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The Catholic.

Quod semper; quod ubique; quod ab omnibus.

VOL. I.

KINGSTON, FRIDAY, FEBRUARY 18, 1831.

NO. 18.

SELECTED.

Winter Evening Dialogue between John Hardman and John Cardwell, or THOUGHTS ON THE RULE OF FAITH, in a SERIES OF LETTERS, &c. &c. continued from p. 71.

LETTER IV.

1 Mr. Hardman's Reflections and Objections. 2 Delusion of Protestants. 3. Who do not follow the Bible alone. 4. But admit a Church Authority.

Gentlemen, Kirkham, April 25th 1817.

Mr. Cardwell's discourse made a deeper impression on my mind, than I was at first willing to avow. I could not help considering your writings as weak and untenable, and his arguments as sound and solid truths. At the same time, I felt with pain, that his remarks, though distinguished by sound sense, were quite at variance with all my preconceived notions and habits of thinking on the subject of religion. I opposed to him all those passages of your pamphlet which I thought best adapted to refute popery, and establish our religious tenets. To my surprise, I found that all my objections were as familiar to him, as his arguments were new to me. They neither excited his surprise by their novelty, nor shook his confidence by their weight, but received a prompt and satisfactory reply. As his discourse advanced, I could perceive my knowledge increase, and my prejudices vanish. What, said I to myself, are things really so? Are we Protestants the sport of artful teachers? Is Luther's glorious reformation to be classed with the heresies and schisms of ancient times; differing from them only in this, that whereas theirs were ancient reformations, ours is a modern one; theirs reached only to a few speculative points, whereas ours embraces so many new opinions? No wonder that, notwithstanding all our abuses and illiberality, the well-instructed Papist remains satisfied with the stability of his own faith, and feels little partiality or reverence for our ever changing and unsettled opinions. I found to my astonishment, that the Papists have surer grounds for their faith, than I had been aware of: that they love and respect the Bible at least as much as we do: but that their respect for the Bible makes them religiously fearful of profaning its sacredness by false or foolish interpretations, which are so common among us; and checking their curiosity, presumption and pride, teaches them the humility and wisdom to prefer the sense of the majority of Christians, to their own individual blunders and conceits. This is just as things should be. For the opinion of the majority of Christians all over the world, has a better chance of being right, than the opinion of a presumptuous individual. Surely, if this

be Popery, it is not so odious and absurd as we are taught to believe: but so far, at least, is innocent, rational, wise, and pious. Besides, if the Bible was not the original and primitive rule of faith, why should it be so now? Has Luther, or any other person ten times wiser and better than Luther, authority to introduce a change of so great moment, as to abolish the primitive rule of faith, which leads to unity, and to substitute a new one, which has caused, but cannot cure, so much disorderly discord and confusion? I am really of Mr. Cardwell's opinion, that to tell every blockhead to gather his religion from the Bible, is only giving a receipt how to make as many religions, as there are bungling expositors of the Holy Scripture.—It cannot be denied that private judgment, blundering over the Bible, has, since the reformation, produced at least a hundred different religions in this island alone. Now as true religion is one, ninety nine of these new biblical religions must be false. It is equally undeniable, that the Roman Catholic Church is the most ancient and most numerous of all others. It professes never to change, or to have changed its faith, from the time of the Apostles. Its very name is Catholic, not Protestant. Its communion shows men and women of the most exemplary piety, and claims all the ancient saints, even all those of our own calendar, save one. It is acknowledged by some of the best and wisest Protestant divines, both at home and abroad, to be a true Church. This is seriously denied by none but fools and fanatics. If then we speak without prejudice and passion, ought we not to admit, that there is a great appearance of truth in what Mr. Sherburn told one of our clergymen the other day, that there are ninety-nine chances to one, that the very best of the new biblical religions is false; and ninety-nine chances in a hundred, that his ancient Church is the true one. Truly this is as plain as an operation in the Rule of the Three. But if it be true, that the noisy professions of our divines about following the Bible alone, be all a joke; if it be true, that while they profess to be guided by it, they artfully make it say what they please; and most of all, if it be true, that their interpretations are influenced by human authority, at the very moment when they disclaim all deference to any authority but that of the Bible, then we are dupes the play-things of artful or deluded teachers. We in fact admit an authority, which in words we disavow; and in practice are necessitated to follow a popish rule, without either its plausibility, its consistency, or security. There appears to be some anomaly in this; something that shuns the light. If we must follow authority, why not follow the

authority of the most ancient, the most numerous and most consistent body of Christians in the world? There is something wrong here. Is it, that the doctrines which I have been taught are too new, and that our faith is not quite as sound as it should be?

Such, Gentlemen, was the frame of mind in which I began to consider the main controversy between the ancient Church and the modern one: But keeping these reflections to myself, and desirous of hearing what further observations Mr. Cardwell had to offer, I again had recourse to your pamphlet, and with diminished confidence in my auxiliary, returned to the charge. Some of your twelve propositions, said I to Mr. Cardwell, are sensible and just; but others appear to stand in need of proof. Pardon me if I cannot admit the fourth proposition, which says, that "the Scripture has never yet been the only rule of any man's belief;" since it is the sole rule of Protestants, Presbyterians, Calvinists, Methodists, Anabaptists, Unitarians, and all sorts of dissenters:—nor the fifth which tells us that "those who own no other rule but plain Scripture, disallow a free and unbiassed study of the Holy Scripture; since we all subscribe to the Bible Society, whose object is to furnish every man, woman, and child, with the bible, without note or comment:"—nor to the seventh, which asserts, that "to call the Scripture alone the rule of faith, is only a genteel way of appealing to a man's own judgment." I consider this assertion as nearer akin to the language of party, than of truth.

2. Mr. Cardwell smiled at my objections. Dr. Hawarden's twelve propositions, said he, are so many axioms of truth. They have been established in the most satisfactory manner, both by that learned author, and many other Catholic writers. To prove each of them separately, would be a very easy matter. It would require only the trouble of reading his 'Rule of Faith truly stated.' Conviction would be the result of its perusal. As you desire further information on these points, I will lend you the book, which you may read at your leisure. I know indeed that Protestants, though they are ever talking of unlimited freedom of inquiry, seldom look into a popish book. They commonly start from it, as they would from prison or infection. In this they resemble certain ancient bigots, who stopped all enquiry by this disdainful question: "What good can come from Nazareth?" For this reason they are commonly better acquainted with the paganism of China or Hindostan, than with the doctrines of Catholicity. This aversion

to learn our doctrines from those who know them best, accounts in some measure for the extreme ignorance, the childish prejudices, the silly contempt, and groundless animosity, which many staunch Protestants betray with regard to our religion. This book you may read without any apprehension of mischief. It will reward your labor, Sir, though I thought it superfluous to prove gravely, points which appear to me so plain and undebatable, I am ready to comply with your wishes. Let me only in the first place assure you, that the three propositions to which you object, are as easily demonstrated as any proposition in Euclid: and that there is no need of many words, nor does it require much gravity of reasoning or solemnity of countenance, to prove truths so evident. It is surprising to see on what weak foundations the strongest Protestant prejudices are commonly built. It is still more surprising, to see how easily you are duped, where you are the least aware of illusion or deceit. You seem little sensible of the tricks which are put on your unsuspecting credulity. Why, Sir, you no more make the Bible the sole rule of your faith than I do. Your catechism, your prayer-book, sermons, conversation, and example, claim at least one half. You are no more allowed freely to cull your religion from the Bible than I am. For unless you happen to collect from it a prescribed set of opinions, you immediately come within the restrictive influence of penal laws. You admit an interpretative authority almost as much as we do: and let me say it, a human authority much more. There is, however, this difference between us. We openly avow it: you deceitfully disclaim it in words, while you artfully admit it in reality. But of these assertions I will vary my mode of proof. Instead of gravely producing any arguments of our own, I will give you the words of well informed writers of your own communion; who have honestly and ingenuously admitted what I assert. Sir Richard Steele, in his Letter to Pope Clement XI. fairly, though humorously, tells the plain truth to his Holiness. His words are these:

"There is no other difference between us but this one, viz. that you (Catholics) cannot err in any thing you determine, and we never do: that is, in other words, that you are infallible, and we are always in the right. We cannot but esteem the advantage to be exceedingly on our side in this case; because we have all the benefits of infallibility, without the absurdity of pretending to it; and without the uneasy task of maintaining a point so shocking to the understanding of mankind. And you must pardon us, if we cannot help thinking it to be as great and as glorious a privilege in us, to be always in the right, without the pretence to infallibility, as it can be to you, to be always in the wrong with it.

"Thus the Synod of Dort, in Holland, for whose unerring decisions public thanks to Almighty God are every three years offered up, with the greatest solemnity, by the magistrates in that country; the Councils of the Reformed in France; the Assembly of the Kirk of Scotland; and, if I may presume to name it, the Convocation of England, have been

all found to have the very same unquestionable authority, which your Church claims solely upon the infallibility which resides in it, and the people to be under the very same strict obligation of obedience to their determinations, which with you is the consequence only of an absolute infallibility. The reason therefore, why we do not openly set up an infallibility is, that we can do without it. Authority results as well from power as from right: and a majority of votes is as strong a foundation for it as infallibility itself."

With us, "Councils that may err, never do: and besides being composed of men, whose peculiar business it is to be in the right, it is very immodest for any private person to think them not so: because this is to set up a private corrupted understanding above a public uncorrupted judgment. Thus it is in the North, as well as the South; abroad as well as at home. All maintain the exercise of the same authority in themselves, which yet they know not how so much as to speak of without ridicule in others.

"In England, it stands thus. The Synod of Dort is of no weight. It determines many things wrong. The Assembly of Scotland hath nothing of a true authority, and is very much out in its schemes of doctrines, worship, and government. But the Church of England is vested with all authority, and justly challengeth all obedience.

"If one crosses the river in the North, there it stands thus. The Church of England is not enough reformed. Its doctrine, worship, and government, have too much of Antichristian Rome in them. But the Kirk of Scotland hath a divine right from its only head Jesus Christ, to meet and to enact what to them shall seem fit, for the good of his Church.—Calvin and the Gospel go hand in hand, as if there was not a hair's breadth between them. In Scotland, let a man depart an inch from the Confession of Faith and rule of worship established by the Assembly, and he will quickly find, that as cold a country as it is, it will be too hot for him.

"We have found out a way unknown to your Holiness and your predecessors, of claiming all the rights that belong to infallibility, even while we disclaim and abjure the thing itself. We have a right to separate from you: but no persons living have a right to differ or separate from us. We make no scruple to resemble you in our defences of ourselves, whenever we think proper.

"And as I observed before, that there was no need for your pretending to infallibility: that it is better taken in the world, and as easy to establish the same authority without it; so here it will be obvious to those of your Church to observe, that there was no manner of necessity upon them to discard the Scriptures, as a rule of Faith open to all Christians, and to set up the Church in distinction to them; because they may see plainly now, that the same feats are to be performed, and with more decency, though not with more consistency, of which few are judges, without carrying things to such extremity. For at the same time that we are warmly contending against your disputants, for the right of the people to search and consider

the Gospel themselves, it is but taking care in some other of our controversies to fix it upon them; that they may not abuse this right; that they must not pretend to be wiser than their superiors; that they must take care to understand particular texts as the Church understands them, and as their guides, who have an interpretative authority, understand them.

"This we find to be as effectual with many as taking the Scriptures out of their hands. And because it is done in this gentleman-like manner, and gives them an opportunity of shewing their humility it passeth very smoothly off; without their considering the absurdity it leads to, that as our doctors differ, and councils too, this method layeth a necessity upon two different men, nay upon the same man in different circumstances, to understand the same text in two different, and often in two contrary senses.

"And here again, with submission to your Holiness, I think we greatly surpass you in our conduct. For we have the same definitive authority which you have, without the reproach of depreciating the word of God: the people all the while being fully satisfied that we allow the Scripture to be their rule. And we do indeed in words preserve all authority to the Scripture; but with great dexterity we substitute, in fact, our own explanations, and doctrines drawn from those explanations, instead of it. And then one great privilege we enjoy above you: that every particular pastor amongst us is vested with the plenary authority of an Ambassador from God; very much different from the maxims of your Church.—But the noisy make most noise every where, and few can contradict them."

3. There is as much truth as wit in these observations of the 'Spectator,' Sir Richard Steele. I do not mean to insinuate, that they prove you to be mere Bible-puppets, who move only as the wires are directed by the hands of the performer. But I do not hesitate to affirm, that they distinctly prove three things: first, that the Bible is not your only rule of faith, even when you are unconscious of being under the direction of any other; secondly, that in discarding the venerable guidance of the Catholics, or, as your Presbyterian friend terms it, the idolatrous and Antichristian Church, you have only exchanged a stable and secure authority, for one less stable and secure: and thirdly, that while you deride and condemn the Papist rule, you cannot do well without it yourselves, but with an inconsistency that excites our ridicule or pity, you prefer the modern and usurped authority of a few heterodox teachers, in one small island, to the divine authority of the Universal Church. Regardless of your canting declamation and hypocritical clamour about Protestant liberty and Popish slavery, about the Bible on the one hand, and Antichrist on the other, a very little penetration discovers to us the real point of difference between us. It just amounts to this. Your teachers say: Hear us: follow us. Ours say, HEAR THE CHURCH. In the common affairs of life, when you want direc-

tion and counsel, prudence bids you follow the best: and to do you justice, Mr. Hardman, in ordinary matters you are sufficiently acute and sensible. Tell me why, in your late alarming illness, you entrusted your life to the skill of the regular physician, rather than to the confident ignorance of the quack; and I will tell you why, in a concern of greater importance than bodily health, I repose greater confidence in the Church of God, than in any inferior authority. A word is sufficient to the wise. I do not shut out the light of day, to study by the light of a candle.

But still you persist that the Bible is the only rule of Protestants, Presbyterians, Calvinists; Methodists, Unitarians and the rest: and, that as such, they all subscribe to the Bible Society. Strange indeed:—birds of a feather flock together. How then does it happen, that while you all profess to follow the same track, some of you wing your devious flight to the North, others to the South; some to the East or West, and others to every point of the heretical compass? If you all follow the same rule of faith, why do you disagree? Why have so many meeting houses of different mushroom sects lately sprung up round our parish church; which your Catholic ancestors, as well as mine, contributed to build above a hundred years before there was a Protestant in the world? With fair play, you could not draw such different conclusions from the same premises. Does the Bible say one thing at Kirkbam, another at Treals, and quite the reverse at Rossiere and Wardless? In this diversity of pretended Bible religions, is it the Bible that leads you, or you lead the Bible? All sects spring up from delusion and enthusiasm, appealing not so much to the Bible, as to their own construction of the Bible. By this process they form a new system to their taste. If this system has the fortune to subsist and prosper for a while, the enthusiasm evaporates, and the ferment subsides. This is quite natural. You may observe a close analogy in uncorking a bottle of small beer. Pardon the comparison; it is homely, but apposite. It fumes and foams, and sparkles at first, but soon subsides and grows vapid. As the sect loses its fervour, it loses its attraction, and begins to feel the attacks of some newly-excited enthusiasm. The newest meeting-house absorbs the enthusiasm of the parish; and leaves the more ancient ones nearly empty. Without having an awkward and surreptitious recourse to the arsenal of Catholicity, it has, in this state, no spiritual armour for self-defence, but such as the new-fashioned sect has an equal right to employ in hostility against it. Supported by its own sense of the Scripture, one enthusiastic sect thus makes reprisals on another, and supplants it, to be supplanted in its turn. This is the abridged history of all the sects that have pretended to spring from, and be guided by, the Bible alone. Alone, the Bible never did, and never could support any sect long. Every Bible sect in its turn, though it execrated with all the acrimony of sectarian devotion, the Catholic principle of a living definitive authority, which keeps us in union

harmony, and peace, has soon found the necessity of resorting either openly, or what is the same thing to my argument, secretly, to other authority than the Bible. What they blamed, and like your Calvinistic elder, still blame us for doing; with an inconsistency, not at all incompatible with Bible-mania, they have soon been obliged to do themselves. During all this ridiculous and disgraceful farce, they inveigh against the authority of the Catholic Church; and still affect to follow nothing but the Bible. Is this glaring inconsistency to be ascribed to fanaticism or hypocrisy? Certain it is, that it has opened the eyes of many Protestants, and has led them to peace and happiness in the bosom of the Catholic Church. If you be sincere you cannot deem submission to testimonial and definitive authority, a crime in us, which you esteem a virtue of necessity among yourselves. Either forbear to imitate; or withhold your censure.

Our Church has stood the test of eighteen centuries. She has had the benefit of long experience in observing the origin, the progress, and extinction of a great variety of sects. Independently of the divine institution, she has, during this long lapse of ages, had ample means of seeing the necessity of a living and speaking authority, to interpret the silent and dead letter of the Bible, in the numerous abortive attempts of fanaticism to follow Scripture alone. She is true to her doctrine, and consistent with herself. Compared with her apostolic antiquity, your reformation is yet young. But the damsel does begin to have a little experience. Though she began her diminutive career by coquetting with the Bible, she was soon admonished, and is now convinced of the dangers of such profane familiarity. We consider her as the fairest of her family, and the least deformed, because reformed the least: yet many others, with the Bible in their hands, have always thought that she was too much *clad in scarlet*. To us who are impartial, but not indifferent observers of her struggles with her younger sisters, it is curious if not amusing, to see how easily she can accommodate her looks and language to the occasion. When she speaks to us, her language is: No Church authority; no traditions. O no, nothing but the Bible. When she is engaged with them, she finds that the Bible alone will not serve her turn. It is natural that the afflicted parent should rebuke her daughter, for first leading them astray by her bad example; and that the sisters should with insults ask her, how she can expect them to submit to her, when her own disobedience has taught them to despise their mother.

4. This is not an imaginary representation. It might be tedious at present to illustrate the subject by Catholic evidence. What our divines therefore have written with a clearness and energy of reasoning worthy of the truth which they defend, to shew the farcical duplicity of your language and mode of proceeding; to shew that you *protest* against, or what you will remember is the same thing, *disbelieve* your own principles as well as ours; and to shew that you are compelled to press some

other rule into your service, as an indispensable auxiliary to the Bible, I shall pass over at this late hour of the evening; and according to promise will limit my quotations to the text of the Acts of your own Apostles. They speak from the tripod; as Sir Richard does from observation. The first of these apostles is Henry VIII. How far he resembled our first apostles Peter and Paul, in his character, his ministry, and the motives of his zeal, is pretty well understood. He gave the Bible to his converts; told them that it was the only avenue to the truth; and assured them from his own comfortable experience, that it was as easy to understand, as that fourpence made a groat. But in a few years, viz. 1541, this Supreme Head of the Church tells the Parliament, that many tares grew up in his field among the corn: and two years afterwards prefixed this preamble to an Act for the advancement of true religion, and abolishment of the contrary: "Whereas many seditious and ignorant people have abused the liberty granted them for reading the Bible, and great diversity of opinions, animosities, tumults and schisms have been occasioned by perverting the sense of the Scripture; to retrieve the mischiefs arising from thence, it is enacted, that a certain form of orthodox doctrine, consonant to the inspired writings, and the doctrine of the Catholic and Apostolic Church, shall be set forth as a standard of belief; that Tindal's false translation of the Old and New Testament, and all other books touching religion in the English tongue, contrary to the (six) Articles of Faith, or that Summary of doctrine published by the King, in 1540, or any time after, shall be suppressed, and forbidden to be read in the King's Dominions . . . and that the reading the Bible is likewise prohibited, to all under the degrees of Gentlemen and Gentlewomen!" *Statutes at Large*, 34 Hen. VIII. Chapter 1. *

The next of your apostles whose testimony I shall cite is Queen Elizabeth. She had been Supreme Head of your Church eight and twenty

* On the 4th of November, 1547, in his last dying speech to Parliament, after complaining of a great lack of charity, that the clergy taught one contrary to another, that almost all men were in variety and discord, and that there was little or no preaching truly and sincerely the word of God, his Majesty proceeds: "You of the Clergy . . . amend these crimes, I exhort you, and set out God's words, both by true preaching and good example giving: or else I, whom God hath appointed his Vicar, and High Minister here, will see these divisions extinct, and these enormities corrected, according to my very duty. Although I say the spiritual men be in some fault, that charity is not kept among you, yet you of the temporality be not clear and unspotted of malice and envy; for you rail at Bishops, speak scandalously of Priests, and rebuke and taunt preachers, both contrary to good order and Christian fraternity. If you know surely, that a Bishop or Preacher erreth or teacheth perverse doctrine, come and declare it to some of our Council, or to us, to whom is committed by God the High Authority, to reform and order such causes and behaviours; and be not judges yourselves, of your fantastic opinions, and vain expositions: for in such High causes, you may lightly err. And although you be permitted to read Holy Scripture, and to have the word of God in your Mother-Tongue, you must understand, it is licensed you so to do, only to inform your own consciences, and instruct your children and family; and not to dispute and make Scripture a railing and taunting stock, against Priests and Preachers, as many light persons do. I am very sorry to know and hear, how unreverently that most precious jewel the Word of God is disputed, rhimed, sung and jangled, in every alehouse and tavern, contrary to the true meaning and doctrine of the same: and yet I am even as much sorry that the readers of the same follow it, in doing it, so faintly and

years, when she gave the following demonstrations of her experience and vigour in the discharge of this arduous office. In her speech to parliament, March 29th, 1592, she says; "There be some fault-finders with the order of the Clergy, which so make a slander to myself and the Church, whose over-ruler God hath made me: whose negligence cannot be excused, if any shisms of errors heretical were suffered. Some faults and negligences may be, as in all other great changes it happeneth; and what vocation without? All which, if you my Lords of the Clergy do not amend, I mean to depose you. Look ye therefore well to your charges.—This may be amendment without heedless or open exclamations. I am supposed to have many studies, but most philosophical. I must yield this to be true, that I suppose few (that be no professors) have read more. And I need not tell you, that I am not so simple that I understand not, nor so forgetful that I remember not; and yet amidst my many volumes I hope God's book hath not been my school-lectures. . . . Take you heed . . . I see many over-bold with God Almighty, making too many subtle scannings of his blessed will, as lawyers do with human testaments. The presumption is so great as I may not suffer it (yet mind I not hereby to animate Romanists . . . nor tolerate new-fangledness: I mean to guide them both by God's holy true rule.)" (*Parliamentary History Vol IV. p. 278.*) To show how much she was in earnest, this hypocritical murderer, soon after the delivery of this speech, sent Mary Queen of Scotland to the block; and cemented her own newfangledness by the blood of a Catholic princess, and of great numbers of the Catholic clergy.

I shall at present make no remarks on the conceited vanity, the arrogant presumption, and outrageous tyranny of these regal patentees of ecclesiastical supremacy and interpretational authority; nor of the violent means which they employed to convince others that they were not to be judges themselves of their fantastic opinions, in which they might lightly err. My object is to shew, how easily your church was admonished, that in spite of your vain pretensions, the Bible alone was not a sufficient guide; and that the necessity of an Ecclesiastical Supremacy was asserted and enforced by your church from its infancy. I could easily adduce a thousand instances of the same systematic contradiction between your professions and practice, from a succession of Protestant theologians of all denominations, both at home and abroad. But these two testimonies, in conjunction with the well-pointed satire of Sir Richard Steele, are sufficient for my purpose. They prove that you do not follow the Bible alone. They prove that the cry of the Bible alone is unsincere; that it is resorted to only to divert the attention of simple Protestants from the solid grounds of Catholic truth; and to hold out

a lure to decoy the ignorant and unwary. And they distinctly prove that when you withdrew your obedience from the apostolic authority of the ancient church, you only put on your necks the galling yoke of a new and more than pontifical supremacy of your own creation. It is therefore an undeniable truth, that neither you, nor we, nor any others that I ever heard or read of, are solely guided by the Bible. All admit another conjunct authority, though we alone are sincere enough to avow it. Sincerity looks well in such circumstances.

Others read the Bible as well as you. They are equally sincere, and by no means your inferiors in penetration and learning. The result of their perusal is perhaps a conviction that your opinions, though honoured by regal and parliamentary approbation, and sanctioned by the encouragement of worldly wealth, and a formidable apparatus of penal restrictions, are unsound, erroneous, antisciptural and untenable. Perhaps for one text which you quote in favour of your opinions, they quote ten against them. This is neither impossible, nor unprecedented. What is to be done in this case, where the Bible is itself silent, and doctors disagree? Here the Bible fails you in your utmost need: and without some other expedient, religion would be anarchical, and controversy endless. In this extremity you begin to learn from experience what you ought to have learnt from the original and long continued testimony of our church; that some living authority is as necessary to decide religious controversies in the church, as it is in the state to decide suits in common law. Having swerved from the doctrine and practice of venerable antiquity, you are at last compelled either to revert to the ancient rule, or to contrive some new institutions of your own. The Bible is here quite out of the question. The meaning of the Bible is the matter in dispute. The Bible cannot speak to interpret itself. Hence you adopted as a matter of course, articles as a standard of belief, ecclesiastical courts, judges, and juries, penal enactments and coercive machinery, to enforce the adoption not of the Bible itself, but of your construction of the Bible. With these shuffling tricks you play off the biblical game.

Open your eyes, Mr. Hardman, and consider this matter with the coolness of reason, and not with the delusion of prejudice or passion. Perhaps you will then perceive that, authority being admitted on all sides, the real difference between a Protestant and a Catholic consists not in this, that the former follows the Bible, and the latter the authority of his Church; but is reduced to this simple question: Whether the Catholic or the Protestant follows the best and most competent authority? Whether the opinions of the minority ought to preponderate over the faith of the majority of Christians; the modern authority over the ancient; the changeable over the unchangeable; the insular over the catholic; the local over the universal; and, as we judge, the human over the divine? Whether the Dutchman follows the best authority who bows to the decisions of the Synod of Dort; the Scotchman who adopts the confession of Cromwell's divines, and the determinations of the General Assembly at Edinburgh; the Quaker who follows his own private spirit, under the direction of the meeting; the Methodist who obeys the conference at Leeds or Manchester; the Englishman who appeals to the Sunday of the Cross, resting on the head of a man, woman, or child; or the catholic, who with the majority of christians, of all ages and countries, despising the conceits and innovating experiments of unauthoris-

ed individuals, prefers the fixed, unchangeable, and divinely appointed authority of Christ's one, holy, catholic, and apostolic Church. You have taken your choice; and we have taken ours. Which of us is most justified in his preference, by the rule of wisdom, humility, faith and piety? We can give the most substantial reasons for preferring the authority of him who said, before a page of the New Testament was written: "Hear the Church;" to that of a wicked tyrant who chooses to usurp the infallibility of apostleship, and set forth his own new-fangled system of doctrine as a standard of Christian belief. The instructed Catholic has surer grounds for his belief; and better motives for his practice. The authority which he followed in matters of faith is not illusory, but infallible; not human, but divine.

Gentlemen, the additional reflections of Mr. Cardwell shall form the subject of my next letter.

I am, your's, &c. &c.

JOHN HARDMAN.

From the Boston Trumpet.

DR. ELY.

THIS divine has just returned to Philadelphia from a two month's tour, in which he has been collecting funds for the American Sunday School Union. In one of his letters, written his friends during his absence, he says: "So far as I go, it is my wish to make charitable concerns a *CASH business.*"

The following is a paragraph from one of his letters—

"Last night I returned home, having completed two months of my volunteer agency; during which I have visited two Congregational Churches, three Baptist Churches, eighteen Presbyterian Churches, and eighteen Reformed Dutch Churches. During my absence from home I have delivered *fifty-one sermons*, and received in donations for the American Sunday School Union, 2181 dollars and 49 cents; which sum includes 5 dollars obtained for two gold rings, and two dollars for a key and seal, before reported to you."

Some of this money was collected from little children—some from black washer-women, and some probably from those who, however pious, never had the honesty to pay their debts.

The Dr. follows up the new practice of making the *dead* life members of orthodox societies.—Paying money to the clergy for the benefit of the dead has long been a practice in the Roman Catholic Church.

"My expenses for supplying my pulpit during my agency; and for other necessary things, have amounted to 166 dollars 96 cents. This sum I give to the Union; wishing that 30 dollars of it may enrol the name of my deceased father, the Rev'd. Zebulon Ely, of Lebanon, Connecticut, on the list of Life Members, marked with a star, while 30 dollars for each are to confer the like honour on my departed son Ezra Stiles Ely, Jr. on my departed son Ezra S. Duffield Ely; and on my daughter Mary Ann Ely, who, at the age of nearly three years, was taken from the earth by flames of fire.—There will remain 46 dollars 96 cents to constitute my wife, Mrs. Mary Ann Ely, a life member."

[How happens it that we see no further accounts of deceased persons being made "*everlasting life members*" of the American Sunday School Union?

coldly. For of this I am sure, that charity was never so faint among you, and virtuous and godly living was never less used, nor God himself, amongst Christians, was never less revered, honoured, and served. Therefore as I said before, be in charity one with another, like brother and brother love; dread and fear God; to which I as your Supreme Head, and Sovereign Lord, exhort and require you." (*Hall's Chronicle Pol. cclxi.*)

Is it extending the time too long, and to a further period than the Sunday School Union will continue its operations? We would further ask how a person that is *dead* can be made a *life* member of the Sunday School Union.—*Ed. Reformer.*]

From the Cincinnati Sentinel

“Woe unto them that make widows their prey.” The members of the Third Presbyterian Church and congregation, now under the pastoral charge of Mr. Gallaher, were recently notified to attend a special meeting at said church, for the transaction of very important business. The excitement produced by the notice, being considerable, and general, many collected at the hour appointed. When the object of the meeting was disclosed, lo and behold! a number of pious young ministers, fresh from the Presbyterian mint, had come over to the help of the Lord, and were greatly in need of MONEY!! Since those who had money to give were already well nigh drained of their cash for pious purposes, it was resolved, that “poor widows,” who did not possess “one mite” of shining dust for the Lord’s treasury, should come forward and subscribe an amount, to be discharged in work—such as spinning, sewing, knitting, &c. Report says, that some subscribed as high as twenty dollars; and many others a less sum, who are compelled to labour for a daily subsistence.

[The above information was received from a member of Mr. G.’s church.]

ORIGINAL.

ON BEAUTY.

*Forma humana fragile est: quantumque accedit ad annos,
Fit minor; et spatio carpitur ipsa suo.
Non violæ semper, nec hiantia lilia, florent:
Et riget, amissa spina relicta rosa.
Et tibi jum cani venient, formosæ, capilli;
Jam venient rugæ, quæ tibi corpusarent
Jam molire animum, qui durat; et adstrue formæ:
Solu ad extremos permanet ille rogos.*

Ovid.

“Beauty is but a perishable good, which loses by duration, and is wasted with age. Neither the violet nor the expanding lily is always in bloom; and rugged is the thorn when stripped of its rose. Gray hairs, shall spoil all thy comeliness; and wrinkles shall plough thy polished brow. Improve then the mind, which endureth, and make it a substitute for beauty. It alone will tarry with thee through life; and accompany thee to the grave.”

Beauty of person is certainly a very great natural advantage, in as much as it is sure at once to conciliate the good will of all who behold it; and to interest them in its favor.

This feeling is universal, and therefore inspired by the Creator for some generally wise and beneficent end.

Whether beauty of body is intended as the sign of beauty of mind; and, as such, is instinctively taken: just as one is apt to judge of the inmate’s quality by the elegant exterior of his mansion; or whether it is merely the feeling of taste, which admires and covets most what is most perfect of its kind: sure it is that he must be of a very coarse and callous mould, who feels no such kindly emotion, no such friendly sympathy arising in his bosom, at the sight of exquisite beauty.

There is nothing at all improbable in conceiving it the sign of mental worth; though those possess-

ing it are often found the most worthless of their species. May not these have become such, though virginally formed the most perfect; and there is many a proof upon record that the most perfect, when once depraved, are the most depraved of any? A general rule is not destroyed by the exceptions found to it.

It is true again that we frequently meet with others ugly and deformed in the extreme; yet, whose worth and good sense are of the most exalted kind. Such, an Æsop and a Socrates are reported to have been. But these may form to the opposite rule only similar exceptions: which conjecture seems indeed confirmed by the avowal of Socrates that he felt within himself all that native baseness and propensity to vice, which an eminent physiognomist had ascribed to him from his looks and appearance; but which, as he said, he had made it his constant endeavour to subdue, by practising the opposite virtues. A good face, after all, if it is not, ought at any rate to be the indication of a choice and generous mind.

Deformity, however; is a less sure subject of surmise; since it all may be but the effect of accident. Yet I feel myself as naturally repulsed by this last, as I am attracted by the former.

Neither, to be sure, can form any safe criterion to go by; as man by his free will has the power of debasing in himself a mind the most noble and dignified: or, by struggling against every natural difficulty and obstacle, of improving a less perfect one, and exalting it to no common pitch of real worth and excellence. The baneful effects also of fondness and flattery alter for the worse the natural condition of the one; while they spare, and spoil not the other.

Notwithstanding all this, the face is rightly considered as the index of the mind, which shews to our fellow creatures all the feelings we wish to express; and likewise betrays to them, even in spite of us, those which we wish to conceal. How often, when the tongue is false, do the looks give it the lie; and warn us against crediting its strongest asseverations! But when a comely countenance is in league with a deceitful tongue to impose upon us, we have no other natural means afforded of knowing what is passing in the minds of our fellow creatures; or of guessing their designs; which for no good purpose are kept so closely folded up within them. Such an extreme case of duplicity as this, is, however, providentially for the safety and welfare of mankind, a very rare one; and we would consider the wretch as an uncommon monster, in society, who is discovered at last to have been such a consummate imposter.

Yet beauty, though so lovely a quality, so universally admired, and so desirable; is a dangerous charge to those who possess it; especially to the weaker half of our species, whose peculiar perquisite nature has doomed it to be; for, besides the vanity, with which it is apt to inspire them, and which so often makes them turn to bad account the best natural dispositions, and most valuable endowments, either through their neglect to improve them, relying too much on the advantage of a fine

exterior; or their abuse of them: it exposes particularly the fair sexe to every tempting allure-ment of vice; and too frequently proves in the end the very bane and ruin of their virtue; consequently the disturber of their peace, and the destroyer of their happiness both here and hereafter. It should therefore prove some consolation to those not so gifted by nature with a fascinating appearance, to be thus exempted from the many dangers which attend it, and the fatal consequences of the numberless temptations, to which it is continually exposed. Not to say but what those have the most merit, who gain the victory in such a conflict, though the unattacked are most secure; nor ever experience the evils resulting from a defeat. It should also make such regret their want of beauty the less, to know that nothing on earth is more perishable and transient. It not only withers with age, and decays like a flower, when its short season is o’er: but it is often nipped in the bud, or in all its full spread bloom, by sudden disease. The slightest sickness impairs or destroys it. Its delicate frame is shaken with every blast; and its lovely form, on which we used to gaze with such admiration and transport, thrown prostrate on the ground, all soiled in dirt, and blended with its native earth: the companion left, and prey become of rottonness and the worm.

Frequent and serious meditation on death is the most infallible cure to all the moral infirmities of the mind; but particularly to the vanity we are apt to feel at being endowed with a fair form and prepossessing exterior. It is impossible to indulge in such vanity, if we but reflect on the appalling change which that form undergoes after death; and its hideous and humbling transmutation in the grave.

MEDITATION IN A CHURCH YARD.

Here let me sit and meditate a while
Among the silent mansions of the dead;
Where wisdom holds her court;
And to the thoughtful few,
Who shun the giddy crowd, oft truths reveals.
Though awful, that can sooth life’s ev’ry care;
Blunt sorrow’s sharpest sting,
And turn ev’n grief to joy.
Hark! Now she bids observe with curious eye
The mould’ring fragments of the human frame,
Low laid in native dust,
By heedless footstep trod.
Vain mortals! why, she says, ah! why so boast
Of beauty’s transient bloom! of sinewy strength,
Than lute in minstrel’s hand,
By death more quick unstrung?
That head, of aspect grim, was her’s, whose cheek
With youth’s rich purple glow’d: whose ruby lips
A smile bewitching wore:
And graceful brow o’erarch’d
Her azure eyes, that mildest lustre shed;
As Eve’s attendant star shines through a show’r:
While round her lilly neck
Her ebon tresses wav’d.
These too the sad remains of him, who late
The village champion, dar’d his match in night.
No giants force so great
May death’s dread stroke offend.
Here crumbling lie together rich and poor,
Who erst their distance kept. Hush’d is the voice
Of mirth: and riots feast,
Save with the maggot, ends.
No rival statesmen here their factions stir,
Extinct ambition’s fire. Nor foe meets foe,
As wont, with wrathful eyes;
Join’d in clay cold embrace
Thine too, poor pensive mortal! there that sit’st.
And ey’st the mingling mass of human kind,
Thine is that humbling fate,
The fate of all who live

These auburn ringlets, that o'ershade thy brow,
 Shall from that brow by death's cold hand be torn ;
 And, in their sockets sunk,
 These visual orbs be lost.
 Thy tongue, to sweetest harmony attun'd,
 Dry shrunk; shall moulder 'twixt her parting jaw :
 That through the wasted lip
 Displays the ghastly grin.

That hand, that now my dictates nimbly takes,
 And thy whole loosen'd frame, shall be commix'd,
 Nor know'st at how late, how soon,
 With earth and reptiles vile.
 Weep not. This but reminds thee that not here,
 Where all is fleeting, like yon passing cloud,
 Can e'er that bliss be found,
 Which thou wert born to seek.

Here who that bliss would find, in vain pursue
 A varying phantom, that their steps decoys ;
 Till, urg'd o'er mis'ry's brink'
 They fall, to rise no more.
 Not so, whom reason and religion guide
 Through life's dark vale secure : like pilgrim tir'd,
 They hope their journey's end,
 And look beyond the grave.

There shall their sufferings cease, and joys begin,
 That not with time shall end : and yet some day
 He, whose almighty word
 Bade all that is, to be,
 Calls up to endless life their sleeping dust ;
 To each his own restores ; now more refined
 Than purest gold ; whose blaze
 Would dim Sol's fainter beam.

Pulvis et umbra sumus.—Hor.

What is man, so portly made ?
 A grain of dust : a fleeting shade.

We cannot help acknowledging the honour done us by the pious and elegant Editor of the *Canadian Watchman* ; who has thought proper, in the last number of his edifying journal, to stile ourselves *the Papist Beast*, and our publisher, *our Hireling Jackal*.—Who, of all his evangelical readers, but must admire this fine figure of his Orthodox oratory : this confounding argument against all the errors of Popery ? Who of them but must be edified with his holy scorn of *decent pride* ; and what the wicked world considers as *good breeding* and gentlemanly language ? His pride, and they may glory in it, is the unblushing pride of ignorance : and all his affected piety but the cant and mummery of *mammon's* worship to catch the passing penny.

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

Continued

XII.

OF THE INVOCATION OF SAINTS & ANGELS.

PROTESTANTS deny that it is lawful to invoke the Saints and Angels ; because, say they, by asking their prayers, and mediation with God in our behalf, we derogate from the all-suffering mediation of our Saviour and High Priest, Jesus Christ. But, *that which proves too much, proves nothing*. Now their argument would prove that, for the same reason, we ought not to ask the prayers of one another here on Earth ; for to implore in our behalf the mediation of man on earth, is at any rate as great a derogation from the mediation of Christ, as to implore for the same end the mediation of the glorified in heaven. Otherwise let them shew me why I sin in asking the prayers of the justified in heaven ; and not in asking those of the just on earth. But how can the invocation, whether of the justified in heaven, or the just on earth, derogate from the acknowledged all and sole atoning, meritorious and

grace-imparting mediation of Jesus Christ, our High Priest and propitiatory victim ; *with whom, through whom, and by whom alone*, all that is asked, is asked ; and all that is obtained, is granted. This is rather an act of supreme homage paid to the Saviour's divine mediation ; than a derogation from it.

We all owe to one another, as a debt of charity, to *pray for one another*. Does our mutual charity, or brotherly love then end ; where, as Scripture inform us, it is perfected ? In hell itself the rich glutton prayed earnestly for his friends on earth. Or can we suppose the requests of the blessed above less prevalent with God, than those in this world of our fellow mortals ? Let the Protestant shew me where in all Scripture the invocation of Angels and Saints is prohibited, as in aught derogatory to the mediation of Christ, or displeasing to God. Unable to do this, with all the nimble versatility of the serpent, he turns round, and offers me, as the sole proof of his opinion, his own ignorant conjecture, that the Angels and Saints are as ignorant of us and our concerns, as we are of them and theirs. That, besides, as mere finite beings, their knowledge must be too limited, to be able to attend to all the numberless petitions of every kind put up to them from all quarters of the world by their votaries.

But where again in all Scripture has the Protestant learned that such ignorance is compatible with the clear vision of God, and the intellectual powers of the mind made perfect ? The very contrary of his opinion is there evidently affirmed ; by the Saviour himself, who declares that *there is more joy before the Angels of God for one sinner doing penance*, or, as Protestants translate the text, *that repenteth ; than for ninety-nine just persons, who need no penance, or repentance*. Luke xv. 7. The Angels then know, when any sinner is converted, in whatever part of the world he may be ; otherwise how could they rejoice at his conversion. Nor can the Saints, who, the Saviour says, *are like the Angels of God* ; Mat. xxii. 30. and inhabiting the same holy heaven, be ignorant of the cause of their joy ; or not participant in it.

The knowledge of the blessed in heaven surpasses prodigiously ours on earth ; as appears from the words of St. Paul : *Now we see, as through a glass darkly : but then face to face. Now, I know in part ; but then, even as I am known*. 1 Cor. xiii. 12. And should their knowledge be so enlarged, as to take in the whole of the creation ; such a knowledge is still but finite ; and therefore not exceeding the capacity of finite beings made perfect.

Still all this knowledge of the blessed in heaven, who see every thing in God, whom they behold face to face ; is not so wonderful, as that imparted even here on earth to certain mortals, like ourselves. These in the bright light of revelation shed upon their minds, could see and know what was happening at the greatest distance. Thus did the Prophet Elisha know, at the very moment they were formed, the most secret deliberations, and resolutions of the king of Assyria against Jerusalem ; which he forthwith communicated to his native sovereign,

who was thus enabled to counteract all the designs and machinations of the enemy. 4 Kings, vi. 12. Thus could Samuel see even what had not yet come to pass ; and describe to Saul where and how he should meet those, who would inform him concerning his father's asses, that were missing ; together with circumstances depending on the future free will of others. 1 Kings, x. 1.

But all this yet is nothing to what we read in the Scripture concerning the prophetic powers of vision in other holy individuals, shut up, like ourselves, in the prison of their mortal bodies ; and not yet enjoying the beatific vision. These, in the light of God shed upon their minds, could clearly see, and minutely describe, not only what was happening at the moment, as Catholics affirm the Saints and Angels do : but also that which lay still buried in the dark womb of the most distant futurity ; and even depending on the free will and purpose of generations yet unborn. They could mark in the brightness of the divine effulgence, poured forth upon their mental optics, even the least and most trifling incidents of the great and important events, which they foretold ; carrying their observation down to the end of time ; and finally merging it in eternity.

And can Protestants, admitting all this, for admit it they must, or at once reject their pretended rule of faith, the Scripture ; can they deny to those enjoying the clear vision of God in heaven, the perfect knowledge of what is actually passing here below ; and hence infer that it is useless, absurd, and unlawful to invoke them : separating us thus from the communion of Saints in its noblest branch ; and breaking the golden band of charity, which links together the whole family of God, the children of his Church, whether militant on earth, suffering in Purgatory, or triumphant and glorified in heaven.

XIII.

OF HOLY IMAGES.

As Protestants have broken off all communications with the blest in Heaven ; so do they forbid any honours to be paid to them even such as they readily grant to the great on earth, their fellow mortals ; to the rich and noble ; to kings and Princes, the idols they adore. They have broken down and cast forth from the Catholic Church, of which they have possessed themselves ; and demolished in every place, the hated resemblances of Jesus Christ and his Saints ; to make room for the likenesses of those whom they more revere ; of Caesar and his favorites ; of their Statesman and warriors, the heroes of *Abaddon, the destroyer* ; very different from the champions of the Saviour, *the Prince of Peace* : to whose sacred images we see preferred by Protestants even in their Churches, as in those of Saint Paul and of Westminster Abbey in London, those of titled worldlings, the children of vanity and worshippers of *Mammon-Nay*, the fierce, fanatical figures of their desolating reformers, are often seen placed by them, where those of Jesus Christ, and his Apostles, Saints and Martyrs would not be suffered to appear. Even

the Scottish vandal Knox, the true son of *Apollon*, is honoured in Glasgow with his statue; he who led forth the ignorant and frantic rabble armed with hammers, spades, pick-axes, and every tool of destruction; to deface and break down every sacred figure; to demolish every master-piece of art, and sweep from our sight for ever all the venerable monuments of Christianity; instead of which he has left us nothing but his homely *Kirk*, the trophy of his desolating progress; as if to mark the spot, where once the Redeemer's Religion reared her holy and majestic form.

Protestants every where make, and keep, the statues, busts, portraits, and resemblances of their relatives, acquaintance and worldly friends: while those of the sacred family, to which they say they belong; and of the holy head and founder of that family; are to them an eye-sore, and an abomination. Can such be more so to the Devil and his Angels, whom the Saviour and his Saints have completely conquered?

Yet these holy images which Protestants so abhor, are clearly sanctioned, nay, commanded in Scripture. For in it we read how God himself ordered such to be made; images even of purely spiritual beings, represented under the forms they were wont to assume in manifesting themselves to man: the golden cherubims, placed on each side of the mercy seat; having their faces turned towards each other; and looking down upon the holy of holies; where the manna, the wafers of fine flour, the loaves of proposition and shew bread were kept: Exod. xxv. 18. all a striking figure of the real holy of holies; where Jesus Christ, the true manna and living bread, that came down from heaven, John vi. 59. was one day to be kept, and reside; attended by the living cherubims, in the Christian tabernacle; his mercy seat among the Gentiles.

We also read in the same Scripture, Numb. xxi. 8. 9. how God ordered the brazen image of a serpent to be made, and suspended on a pole, as a sign to the people: the mere looking upon which cured them from the deadly bites of the fiery serpents. This image was the figure of our Saviour dead upon the cross; as he himself interprets it. John iii. 14. It was therefore the first crucifix, a figure, which the Protestant cannot bear to behold; a miraculous even, and wonder-working image.

The propriety of this emblem of the Saviour appears in this, that the word, which signifies serpent in Hebrew, that is *have*, at the same time signifies life; from which is derived the latin word *ævum*, the duration of life; and its compounds *coævus*, *primævus*, in English *coæval*, living at the same time: *primæval*, living before. The figure then of the serpent is the hieroglyphic of life. Now Jesus Christ, as God, is life itself, and the author of life: and, as man, our propitiatory victim, dead upon the tree, is the restorer of life to our mortally wounded race, when stung by that fiery serpent; who, to give us death falsely promised us life; the hieroglyphic form of which he had treacherously assumed.

Common sense might tell us that the only images forbidden by God were such as the Heathens worshipped; the obscene *Asteroth*; the bloody *Moloch*, *Belphegor*, *Baal*, and all other such detestable idols; absurd nonentities, as Saint Paul styles them. Now we know, says he, that an idol is nothing in the world: 1 Cor. viii. 4. Nothing real and true. Ibid. ch. x. 19. But surely this cannot be said of Jesus Christ and his Saints, represented to us in engraved or written memorials. The images and pictures of him and his illustrious followers exhibit to our view the real deeds and sufferings, the holy and heroic achievements of himself and his chosen champions. They are so many edifying and instructive books, which are read at a glance, and understood as well by the unlearned as by the learned.

To be continued.

BIBLICAL NOTICES AND EXPLANATIONS.

Continued.

LEVITICUS.

Chapter 26.—The temporal blessings with which God promises to reward the faithful observers of his law; and the dreadful punishments, with which he threatens to visit the crimes of the offenders against it; are but signs and figures of the spiritual rewards or punishments which he reserves for the virtuous [or the wicked]. As he rises in his threats against the growing iniquity, and obstinate perversity of sinners; he clearly foretells the rejection of the Jews at last; and all the subsequent calamities, which, like a deluge, was poured out upon them; because they walked contrary to him; and would not hearken to his voice. The sufferings, with which he threatens them, are so like those, which they endured, before and since their final dispersion all over the world; that we cannot help copying this prophetic passage which our readers will find exactly to agree with what their own historian Josephus, in his account of the siege of Jerusalem; and all subsequent historians relate concerning them. In this same passage we see their final conversion clearly predicted.

“And if, even so, you will not amend, and will walk contrary to me: I also will walk contrary to you; and will strike you seven times for your sins: And I will bring in upon you the sword, that shall avenge my covenant. And, when you shall flee into the cities, I will send the pestilence in the midst of you. And you shall be delivered into the hands of your enemies. After I shall have broken the staff of your bread; so that ten women shall bake your bread in one oven, and give it out by weight; and you shall eat and shall not be filled. But if you will not, for all this, hearken to me; but will walk against me: I will also go against you with opposite fury; and I will chastise you with seven plagues for your sins: so that you shall eat the flesh of your sons and daughters. I will destroy your high places, and break your Idols. You shall fall among the ruins of your Idols; and my soul shall abhor you; in so much that I will

bring your cities to be a wilderness: and I will make your sanctuaries desolate; and will receive no more your sweet odours. And I will destroy your land; and your enemies shall be astonished at it, when they shall be the inhabitants thereof.— And I will scatter you among the Gentiles; and I will draw out the sword after you; and your land shall be desert, and your cities destroyed. Then shall the land enjoy her Sabbaths all the days of her desolation; when you shall be in the enemy's land, she shall keep a Sabbath, and rest in the Sabbaths of her desolation; because she did not rest in your Sabbaths, when you dwelt therein.— And as to them that shall remain of you, I will send fear in their hearts in the countries of their enemies. The sound of a flying leaf shall terrify them: and they shall flee, as it were, from the sword. They shall fall, when no man pursueth them. And they shall every one fall upon their brethren, as fleeing from wars. None of you shall dare to resist your enemies. You shall perish among the Gentiles; and an enemy's land shall consume you. And, if of them also, some remain: they shall pine away in their iniquities in the land of their enemies: and they shall be afflicted for the sins of their fathers and their own: until they confess their iniquities, and the iniquities of their ancestors, whereby they have transgressed against me, and walked contrary to me. Therefore, I also will walk against them; and bring them into their enemy's land; until their uncircumcised mind be ashamed: then shall they pray for their sins. And I will remember my covenant, which I made with Jacob and Isaac and Abraham. I will remember also the land.—And yet, for all that, when they were in the land of their enemies, I did not cast them off altogether: neither did I so despise them that they should be quite consumed; and I should make void my covenant with them: for I am the Lord their God,” &c.

Chapter 27.—No Protestant, who has read this chapter, will deny vows to have been lawful. And since he pretends to make scripture his only rule of faith: where, I would ask him, in all scripture, is the doctrine of vows, which he rejects, condemned? The gifts vowed to God, which are here detailed, were, like every thing belonging to the Jewish institute, only temporal, and figurative: emblematic of the spiritual, more precious and acceptable donations vowed to God by the christian. For all in the old law was hidden under the veil; till at the Saviour's death it was rent asunder; and the whole prefigured mystery of spiritual perfection was disclosed to our view.

End of Leviticus.

SELECTED.

MUSENBETH'S DEFENCE OF THE CATHOLIC CHURCH.

Continued.

Having thus "destroyed the sophistry" of Mr. White with regard to the Catholic Church, we shall find him "at his dirty work again" in that Letter in his "Evidence" which treats of the Head of that Church on earth, *the Pope*; as well as in the third Dialogue of his "Preservative."

The substance of his Letter, as far as it regards the Pope is this: Mr. White professes to examine the title by which our Church, with the Pope at its head, claims infallible authority. He states, as the ground of it, the memorable text; "Thou art Peter," &c. St. Matt. xvi. 18. He argues, that if those words contain what Catholics teach about the Pope, it is only in an indirect and obscure manner; "that Saint Peter never alludes to his privilege in his Epistles; that our system "may indeed be contained in that passage, but if so, it is contained like a diamond in a mountain;" that it follows that the claim of the Pope and his Church "having no other than an obscure and doubtful foundation, the belief of it cannot be obligatory on all Christians;" that if they have the power which they claim, it is "one of the least obvious truths in the Gospel;" that the force of his argument rests upon the *doubtfulness* of the meaning of the text in question; that either Christ did not mean what Catholics claim; or if he did, he concealed his meaning, and therefore, obedience to the Roman Church cannot be necessary. This is really the substance of Mr. White's grand argument, which he has muddily carried along through seven octavo pages!

Our task then in reply is sufficiently easy; it only rests with us to shew that the claims of our Church and Pope, do not rest on a doubtful foundation. Allowing, for argument sake, that our only proof of the authority of our Church and Pope, is the passage "Thou art Peter," &c. which is by no means the case, we contend that even so, our claim does not rest upon a doubtful but a very sure foundation. How can that passage be of doubtful meaning which for so many hundred years, by so many millions of people, by all the Holy Fathers and Doctors, by all the Councils, and by the most learned and pious men in the world in every age down to the Reformation, was uniformly understood as Catholics now understand it; and since the Reformation has been understood the same by the greater part of the Christian world? A fine idea for a passage to be called doubtful because a handful of men choose to dispute its meaning, in opposition to the rest of Christendom, and 1500 years after the passage was written, its meaning having been agreed to all that time throughout the Christian world!—Was not St. Augustine qualified to pronounce on such a passage? was not St. Jerome biblical scholar enough to determine its meaning? Was that like a diamond hid in a mountain; which was found and used by the primitive Fathers, and has been preserved in all its brilliancy ever since? What does Mr. White mean by a passage with a *doubtful meaning*? Does he mean a text which no one has been ever found to dispute? He will find few such indeed in the Scriptures. If so many discordant meanings have been assigned to those four words, "This is my body," than which language can furnish none plainer, how are we to hope for a passage like that in question to be undisputed?—But, independent of the glaring fact that such an overwhelming majority of Christians in every age have understood this passage in *one sense*, and thereby removed all doubtfulness from its meaning, an impartial examination of the Text will shew clearly what our Saviour intended by it.

Our Saviour had previously changed the Apostle's name from Simon to that of Cephas or Peter, which means a rock. (See St. John, i, 42). He shows in St. Matt. xvi, 18, what he intended by so doing. Simon Peter had just made a glorious confession that Christ was the Son of the living God; and to reward him for this confession our Saviour conferred on him a splendid privilege in these words: "I say to thee, that thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it." What can this mean but that our Lord chose Peter to be the rock or foundation upon which his Church should be built—that he was to support the whole edifice upon earth? Then our Saviour added: "And I will give to thee the keys of the kingdom of Heaven: and whatsoever thou shalt bind upon earth it shall be bound also in Heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in Heaven." This second metaphor of the keys plainly expressed the plenitude of power in the House of God; for he who has the keys of the house or city, has committed to him the government, possession, and administration thereof. Where is the obscurity or doubtfulness of the passage? It plainly confers the primacy of honour and jurisdiction on St. Peter; and these he is proved to have exercised, though his humility may easily have prevented him from proclaiming his authority in Epistles, which would, after all, have been a very needless proclamation where his supremacy was never questioned. In proof that he was ever the acknowledged head of the Church, it should be observed that he is *always named first* in the enumeration of the Apostles in the Gospels; he spoke first for the election of an Apostle in place of Judas, declaring that "one of these must be made a witness with us of his Resurrection" (Acts, i); he proclaimed the Gospel first, and first opened the Apostolic ministry on the day of Pentecost (Acts, ii); he first pleaded the cause of the Apostles before the Council (Acts, iv); he first began the conversation of the Gentiles, in the person of Cornelius (Acts, x); he first spoke in the Synod of Jerusalem opening it with authority, although St. James was the Bishop of that city in which it was held (Acts, xv). Thus do the Scriptures themselves testify the meaning of that passage which Mr. White endeavours to obscure.

It has been shewn then that the meaning of the said text is not doubtful or obscure; and this at once demolishes all Mr. White's pompous argumentation. Mr. W. is wrong in stating that the claims of our Church and Pope rest solely upon the above text. With his usual want of theological accuracy, very disgraceful in a man of his multiplied titles, he has confusedly mixed up the separate subjects of the *Authority of the Church, the Head of the Church, and the infallibility of the Church*. All these important points we prove from various weighty arguments; which as the nature and limits of this little work neither require nor admit of our stating at any length, we refer the reader to the masterly exposition of them in that incomparable work, "The End of Religious Controversy," by Bishop Milner, or in the "Discussion Amicale" of the Abbe Trevern, now exalted to the episcopacy in France. We confine ourselves to the sophistry of Mr. Blanco White; and shall now shew how he continues it in his "Preservative," dialogue third.

What will the reader think of Mr. White's regard for *truth and charity*, when he finds him accusing Catholics of holding such monstrous doctrines, as that the Pope has received the power "of adding to the Scriptures several articles of faith." Perhaps this is as gross and absurd a calumny as was ever put forth against the Catholic Church; and it is brought against her by one of her own ministers! It is a broad insinuation that the Pope claims the power of *making* articles of Faith when

it suits his pleasure or profit; and that we are bound to receive such articles equally with those in the Scriptures. It was known to Mr. White that no Catholics ever held such a doctrine: and what could it avail him to be guilty of such misrepresentation? Catholics do not hold that the *Pope* can invent or propose articles at his pleasure; nor is any constitution of the Pope binding upon us unless received and approved by the open or tacit consent of the Church throughout the world. "The Church," says the illustrious Bossuet, "openly professes that she says nothing from herself; that she invents no new doctrine; she only declares the Divine Revelation by the interior direction of the Holy Ghost, who is given to her as her teacher."

To be continued.

Quem terra, pontus, othera—Translated

He, whom his wond'rous works proclaim
All-wise, all-mighty, sole supreme;
Whose Majesty no limits bind,
Is in the Virgin's womb confin'd.

Him, who those shining orbs on high
Has pour'd along the boundless sky;
A mortal maid conceives and bears,
Her God, man's humble form who wears.

Within herself could she afford
A dwelling meet for nature's Lord;
Who on his finger's point can poise
Creation's whole, outstretch'd that lies.

Thrice happy thou, ordain'd to see
Th'expected Saviour born of thee
And find thyself, as Gabriel said,
Although his mother, still a maid.

To Jesus from a virgin sprung,
Be glory giv'n, and praises sung!
Alike to God the father be,
And Holy Ghost eternally.

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