near Ramath, under the direction of Samuel. D. B.

Verse 20. *Prophecying*; that is, singing praises to God by a divine impulse. God was pleased on this occasion that both Saul's messengers and himself should experience the like impulse; that he might understand by this instance of the divine power, how vain are the designs of man against him, whom God protects. *Ibid.*

Verse 21. *And lay down naked all that day and night.* That is, only stripped of his upper garments; and probably dressed simply; like the prophetic band, whom he had joined.

Chapter 21. Verse 4. *If the young men be clean.* If such cleanness was required of them, who were to eat that bread, which was but a figure of the bread of life, which we receive in the blessed sacrament: how clean ought Christians to be when they approach to our tremendous mysteries! And what reason has the Church of God to admit none to be her ministers, to consecrate, and daily receive this most pure sacrament, but such as devote themselves to a life of perpetual purity? D. B.

Chapter 23. Verse 6. *Ephod,* is the vestment of the High Priest; together with the *Urim and Thummim*, by which some how the Lord gave his oracles. D. B.

Chapter 27. Verse 8. *Pillaged Gessuri, &c.* These probably were enemies of the people of God: and some, if not all of them, were of the number of those, whom God had ordered to be destroyed; which justifies David's proceedings in their regard. Though it is to be observed here, that we are not under an obligation of justifying every thing that he did, for the Scripture, in relating what was done, does not say that it was well done. And even such as are true Servants of God, are not to be imitated in all they do. *Ibid.*

Chapter 28. Verse 14. *Understood that it was Samuel.* It is the more common opinion of the Holy Fathers and interpreters that the Soul of Samuel appeared indeed: and not, as some have imagined, an evil spirit in his shape. Not that the power of the woman's magic could bring him thither; but that God was pleased for the punishment of Saul, that Samuel himself should denounce unto him the evils that were coming upon him. See Eccli. 46, 23. *Ibid.*

Verse 19.—*With me.* that is, in the state of the dead; or in another world, though not in the same place. *Ibid.*

Chapter 31. Verse 4. *Saul took his sword and fell upon it.* His last act, the dreadful sin of suicide, was the completion of his crimes.

End of the first Book of Samuel, or Kings.

A WISH FOR SOLITUDE.

O for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumour of oppression and deceit,
Of unsuccessful and successful war
Might never reach me more! —Cowper.

O, could I, loos'd from ev'ry tie,
That binds me to this world of care,
Hence, to some distant desert, fly,
With one true friend, my nap to share!

Some calm retreat we'd find at last,
Dear Silenus, where in smoother stream
Our life would glide: and all the past
Seem but a short unpleasant dream.

Nor think that He, who deigns to feed
The hungry ravens, and to deck

With ev'ry flow'r th' enamel'd mead,
Will man, his choicest care, forsake

Each morning on his altar laid
The victim, mystically slain,
With him in our behalf will plead,
And, what he pleads for, will obtain

If e'er the world's tumultuous scene,
And dangers past we call to mind;
Pleas'd with our lot, we'll ne'er complain,
But pity those we've left behind.

So they, who once the harbor gain,
When safely landed, from the shore,
May fearless view the raging main,
And hear the stormy ocean roar.

ROMANTIC NIGHT SCENE.

Now, traveller, mark the scene: see here the rock
Scowp'd hollow by th' officious hand of nature,
With many a shelving seat to rest thee on
While from the roof the fragrant birch depending
Sports with the breeze, that courts its coy embrace

Here, when her sable curtain night had hung
Round drowsy nature's couch were wont to sit
Camillus and his melancholy muse:
To hear old ocean roar, and furious dash
Th' impetuous billow gainst th' indignant rock,
That, frowning o'er him, flings his rage aside,
Returning still; to see the rising moon
Spurn the big cloud; and in the air sublime
Ride in her silver car through starry meads:
While, from the neighbouring cliff the rapid rill
Shakes its hoarse soothing murmurs on their ear;
And hurries headlong down its glittering stream;
Oh, while they list'ning, fancy still to hear
The clarion sounding from a far; the owl
Calls their attention to her woeful wail,
That echoes through the gloomy vale below:
When to the slumbering world the loud tongue'd clock
From distant steeple tolls the midnight knell;
That summons'd up the sheeted sprite, that glides
Across the frightened pilgrim's dubious path,
Or shoots into the gloom ten thousand forms
Imaginary swim before his sight;
Till, fancy-struck, at ev'ry nodding shrub,
Or whispering reed, he starts; and think he hears
In ev'ry breath of air, a sighing ghost.

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