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The Catholic.

Quod semper; quod ubique; quod ab omnibus.

VOL. I.

KINGSTON, FRIDAY, JANUARY 28, 1831.

NO. 15.

SELECTED.

Twelve Lectures on the subject of the Prophecies relating to the Christian Church: being a Portion of the Lectures founded at Lincoln's Inn Chapel, of the late Bishop Warburton, by EDWARD PEARSON D. D. Master of Sidney College, Cambridge, and Christian Advocate to that University. 1811.

During the last three centuries, the investigation of certain mysterious prophecies of Daniel, St. Paul, and the Evangelist St. John, has been a favourite and fashionable pursuit among the enemies of the Catholic Church. Neither ought this to be a matter of surprise, if we consider that their imaginary discoveries in this Terra incognita of Theology, while they gratified the curiosity and excited the enthusiasm of their disciples, at the same time supplied their malignity with an abundant source of popular declamation against the Parent Church. In the whole circle of literature, there is not, perhaps, one subject, on which the perverted industry and ingenuity of Protestant divines have produced more volumes of contemptible rubbish; or on which they have given more striking instances of anile credulity and senseless superstition. At all times, it is true, there have been and are, many individuals among them, who have condemned these extravagancies, and have admitted the justness of Dr. South's remark on the subject of Protestant expositors: that "The interpretation of the Apocalypse either finds a man mad, or makes him so." The history of Protestant interpretations of the dark and mysterious passages of the holy scriptures to which we allude: their successive application of them to the passing events of the day; their bold confidence in predicting from them future events, which were always belied by time, would afford a subject of interesting investigation. It would furnish the philosopher with some curious instances of the aberrations of the human mind: it would shew the Catholic to what an excess of folly, and even of impiety, a licentious interpretation of holy writ is apt to lead men, who having lost the anchor of Catholic faith, are tossed to and fro with every wind of doctrine; by the cunning of men lying in wait to deceive; and it would teach the Protestants to be more modest in reproaching the Catholic with either credulity or superstition. *Semper ego auditor tantum, nunquam ne reponam? Vexatus toties?* Except in a frown from Bishop Milner, and a smile from Dr. Lingard, (Let. to a Preb. II. Lingard's Tracts, p. 206) this subject has scarcely excited the notice of any modern Catholic controvertist. We shall, therefore, make no apology for prefacing our remarks on Dr. Pearson's performance, with some

observations on the origin, the progress, and decline of this singular controversy.

Luther, in one of his coarse invectives against the Pope, after bestowing on the head of the Church all the terms of vulgar abuse, an art in which he stood unrivaled, terminated the disgusting climax by styling Rome *Babylon*, the Pope the *Man of sin*, and Antichrist. He probably hit upon these appellations at first accidentally, and employed them only in metaphor or jest. But finding that his lucky conceit was received with avidity by his adherents, and observing the politic use which he might derive from the pious fraud, in the dissemination of his new opinions, he moulded it without scruple into more shape and substance, and made it the watchword of his party. Smiling, we may well suppose, at the simplicity of those that believed him, he boldly asserted: *Papa ille est Antichristus, cum sit specialis procurator diaboli*:—The Pope is Antichrist, because he is the Devil's special steward. It is but justice to state, that Luther levelled his engines against the fanciful antichrist of his own creation from the Apostolic Epistles, not from the Apocalypse. Of this canonical and sacred, but much insulted book, he speaks, in the Preface to his German Bible, with the characteristic rashness of an innovating reformer. "My spirit," says he, "can make nothing out of this book. I hold it to be neither apostolical nor prophetic." Bishop Hurd made an ineffectual attempt to fix the origin of this vulgar cry a century earlier, and quoted Petrarch to this effect; but his overweening zeal was checked by his Patron Warburton, who in one of his letters, subsequently published, proved that Dr. Hurd had mistaken the sense of his author. But though the honour of this precious invention belongs to Luther, a host of followers and rivals were soon ambitious of a share in its propagation. Calvin, Beza, Peter Martyr, Bucer, and others, though differing widely as to the grounds of their opinion, were political enough to concur in the general conclusion that the Pope is Antichrist. Some of them found; or pretended to find, a strong confirmation of their new heresy, in the Epistles of St. John and St. Paul; others, despising this imagination, saw clearer indications in the two horns of the beast in Daniel: while the greater number, in defiance of the authority of Luther, persisted in extorting their darling fable from the tortured pages of the Apocalypse. Encouraged by this gratifying but discordant concurrence, Luther proceeded to greater lengths, and in the year 1537 inserted the new dogma in the Smalcalde Confession as an article of faith. Dr. Woodhouse has frankly observed in his dull and heavy commentary on the Apoca-

lypse, (p. 459) that the reformers must have derived great encouragement from this head. Indeed, the popular cry of the enthusiasts, "The Pope is Antichrist," contributed no less to the success of Luther's revolutionary designs, than the cry of *malignant*, or *aristocrat*, has since done to those of Cromwell or Robespierre. It was supposed to justify every excess, and to sanctify every crime.

The sober friends of religion, whether Catholics or Protestants, lamented these excesses of misguided or hypocritical zeal, and justly condemned the irreligious farce, as an impious profanation of holy writ. Even the saturnine coldness of Melancthon was startled at the impudent imposture; and on that account he refused to subscribe the Smalcalde Confession of Faith. No matter. The outcry was raised by his bolder associates: enthusiasm was enkindled, and the delusion gained ground. If Melancthon, and the more moderate men of his party, who wished to retain the Pope's Supremacy, if not as an apostolical tradition, at least as the bond of unity of faith, and the necessary and only means of preventing schism, and deciding religious controversies, had scruples on the subject: if Erasmus and the Catholics either ridiculed the folly, or detested the profaneness of this hoax of the pseudo-reformers, it was embraced with transport, and propagated with zeal, by a multitude, whose consciences were less penetrable to religious scruples or whose minds could more intrepidly defy the dictates of common sense. The mania was spread among the disciples of the reformation in Germany, Switzerland, France, Holland, and England; and waxing or waning, has been artfully kept up, with different degrees of intensity, to this day. Through the microscope of religious phrensy, the German Protestant, in the passages of scripture already mentioned, very clearly discovered the German empire; the French Huguenot as clearly descried France: the Dutchman, the United Provinces: while the distorted optics of the Englishman, with no less certainty, read the fortune and adventures of the insular Church of England: but all this motley crowd of bigots, though differing in almost every thing else, agreed in one point; that through the delusive medium, they could perceive the Papal scarecrow invested with every mark and feature of Antichrist. It would fatigue the patience and disgust the good sense of our readers, to dwell upon the synods of Foreign Protestants, who with those of Gap and Rochelle, declared this to be a *fundamental article of the Reformed Faith*; and however inconsistent with truth and reason, the ground of their separation from the Catholic Church: and still more to expose the typhus reveries of their di-

vines, who, like Du Moulin and Jurieu, having muddled their judgement, and heated their imagination with a vain attempt to explain the prophecies, themselves at last turned prophets, and ventured to foretell the time, nay the very year, when the Papal Antichrist should perish. So eager were they to outrun one another in this race of absurdity, that the Protestants themselves were ashamed of the disgrace and scandal, and the synod of Saumur interposed the weight of its authority to check the fashionable folly, by forbidding any minister to undertake the explanation of the Apocalypse, without the permission of the provincial synod. We will leave these worthies to the merited castigation of Bossuet, who, in the thirteenth book of the History of the Variations of Protestant Churches, has treated this subject with uncommon powers of wit, argument, and eloquence.

Though the contraband dogma was of foreign manufacture, and imported by foreigners, it was soon adopted, and improved in this country by princes, prelates, and parsons. Jewel, Fox, Knox and Usher, were the dupes of this delusion. Without considering, that if the Church of Rome was the W— of Babylon, his own Church was only the son of a w—, Archbishop Whitgift maintained it in a public thesis at Oxford in 1509, when he commenced doctor of divinity—doubtless to the amusement and edification of that university. The royal pedant and Head of the Church, King James I. spent much time and labour to establish and recommend it. (Hist. of Pop. v. II. p. 83.) That the book of Homilies should admit the same prejudice, we are not surprised; but that the common Prayer Book should ever have insinuated, even in the devotions for the phrenetic festival for the 5th of November, that the Pope and Papists are an *Antichristian Babylonish sect*, almost exceeds belief. These pious ejaculations were expunged by the liberality of Charles I. But all the volumes of learned lumber which had been written, either abroad or at home, on the subject of Antichrist, were nothing but a rude and shapeless mass of bigotry, *rudis indigestaque moles quam dicere chaos*, before the time of our countryman, the Reverend Joseph Mede.

Mr. Mede was certainly a great curiosity? If we listened to the pompous panegyric of this gentleman by Dr. Hurd, we might suppose that he was a father of the Church, and apostle, or a prophet. He was indeed a man of a disinterested and charitable disposition, and of retired and studious habits. But all his biographers attest, that he was first a sceptic, and then a visionary. When he was a tutor at Cambridge, he was a believer in astrology, and with credulous confidence he cast the nativities and told the fortunes of his pupils: He afterwards became a wild interpreter of hieroglyphic symbols, a grave adept in the vain science of oneirocritics, or the interpretation of dreams; and before his death, which happened in 1638, a believer in the system of the Millenarians. (Encyclop. Brit. Art. Mede.) He spent many years of close application, and blotted much paper in learning, explaining, and recommending the dreams of these

occult and superstitious sciences. Whatever was extravagant in conjecture, or vain in research, was congenial to his credulous mind. A mind so amply furnished with credulity, so susceptible of delusion, and so little subject to the controul of sound judgment, had a strong predisposition for the Apocalypse mania. According to Dr. South's apophthegm, if such a man was not already mad, his stumbling on the Apocalypse was sure to make him so. It was calculated to gratify his restless curiosity, to feast his credulity, and to intoxicate his enthusiasm. Accordingly, his *Clavis Apocalypsis*, and other writings on the prophecies, embodied the scattered nonsense of his predecessors: gave a more tangible shape and apparent substance to their dreams; and enriched the baseless science with several new discoveries. His fervid imagination was not satisfied with applying one or two of the passages adopted by the innovators to the Pope and Popery, but embraced them all. Where his predecessors had hesitated, he was confident: where they had doubted, he believed. The phantasmagoria of this conjuror exhibited the poor Pope in the fantastic shapes of the Beast, the Man of Sin, the Scarlet Lady of Babylon, and Antichrist. The Catholics have always treated his writings with the contempt they deserve. Among the Protestants, they were variously received at their first appearance: "Some laughed, some mocked, some railed, some wept for joy;" and ever since, they have been applauded or condemned, admitted or refuted by men of his own communion, just in proportion as their minds were under the preponderance of bigotry or common sense.

Though Hammond, Whitby, Thorndike, Grotious, and others, have refuted the gratuitous principles which he laid down, and both ridiculed and repelled the consequences which he drew from them, Mede has still to boast of a multitude of admirers, and may justly be considered as the father of a new sect of Protestants, which for the sake of distinction may be called the Babylonian Sect. The Catholic faith, built on the only solid and legitimate foundation of *divine faith*, is one and unchangeable. But ever since the apostate Friar of Wittenberg adopted and proclaimed that fatal principle of anarchy in religion and disunion in belief, which has been the source of all the heresies that have lacerated and afflicted the Church of Christ; viz. that every man has a right to examine the Bible, and fashion his faith according to his own judgment and caprice; his deluded followers have been distinguished by nothing more remarkably, than by the accommodating mutability and unceasing variety of their creeds. While they have the Bible on their lips, they are in fact, and the fact is very natural, the dupes of *human opinions*, sometimes right, sometimes wrong, sometimes false and foolish; and on other occasions immoral and profane. With pity and sorrow, the Catholics foretold, near three centuries ago, the evil consequences which would result from the adoption of this Latitudinarian principle; and with the same sentiments of compassion and charity, we their successors can attest the accomplishment of their predic-

tion. Without filling one of our pages with a catalogue of the sects into which the reformation has been reformed, it is sufficient to mention on the present occasion, the Babylonians, and *paries cum paribus* the Swedenborgians, the Joanna Southcottians, and the various branches of Methodism—all appealing to, and outraging the Bible; all ranting and wrangling, with a confusion never surpassed.* Unenlightened by the sun of Catholic truth, and abandoned to the guidance of their own judgment, men of amiable virtues, and on subjects unconnected with religion, men of consummate wisdom, have often been bewildered in darkness, and entangled in the nets of heretical sophistry. It excites melancholy and awful reflections, to discover among the undistinguished and obscure herd of visionary Babylonians, names of such lustre in the annals of literature, as Lord Napier, the inventor of logarithms, and Sir Isaac Newton, the oracle of physical science. But waving at present the consideration, that the precious gift of faith is from above, "coming down from the Father of Lights," to account for the heterogeneous combination of so much wisdom and so much folly, in the mind of the same individual, we may observe that Lord Napier, began, and Sir Isaac ended his literary career, by writing dreams on the Apocalypse? and we may further observe, that in this wild and adventurous pursuit, the wise man sinks to the level of the fool, but with this pernicious consequence, that he contributes to keep the fool in countenance and credit. We suppress the caustic sarcasm of Voltaire out of respect to Sir Isaac Newton, who is the subject of it.

We could give a list of Right Reverends and Reverends in the Anglican pale, such as Potter, Man, and Bishop Newton, the last of whom indulged in these vagaries to soothe his melancholy for the loss of his wife; of ministers such as Fleming, Lowman, and Mosely, among the dissenters, and other preachers and pamphleteers, who with different degrees of ingenuity and superstitious confidence, advocated the Babylonian tenets, during the seventeenth and eighteenth centuries. But the sect was losing its credit and sinking fast into contempt and derision, till about the year 1769 it received a temporary impulse from a very singular institution, the Warburtonian Lectureship; and subsequently from certain freakish and superstitious speculations on the events engendered by the French Revolution. The imagination of their writers was grown so wanton; their ardent controversies, in which they invariably succeeded in refuting the hypotheses of their rivals, and as constantly failed in establishing their own, were so ridiculous and absurd; their elaborate dissertations on horns and beasts, on trumpets and vials, and particularly their voluminous jargon on the mystical number 666 and 1260, in which by the aid of addition, subtraction, multiplication and division, and when these would not suit their purpose, by extracting the square or cube root, they laboured to find some coincidence with

* See a late publication entitled, "The Wanderings of the Human Intellect; or a new Dictionary of the various Sects into which the Christian Religion has been divided, By the Rev. John Bell."

Popery,* were so near akin to lunacy, that a Babylonian and a Bedlamite were hastening fast to become synonymous terms. This system of trumpery was almost worn out, and it required the addition of new springs to set their cracked and decayed machinery again in motion. Suffice it to say, that several doctors of the Babylonish school, no less eminent in their day than Faber, Whitaker, Zouch, Valpy, Kett, King, and Hales, their successors in our time, from visionary interpreters, had become enthusiastic prophets. With unhalloved rashness they attempted to penetrate into the secrets of futurity; and with the degraded Bible in their hand, pretended to demonstrate the exact time of Antichrist's fall. The years 1620, 1650, 1690, were pointed out as the precise period. This was however putting the truth of their interpretations to the test. But, O most lame and impotent conclusion! each period successively arrived, and antichrist still kept his seat. Mede was more artful, at least, if not more inspired than these imprudent seers. He cunningly fixed upon the year 1716, near a century later than he could expect to live; unless, as he was fully authorized to

do, he had laid claim to the longevity of the patriarch, as well as the inspiration of the prophet.—Jurieu and Whiston were less prudent. Instead of shily shifting the period of the Papal downfall a century later, in which case the fall of Babylon and the destruction of the beast would have oddly synchronised with the restoration of the venerable Pius VII. to his throne and territories, they were silly enough to follow the delusive authority of their patriarch Mede. The former fixed upon the period between the years 1710 and 1715, and as he died in 1713, he just saved his prophetic credit. Whiston was less fortunate. With all the whimsical parade of mathematical demonstration, he ascertained that the year 1716 was the epoch of papal destruction, but he had the mortification to outlive that period above thirty years, an object of scorn or pity. He died in 1752, leaving the virtuous and learned Pope Benedict XIV. in firm possession of the Papal throne. These and similar hallucinations, not only of their obscure, but also most distinguished and able writers, in which the absurdity of their tenets was surpassed only by the credulity and confidence with which they were

espoused and maintained, blasted for a while the credit of Babylonish prophets; and if they did not wholly deter succeeding adventurers from the vain pursuit, they taught them at least a lesson of prudence and patience. Accordingly the catastrophe of Papal ruin has been subsequently assigned by Mosely, Woodhouse and Faber, to the year 1866; by Bishop Newton and others to the year 1987; and by Lowman, who allowing the greatest latitude, comes in our opinion nearest to the truth, to the distant year 2016. *Opiniones commenta delectat dies.* Time, which has already refuted the prophetic fictions of Mede and Whiston, will not be more merciful to the jarring systems of their modern competitors; and will in due season class the prophetic romances of Whitaker and Faber with the obsolete fables of Mede and Whiston.

Of the two circumstances before indicated, which gave a short lived popularity to the whimsies of the sect, we shall first dismiss the more recent in point of time. As the pseudo prophets, whose inspiration was derived from the French revolution, form a distinct class, we shall make few observations on them at present. Our readers are aware that the tremendous volcano of the French revolution exploded in 1789. In 1796 the republican armies invaded Italy; Rome was unable to resist the torrent, and the venerable and good pontiff Pius VI. robbed and insulted, but not disgraced; was dragged into France by the victorious revolutionists, and there died in captivity. To the eye unblinded by prejudice, the conduct of His Holiness displayed, in his humiliation, all the bright and solid virtues that can adorn and sanctify suffering innocence; as his public and private virtues had, in prosperity, reflected honour on his exalted station, and rendered him a benefactor to his country and to the world. Mr. Pitt addressing the House of Commons on the subject, could not withhold the tribute of his pity and admiration, and that distinguished orator and statesman, in one of his best speeches, (Feb. 3, 1800) describes it in these beautiful terms, as "a transaction accompanied by outrages and insults towards the pious and venerable Pontiff (in spite of the sanctity of his age and the unsullied purity of his character,) which even to a protestant seemed hardly short of the guilt of sacrilege." But the deluded Babylonian, who could discover nothing in this holy Pope, this worthy Vicar of Jesus Christ, but marks of the Beast, and features of the Babylonian harlot and of Antichrist; and who devoutly expected, and as vainly wished, that every expiring Pope was to be the last, viewed these events in a different light.—With his bible in one hand, and the newspaper in the other, making the gazette his expositor of holy writ, he discovered in every battle, and in every succeeding event, especially in the spoliation of the temporalities of the Holy See, a fulfilment of prophecy; and a confirmation of his dreams.—Pius VI. is dead! The last of the Popes has perished! The Popedom is extinct! Babylon the great is fallen, is fallen: Babylon is swept with the besom of destruction, and shall be found no more at all! (*Signs of the Times, by Edward King, Esq. P. R. S. & A. S. 1798.*) Such was the antichristian rant and fanatical rancour which resounded from the pulpit of many churches and conventicles in this kingdom, on occasion of this virtuous Pontiff's death; and which forcibly reminded us of that spirit, which once cried out against his Divine Master: *Away with him, Crucify him.* Such moreover is the drift and substance of the moonshiny sermons and visitation charges on "the Fall of Ba-

* The Reverend George Stanly Faber not only shows the sagacity of his discernment, the soundness of his judgment, and the delicacy of his taste, but gives a fair specimen of the conclusiveness of his logic, and elegant language which are current in the Babylonish school, in the following extracts from his Dissertation on the Prophecies: "There is a most curious treatise by Mr. Potter on the number 666, in which he goes on the principle of extracting the square root, and of applying it when so extracted to a wonderful variety of matters connected with popery. I can promise the reader entertainment of a singular sort from this work. It is one of the most ingenious productions I ever met with, but too elaborate and far-fetched." (Vol. II. p. 310.) "Latinus, and nothing but Latinus, is the name of the Beast." (p. 316.) "With regard to the mark of the Beast, I think with Sir Isaac Newton, that it is the Cross. Protestants are the spiritually wise children of the symbolical woman, who profess the same principles as those who perished at the era of the reformation, in trying, in purging, and making white their apostate brethren." (p. 463) "I freely allow, that the papists are members of the Catholic Beast; but I cannot bring myself to style them Catholics, as if they were the only members of the true Church." (Vol. II. p. 261.) "The spiritual kingdom of the Pope sprung up after the empire had become Christian, or during the period of what St. John styles its non-existence as a beast. In the course of the latter part of this intermediate period, the ancient pagan beast, that had been wounded to death by the preaching of the Gospel, was gradually come to life again by the apostasy of numerous individuals. But when he perfectly revived, resumed all his bestial functions, and set up an idolatrous spiritual tyrant in the Church, by constituting Boniface the third Universal Bishop, then were the saints delivered into the hands of the little horn; then did the little horn begin to have a look more stout than his fellows; then did the universal spiritual empire of the Pope commence. This happened in the year 606—consequently I esteem this year the most probable date of the 1260 days." (Vol. I. p. 60.) "The campaign of 1805 has made Bonaparte the undoubted representative of Charlemagne, and consequently the head of the beast." (Vol. II. p. 372.) Mr. Faber then pursues the head of the beast and the little horn of the beast, till he sees Bonaparte and the Pope perfectly secured, by both being cast alive into a certain "lake of fire burning with brimstone." (Vol. II. p. 411.) Little did this "spiritually wise child of the symbolical woman" dream, that in less than eight years after he had told their fortunes and settled their fate, the head of the beast would be shipped to St. Helena, and that the little horn would again have a look more stout than his fellows, in the Vatican. But whether our modern seers attempt to prophecy from scanning the future or considering the past, they appear destined to be unsuccessful, and are eventually proved to be no wiser than their uninspired neighbours. The following is a curious specimen of his ex-post-facto-propheying. "Mr. F. lays it down as an axiom, that Rev. xi. 13, and at the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men even thousand, denotes the French Revolution. In the Greek and Latin Vulgate, though not in his own Bible, the expression is seven thousand names of men. He then gives this interpretation: "In the year 1789 the earthquake commenced, and in it fell a tenth part of the great Roman

city; that is to say, the French monarchy, the only one of the ten original regal horns then in existence. This circumstance, added to the chronological era to which the earthquake is assigned, namely, the close of the second vroe, or a period subsequent to the permitted season of Ottoman conquest, might itself be sufficient to teach us that the French revolution can be alone intended in this prediction. But the prophet adds even a yet more decisive mark: in the earthquake, says he, were slain 7000 names of men. The expression is remarkable and full of meaning. In common earthquakes, or political revolutions, men alone are ordinarily slain; but in the present earthquake their very names are to be slain; and the number of the names is said to be 7000, or 7 multiplied by 1000, the usual apocalyptic method of describing a great multitude. The number of names or titles is seven, and this number is multiplied by a thousand to describe how great a multitude the ancient French nobility were. Now it is a remarkable circumstance that not merely names or titles of nobility should be slain or abolished, by the earthquake of the French revolution, but that precisely seven such names or titles should be abolished. 1. Princeps. 2. Duke. 3. Marquis. 4. Count. 5. Viscount. 6. Bishop. 7. Baron." (If Mr. F. had needed two or three more titles to make out his number, he might have found kings, archbishops, cardinals and chevaliers.) "All these names were slain in the course of the earthquake, which overthrew the only remaining tenth part of the Roman city, or the monarchy of France. For the first shock of the earthquake took place in the year 1789, and the last on the memorable evening of August 1792. Thus are we alike directed by chronological and circumstantial evidence to apply this prediction to the French revolution. It was to be fulfilled after the Ottoman empire had ceased to be victorious. It was to be fulfilled in one of the ten original horns of the beast. It was to be fulfilled in the downfall of the monarchy symbolized by that tenth horn: and in the abolition of precisely seven names or titles of nobility. No event except the French revolution answers to all these particulars; and it does exactly answer to them ALL. Consequently we have as much certainty as can be attained in these matters that the French revolution is here foretold by St. John. I have explained this prophecy much better in the present edition (1807) than I did in the first (1805)." (Vol. II. p. 95.)

Aut insant aut versus facit. What can our disciple of Mr. Moore the almanac-maker say now, when he has lived to see "Fallen Rome" again risen; to see most of the ten original regal horns of the Romish beast, Austria, France, Spain, Naples, &c. again lift up the terrors of their Popish autlers; again to see his precisely seven slain titles of French nobility come to life again? Qui Bavian non odit amet tua carmina Mævi Among the numerous conceits of this author, in Revel. xiv. the first angel is the chaste Luther, the second the meek Calvin, the third the unpersecuting "insular Church of England." The fourth angel, who says, put in thy sickle and reap he might not, greater propriety have stationed in tythed and exhausted Ireland. The battle of Dresden created excessive demands on the credit of Messrs. Faber's & Co's. prophetic bank; the battle of Waterloo has shut up their warehouse of mongrel prophecy, if it has not yet gazetted the firm among bankrupt prophets.—What solemn trifling!

bylon, the fall of Antichrist, the fall of Papal Rome," which were at that period not only preached but published, by the sapient Doctors Daubeny, Wrangham, Valpy, Mosely, and twenty other pulpit quacks: seeing vanity & divining lies, saying, "Thus saith the Lord God," when the Lord hath not spoken, &c. Ezekiel xxii. 28. The voice of common sense was silenced in this hubbub strange. In vain we Catholics, relying with unshaken confidence on the infallibility of Christ's promises to preserve his church to the consummation of the world, requested those fanatics to have a little patience, and they would see another Pope: and that as there had been Popes, alias Antichrists, presiding over Christ's church, preserving the unity and purity of Christ's faith, and communicating the blessings of Christ's doctrine and salvation to infidel nations, fifteen hundred years before the various sects of Protestantism began. so it was very probable that other Popes, alias Antichrists, would continue the same Christian office long after their new sects had ceased to exist. Our calm but confident expectation that another successor of St. Peter would soon fill the vacant See of Rome, was treated by them with ridicule and contempt. These fanatics, with abundant professions of charity, pitied our popish blindness: or with effervescent zeal, execrated our obstinacy in shutting our idolatrous eyes to the evident accomplishment of the sure word of prophecy! In 1800 a new Antichrist was elected in the person of Pius VII, whose christian virtues can justify either a dungeon or a throne; and to the confusion of all the illuminated sons of Babylon, without a moment's delay or a whisper of contradiction, was acknowledged as chief pastor or by the whole catholic church thro'out the world. Thus time, that tell tale so formidable to imposture, has already refuted the system, and exposed the blunders of another school of these self-appointed prophets; and if it has not cured their mania, has at least compelled them to begin again the superstitious labour of their preposterous calculations. If the blind lead the blind, what is the natural consequence? They both fall into the ditch.

Winter Evening Dialogue between John Hardman and John Cardwell, or THOUGHTS ON THE RULE OF FAITH, IN A SERIES OF LETTERS, &c. &c. &c.

1. The Catholic Faith not changeable; but fixed. 2. Reformed Faith not fixed; but changeable. Concluded.

There are two kinds of reformation indicated in the Holy Scripture—a reformation of morals, and a reformation of the faith. The first is enjoined as an indispensable duty: the second foretold, but condemned as a serious evil. I shall not quote a multitude of texts to shew this. But I am convinced, that if your reformers had employed themselves on the first kind of reformation, they would have done work enough, without attempting the second. If they had reformed their own pride and ambition, their own sensual passions and shameful lust, they never would have laid their sacrilegious hands on the sacred Ark of the Faith. The reformation of faith is not a modern invention. It was begun by men of corrupt minds reprobate concerning the faith in the Apostolic age; and the unhallowed work has been continued in all succeeding times, by men, who rejected the rule of Catholic unity, and asserted the privilege of believing what they pleased. Thus in the first age of the Christian Church, Ebion and Cerinthus were reformers, and taught their reformed disciples to believe that Jesus was the Son of Joseph and Mary. In the second century Montanus was a reformer, and taught his

reformed disciples to believe that females were capable of the sacred ministry, and that the Church had not the power to absolve from all sins. In the third age, Sabellius and Novatian were reformers, and taught their reformed disciples, the former that there was no Trinity of persons; the latter, as Montanus had done, that the Church had not unlimited power to absolve the penitent. In the fourth age Arius, Acrius, and Jovinian, were reformers, & taught their reformed disciples new improvements. Arius taught, that Christ was not consubstantial with the father; Jovinian, besides his almost Lutheran aversion to celibacy, taught that fasting and corporal austerities were useless; Acrius taught that prayers for the dead were unprofitable, and invented one of Calvin's leading principles, that bishops and priests are equal. In the fifth age Pelagius, Vigilantius, and the Predestinarians, turned reformers. Pelagius taught his reformed disciples to believe that original sin was a fable, and divine grace unnecessary; Vigilantius, that prayer to the saints was unprofitable, and a respect for their relics superstitious; the Predestinarians, that God created some to be damned. In the eighth century, the Iconoclast reformers taught that every piece of canvas or marble that represented a religious subject was superstitious. In the eleventh, Berengarius, became a reformer, and taught his reformed disciples to believe, that in the Holy Eucharist the body of Christ was not really present, but really absent. I pass over several tribes of fanatical reformers, the Manichees, who admitted two principles; the Petrobrusians, who denied the Sacrifice of the Mass prayers for the dead, and Infant Baptism; the Waldenses, who maintained that a minister of the Church could not possess any property without sin, and that all dominion was founded in grace; the Albigenses, the Wickliffites, and Hussites, who revived many ancient errors, and invented new ones. It is true, that our old-fashioned Church, which had seen the sects of these various reformers rise and fall one after another, had the ill manners to consider all these reformers as heretics, and their reformed doctrines and improvements of the faith as heresies, and condemned them as such.

But these were timid and bungling reformers.—Most of them were only retail dealers in new doctrines, and never acquired any extensive or permanent credit. One thing is manifest: that although these reformers all quoted scripture to establish their several errors, they all followed that rule of faith, which you and your Presbyterian friend so unreasonably impute to us, the liberty of believing or disbelieving what they pleased. This is the hinge on which all the reformation of these heresiarchs turned.

In the sixteenth century Luther a German friar, began to rival, and soon eclipsed the seats of these reforming worthies. I need not say that this wholesale innovator, while he lived in his monastery, was humble meek, devout, and chaste; but that as soon as he turned reformer, he exchanged these virtues for their opposite vices, and became a man of violent temper, extreme vanity and pride, and

ungovernable lust. All this he himself admits.—His style of eloquence was peculiar to himself but like his moral character, as far remote as possible from that of an Apostle or envoy of God.—His language, larded with devils and bedaubed with filth, is such a sink of coarse declamation and rancorous invective, as never astonished the world either before or since. I could refer you to his works for evidence of this. Briefly, in his learned work, the Protestant's Apology for the Roman Church; Bossuet, in his History of the Variations of the Protestant Churches; and Bishop Milner, in his letters to Dr. Sturges, have given a great variety of quotations from the printed works of this reformer, which the friend of modesty and decency cannot read without horror and disgust. Thus qualified, he began and became the chief agent in that revolution which you call the reformation. I have looked for the holiness of this revolution in religion, in its author, in its origin, in its motive, in the means of its establishment, in its effects; but I have looked in vain. The holiness of Luther's reformation I cannot find.

The Catholic faith is a regular and well connected fabric, formed by the hand of a Divine Architect. Every part of it is connected with and dependent on the whole. Luther hastily and passionately abandoned this, without having yet framed any preconceived system of belief. Accident and resentment guided his choice, both in his abandonment of the ancient faith, & his contrivance of a new one. From inveighing against some local and temporary abuses in the dispensation of Indulgences, he proceeded to deny their efficacy. This led him to the consideration of the sacrament of penance, the other sacraments, the remission of sins, justifying grace, &c. and every step led him further into error. Having once begun to roll down the hill of reformation, he knew not how to stop the headlong impetuosity of his course.—He proceeded to demolish one revealed dogma after another, with fatal, but not remorseless activity. To supply the immense void which he had created, he revived the defunct heresies of Montanus, Novatian, Acrius, Vigilantius, Berengarius, and the Iconoclasts, and made a selection from the doctrines of the Antinomians, Predestinarians, Waldenses, and other enthusiasts, as chance, or accident, or fancy suggested. To these exploded errors, he added equally extravagant inventions of his own; such as a new system of faith and justification, a new system of sacramental doctrine, a new and commodious system of church government, of divine worship, and moral duty.—In all these changes, what rule did he follow?—The rule of all preceding reformers, which was the liberty of believing what he pleased in matters of faith. This turbulent and sensual innovator adopted or rejected, believed or disbelieved what he pleased till the violence of his remorseless passions, or his fanaticism, disordered his understanding.—Thus a private individual, not remarkably recommended by any extraordinary virtues, but confessedly disgraced by some notorious vices, in defiance

of the regular and ordinary authority of Christ's Church, without mission, without miracles introduced all these changes of religion—as great changes as those which were sanctioned by the miraculous and divine missions of Moses and Jesus Christ. All this infatuated collection of compiled and invented, of ancient and modern heresies, he taught his deluded disciples to call a reformation of religion.

But this was only the beginning of the evil. In spite of the prohibition and curses of Luther, his disciple soon claimed their master's privilege of believing and teaching what they pleased. Actuated by this rule and principle, they soon formed more systems of religion, than you or I can enumerate. From the operation of this unholy, this licentious principle, in a few years Zuinglianism, Calvinism, Anabaptism, Arminianism, Socinianism, and twenty other sects sprung up on the continent, and were soon transplanted into this country.—From the operation of this same principle in our island, which was then Catholic, some adopted the opinions of Henry or Seymour, of Cranmer or Elizabeth, of Presbyterians, Puritans, Unitarians, Independents, Dippers, Quakers, Methodists, Swedenborgians, and so forth, down to the list of our Protestant prophets and reformers, whether male or female. From the operation of the same principle, while I still adhere to the old creed of my fathers, of your fathers, who saw the beginning of every modern sect some of my neighbours follow one religion, some another, trying all, except the right one, by turns, and sticking long to none.—After three hundred years of industry, the reformation is not completed; and it never will be completed as long as men usurp the authority of believing what they please.

Of all these various and discordant sects, only one can be the true Church. Can you tell me which I am in conscience bound to obey, to the exclusion of all the rest? Can you give me a satisfactory reason, why I should prefer the reformer Luther to the reformer Arius: why I should prefer Elizabeth to Knox, Wesley to Priestly, or any of them to Mrs. Southcotem? I defy you to do so, without violating the principle from which all these reformations sprung: a principle which, if it be condemnable in one sect of Protestantism, is condemnable in all.

My point is proved, I hope you now admit it.—Our religion is essentially fixed. Yours is essentially changeable.—Ours is wedded to unity. Yours is a stranger to it.—Ours was delivered. Yours invented.—We in Peter's ship are held by a sheet and hold fast in our moorings. You are afloat on the ocean of conflicting opinions without a pilot, without a compass, "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. iv. 14. Enjoying this consistency of faith and security of conscience, believe me, Mr. Hardman, we Catholics see nothing to envy in that mobility, of faith which is so natural, that uneasiness of conscience which is so common and so reasonable among the various sects of

reformed Christians. Neither do we feel the slightest temptation to exchange our apostolic and immutable rule of faith for the Protestant privilege of believing as many errors as we please: but while you profess the creed of the apostles of the reformation, "I believe whatever I please;" let the Catholic, without censure, enjoy so much of your privilege, as to profess his rule of faith in the Creed of other Apostles: I BELIEVE THE HOLY CATHOLIC CHURCH.

Gentlemen, I must reserve my reflections and reply for my next Letter. I am, &c.

JOHN HARDMAN.

As an undeniable proof that the Catholic clergy withhold not the scriptures from the Laity; we subjoin the following official documents on the subject from the first authority in the Catholic Church.

WHEN the Rev. Anthony Martini, of Turin, afterwards Archbishop of Florence, published his Italian translation of the Sacred Scriptures, he presented a copy of it to the late Pope Pius VI.—The present was not only graciously accepted by his Holiness, but he moreover condescended to send him a letter of thanks on the occasion. In this he tells him that "he judged exceedingly well, that the Faithful should be excited to the reading of the Holy Scriptures; for these, he adds, are the most abundant sources, which ought to be left open to every one, to draw from them purity of morals, and doctrine, to eradicate the errors which are widely disseminated in these corrupt times. Optime sentis, si Christi Fideles ad lectionem divinarum litterarum magno opere excitandos existimes, Illi enim sunt fontes uberrimi, qui cuique patere debent ad hauriendam et morum et doctrinæ sanctitatem."

In 1797, a new edition of Bishop Challoner's Bible, which had long been wanted, and was anxiously sought for, was given at Edinburgh, by the venerable Bishop of Daulis, Dr. Hay. Some years before, he had visited Rome; and had there, and in other parts of Italy, himself witnessed, how much the Pope's letter was applauded; and how favorably Martini's edition was received by his countrymen. He therefore translated the Pope's Latin letter into English and prefixed it to that edition. It was also prefixed to his Dublin's editions, by Archbishop Troy, who was on the spot when the letter was written, and was well acquainted with all the circumstances connected with it. Messrs. Syers and Haydock did the same in their Manchester editions, in folio; and I believe the examples of the two venerable prelates has been followed in every other edition previous to the year 1815: and I have no hesitation in saying, that the British Catholics were even more pleased with that letter, than the Italians. It is, in fact, to them a Goliath; a practical and unanswerable argument, which speaks of itself volumes: and carries more conviction with it, than any thing they had before produced in their answers to the objections of Protestants on this head.

Why then, let me ask, was it omitted in the stereotype edition of the New Testament in 1815; especially as the "Roman Catholic Bible Society," that stereotyped it, was formed for the express purpose of facilitating the distribution, and of course the encouraging the reading of the Holy Scriptures,

and particularly of the New Testament, amongst the poor of the Catholic communion. The letter itself is not only omitted but it is not even mentioned in the prefatory address!—And yet nothing, I conceive, could have answered their purpose better, than the insertion of it at full length, as Bishops Hay and Troy, and other editors had done before them. I therefore hope you will give it a place in your valuable Miscellany, and that it never will be again omitted in any future edition of the Bible or Testament.

POPE PIUS THE SIXTH.

Beloved Son, Health and Apostolical Benediction.

At a time that a vast number of bad books, which most grossly attack the Catholic religion, are circulated even among the unlearned, to the great destruction of souls, your judge exceedingly well, that the Faithful should be excited to the reading of the Holy Scriptures; for these are the most abundant sources, which ought to be left open to every one to draw from them purity of morals and of doctrine, to eradicate the errors, which are so widely disseminated in these corrupt times. This you have seasonably effected, as you declare, by publishing the Sacred writings in the language of your country suitable to every one's capacity; especially when you shew and set forth, that you have added explanatory notes, which being extracted from the Holy Fathers, preclude every possible danger of abuse. Thus you have not swerved, either from the laws of the Congregation of the Index, or from the Constitution published on this subject by Benedict. XIV. That immortal Pope, our predecessor in the Pontificate, and formerly, when we held a place near his person, our excellent master, in ecclesiastical learning: circumstances which we mention as honourable to us. We, therefore, applaud your eminent learning, joined with your extraordinary piety, and we return you our due acknowledgments for the books, which you have transmitted to us, and which when convenient, we will read over. In the mean time, as a token of our Pontifical benevolence, receive our Apostolical benediction, which to you, beloved Son, we very affectionately impart. Given at Rome, on the Calends of April, 1778, the fourth of our Pontificate.

PHILIP BUONAMICI,
Latin Secretary.

To our Beloved Son, Antony Martini, at Turin.

[A translation from the Latin Original.]

And now, allow me just to observe before I close my letter that in the different communications, which of late have been made both to the Catholic and the Orthodox Journalist, on the subject of the Bible Societies, the Catholic public would not have been the less edified with their labours, if while they exposed the absurdity of those who hold "The Bible, the Bible, and nought but the Bible."

to be their Rule of Faith;—a principle which has introduced the confusion of Babel, where there should be but "one mind, one body, and one soul, one Lord, one faith, and one baptism;—they had, at the same time observed, that this, notwithstanding, the Faithful should be excited to the reading

of the Holy Scriptures; and had condescended to point out the dispositions, with which they should read those divine volumes, particularly the New Testament, in order to draw from them purity of morals and of doctrine.—For want of this they seem to be in some danger of falling into Scylla, in their endeavours to steer clear of Carybdis.—Thus very important omission, will, I trust, Mr. Editor, be supplied by some of your future Correspondents, though it cannot be done as it ought by your well wisher, C.D.—

ORIGINAL.

DEATH-BED SOLILOQUY.

O how long in vain
For relief I languish!
Racking is my pain,
Mortal is mine anguish.

Tell me then, my soul,
What can be the reason
Why thou art so loth
To leave thine earthly prison?

For his journey's end
Sighs the wanderer weary:
Captives wish release
From their dungeon dreary.

Thy release how near!
Death's thy chain's unbinding
Now the pleasure sought
Would'st thou grieve at finding?

O the awful change
That so near awaits me!
Now with horror thrills,
Now with hope elates me.

Soon what scenes I'll view,
Scenes, ah! never changing!
Soon my flight pursue
Swift with spirits ranging.

He, who sent thee here,
To himself recalls thee;
Go, nor ever fear,
Whatsoever befalls thee.

Born, on high to reign,
Here an exile mourning,
Haste, thy Kingdom gain,
Earth's low region spurning.

From thy hut of clay
Into ruins falling,
Sister! come away!
Angels, hark! are calling!

Yes, I come; I come.
Haste, O death, to sever
From life's galling chain,
And set me free for ever!

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

VI.

HOLY ORDERS.

HOLY Orders is the great distinguishing Sacrament of the Catholic Priesthood; to which no Protestant, or innovating Clergy can lay any ostensible claim. For it were absurd in them to pretend having received from the Catholic Church in this Sacrament the right, nay the commission to rebel against her; or that they can hold of her, and transmit to their successors as a Priesthood, what they have stripped, by denial, of all its essential powers and constituting qualities; which in their mock ordinations they never mean to impart, and therefore never do confer. Yet it is on this ridiculous plea that the Anglican Clergy ground their boasted distinction among Protestants; that of being right-

ly and exclusively, though not sacramentally ordained. Hence any Catholic Priest, apostatizing to their sect, needs no new ordination to qualify him for holding the highest situation in their Church: whereas, every Protestant, Clergyman or Layman, must, on conforming to their sect, submit to be ordained, before he is admissible to the lowest Clerical rank in it.

Still the Anglican, as well as all other Protestants, deny Holy Orders to be a Sacrament; though Scripture, besides the constant belief of the Universal Church, shews it clearly to be one, as much as the other two, which they are pleased to admit. For it is represented there as what all allow to be a Sacrament; that is, as a visible sign, instituted by Jesus Christ, by which grace is imparted to the souls of the worthy receivers. The visible sign used by the Apostles was the laying on of hands, prayer and holy unction. The same is still used in their ordinations by the Bishops of the Catholic Church.—See Acts vi. 6. That grace was thereby imparted is evident from St. Paul's exhortation to Timothy, not to neglect the grace, which was given him, by prophecy, with the imposition of the hands of the Priests. 1 Tim. iv. 14. The holy unction, which Priests receive in this Sacrament; and its enlightening effects; are alluded to by Saint John in his first Epistle; ii. 20, all which shews that the Apostles considered these outward ceremonies as communicative of inward grace: that therefore they were of the Saviour's institution; for who, but he, the Lord of grace, could annex such to an outward sign, or ceremony?

These forms, so strictly adhered to by the Apostles, were undoubtedly ordered by the Saviour in some of the many conversations he held with them after his resurrection, concerning the Kingdom of God; Acts. i. 3, by which title he usually designates the Church, his Kingdom here on Earth. Besides, Saint John, his last remaining Apostle, and the latest canonical writer and witness in the Church, assures us, in an emphatical manner, that the far greatest part of what Jesus said and did during that important and mysterious period, had never been, and could not well be, committed wholly to writing.

Though the main end of this sacrament is to impart the needful sanctifying, enlightening and fortifying grace to those, who are called to the sacred ministry; it was also intended, and serves to distinguish, by their solemn inauguration and consecration; as kings are by their public anointment and coronation, the true Apostles from the unhallowed usurpers of their spiritual rights and priestly powers. It thus enables every one, who chooses, to discern at a glance, the Saviour's never-failing Priesthood, lawfully sent, from all false pretenders, and self-commissioned teachers: of whom God so complains by the mouth of his Prophet: I sent them not, says he, neither have I commanded them; nor have I spoken to them. They prophesy to you a lying vision, and divination and deceit, and the seduction of their own heart. Jerem. xiv. 14. For how, says St. Paul, can they preach unless they be sent? Rom x. 15. No man-

says the same Apostle, taketh this honour to himself; but he who is called by God, as Aaron was. So Christ did not glorify himself to be made a High Priest, but he who said to him: thou art my son; this day have I begotten thee: as he saith in another place, Thou art a Priest forever, according to the order of Melchisadech. Heb. v. 4, 5. The Saviour claims his mission from his heavenly Father; and transmits it only to his chosen deputies. As thou, Father, hast sent me into the world; I also, said he, have sent them into the world. John xvii, 18. And the glory which thou hast given me, I have given to them.—Ibid. v. 22. And, addressing them before his ascension into Heaven, he said: as the Father has sent me, so I send you. All power is given to me in Heaven and on Earth: go ye therefore, and teach all Nations, baptising them, &c. John xx. 21, &c.

In this Sacrament we see united, and adhering together, in one unbroken chain of succession, the whole Catholic Priesthood: which chain it is easy for any one to trace, backwards or forwards, link by link, from Jesus Christ himself and his holy Apostles.

I am the vine, said he to them: you are the branches. He, who abides in me, and I in him, the same beareth much fruit; for without me you can do nothing. If any one abide not in me, he shall be cast forth, as a branch; and shall wither; and they shall gather him up, and cast him into the fire; and he burns.—John xv. 5, 6.

This simile of the vine and its branches, is an exact allegorical picture of the Catholic Church; and so exclusively distinguishing of her, as to suit no other Church or sect whatever. For the vine, the emblematical tree of the Church, which yields Messiah's best and beauteous gift, the vinum GERMINANS VIRGINES; the vine budding forth virgins; Zach. ix. 17, to which Jacob in prophetic ecstasy beheld him tying his ass; that is, the drudging and patient beast, that bore him; his once suffering, but now glorified humanity; which he ties to the vine, by transubstantiating the juice of the grape into that humanity inseparably and ever joined with his divinity: a mystery, the foresight of which made the astonished Patriarch exclaim: tying his soul to the vineyard; and his ass. O my son, to the vine; he shall wash his robe in wine, and his garment in the blood of the grape. Gen. xlix, 11, for he robed himself in our nature and took for his garment our humanity: the vine, as I was about to remark, the mystical tree of the Church, is one close cohering whole, consisting of its root, trunk, branches, twigs, leaves, flowers and fruits.

Its essential principle, the root, from which rises the trunk, or stem, diffusing its branches on every side; through which it sends the nutritive sap, on which the health, growth and fruitfulness of the tree depends: the root, which is itself the lowliest laid portion of the tree; invisible and even trodden on; the sacred root of this mystic tree is Jesus Christ himself; who humbled himself, becoming obedient even unto death: Philip. ii. 8. Who be

can as a worm, and no man: the reproach of men, and the outcast of the people. Ps. xxi. 7.

From this divine, and all-sustaining root, we see rising up, growth by growth, and visible to all, the main central stem, or papal succession: which multiplies, in its ascent; and sends forth in every direction, the larger leading branches, or *Bishops*; who derive from the trunk, to which they adhere, the nourishing juice; and transmit the smaller and more numerous branches, the *Priests*, who spring from them by ordination. On these last depend, in all their gradations, the twigs and countless multitude of leaves; that is, the numberless faithful. The fruit, are the virtues and good works of all; or the common product of the tree. The leaves, twigs and branches, not retaining the native sap, become brittle, and with every gust of wind are broken off; whirled about in all directions, the sport of every blast; and finally strewed along the ground, and withered, and fit only to be gathered up, as fuel, and cast into the fire.

Together with *Holy Orders*, as a Sacrament, Protestants deny all *missive power* and authority in the Church; and claim, every one of them, who pleases, the right to teach and preach whatever he pleases; holding thus Christ's kingdom here on earth to be worse governed than any other. For what an absurd, disorderly and anarchical government, if any government at all, would that be, in which every one were allowed to expound the law as he lists; and to rule and direct apart, nay, in opposition to all the rest, as many as choose to listen to him? But this is the very constituent principle of the Protestant reformation. Is not this then, as truth has said, and experience shewn, *that Kingdom divided against itself, which shall be made desolate? That city, or house divided against itself, which cannot stand?* Matt. xiii. 25. Let them view their fabric since Luther's days. Is not the whole one huge mass of unseemly and crumbling ruins?

A monstrous body politic were that, in which every member may usurp the functions of all the other members. For, *if the whole body were eye, says Saint Paul, where would be the hearing? And if the whole were hearing, where would be the smelling? And if all the members were one member, where would be the body? The eye cannot say to the hand, I need not thy help. nor the head to the feet, I have no need of you.—Are all Apostles? Are all Prophets? Are all Doctors? Do all speak with tongues? Do all interpret?—1 Cor. 12, 17, &c.—To be sure, in the protestant sects, all are Apostles: all are Prophets: all are Doctors: all are interpreters. In them, the eye can say to the hand, I need not thy help: and the head to the feet, I have no need of you. For all in them is eye: all is ear: all is tongue: all is whatever member you please, but no body. The feet can say to the head, I need not your judgment to direct me; and the ear can tell the tongue, my utterance is as good as thine.*

VII.

MATRIMONY.

Finally, protestants deny Matrimony to be a sacrament; though, besides the belief of the whole universal Church before and since their time; they have the clearest scripture evidence against them in this particular also.

Saint Paul, in his Epistle to the Ephesians, 5, 31, 32, stiles it even a *great sacrament*: or, if they will have it, as they translate his words from the Greek, a *great mystery*. Yet what *great mystery* is there in a *mere civil contract*: which is all that their marriage can be called; such as existed at all times even among the heathens?

It cannot then be such a marriage, to which the Apostle here alludes; but to a holy, Christian and mysterious one; a sacramental union between man and wife; representative of the indissoluble union between Christ and his Church, his chaste and well beloved spouse, the sole mother of his acknowledged children: of those born again to him *of water and the spirit; who alone can enter the kingdom of God.*—John 3, 5.

Like all the other sacraments, it imparts grace to the worthy receivers; enabling, as the Apostle exhorts, the husband to love, cherish, protect and support the wife, as Christ does the Church: and the wife to yield an affectionate and dutiful submission to the husband, her head; as the Church does in all things to Christ: sanctifying, strengthening and empowering them in a word to lead a happy and edifying life of virtue, mutual affection and esteem; to bear patiently the many trials and troubles, incident to the married state; to bring up their children in the fear of God; and live so here, as to deserve some day to live and reign with their God in glory for ever, hereafter. Thus has the Saviour raised the conjugal state from its fallen and degraded condition; and restored it to its primitive purity, and the dignified end, for which it was instituted in Paradise.

CONCLUSION OF PART FIRST.

Thus have Protestants endeavoured to demolish *Wisdom's House*; and exerted their utmost efforts to pull down *her seven pillars*;—Prov. 9.—But her house, she has declared, *is founded on the rock*; and against it, she assures us, *the gates of hell shall never prevail*.

And are not such *destroyers* the children of *Abaddon*: whose wish is to pull down, but never to build up: who scatter always, but never gather with Christ: whose reformation is but a *deformation* of all that was before them universally believed and established: in a word, but one huge accumulation of shapeless ruins? Out of all this mass of fragments, every one picks what suits his fancy; huddles his little heap anxiously together; gives it a particular form and name; and finally boasts his pigmy performance the nicest structure of any yet beheld. Is not this *the foolish man's house?* and all such, *built on sand*, the discordant house of folly?

To be continued

BIBLICAL NOTICES AND EXPLANATIONS.

Continued

LEVITICUS.

Chapter 13.—By the law of the leprosy detailed in this chapter, all labouring under this loathsome and infectious disease, were referred for inspection and a cure, not to the physician, but to the priests. Now all the holy fathers and learned interpreters of the Scripture in the Catholic Church consider this legal institution as an emblem of the sacrament of penance; and the leprosy of the body as the emblem of the leprosy of the soul, which is sin; and that, as our Saviour came not, as he himself testifies, *to abolish, but to fulfil the law*; so the spiritual leprosy must be submitted to the inspection and prescriptions of his priesthood in the sacred tribunal of penance. Hence, the lepers, whom he himself cured, were by him commanded to *go and shew themselves to the priests*; evidently for no other reason but to shew that he did not abrogate, the law of the leprosy; but on the contrary, sanctioned and fulfilled it. For in his spiritual dispensation, as he most solemnly declared, all the legal types and figures were to find their full accomplishment. *Amen, said he, I say unto you; till Heaven and earth pass away, one jot or little of the law shall not pass by, till all be fulfilled.* Mat. v, 18. There are two instances mentioned in the gospel of the Saviour's healing the leprosy; first when a leper came and adored him; saying: *Lord if thou wilt, thou canst make me clean.* It is evident that this applicant had the true faith, in Jesus Christ, whom he adored, and whose power he so recognized. Therefore did he obtain an immediate cure; for *Jesus stretching forth his hand, touched him; saying: I will: be thou made clean; and forthwith his leprosy was cleansed.* And Jesus saith to him: *see thou tell no man. but go, shew thyself to the priest; and offer the gift which Moses commanded for a testimony to them.* Mat. viii. 2, &c. Secondly, when he was met by ten Lepers, who, standing a far off, lifted up their voice, saying: *Jesus, Master, have mercy on us! whom, when he saw, he said to them: go, shew yourselves to the Priests.* And it came to pass, as they went, they were cleansed.—Luke xvii. 12, &c. Now, as every circumstance recorded in scripture, particularly whatever regards the Saviour, was designed for our instruction: for *whatever is written, says saint Paul, was written for our instruction*: Rom. xv. 4,—the holy fathers and spiritual writers observe in the case of the first applicant for a cure, a figure of mankind in the abstract freed once in baptism from the leprosy of sin. Also a figure of those who draw near to the Saviour by a lively faith and a true contrition; and who are therefore immediately cleansed, even before shewing themselves to the priest in the confessional; but with the obligation still remaining of doing so with as little delay as possible.

In the second case, they consider *the ten lepers* as representing the ten possible cases of spiritual leprosy, which is contracted by a breach of any of the ten commandments; all which cases are referred by our Saviour to the inspection of the priest; though to those who obey the Saviour's mandate, it often happens that on their way to shew themselves to his ministers, their leprosy is cleansed.

Chapter xiv.—The rites and ceremonies ordained to be observed in the cleansing of the leper, are replete with mystical meaning and allusion; the most striking part of which we shall endeavour to point out in the generally received sense.

To be continued

SELECTED.

HUSENBETH'S DEFENCE OF THE CATHOLIC CHURCH.

Continued.

The question then only remains, *which is the true Church of Christ?* We believe most firmly that the Catholic Church, in Communion with Rome, is the true Church of Christ. If another believes the Lutheran, another the Genevan, another the English Church to be the true Church of Christ, all of these, to be consistent, must believe that salvation cannot be had out of their respective communions. The moment they adhere to them as *true*, they must reject every other as *false*.—They could not value their respective systems, if they did not consider them right, and preferable to all others. Hence, to be consistent, they must hold, not indeed that "all men not of their faith must be lost to eternity," but that though men may be saved by other pleas, *their false religion will never save them*. This, and no more, is the doctrine of the Catholic Church on salvation out of her communion. We condemn *doctrines*, but not *persons indiscriminately*: resigning all judgment to God, we subscribe to the sentiment of a great doctor and saint: "They who, without passionate obstinacy, defend their opinion, how false soever; who solicitously seek for the truth, ready to own their error as soon as the truth is discovered, are no wise to be numbered among heretics." (St. Augustine, Ep. 43.)

It is strange however, that the doctrine of exclusive salvation should be so often objected to us, by those whose Church expressly teaches it:—that we should be told by Mr. Blanco White that the rejection of it would procure us civil privileges, when the entrance to most important civil privileges is obtained for others, by acting upon the very objected principle, excluding us from salvation by swearing that our doctrine is *damnable* idolatry! The Church of England in those Articles which Mr. White has signed, says expressly (Article 19th): "They also are to be had accursed, that presume to say, that every man shall be saved according to the Law or Sect which he professeth; so that he be diligent to frame his life according to that Law, and the light of nature." She also obliges her ministers to read publicly, thirteen days in the year, the ancient Creed, called the "Creed of St. Athanasius," which sets forth the Catholic faith, and contains these words: "Whosoever will be saved before all things it is necessary that he hold the Catholic Faith.... This is the Catholic Faith: which except a man believe faithfully, he cannot be saved." Surely no man who subscribes to the Articles of the Church of England, which retains this Creed, may reproach Catholics with holding a dogma "which is an obstacle to mutual benevolence, and perfect community of political privileges." Let Martin Luther, whom Mr. White acknowledges to have founded his Church, put a powerful finish to this question:—"I know many were of opinion fifteen years since, that every one might be saved in his own persuasion—and what is this but to make one Church out of all the enemies of Christ? From whence it would also follow, that there was no need of Christ and his Gospel, and there will be no difference between Turks, Papists, Jews, and us who have the Gospel. Strange then is the boldness and impudence of the Zuinglians, who dare advance such doctrine, and cover it with my authority and example."* Observe how snugly Martin puts poor Papists in between Turks and Jews, and how civilly he insinuates that we have not even the Gospel! We are very easy upon all such accusations: conscious of adhering to the truth, we are only disposed to smile at those who would consign us to

damnation. If others felt as firm a conviction of the truth of their religion, as we do of the truth of ours, they would not be troubled about exclusive salvation being held by any one. Mr. White had done better if he had not moved this question: he has by criminating the Catholic Church, condemned the Church of England, in which he professes now to believe—he has verified that passage of the Psalmist, which he used to recite in his office book: "*Sagittæ parvulorum factæ sunt plagæ eorum: et infirmatæ sunt contra eos linguæ eorum.*"

Mr. White, after acknowledging that Luther and his brother reformers founded his Church, is as anxious as many Protestants have been before him, to show that Protestants had existed, in some shape or other, long before. Thus he tries to make out that certain heretics and fanatics of the eleventh and twelfth centuries were Protestants! Following up the luminous definition of a Protestant Bishop. That Protestantism is the *abjuration of Popery*, By which Jews, Turks, and Chinese become, no doubt, very good Protestants, Mr. White says, that the heretics he alludes to "were certainly Protestants as far as opposition to the Pope's tyranny and usurpation is concerned; though I cannot answer for every point of doctrine which they held. So Mr. White appears to require a little more than Dr. Burgess to constitute a perfect protestant; but how ridiculous is this attempt to claim these sects as Protestants, who it is very certain would never have signed the Lutheran, or Calvinistic profession of faith before the reformation; nor would any sincere Protestant be willing to adopt all the reveries of these different sects. There were, about those times, two sects of people whose origin is quite distinct, and whose doctrines were for a long time very different from each other, and essentially different from any of the many forms of Protestantism. These were the *Albigenses* and the *Vaudois*. A book lately published by an English Protestant Clergyman has excited a great feeling in favour of the *Vaudois* as they now exist in the vallies of Piedmont. It is nothing in the present question, what they are now. Mr. White takes care to tell us that they are most excellent Protestants; that "they have *Bishops, Priests, and Deacons!*" so we may suppose the Scotch and the Dutch and others fall short of being most excellent Protestants; and there must be another clause added to Dr. Burgess's definition of Protestantism.

Our business is to shew that these people taught few doctrines before the Reformation, which Protestants would be willing to subscribe to; and therefore that it is worse than ridiculous for Protestants to claim them for their ancestors.

The *Albigenses* were Manicheans, and arose about the beginning of the twelfth century. They were a confused collection of sects; generally very ignorant, and very unable to give any regular account of their belief; But they all agreed in condemning *the use of all Sacraments and the exterior Worship* of the Church; they wished to *destroy the Hierarchy*, and change the established discipline. They held the monstrous doctrine of the Manichees, that there were *two Creators, one good, the other bad; two Christs*, an error of the *Gnostics: no resurrection: our souls are devils: no purgatory; no Hell; marriage unlawful*; and many other abominations. Protestantism must be wide indeed if it include such men as these! Mr. White did well to say that he could not answer for any doctrine they held.

But let us examine the history if the *Vaudois*; "simple shepherds," as Mr. White very simply calls them. "By means of their poverty and simplicity," he adds, "these happy rustics preserved

the doctrines of Christ, such as they had received them from the early Christian Missionaries," &c. He calls them, moreover, "truly primitive Christians." What a pity it is that truth compels us to spoil this simple, rural picture of primitive Christianity! The *Vaudois* began in 1160, with Peter Valdo or Waldo, a tradesman of Lyons. He persuaded some ignorant people that *poverty was necessary for salvation*; that if priests and ministers of the Church did not practice Apostolic poverty, they were no longer ministers of Christ, and had no power to administer sacraments; that any layman who practised poverty had more power than priests; that oaths, war, and the punishment of death were never lawful. How would Protestants relish these tenets? What are we to think of simple primitive Christians" like these?

To be continued.

Original.

O GLORIOSA VIRGINUM!

Hail, Virgin Queen, enthron'd on high
Next to the filial deity!
Who, though thy maker, stoop'd to be
A helpless babe, and nurs'd by thee,

All now, through him, thy Son and Lord,
Our forfeit bliss thou hast restor'd;
And op'd, through his redeeming grace,
Heav'n's gates to our descending race.

Through thee, his chosen medium pure,
He sought our earthly home obscure.
In thee, become his temple bright
He design'd to dwell, th' eternal light.

Let nations all rejoicing raise
Their grateful voice, and sound their praise
To him, who, from a virgin sprung,
Upon the cross, our ransom hung.

To Jesus, whom the virgin bore,
Let creatures all their praises pour!
Alike extoll'd the father be
And Holy Ghost, one God in three!

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