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The Catholic.

Quod semper; quod ubique; quod ab omnibus.

VOL. I.

KINGSTON, FRIDAY, APRIL 8, 1831.

NO. 25.

SELECTED.

EXTRACT FROM AMICABLE DISCUSSION.

An historian whose acknowledged celebrity is unfortunately surpassed by his unfaithfulness, has asserted that the history of the English Reformation was its apology. Had he asserted the opposite to this, he would, in my opinion, have been much nearer the truth. Of this you will be enabled to judge by the following brief narrative, in which I shall not contradict him in facts, but shall merely have recourse to authorities, which he himself would have admitted.

Eighteen years had elapsed since the marriage which Henry VIII. had contracted, according to the dispensation granted in 1509, by Julius II. with the widow of Arthur, his elder-brother, Catharine of Arragon, daughter of Ferdinand, King of Spain. By her he had many children, of whom the Princess Mary was alone surviving. In 1521, appeared at the court of Catharine the famous Anna Boleyn. She was in her twenty-first year, and was just returned from France, where she had spent seven years in the presence of two successive Queens, and the Duchess of Alencon, sister of Francis the First.—Youth, beauty and the graces set off her person, and inspired the Monarch with that fatal passion, which a few years later drove Catharine from the throne, put Anne in her place, for a time, then sent her to the scaffold, and involved England in a schism, that continues to this day.

Immediately it became known at Rome that Cranmer, the successor of Warham to the see of Canterbury, had taken upon himself to annul the marriage of Catharine in order to facilitate that of the King with Anne of Boleyn, the consistory, on the 24th of March, 1533, gave a decision, by which they confirmed the validity of Henry's first marriage with Catharine, and commanded the Prince to live with her, and, in case of refusal, pronounced against him a sentence of excommunication. On hearing this, the enraged Monarch determined on breaking with the see of Rome and withdrawing himself and his dominions from the jurisdiction of St. Peter whose authority and rights he himself had so stoutly defended against Luther. Already were the people prepared to expect a change; sundry menaces had been sent to the sovereign Pontiff, and many blows had been struck at his jurisdiction. In fine, the Parliament meeting again in November 1534, seized hold of the jurisdiction of the Church and invests the crown with it, by an act, that decorates the King with the pompous title of the temporal and spiritual head of the Church of

England. The King is eager to have his new jurisdiction acknowledged in the kingdom: he has a form of oath drawn up to which the bishops and clergy are obliged to subscribe; whoever refuses, or pretends to raise his voice in favor of the spiritual supremacy of the Pope, is punished with death. Cromwell, Henry's vicar-general, delegated by him to exercise his supremacy, runs over the different dioceses, suspends during his diocesan visits the jurisdiction of those bishops, who carry their cowardly compliance so far as to receive letters-patent, by which they acknowledge the Prince as the source and origin of all jurisdiction, themselves only exercising a precarious jurisdiction, subject to the good pleasure of the Sovereign.* The remainder of this reign was marked by the frequent exercise of spiritual jurisdiction, by the suppression of abbeys and monasteries, by various arbitrary dismemberments of dioceses, by erections of new sees, whose incumbents were consecrated and confirmed by letters patent from the King. While; however, the supreme ruler was maintaining the schism with the utmost severity, he repelled heresy with equal rigour, and at the same time that he was punishing Catholics, who still dared to declare themselves for the chair of Peter, he condemned to the flames the disciples of Luther and Calvin, who were busy enough to dogmatize in his states. But it was not difficult to foresee, that the schism would one day open the door to heresy; and that, unity being once destroyed, innovations held in esteem upon the continent, would finally appear and gain ground in England.

Scarcely had Henry closed his eyes, when the Duke of Somerset took upon him the guardianship of his nephew, Edward VI. and the administration of the kingdom at the head of the council of regency under the name of Protector. He was a Zealot in heart, and had for his confidant, Archbishop Cranmer; who, no longer having reason to dissemble, soon threw off the mask, and openly entered into the views of the Regent. The Archbishop hoped to get his marriage into credit, which hitherto he had been obliged to keep concealed. The Protector looked for the spoils of the Church—many others wished to share them with him—nothing but the reformation could serve them all to their satisfaction: it was therefore determined upon. The Duke of Somerset commences by proclaiming his nephew supreme head in spirituals and temporals; he then obliges the Bishops to receive commissions revocable at the will of the King, names

* We must except Fisher, Bishop of Rochester, who courageously maintained his faith, and lost his head on the scaffold.

commissaries to perform the visitation of the dioceses, and in the mean time suspends the exercise of all episcopal authority. He announces by an edict that a collection of articles of faith is preparing in the council; that it will appear before long, and that they are to hold themselves in readiness to receive it with submission. and in the mean time he forbids any ecclesiastic to preach in any assembly whatsoever. Already had Peter Martyr and Ochin, his companion been called to labour in the work of reformation. Both of these were Italian religious, who like the greater part of the reformers, had quitted the monastic state to embrace that of marriage. The announced work at length appeared, it took away from public worship its ancient forms, and from ceremonies their majesty. Confession, works of satisfaction, purgatory, prayers for the dead, the invocation of saints, the honor paid to images, relics, and the cross were abolished. the ritual, the liturgy, the mass with its sacrifice, the real presence with transubstantiation, all are swept away, and England is astonished to behold itself on a sudden become Calvinistic.

But by this time heaven appeared to be wearied with so many sacrileges. It removed from the world this youthful sovereign, whose weakness was so shamefully abused. Mary, his eldest sister, brought to the throne the Catholic sentiments, with which her mother, the virtuous Catharine, had constantly inspired her—aided by the ministers with whom she was surrounded, and above all by the wise counsels of Cardinal Pole, her kinsman, she succeeded in bringing back her people to the obedience of the Holy See. The Parliament had itself solicited the reconciliation, which was pronounced by Cardinal Pole, nuncio of Julius II. The affairs of the Church were adjusted between the legate and parliament with as much prudence as moderation. On their return to unity, they resumed the dogmas and liturgy, which had always been received in this great island from its conversion to Christianity to the young Edward. England, although troubled with the innovations and the outrages of the last reign, appeared generally to applaud itself for its return to Catholicity—and probably would have done so, much more, had not God, whose judgments are inscrutable, refused posterity to Mary, and deprived her, after a short reign of her crown and her life.

She was replaced by her natural sister, Elizabeth, who was indebted for the crown to the last will of Henry rather than to her birth, for she was born in the life time of Catharine, his Queen and lawful wife; and even the marriage of Anne her mother had been declared null, a little before she

tragic end, by a solemn sentence of Archbishop Cranmer. It is said, that Elizabeth, convinced of the illegitimacy of her rank, ascended the throne with trembling step, and that being fearful of exciting dangerous commotions, she hesitated about the re-establishment of the Reformation; towards which, however, she had a secret inclination. Her ministers determined her to it, by representing to her that there would be no security for her in union with the Church of Rome, which in its public documents had condemned her birth. "She was well aware," says Heylin, "that her condition of legitimate daughter and the primacy of the Pope could not subsist together." The rupture was then deliberately resolved upon: all that remained was to prepare the public mind for it. The ministers took upon themselves to dispose the people for the projected changes, and conducted themselves in the business with consummate address. The Parliament was convoked as early as the following december. In the House of Lords a law was proposed which abolished that of Mary, gave to Elizabeth the title of of supreme governess in all things spiritual and temporal, with all the rights exercised by Edward and Henry, authorised her to execute her ecclesiastical jurisdiction by commissaries, and, to maintain her supremacy, obliged the bishops and their clergy to take an oath, the formulary of which was subjoined to the law. The first reading of this bill caused consternation and dismay among the bishops who then were sitting in the upper house. In vain did the Archbishop of York and the Bishop of Chester, in the name of all the others, oppose their eloquence to the project of the law. It was carried, and but little attention was paid to their objections. It met with more opposition in the Commons. But ultimately the court party prevailed. Thus the ecclesiastical authority was taken away from the Holy See and the Clergy of England, the entire spiritual jurisdiction attached to the crown, and schism erected into a law of the kingdom.

Elizabeth, after the prorogation of her parliament enters upon her new functions and proceeds gradually to work. She summons all the Bishops into her presence, impatiently listens to all their representations, then dismisses them, saying, "that from henceforth she shall regard as the enemy of God and the Crown, whoever shall dare to support the pretensions of the Bishop of Rome. After this she sends forth into the dioceses her commissaries, who upon the refusal of the Bishops to take the appointed oath, declare them to be deprived of their office. They are all, with the exception of the Bishop of Landaff, driven from their sees. They are afterwards replaced by priests attached to government and to the new principles. Parker, being nominated to the see of Canterbury, was consecrated and confirmed, according to letters-patent from the Queen, by some bishops of Edward VI. but who, being canonically deposed since the reign of Mary had remained without jurisdiction. Parker, in his turn, consecrated the first, who were nominated after him: in this manner, all the sees were filled in 1562, and then it was, that the new prelates agreed

together upon a declaration of faith, which they drew up in thirty-nine articles and which received afterwards the sanction of the parliament and the Queen.

A new order of things now appears in England. Schism, for the second time, is about to be solemnly proclaimed. The nation is to be separated from the rest of Christianity, and is from henceforth to form a separate and independent Church, isolated from the whole world, like the territory in which it is enclosed. But by what right? By what authority? Such is the will of her, who aspires to become supreme governess in the church.

By this time, the convocation of the clergy, having taken alarm at the projects of the court, had done its utmost to prevent them, had declared in five articles the apostolic belief upon the dogmas that were said to be the most threatened: the two universities had loudly joined their voices with the chamber of the inferior clergy upon the four first articles; the bishops had entirely adopted them, and of their own authority, as well as in compliance with the wishes of the priests, had transmitted them to Lord Bacon, the keeper of the seals: but the declaration of the clergy stops none of these preconceived measures; the declaration of the spiritual guides, of the bishops, the judges of doctrines is put aside and despised; and by whom? by her, whom they pretend to give to the successors of the apostles as supreme governess.

From the cabinet these projects are carried into the Parliament: on the first reading, the whole bench of bishops rise in opposition. In vain do they object before the peers; in vain do they instruct their flocks, out of the house, that the oath of supremacy wounds faith and the sacred principles of the government of the Church: they are not heard; they are stripped of their jurisdiction, and driven from their Churches: and by whom? by the supreme governess.

New subjects are named to fill their places.—But how shall this nomination be confirmed, since the right to do it belongs exclusively to the Pope? By whom shall be changed and overthrown that order of things, which for centuries had been established for the communication of power in the Church: by the supreme governess.

She pretends to throw the discipline back to the times when the metropolitans were consecrated and confirmed by the bishops of the province: but this ancient discipline, being abolished by the Church, could be re-established only by it: but, according to the ancient discipline, the patriarch ordained and confirmed his metropolitans himself in person, or by the bishops of the province, his delegates; for so had it been regulated by the council of Nice, can. 4. and by other councils afterwards, as Dr. Field and bishop Bramhall, to cite no others, confess: but on default of the patriarch of the west, neither the vice-president of Canterbury during the vacancy of the see, nor Bonner, bishop of London, nor Heath metropolitans of the north, could be induced to lend their ministry to so manifest a violation of rule in the affair of Parker; but these four consecrators,

in open revolt against the Church, were without episcopal authority, Hodskins having never been more than a suffragan, suppressed and never re-established, and the other suffragans created by Henry, VIII. Scory, Barlow, Coverdale, having been canonically deposed under the preceding reign, for cases of marriage; the two latter in contravention to their monastic vows. But supposing them to be possessed of diocesan jurisdiction, still they could not of themselves extend it to a metropolitan and primate's see; but no matter, these irregularities, these defects, these nullities, are superceded in a moment: and by whom pray? still by the same female and by her letters-patent by her, who from henceforth, with a diadem on her head and the pastoral crook in her hand, speaks and commands obedience through her new spiritual lords, as their supreme governess.*

But whence did she derive this absolute power to undertake such unheard of attempts and to produce so total a revolution? From her House of Lords and Commons. Well then! let her parliament produce to the world the charter it has received from Jesus Christ; let it prove to us that Christ confided the government of his church to the powers of the earth. But for our parts, we know, that he has confined it solely to the Apostles and their successors. Thus this parliament, although absolute and all-powerful in what relates to this world, was evidently without right and without power in the concerns of the Church; it therefore could transmit no spiritual jurisdiction to Elizabeth—Elizabeth could not therefore take it away from those, who occupied their sees before she mounted her throne; she could not, therefore, transfer any from them to her intended bishops, nor could they to their successors. Without right to destroy, repair, or rebuild, her attempts are null from the first. Her innovations all rest upon a false foundation, and the whole structure of the reformation sinks of itself, and is buried in the hollowness of its own system.*

* Femineo et a seculis inaudito fastu se papissam et caput Ecclesie fecit. Mart, Chemnitz in Epist. ad elect. Brandenburg.

** An Act was passed, by a lay parliament, requiring of the prelates to take the oath, under pain of being expelled from their sees. At the expiration of the time appointed for taking the oath, the fathers who refused it, found themselves driven from their palaces and deprived of their revenues and of all the honors and privileges of their episcopal dignity. So far we make no complaint.—Let the secular power take back, if it please, the favours it has bestowed upon the Church; we are content. It will injure the temporalities of the Bishops; but will leave uninjured the consciences of the subjects. For Jesus Christ has imposed no obligation on the subjects of defending against the the magistrates the civil rights and immunities of their bishops, but most assuredly does he require of us to defend the rights that he has himself conferred upon his Church for its preservation, in spite of secular power, even during persecution; rights that no human power ever gave or can ever take away.—Yet our adversaries have carried their violence so far as to wrest them from it. Our most reverend fathers are driven from their flocks and from the care of souls; alters are raised against alters; bishops of an opposite party take the places of our own bishops; their

There is no need of further discussion—the cause has been tried: the case is determined. The radical and essential defect of competency strikes with absolute nullity whatever was done by Elizabeth at that time. You may, if it so please you, call her work a parliamentary or Royal Church, ever bearing in mind, that it is a human and not a divine establishment.* He, therefore, who would belong to the Church of Christ, cannot remain in a Church of the above description. He must go back to the preceding reign and enter into Catholic unity, in which from the establishment of christianity in Great Britain to the twentieth year of Henry VIII. your ancestors more fortunate than their descendants, had constantly the happiness of living and dying.

We have seen an article in the American Orthodox paper called *The Christian Guardian*; purloined from another in the United States, called *The Southern Religious Telegraph*; idiotically proving, (from the circumstance that our paper appeared lately dressed out in mourning for the death of his late holiness, Pope Pious the VIIIth) what all the world knows, that Catholics consider the Pope as the Chief Bishop, or visible head of their Church; affirming besides, that therefore they should be considered as subjects of a foreign Potentate, and their membership of the Church of Rome, a foreign Church, &c.

Then, according to this wiseacre, *The Catholic*, or universal Church of Christ; whose home is no particular nation; but who has a divine right from her founder, the acknowledged Lord of the universe, to be at home in all nations; especially in those, which she has converted and won over to herself from Paganism; this Church, of which, or of whose Chief Pastor the Prophet Isaiah says: *Kings shall be thy nursing fathers; and Queens thy nursing mothers: and they shall bow down before thee, and lick the dust of thy feet*; (like his miserable, bible-

Churches are occupied, and they are still living; their sees are succeeded to, before they are vacant, before the predecessors had left them or had been deprived of their spiritual jurisdiction by a sentence of bishops, to whom alone belongs the right of passing it, and even before they had been displaced by any authority whose decision would be ratified in Heaven, for fear, it would seem, lest God might acknowledge, as legitimate bishops, those, whom the violence of human power had driven from their sees. From these considerations, we concluded, that our ties of dependence, uniting us to our bishops, remained as close and binding as ever, that we still were bound in conscience to pay them the same deference and submission as before, and that we could not, without crime, transfer them to intruders, who had thus destroyed catholic unity, and virtually renounced Christ himself, and all his graces.

Dodwell was very just in his ideas of the independence of the episcopal jurisdiction. In the principles which he maintained in 1689, and which he would have had quite other reasons for defending, a century earlier, you read the condemnation of the proceedings of 1550, drawn out, unconsciously as it were, by one of the first divines of the university of Oxford. H. Dodwell de Nuperi Schismate Anglicano. Sec. 3, pag. 4. 5. London, 1704.

* *Humana conatur Ecclesiam Acere.*—S. Cyr. Epist. LII. ad Ant.

begging, tract-peddling, print-jobbing, Yankee-guessing sect of revivers, ever reviving, but never revived; is to be accounted a Foreign Church; unless, like every protesting group of reformists, she shake off her spiritual allegiance to the lawful successor of him, whom the Saviour commanded to feed his whole flock, his lambs and his sheep; and to confirm even his brethren! Why did he not say that she would have been as much a foreign Church; for adhering to St. Peter himself, had he been alive; or even to the Saviour? But the rare absurdity! She must be a foreign Church, if she dissent not from herself, the Church of all nations, and of all ages, the one fold, which has but one Shepherd! Surely the reasoning faculties of our Orthodoxites are different from those of the rest of mankind. Would they then have her brought down to the abject level of their ignorant, guessing group of yesterday's formation; a foreign sect even in their own country; and much more so in ours? Can the Catholic Church be accounted, like their new sprung tribe, a foreign Church in any nation under the sun, where the name of Christ has been heard of? Can she be accounted as such in England, or her Colonies; where her millions are recognized as forming an integral part of the population? And what has all this to do with the Kingston petition? Is not that petition as much Protestant; nay, Methodist, and more so, than Catholic? And why should not Catholics be allowed to vote freely with their fellow countrymen of every persuasion, against the introduction of a set of spies from the camp of the Philistines; sent hither to undermine our loyalty with their outlandish tracts, prayers and preachings; and to pillage besides our pockets, under the mask of religion?

The American Watchman of this town has at length produced his authority for asserting that Catholics style the Pope, our Lord God, the Pope. And what, do you think, is that authority? Taylor's History, the work of as fell a bigot and mis-representor of the Catholic doctrine, as the Watchman himself. No matter. such evidence, he knows, or any other of the same kidney, will pass current with his ignorant subscribers. But it were letting ourselves down to notice any further the foul effusions of his falsehood and blasphemy; nor is it any more necessary to do so; as the well educated part of the community must see in the crude and undigested outpourings of his sectarian spirit, nothing but a disgusting jumble of the grossest ignorance and wildest fanaticism.

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

Continued

XXIX.

ON THE NECESSITY OF FAITH.

But we have lived to see this horrid doctrine exploded, even by protestants themselves, though, unable ever to keep the middle path, they have run into the opposite extreme. Faith, which with them was all in all before is nothing now: and works, which were nothing in their former estimate, are now all and every thing necessary for

salvation. Unable indeed, to define that Faith, upon which they said, were grounded all their hopes of salvation; they drop it altogether, and establish now their hopes on a purely pagan principle; repeating, as they do, upon all occasions, that it matters nothing what a man believes; nor what religion he be of; provided he leads a good moral life.

Is this then the happy end of all their scripture-expoundings, to have discovered in the revealed word of God that the revealed word of God may be wholly dispensed with: or, according to Luther's rule of interpretation, that whatever the scripture affirms, that we are to understand, as denied by it. For the scripture affirms that there is but one Lord, one faith, and one Baptism; Eph. 4. 1. and that, without that Faith, it is impossible to please God. Heb. 11. 6. he who does not believe, says the Saviour, shall be condemned. Mark. 16. 16. Should we, says Saint Paul, or an angel from heaven preach to you a gospel, besides that, which we have preached to you; let him be accursed, as I said before, continues he; so I say now again: if any one preach to you a gospel, besides that which we have preached; let him be accursed! Gal. 1. 8. He, who is not with me, says Christ, is against me: and he, who gathers not with me, scatters.—Mat. xii. 30. And again, there shall be but one fold and one shepherd. John x. 16. Many shall come in my name, saying, lo! I am he: go not after them. Luke xxi. 8. If any one shall say unto you, lo here is Christ! or there: believe him not: for there shall arise false Christs, and false prophets, &c. Behold I have told you before hand. If therefore they shall say to you, behold he is in the desert! Go ye not out. Behold he is in the closet! Believe it not, &c. Mat. xxiv. If the blind lead the blind, they shall fall into the pit. Mat. xv. 14. My sheep follow not the stranger; but fly from him; because they know not the voice of strangers. John x. 5. But, in warning us thus to shut our ears against the seductive speeches of false teachers; our Lord commands us to listen to his legitimate pastors, as we would even to himself; for, addressing them, he says. He, who hears you, hears me; and he, who despises you despises me: and he, who despises me, despises him who sent me. Luke x. 16. In fine, he declares that he who will not hear the Church, is to be considered as a heathen and a publican. Mat. xviii 17.

The same language is held by Saint Peter, Saint John, Saint Jude; and by all the inspired writers, whose particular testimonies it were endless and needless to recite. And, after all this, will those who affect to make scripture their only rule of faith; and who stile themselves Christians, proclaim it, as an article of their faith, or persuasion that it matters nothing what a man believes, provided he leads what he may fancy to be a good moral life. Then let them own at once, what their assertion so evidently implies, that they have finally rejected the Saviour's revelation: that, by setting up human opinion, or the vague and ever varying conjectures of every one against the inviolable

testimony of the Catholic Church. their boasted reformation has led them into downright infidelity. That they are now at length become a discordant multitude of temporizing Freethinkers, Deists, Sceptics and Atheists; whose minds are all adrift on their several conjectures, or stagnated in the dead pool of careless indifference. Then shall we know what weapons to choose against them, and how to deal with them decisively in their own proper characters.

XXX.

OF PREDESTINATION.

Not content with having led themselves far beyond the precincts of christianity; and urged them, one might think, to the *no plus ultra*, the very utmost verge of incredulity: the spirit of error; as if to shew how far he can decoy from wisdom and truth, all those, who have once taken him for their guide; has brought them yet farther; and placed them on the very outside brink of irreligious blasphemy. There pointing in triumph at his sad exploit, he mocks the pliant folly of the heaven-favored race; and boasts his sway acquired over the mind of fallen man, the moment he enters with him on the mazy path of error. He has induced them solemnly to declare, and proclaim it as their sworn belief, that Almighty God saves or condemns his creatures according to his mere caprice; not in consideration of their free obedience or disobedience to his well known commands; but because he willed from all eternity certain individuals to be saved, and the rest to be damned; *God, say they, from all eternity hath predestinated unto life those whom he hath chosen in Christ, without any foresight of their faith, or good works, or perseverance in either; and the rest he hath passed by ordaining them to destruction and to wrath for their sins.—The number too of those so foreordained is, so fixed and determined, that it can neither be increased nor diminished.* See the Scotch Confession of Faith.

Is it possible for the original tempter to lead man further into error and blasphemy than this? Or can he, with all his seductive power, induce any of our race endowed with reason, to adopt a principle so contrary to what reason most clearly shews, that God, who is infinitely just, as well as infinitely good, must reward or condemn his creatures according to their deserts. This is the accusing plea of Satan and his fallen host against the justice of their creator, for having cast them forth, and delivered them over to eternal torments. and all those adopting it as an article of their faith, imbibe thus a kindred feeling with their unblest inspirers. At such a doctrine the common sense of any heathen would recoil. and yet this is the doctrine of those styling themselves reformed christians, our modern *Cathari*. Puritans, or the *pure*. Thus, as Saint Paul avers, does the very devil transform himself into an Angel of light. 2 Cor. xi. 14.

It is remarkable here how error refutes itself. *MENTIS EST INIQUITAS SIBI. Iniquity hath belied herself.* Ps. 26, xii. It is declared in this horrid article of the Presbyterian faith, that God saves or condemns his creatures, without any foresight of their faith, or good works, or perseverance

in either; and yet in the conclusion of this same article it is affirmed that those whom he condemns, are ordained to destruction and to wrath *FOR THEIR SINS*! These last words, *for their sins*, are evidently put but as a blind, to cover the revolting nakedness of the preceding blasphemy; but they refute at the same time the whole atrocious assertion, and upset the whole fabric, which they so awkwardly prop. For, if those ordained to destruction and to wrath, are so ordained for their sins; then their sins are the cause of their doom; and not the undiscerning and capricious decree of the Creator. It follows hence, by parity, that the faith and good works, and perseverance in them of the chosen in Christ, are the cause of their happy election. This is just what Christ himself assures us. *If thou wilt enter into life, says he, keep the commandments.* Matt. 19, xvii. and again, *whosoever shall persevere unto the end, he shall be saved.*—Matt. 10, xxii.

Those believing in this predestinarian doctrine, need care nothing what faith they hold, or what conduct they pursue. It were folly in them, from any higher motive than human consideration, to practice virtue, or abstain from vice: for nothing of theirs, as they imagine, can any ways affect their future fixed and predetermined fate. Here is furnished by the enemy of all sanctity a lulling spell, to calm the alarm of every guilty conscience: a soothing salve, to deaden the pain, and blunt the inward thrilling string of that worm, which, if not killed in time by repentance, never dies: a sovereign antidote, in fine, against all the wholesome horrors of remorse. Can the enemy of God and man carry his delusion farther: or the blindfolding spirit of error conduct to a more frightful extreme? Yet, such is the detestable principle, which every Kirk of Scotland minister must swear and subscribe to, before he obtains a licence to preach.

But, in order to shew, besides the impiety, the palpable absurdity of such a hideous doctrine; we shall suppose a case neither impossible, nor uncommon.

A Predestinarian returning home late and drunk, after supping with his friend; happens, in his reeling mood, to tumble into a ditch. There, immersed in mud and mire, he consoles himself with the following judicious reflections: *God, says he, from all eternity hath ordained whatsoever comes to pass; and, whatsoever he hath foreordained, must necessarily come to pass.* Then this mischance of mine, which has come to pass, was foreordained, and thereby unavoidable. But he has also foreordained whatsoever shall come to pass. Now it must come to pass that either I shall rise out of this ditch, or that I shall lie here. If then he has foreordained that I shall rise out of it; out of it I am sure to rise, without any troublesome effort of my own: for whatsoever God hath foreordained, must come to pass. But if, on the contrary, he has foreordained that I shall lie here; were it not vain for me to strive to rise; since, whatsoever God hath foreordained, must necessarily come to pass? This is good Presbyterian reasoning; and yet, whoever in such a case could use it, would be con-

sidered entirely out of his senses. And should he take no further steps to save himself, it is quite evident that he would lie so, till he perished.

But the supposed case of the drunk enthusiast is the real case of the Predestinarian. For he too, drunk with the fumes of false wisdom, and reclining wide from the path of truth and righteousness, when happening to fall into the gulf of sin, makes not the least effort to extricate himself from his perilous situation; but continues thus reasoning on, till he is surprised at last by death eternal. Yet might he well have escaped his misfortune, had he but exerted himself to get out of his wretched plight; and, instead of reasoning himself out of his senses, done, as St. Peter exhorts us all to do. *Use diligence, says he, by good works, to make your calling and election sure.*—2 Pet. 1, x.

XXXI.

OF TRADITION.

Protestants reject the traditions, or the oral testimony of the universal Church; and consider themselves bound to believe nothing but the written word, or Scripture: and this still in direct contration to that very scripture, which they own themselves bound to believe: for in it they read the Saviour's formal declaration: *He, who will not hear the Church, let him be unto thee as a Heathen and a publican.* Matt. 18, xvii. But, say they, he bids us search the Scriptures. He did indeed bid his enemies, the Scribes and Pharasees, search the Scriptures; as, like our Protestants; they prided themselves in their knowledge of the sacred writings; without however understanding them properly; since they recognized not him for the Messiah, whom these writings so clearly pointed out. Search the Scriptures, says he to them; for in them you think to have life everlasting: and these are they, which bear testimony to me. John 5, xxxix. He did not say, in them you have life everlasting; for, it is clear, they had it not, as they remained incredulous, though they had the Scriptures; (and, like our Protestants, misinterpreted them;) but in them, YOU THINK to have life everlasting: that which the Church, with similar propriety, and for the like purpose, still addresses to her Scripture searching adversaries. Did these search the Scriptures, with minds open to conviction, they would find in them that we are commanded to hold as firmly the unwritten, or traditional word of God, as the written or Scriptural one. Stand fast, says Saint Paul; and hold the traditions which you have learned, whether by word or by epistle. 2 Thess. 2, xiv. Faith, says the same Apostle, comes by the hearing: Rom. 10, xvii. not then by the reading. For the reading, with leave for all to interpret, even the things which are hard to be understood, exposes, according to St. Peter, the unlearned, and unstable to wrest the Scriptures to their own perdition: 2d Pet. 3, xv. and hence he affirms that no prophecy of Scripture is of private interpretation. 2 Pet. 1, xx. Our Saviour commands us to hear his lawful Pastors, as we would even himself. He who hears you, says he addressing them, hears me, &c. Luke 10, xvi. But to hear them is not to read; for, as we have seen above, and as Saint Paul affirms, the letter kills, if

interpreted wrong, but interpreted right, as it must be by those, whom Christ bids us hear, as if he himself were speaking to us, it is life. The Scriptures then can never be separated from its authorized interpreters, and these are according to Scripture, the Apostles, and their lawful successors, the pastors of the Church.

Numberless are the Scripture texts, which shew the necessity, for the maintenance of the truths revealed, of oral, or traditional, as well as written testimony. But, indeed, it were quite needless to cite them for common sense alone shows us that without the oral testimony, the written cannot exist. How do we know, for instance, that the Scripture is the inspired word of God? Not from the Scripture itself, but from the oral testimony of the church. How does the Protestant know which books to include in the sacred code of Scripture; and which to exclude from it; for he rejects several which the Catholic admits? Only from the oral testimony of his sect. Or, should he say from his own internal conviction; still, this is not Scripture, but a distinct principle; nothing better than his own oral testimony, when outwardly expressed.

It is strange that the protestant, without ever perceiving it, is constantly so at variance with himself in his religious belief.

He says he believes nothing, but what is clearly expressed in scripture: and yet he believes what is no where expressed in it.

1° That the scripture contains the whole revealed word of God; or, what is the same thing, that there is no unwritten word of God.

2° That the books of *Tobias*, *Judith*, *Wisdom*, *Ecclasiasticus*, and the two books of the *Maccabees*, form no portion of the written word of God; for that his shorter code of scripture is the only true one.

3° That infants may be baptized, though they have not actual faith.

4° Though seemingly against scripture, that the washing of the feet, is not a sacrament.

5° Though against the clearest texts of scripture, and the repeated prohibitory threats of God; that the Sabbath, or seventh day of the week, is no longer to be kept holy; but the Sunday, or first day of the week, in its stead.

6° That in spite of Christ's promise to the contrary, the gates of hell have prevailed against his church.

7° That Luther was the only one capable of setting her right again. This the Lutherans believe; though he finds no mention of such a reforming worthy in scripture. He takes it on the oral testimony of his sect. The Calvinist, on a like authority, prefers Calvin, as a reformer of the primitive church. So does the Wesleyan Wesley, &c. &c.

8° The Presbyterian believes his Kirk of Scotland the only true church of Christ: and Scotland the exclusively happy corner of the world, where it is established. A like belief is entertained by the Anglican of his parliamentary church, and of his country, exclusively blest with its establishment. But neither of them have any scrip-

ture for this belief; which they ground but on the oral testimony of their several churches. For neither Scotland nor England, nor their church modelling parliaments with their doctrinal statutes; are any where mentioned in the books of scripture; otherwise than as realizing the prophecies recorded in them of the great and many defections from the faith of Christ, which were to happen in the course of time.

To be continued.

BIBLICAL NOTICES AND EXPLANATIONS.

Continued.

NUMBERS.

Chapter 35. Verse 32. *The banished and fugitives, at the death of the High Priest, were allowed to return to their own cities.* By the death of our High Priest, Jesus Christ, we are set free, and allowed to return to heaven, our final home, and the paradise, from which we were banished for our original transgression.

Chapter 36. Verse 8. *And all women shall take husbands of the same tribe, &c.* This shows that in the genealogy given by the Evangelists of Joseph's pedigree, that of his virgin spouse, and of her Divine Son, the Saviour, is deduced from Abraham and David.

The end of Numbers.

DEUTERONOMY.

The name of this book signifies the other law; or the law recapitulated.

The contents of this book will detain us the less, as, in the three preceding books they have already formed the subject of our consideration.

Chapter 4. Verse 26, &c. Moses here foretells to the Israelites the sad consequences of their future infidelity. *I call, says he, this day heaven and earth to witness that you shall quickly perish out of the land, which, when you have passed over the Jordan, you shall possess. You shall not dwell therein long: but the Lord will destroy you; and scatter you among all the nations, to which the Lord will lead you, &c.* However, he shews that God, for the sake of his solemn covenant made with their fathers, the holy Patriarchs, will not utterly exterminate their race: but that, after all their humiliations and afflictions, he will, on their sincere repentance, receive them finally into favour.

Verse 29. *And when, continues he, thou shalt seek there (that is in the place of their banishment) the Lord thy God; thou shalt find him. yet so, if thou seek him with all thy heart; and all the affliction of thy soul.* Verse 30. *After all the things aforesaid shall find thee, in the latter time, thou shalt return to the Lord thy God, and shalt hear his voice.* Verse 31. *Because the Lord thy God is a merciful God: he will not leave thee, nor altogether destroy thee; nor forget the covenant, by which he swore to thy fathers.*

Chapter 7. Verse 2, 3. God, by forbidding his people, the Jews, to enter into any league, or to intermarry with the people of Canaan; shews that he wills not his true people, the Christians, to associate with the wicked; nor to have connection, connivance, nor understanding with the children of error.

By his temporal favours, promised to the obedient Jews, are signified his spiritual favours to be granted to the obedient Christian: and the assurance given of his protection against all their enemies, is ultimately referred to the Church of the Messiah; against which the Saviour himself assures us, *the gates of hell shall never prevail.* Her mightiest persecutors and opposers have all hitherto fallen, and still are falling successively before her; while she alone remains ever the same. Where are now all the Heathen nations, with their mighty rulers; who thought to have drowned her in the blood of her martyrs? Where too are all the heresies of old, who sought in the foul obscurity of their exhalations to bury and extinguish her light of revelation? But to her the Almighty had said, though addressing the congregation of Israel. Verse 21. *Thou shalt not fear them; because the Lord, thy God, is in the midst of thee: a God mighty and terrible.* Yes, the redeeming God himself, her founder, has promised never to forsake her pastors. *Lo!* said he to them, *I am with you at all times, even to the end of the world.*

And again: *where two or three are gathered together in my name, there am I in the midst of them.*

Chapter 8. Verse 3. *And gave thee manna for thy food; which neither thou, nor thy fathers knew: to shew that not in bread alone doth man live; but in every word that proceedeth from the mouth of God.* A figurative and mysterious food, which, in its realization, is nothing less than the word himself divine, the eternal word of God incarnate; which neither we, nor our fathers could have ever known, or dreamed of; had not God himself assured us that it was even he, who proceeds from the father.

Chapter ix—Verse 18. *I fell down before the Lord, as before, forty days and nights; neither eating bread, nor drinking water, for all your sins, which you have committed against the Lord; and had provoked him to wrath: for I feared his indignation and anger, wherewith being moved against you, he would have destroyed you. And the Lord heard me this time also. And he was exceeding wrath against Aaron also; and would have destroyed him: and I prayed in like manner for him, and your sin that he had committed: that is, the calf, I took, and burned it with fire, &c.*

Verse 25. *And I lay prostrate before the Lord for forty days and nights; in which I humbly besought him that he would not destroy you, as he had threatened, and praying, I said &c.*

Who, after reading this, can deny that Catholic doctrine to be scriptural, which enjoins, with fervent prayer, fasting, and penitential exercise, as the means of appeasing the wrath of God enkindled not only for our own sins, but for the sins of others?

Verse 20. *And thou shalt swear by his name.* This proves, against the Quaker, that certain oaths are lawful.

Chapter xiii. If false prophets, and they who sought to lead astray the people from the sole worship of the true God, were, as this chapter shews, so severely punished in the old law; what punish-

ment do not false teachers deserve in the new!

Chapter 16.—Verse 14. *And thou shalt make merry in thy festival time.* Innocent mirth is not then condemned, but sanctioned by the Almighty on his festival days. Not that it is ever lawful to let it prove a hindrance, or interruption to the indispensable worship of God, and the needful religious instruction on such days. But, after attending properly to these duties, we are no where forbidden to indulge a little in cheerful relaxation from our ordinary occupations; care and toil. The Lord's day is, or ought to be; especially to the Christian, a day of joy and exultation; not, as our modern pharisees would make it, a dismal day of sorrow, melancholy and gloom. These, by their sullen restriction of all gladness, make the day of Christ's triumph over sin and death, what it is to the devil, and his fallen associates, a day of mourning and solemn sadness. And does it not seem such in all protestant countries, where the pharisaical mania is seen to domineer? There the sound of a flute or violin, would be accounted more profane, than the roundest oath uttered by a staunch believer in their creed. The repulsive devotion of these hypocrites is intended by its crafty inspirer, to create in the human mind an utter disgust for the gladsome festivals of the man God, who rescued our race from his woeful thralldom. It is remarkable how exactly these self-sainted sinners resemble their prototypes, who were constantly reproaching the Saviour and his disciples for breaking the sabbath.

It is the determination of these sabbatharian fanatics to subject Christians of every denomination to their sectarian yoke, by stopping the mail upon Sundays; and cutting off on the Lord's day all personal or epistolary communication, however indispensable, with distant friends, relatives or acquaintance. A dying parent longs to see and embrace his absent child before his departure out of this world: a wife her husband; a husband his wife. Their sad announcements and urgent calls, are stopped short, and delayed in the Post-office, or the ready conveyance is denied to the bearers of the afflicting tidings; by these heartless and inhuman hypocrites: though the Lord himself of the Sabbath, in all the ceremonial rigor of judicial bondage, sanctioned the saving a brute beast's life, by pulling it out of a pit upon the Sabbath day.—How many other cases of equally pressing communication might not be instanced in the constant interchange of national despatch; on the timely arrival of which at their place of destination, the well being and happiness of thousands depend. Relief is thus forwarded to the distressed: Spiritual, as well as temporal comfort to the afflicted and desponding: nay life itself to the despairing patient by the quick arrival of the skillful physician; and, as may happen, to the respited criminal, whose life may be forfeited by an hour's delay. The ruin of whole families, and the derangement of public as well as private affairs, might not unfrequently be the cruel consequence of such ultrapharisaical and antichristian restriction as that intended to be forced upon the public by the gloomiest, most unsocial, un-

blushingly obtrusive, and overbearing sect that ever God permitted or the devil prompted to add to human misery in this world as well as in the next. The tongues of such are not lighted up with the blissful fire of charity: but like so many brimstone brands, enkindled by their unblest inspirer, they scatter all around them the scorching flames of hatred; strife, and maddening rage; which often end and in ruthless war and downright de-olution.

Chapter 17.—Verse 8, &c. Here we find the deity referring to the decision of the priests; and finally to that of the chief priest; *all hard and doubtful matters in the law. Thou shalt ask of them, says the divine oracle; and they shall shew thee the truth of the judgment. And thou shalt do whatever they shall say—and wha. they shall teach thee, according to this law: and thou shalt follow their sentence: neither shalt thou decline to the right hand nor to the left hand. But he, that will be proud; and refuse to obey the commandment of the priest, who ministereth at the time to the Lord thy God: and the decree of the judge; that man shall die; and thou shalt take away the evil from Israel. And all the people hearing it shall fear, that no one afterwards swell with pride.*

And is not this also part of that law, which the Saviour said *he came, not to abolish, but to fulfil?* Has he then as protestants pretend, so completely abolished it, as to leave every one, man, woman and child, to judge and decide for themselves on *all hard and doubtful matters in the law.* Is the Saviour's priesthood any where in Scripture declared incapable of deciding, on what every protestant old woman may suppose herself authorized to decide? Or has not rather the Saviour in the clearest most forcible and fullest manner, confirmed the judiciary power of his priesthood in these words spoken to them; *He, who hears you, hears me; and he who despises you, despises me; and he, who despises me, despises him, who sent me.* Luke 10, 16. Has he not also declared that *he who will not hear the church, shall be unto thee, as a heathen & a publican.*—Mat. xviii. 17.—Death temporal was the punishment inflicted on those in the old law, *who proudly refused to obey the commandment of the priest, who ministered at that time to the Lord:* and death eternal is the punishment denounced in the new law against all, who in matters concerning the faith and precepts of the Redeemer proudly refuse to obey the commandment of his lawful Priesthood.

Chapter 18.—Verse 15, &c. *The Lord thy God will raise up to thee a prophet of thy nation, and of thy brethren, like unto me: him thou shalt hear. As thou desiredst of the Lord, thy God in Horeb, when the Assembly was gathered together; and saidst: let me not hear any more the voice of the Lord my God; neither let me see any more this exceeding great fire, lest I die. And the Lord said to me; they have spoken all things well. I will raise them up a prophet out of the midst of their brethren, like to thee. And I will put my words in his mouth; and he shall speak to them all that I shall command him. And he, that will not hear his words, which he shall*

speak in my name, I will be the revenger.—Verse 16, 17, 18, 19.

This was clearly revealed to Moses, and by Moses plainly predicted to the Jews; the coming of the Messiah; a descendant of their race: a Prophet like himself. that is, one who should be their Prince and Legislator; speaking to them, and prescribing from the immediate dictation of the Deity a mediator between the creature and the creator: admitted within the mysterious cloud, and conversing with God *face to face*: the prevailing intercessor in behalf of the guilty; offering himself even unto death for their sake, in order to avert from them the destruction threatened by the angry Deity: A Prophet therefore greater than all the other Prophets; of whose whole united predictions he ever forms the Sovereign object and recurring theme.

Him thou shalt hear, says Moses: My Legislation ends in his, the perfect one; to which mine is but a figurative, or prelusive and attesting preparation: *For the Lord said to me..... I will put my words in his mouth: and he shall speak to them all that I shall command him. And he, who will not hear his words which he shall speak in my name; I will be the revenger.*
To be continued.

SELECTED.

HUSENBETH'S DEFENCE OF THE CATHOLIC CHURCH.

Continued.

This is the substance of the Faith of Catholics on this point, as clearly laid down by the illustrious Bossuet, in his "Exposition," to which the reader would do well to refer. Without these principles, it would not be easy to explain how St. Paul could speak of any thing "being wanting to the sufferings of Christ;" but by them we clearly see that the Apostle considered that the sufferings of Christ, though abundantly sufficient in themselves, might be *wanting in us,* unless we laboured to *fill them up,* and procure their application to our souls by penitential works.

Hence Mr. White is wrong in attributing the origin of our penitential practices to "a mean estimate of the atonement of Christ;" and as he frequently ridicules the idea of self-inflicted pain being pleasing to God; we shall direct his attention to the following, from the pen of a learned and venerable theologian, on that subject: "God says the modern Free-thinker, is not pleased with the sufferings of his beloved children;—No: nor even with those of Christ himself, if we abstract from the motive. But their love of his justice, which his pious children mean to satisfy; by generously passing sentence upon themselves, is most acceptable to him. In union with Christ's merits, the due performance of penitential works is referred to its primary and principal cause, is infallibly assured of the divine acceptation, becomes abundantly satisfactory for sin, and even acquires a supereminent degree of merit."

Mr. White comes forth with the old pretence of Luther, who "founded his church," that the word *metanoeto* in the third and fifth verses of the thirteenth chapter of St. Luke, does not mean *do penance,* or even *be penitent,* but merely *change your mind.* On examining Luther's translation, we find that the German word he employs, is merely *amend or do better.* The Dutch Calvinist text has a similar word, and the French Huguenot translation is, *si vous ne vous repentez.* Now, as to the original Greek word, in this and other places, perhaps Mr. White's horror of Popery may lead him to reject any interpretation of the holy Fathers.

but the following explanation of a Pagan may satisfy him that *metanora* means considerably more than "changing one's mind." Ausonius says: "Sun dea, quæ facti, non factique exigo penas; ut te porateat, sic metanora vocor."

But to leave words for things. When Achab, and David, and the Ninivites repented, they did much more than "change their minds;" they humbled themselves in deep sorrow, and punished themselves in fasting, sackcloth, and other proofs of a contrite and penitent spirit. When the prophet Joel exhorts to repentance, he exiles upon the people to be converted in fasting, weeping, and mourning, and exhorts them to rend their hearts with contrition. What are these but self-inflicted punishments for sin? Christ our Lord signifies that true repentance will be accompanied by the like self-inflictions. "If in Tyre and Sidon had been wrought the mighty works that have been wrought in you, they would have done penance long ago, sitting in sackcloth and ashes." Repentance then imports much more than merely *changing our mind*; it signifies three things: sorrow for the past, punishment and satisfaction for the past, and a new life. These are the *worthy fruits of penance* which St. John exhorted sinners to bring forth. And yet, in defiance of these, and many, very many more proofs which could be adduced, and of which we cannot suppose even an ex-priest ignorant, Mr. White declares that the word *repent* cannot by any possibility mean any thing but a change of mind!

Having taken up this unwarranted idea of repentance, Mr. White finds himself obliged shortly after, on the subject of fasting, to deny altogether that fasting is recommended by the Church of England as an act of penance; and contends that it is "a mere check upon indulgence, left to the discretion of every individual." But is not a check upon indulgence painful? And is not what is painful a penance? Surely the Church of England, in recommending fasting, did not intend to recommend it in any other way than we find it practised and recommended both in the Old and New Testament. But there we find David, Achab, Tobias, Judith, Esther, Daniel, and the whole Jewish nation, humbling their souls and fasting for sin, and to obtain the favour and mercy of God by "self-inflicted punishment." Jesus Christ fasted for our example, & declared that, after his ascension, his disciples should fast. The Apostles fasted, as we read in the Acts, and St. Paul exhorts us to fasting (2 Cor. ch. vi. 5.) There can be no doubt that the Church of England, though she may not have commanded fasting, which is by no means clear, recommended it as practised and taught in the Scriptures. Any other kind of fast would be widely inconsistent, in a Church which professes to be so Scriptural in her ordinances. Therefore Mr. White's idea of fasting, if not his own invention, does not appear to be that of his Church, and the zealous members of that Church will not thank him for thus representing its exhortations to fasting. We have to make one remark more: he would have it that the Church of England has great merit in not enjoining fasting; but in whatever view it be regarded, whether as a work of penance, or a "check upon indulgence," it will prove of little use unless it is commanded. Experience shews that what is only recommended, is sure to be neglected if it be disagreeable to flesh and blood; and the universal disregard of fasting among Protestants, proves that the recommendation of their Church has been of no practical benefit. The Catholic Church has made fasting a precept, and thereby preserved its practice in every age from the Apostles. Had she only recommended it, the consequence would have been, that by those good Christians who had least need of it, it would have been observed; and by sinners to whom it was most necessary, in great measure, if not wholly, neglected.

The most insidious attack which Mr. White has made upon Catholics, is perhaps his account of the nature of the Breviary, or Divine Office of our clergy and religious, and his artful attempt to prove that the tendency of that Prayer-book is "to cherish credulity and adulterate Christian virtue." This is all in character however, in a man who has shaken off a yoke which was probably never "sweet and light" to him; and who perhaps, in his best days, never exclaimed with the fervent Catholic ecclesiastic: *sic psallim dicam nomini tuo in sæculum sæculi. ut reddam tibi vota mea de die in diem*. Indeed he speaks of it as a task-book, a tedious duty to be done every day: a proof that he was a stranger to that holy alacrity with which the pious priest goes to the performance of an exercise, which affords him a sweet relief from the vain pursuits of this world, and happily recalls him from time to time from the dissipation of life, to a holy converse with God. How far was he from the spirit of our holy Bishop Challoner, who spoke of his office to be said, as "a pleasure to come!" He little knew how dear to the fervent priest is his office-book; how unwilling, in fact, he would be to be released from the duty of saying his daily office. He says: "the scrupulous exactness with which this duty is performed is quite surprising;" but why did he not honestly conclude, from this well-known fact, that it must be a dear duty, instead of a painful task? Why, but because to him it must have always been a task; and he confesses as much when he tells us, that in spite of a *rapid enunciation*, it took him an hour and a half daily: *dilexisti omnia verba præcipitationis, lingua dolosa!*

According to Mr. White's account, the Breviary was compiled by order of Pius V., and commanded to be used by him in 1568. This would make it appear that no such book or practice existed till that period. But though St. Pius V. was the first who brought the office into the form of the present Roman Breviary, the same office had been recited from the earliest times *in substance*; and many ancient councils decreed against those ecclesiastics who neglected it. Indeed in the very bull quoted by Mr. White, *Quod a nobis*, the holy Pope exempts certain chapters and monasteries, who had their own Breviary two hundred years before this decree, from the obligation of exchanging it for the Roman; and he there speaks of other *Roman Breviaries* previously in use, and signifies that the cause of drawing up a new one for the whole Church was chiefly to enforce uniformity in the form of the Divine office.

Mr. White represents the Breviary as "the true standard to which the Church of Rome wishes to reduce the minds and hearts of her clergy: Rome," he says, "evidently gives it the preference over all other works;—and should a Roman Catholic clergyman be unable to devote more than an hour and a half a day to reading, his Church places him under the necessity of deriving his whole knowledge from the Breviary." These observations led Mr. White, as he says, "to take his old task-book in hand," in order to give an account of it, and extract from it. They will lead us also to analyse it; and when the reader is put in possession of the true nature of the Breviary, it will be easy for him to judge of the above declarations.

Any one unacquainted with the Breviary would imagine, from Mr. White's account of it, that it is principally made up of legends of the Saints; and that all which those legends contain, is proposed for the exercise of the pious belief of the clergy to its full extent. But let any one take the pains to examine the Breviary, and they will find the case very different. To promote his insidious purpose, Mr. White despatches in half a page, his account of the other parts of the book; while he fills out his volume with near fifty pages of extracts from the lessons which contain "compendious lives of the

Saints." Now the truth is, that the Breviary consists of the whole Book of Psalms, portions of the Pentateuch, such as relate the Fall of Man, the Histories of the Patriarchs and of Moses, very considerable portions of the Books of Kings and Chronicles, as well as Job, the greater and lesser Prophets, and in fact, some portions of each book of the Old Testament, and abundant extracts from the New. Indeed, there are three Lessons from the Scripture in the office of every day, besides a part of the Gospel almost every day, and three Lessons from the Homilies of the Holy Fathers upon the Gospel. Then there are recited every day at least *five and twenty Psalms*, including the 118th *Beati immaculati*, the length of which is nearly equal to a dozen ordinary Psalms; and often the number of Psalms is greater, as in the Sunday office, where it amounts to six-and-thirty. Besides this very great proportion of Scripture; the Lord's Prayer is repeated each day in the office on an average a *dozen times*, and the Creed always *three times* and often more. Then there are recited each day four or five Canticles, chiefly those in the Scriptures; eight Hymns, eight or ten Collects at least, and a great number of Versicles, Responses, and Benedictions. As to the lessons containing the lives of the Saints, they do not occur every day, by any means; and when they are read, there are never more than three lessons, and often no more than one. The proportion they bear in length to the rest of the office, one day with another is not a twentieth part; they will occupy three columns in a Breviary; in which the remainder of the office will fill between seventy and eighty columns, for one day.

Any one may verify this analysis by referring to the Breviary: and he will then learn how to estimate Mr. White's statements of "the great and never-ending variety of the lives of the Saints."

It will thus be seen that the Breviary is composed almost entirely of the Holy Scriptures; and that the lives of the Saints form not a twentieth part of it. And now it may be confidently asked, if the Catholic Church did make the Breviary "the standard for the minds and hearts of her Clergy," where would be her error in so doing? Would she be wrong in obliging her ministers to employ an hour and a half each day, in reading a portion of the Bible? Is this charge to be brought against her by those whose eternal cry is, "The Bible! the Bible is the religion of Protestants!" If she gave it "the preference over all other works," surely she should not be blamed, since it is little else than a compendium of the Bible. If a "Catholic priest can devote only an hour and a half in the day to reading," how can that hour and a half be spent better than in reading extracts from the Bible, with hymns, canticles, and prayers? If his "whole knowledge must thus be of necessity derived from the Breviary," whence can he derive better knowledge than from portions of the written word of God? Where can he study better, but in the pure fountain of eternal truth, in the inspired writings of the prophets, in the holy treasure of the Gospel? But in what supposition is it "often the case," that a priest can only read for an hour and a half in the day? If his time has been taken up with parochial duties, he has been acquiring the most useful knowledge and experience; and he must have possessed a fund of knowledge before he could be qualified for the care of souls. If he has been employed in other concerns, what business or occupation ought he to pursue, before those of prayer, meditation, and the study of the divine oracles; and where are they better followed than in reciting the Divine Office? Mr. White complains of its recitation being commanded; but is it not a chief duty of the clergy to pray for the whole Church, to pray in the name of the Church, and to pray for those whose necessary duties in the world leave them less time to

pray for themselves? If this be a duty of the clergy why not enjoin it? Why not secure its performance, by making it of strict obligation? We beg Mr. White to attend to a remark of an able German writer on this question: "If the Breviary were not of obligation, if the reading of the Holy Scriptures and the prayers of each priest were left to his own discretion by the Church, O how many would be found neglecting both! If I might here refer to experience, how continually do we find that the enemies of the Breviary are no friends to any other kind of prayer! And how evident is it, that such men hurry over every other spiritual duty, while they often and readily go into assemblies of pleasure, and by their tepidity, indifference, and scandalous deportment, ruin souls, rather than edify them!"

When the reader has duly attended to the account just given of the contents of the Breviary, he will at least think Mr. White very bold in asserting that "there was a time when he knew it by heart." And when he has considered what has been said of the Saints' Lesson, he will not find Mr. W. correct in saying in his "Preservative," that leges of the Saints are read, "day by day, the whole year through." There are more than sixty ferias in the year, when no Saints' lives are read at all, there are about twenty Sundays when no Saints are honoured; besides at least twenty days within octaves of various feasts, making together about one hundred days out of three hundred and sixty-five, on which no "compendious lives of the Saints are read at all!" Yet Mr. W. knowing how few will trouble to examine, boldly says, that the Saints' Lives are read, "day by day, the whole year through!"

But it is time to examine his grand argument. It is drawn from the nature of those lessons we read of the Lives of the Saints. Mr. W. has collected a great number of curious histories related in them, of extraordinary miracles, of austerities, singular visions, revolutions and other astonishing narratives; from which having copied them at great length, and falsely insinuated that they are the principal part of the Breviary, and every day, he endeavours to draw the conclusion, that the tendency of our Office-book is to "cherish credulity, and adulterate Christian virtue."

To be continued.

ORIGINAL.

MIDNIGHT CONTEMPLATION.

Now, mounted aloft on her bright beaming car,
Lo, Cynthia speeds her career!
Around their fair empress, diffus'd wide and far,
The starry host twinkling appear

O'er heav'n's bright azure the fleecy clouds sail,
And vary their forms in the breeze.
The hoarse rushing river now gleams in the vale,
The silver beam floats o'er the trees.

While nature in silence her mighty machine
Is working majestic along;
In thought let us soar to a goodlier scene,
And mix with the Angelical throng:

Where beaming in beauty the bless'd appear,
As they move in the Deity's blaze;
Their music celestial enraptur'd we'll hear,
And join them in hymning his praise.

In ravishing symphony often they sing
How nature's omnipotent Lord
Made all that existeth from nothing to spring,
From nothing it sprung at his word:

How o'er the dark chaos his spirit then mov'd
And call'd forth the light's cheering ray;
From darkness emerging the light he approv'd,
And gave it to form the first day.

The waters he parted, some causing to rise
Aloft on the wings of the wind.
Then, whither he orders, the rest instant lies,
The dry land disclosing behind.

The gathering of waters he called the sea,
The dry land, the earth he design'd:
The earth now he decks with each green herb & tree,
Bearing flow'rs, fruit and seed of its kind.

These luminous orbs then he pours o'er the sky;
Bid each in his orbit be whirl'd;
That man by their course may the seasons descry
From his lowly terrestrial world.

The sun first he launches forth, flaming so bright,
And bids him preside o'er the day:
The moon he commands next to lead on the night
With her fainter and changeable ray;

Be earth, air, and waters replenish'd, he said
With creatures that swim, creep or fly!
Straight, fishes o'er ocean, o'er earth beasts are sped,
And birds wing their flight to the sky.

Still, where is the creature, for whom is design'd
The wonderful fabric he rears!
'Tis man, whom his God all the while has in mind;
And at length the lov'd creature appears.

"Man now to our image, he says, let us make."
So spoke the mysterious three:
"Of all the fair creatures, just made for his sake,
The sole Lord and master shall be."

His finger Almighty then fashion'd the clay,
And built up the beautiful frame:
Then he breath'd in the spirit immortal; straight way
It caught the celestial flame.

Thus blooming and upright the favourite of heav'n
From the hand of his maker arose:
Sole test of his gratitude, free-will was giv'n,
Ne'er meant to have wrought him such woes;

The gift he abus'd, and a rebel full soon
To his God, like the tempter, he came:
Then heav'n he lost, the conditional boon;
Doom'd henceforth to misery extreme.

Here suddenly pause the celestial choice:
They feel for their brother, lost man,
Each pensive reclines o'er his light streaming lyre,
When God's word thus gracious began:

"Not evil shall over my goodness prevail,
Or render my purposes vain:
The deep wound, inflicted by sin, I will heal,
And man his lost bliss shall regain.

"But who for his sin the atonement shall make,
For made an atonement must be?
Who can but myself? then his nature I'll take,
And stoop to death's fatal decree.

"Thus man, of my justice, the victim assign'd,
The adequate victim shall be:
Then my anger shall cease; truth & mercy be join'd;
And justice with peace shall agree."

He ceas'd. The Angelical host with amaze
Ave struck at the tidings they hear;
To think that their God could himself so debase
As frail human nature to bear!

To think of such honor on man thus conferr'd,
As brother of God to become;
Nay God; and thus heav'n o'er all creatures preferr'd,
To claim, as his own native home.

But hark! Now their voices harmonious they raise;
In strain so melodious they sing:
To him be all honor and glory and praise,
Such good who from evil can bring!

And thou, the last child, not the least of his love,
O man, let it ever be thine
His name to extol, who has raised thee above
Thy nature, and made thee divine!

What sound interrupting their concert; would spill
My bliss? All is vanish'd the scene!
The vigilant cock with his clarion shrill,
Recalls me to earth back again.

O death, whose approach now we hope more than dread,
Thy dart we invite thee to fling:
To heav'n that our souls from their banishment freed,
Their flight unnumber'd may wing!

ON GOOD FRIDAY.

AT THE KISSING OF THE CROSS.

Hail, mighty Lord of nature slain:
Our guilty race from sin to free:
Converting thus to bliss our bane:
And death to life upon the tree!

Accept our prostrate homage paid
Before thy cross and sacred shrine!
As dying Israel look'd for aid
To thee, in thy redeeming sign.—*Numb. xxi. 8.*

The church reminds her children dear
Of all, for them, thy sufferings borne.
And bids them drop the pious tear,
As o'er thine imag'd death they mourn.

Thy wounded hands and feet and side
She pointing bids us fondly kiss
Whence flow'd our ransom's crimson tide,
That wafts us back to forfeit bliss

How o'er her bloody spouse she wails,
In weeds of deepest mourning clad!
To sooth her sorrowing nought avails,—*Cant. ch. iii.*
While he lies numbered with the dead.—*Ch. 2.*

Yet soon are turn'd to gay attire,
To white, her sable weeds of woe:
And from her lofty sounding lyre
Exulting allelujas flow.

Thus welcomes she to life restor'd
Her best belov'd from death's domain.
And to his praise, in sweet accord
With hymning Angels, pours her strain.

To God the father, and the son,
O'er death who did triumphant soar;
And holy spirit, three in one,
Let creatures all their praises pour!

ERRATA.

FOR THE LAST NO.

Page 180, second column, line 1—They will have nothing to do with the good Angels; though they acknowledge they have with the evil ones.

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