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The Catholic.

Quod semper; quod ubique; quod ab omnibus.

VOL. I.

KINGSTON, FRIDAY, NOVEMBER 26, 1830.

NO. 6.

ORIGINAL.

AGAINST RELIGIOUS ANTIPATHIES.

TANTÆNE ANIMIS CÆLESTIBUS IRÆ?—*Virg.*
In heav'nly minds, can such fierce passions dwell?

To hate a person for his persuasion, when he happens to differ from us in opinion upon any subject, is as absurd as it is unchristian: absurd, because, if we think, or know him to be mistaken; his error may indeed excite our pity, or regret; but it is against common sense to hate him for what we deem his misfortune: unchristian; because on no account whatever are we allowed, as followers of Christ, to hate our fellow creatures. Yet nothing is so common, particularly in this country, as such antipathy conceived against all, whose religious creed is not the same as ours. A difference in our worship, makes a difference in our social intercourse: and we can hardly ever bring ourselves to love cordially the members of any sect, whose forms and doctrines we disrelish. I have generally remarked in other countries, a distinction made between the persuasion and the person holding it: and indeed, except in the British Dominions, they are seldom seen identified in the estimation of any one. The person is equally beloved and cherished, however much one may dislike his persuasion; which can never challenge our esteem, but in as far as we conceive it right and rational. In Spain, for instance, where the Protestant Creed is universally considered heresy; was ever any one of Lord Wellington's army slighted, shunned, or unkindly treated, for holding it? Did it prevent himself from being named to the chief command of the Spanish Forces? Or was it ever urged as a disqualifying circumstance by the Spanish General Ballesteros; who pleaded every thing else, and pleaded too in vain, with his own Catholic government, against the nomination of a foreign officer to so high and confidential an appointment: and this too, at the time, when the first Peer of the British Empire could not, because a Catholic, obtain from our Protestant Government, so much as the command of a single regiment?

Such a spirit of dislike to our fellow creatures, on account of their religious opinions, is least of all becoming in those, who laid down at first, as the original and fundamental principle of their Reformation; and still proclaim, as the *Magna Charta*, and distinguishing privilege of all Protestants, the liberty granted to every one of judging for himself in matters of religion; and of believing or disbelieving whatever he pleases. How can they consistently hate and persecute others for acting up to that principle of liberty, which they took them-

selves, and profess to grant: or blame any one for dissenting from their particular sect, which originated in dissenting from the great universal Christian Church; the Church of all nations and ages, since her founder the Saviour? Would they, who reject the instructive authority of such a Church; and of all other sects and believers on earth; oblige all others to bend to their particular sectarian, or national parliamentary dictation, on subjects not of human invention, but of divine revelation?

What a singular spectacle do not Protestants present to the eye of the unprejudiced and reflecting observer! They have snatched the books of the Divine Law from the hands of those, to whose trust and keeping they were first consigned, with the fullest power to explain their meaning, and enforce their precepts: and now every one, as if they had been written for his exclusive use, expounds them as he lists; and turns the sacred code to his own particular purpose. And, what is worst of all in our Parliamentary Sect, would force us, under pain of forfeiting our birth-rights, to swear, right or wrong our implicit faith in the infallibility of their acknowledged fallible interpretation!

Here we have a melancholy instance of the wondrous length in the ways of wickedness and folly, to which the ignorant and headlong multitude, may be led by their selfish, interested, and crafty deceivers.

These saw the wealth of the Catholic Church, which her clergy possessed by every rightful title human and divine; and used for the becoming splendour of God's worship; the support of the poor; and the instruction, improvement and general good of the public. They saw, and coveted the golden temptation. And, like Judas, begrudging the precious ointment wasted on the Saviour; and on the poor, his members; they in the very words of that traitor and thief, hypocritically exclaim: *why all this waste.*

This, indeed, is the original and only cause of all the hate-engendering conflicts, still existing amongst us. The treasure in question seemed well worth the contending for: and the plea for seizing and retaining it, was the alleged corruptions in the doctrines and worship of its rightful owners on the one hand; and the preferable purity and perfection, not indeed of their lives and conduct, but of their new proffered systems of belief on the other.

As may be well supposed, the rivalry was great among the new pretenders to the *Loaves and Fishes*. Each preached up his exclusive right to them; and not one but proved to you from the same written authority, that his newly invented system of belief, was the sole inspired and true one.

In one point, however, they have all along agreed, in vilifying and misrepresenting the Church from which they separated.

Their main purpose was to put down and keep down the common object of their dread and envy; that imperishable Church, which the Saviour founded. For her they always reserved the bitterest of their railings; holding out to their credulous, unenquiring and worldly-minded dupes, her worship as gross idolatry; her ceremonies as mere *mummery*; herself, as the *scarlet whore* of the Apocalypse; her chief pastor as *the man of sin*, or *Anti-Christ*; her ministers as impostors; and her other members as idiots: till they wrought up at last the uninformed bulk of their hearers to abhor and persecute, as noxious monsters, the unoffending followers of the only revealed religion: the religion that brought the light of Faith into every Pagan nation: that subdued to the yoke of Christ all the mighty rulers of the earth: taught them to bow their haughty heads at the simple mention of his sacred name; and made them glory in being accounted his servants, and followers.

But we have lived to see that Church vindicated from all their calumnious aspersions; and her cause triumphantly advocated on a theatre the most public in the world, and the most open of any to the inspection of mankind; and that too not by her own natural, and, as might be thought, partial defenders; her pastors and members; whose voice is not suffered to be raised in that Assembly: but by the very Representatives of those, who for three hundred years have continued to misrepresent, vilify, and abuse her—in the British Parliament, where the atrocious conduct of her remorseless, cruel, and unrelenting persecutors has been exposed: and she herself, (the dark veil of prejudice being at length removed,) is brought forth to our admiring gaze in all her unfading beauty, and native innocence.

It was well for her in that legislating house, that the temporal claims of her children were so long resisted. Every new rejection of their just demands, brought on a new trial of the merits of their cause, and made it be considered in all its bearing; till the public prejudice at length was worn off: the general sympathy awakened in their behalf; and the whole world, made acquainted with their wrongs, espoused their righteous cause against their oppressors. The Church of Christ, so long arraigned by her mortal foes, was allowed at last the common privilege of being tried in open court, though with none for her judges but her sworn enemies and accusers; nor did her Divine Spouse permit her children to recover their civil rights; till in the eyes of

all she had satisfactorily and superabundantly proved her character unstained, and her conduct unimpeachable.

When their just claims are granted; and the sectarian monopoly of all the good things on earth is finally broken up, as it is likely soon to be, when equal rights are allowed to all good citizens; and the doors of preferment thrown open to merit of every religious denomination: then, and not till then, (the cause of contention being withdrawn) will all religious rancour and animosity cease; and social love and harmony be restored.

The Catholic Church requires no particular laws or penal statutes to support her. She is firmly based and built upon the rock of Truth. If other Churches are, as they pretend to be, established on the same immovable foundation; why seek so, as they have always done, the arm of flesh to prop them up, and prevent their downfall? And with that arm so long stretched out in their defence, have they routed all their foes, and secured the final victory? It has hitherto only wrought their reproach and shame; and proved their lasting scandal. Let them drop then at last its unhallowed interference: and like the Church, which they all oppose, shew, if they can, their superior worth by calm rational argument, and fair elucidating disquisition.

Let them also, for sheer shame's sake, give up that mock holy-day of the *Gun-Powder Treason*; with all its execrating and hate-inspiring prayers; worse by far, Oh! a thousand times worse, than that of the proud and condemned Pharisee in the gospel. The Jew's prayer glanced but slightly at the humble Publican's presumed worthlessness: but the Englishman fearlessly advances to God, what is proved to be a political persecuting lie: when affecting to thank his Maker for his pre-disposed, and narrow-shammed escape from the dangerous effects of a plot of his own contrivance; he charges his innocent Catholic brethren in general with the whole black villainy of his own murderous invention: assuring the Deity, lest man should ever doubt the fact, that the mischief, harmless as it was to himself the machinator; and hurtful only to the unconscious Catholic, had originated, in the *hellish malice and traitorous conspiracies of the cruel and blood-thirsty Papists?* Match me that, if you can! O, for shame sake, as I said, if not for the sake of justice and charity, let them fling back that unchristian prayer to its first unhallowed inspirer.

Let them also, for they have no time to lose; the torrent of public opinion is fast setting in against them: let them hasten straight to chisel out from their London monument the *conflagration untruth*. But ah! in this their toil were vain. The notorious falsehood is doomed to live. It has been transcribed on a monument more durable than stone. In the immortal lines of Twickenham's Bard it is read, and will be read recorded down to our latest posterity.

Where you huge Pillar, pointing to the skies,
Like a tall Bully, lifts its head and lies.

ON PURGATORY.

THE benefit of an indulgence obtained, is supposed communicable, in virtue of the *Communion of Saints*, to any one of our brethren: and even to the souls of the just in a middle state: so that such may obtain relief on account of the prayers put up, or the good works done for their sake by the faithful here on earth; who are as yet in the way of meriting, through Jesus Christ, for themselves and others.

This doctrine of a middle state, was certainly of very ancient date among the Jews, as appears from the second book of the Maccabees, *Ch. xii. 45*, till the end: which, though not admitted by Protestants as canonical scripture, has still that historical authority, which entitles it to credit. Nor did our Saviour, in any instance, find fault with this doctrine, which they held; as he most certainly would have done, had it been false. On the contrary, he seems to authorize it, on more than one occasion; as when he desires us to *make our peace with our adversary, while we are yet in the way: lest he deliver us over to the judge, and the judge to the executioner, and we be cast into prison; out of which we shall not get till we have paid the last farthing*, Matt. v. 25, &c. By this *prison* can hardly be meant any place of confinement here on earth. Also, when he declares that sins committed against the Holy Ghost *shall be forgiven neither in this world, nor in the world to come*, (Matt. xii. 32.) he seems thereby to indicate, that other sins may be forgiven in the world to come, which are not forgiven in this life. Otherwise the clause: *nor in the world to come*, were just as superfluous, as if one were to say: *You shall not see the river Thames neither in England nor elsewhere. Or you shall not behold the sun, either by day or by night*.

Reason itself, from the idea we have of the justice of God, seems nowise unfavourable to this persuasion. For as our Saviour tells us, *we shall render an account for every idle word*, (Matt. xii. 36.) and we are assured in Holy Writ, (Prov. xv. 16.) *that the just man falls seven times a day*. If then the just man, as may happen, be called suddenly out of this world, having some idle words, or small faults, to account for, will he be condemned to hell for it? If this were the case, who of all the human race could hope to be saved? But into heaven there can be no admission till all our accounts are cleared: and *nothing unclean can enter there*. Revelation xxi. 27.—I should think it then neither unreasonable, nor unscriptural to infer, from all this, that there exists some middle place of expiation, which Roman Catholics call *Purgatory*.

ON THE CATHOLIC PRACTICE OF HONOURING THE SAINTS, AND OF KEEPING WITH RESPECT AND VENERATION THEIR RELICS, IMAGES, AND PICTURES.

Catholics are taught to honour the saints, and particularly the mother of God, with the idea, that they are thus honouring God himself, whose grace alone has made them saints; and who having honoured and exalted them himself, cannot be displeased at seeing them honoured and exalted by the rest of his creatures. They invoke their prayers. And why should they not? Are their prayers less worthy of being heard, than those of our fellow creatures here on earth? We are desired in scripture to *pray for one another*. St. James v. St. Paul asked the prayers of the faithful. Protestants do the same. Now I could wish to know why it should be thought more unreasonable to ask the prayers of the saints in heaven, than to ask those of poor sinful mortals here on earth? Is it, because we must suppose them removed at too great a distance from the earth, to witness what happens here below, or to hear our requests? But

do we know how immediate the perception, and how extensive, as well as minute, the knowledge may be of those who, not dead, but vanished from among us, and alive with God, enjoy in him the clear beatific vision? These are, as our Saviour testifies, *like the angels of God in heaven*. Matt. xxii. 30. And we have the same divine authority for believing, that the angels are not strangers to what is passing on our earth; not even to the innermost thoughts, and secret resolutions of the human heart; since as he declares, *there is more joy in heaven, for one sinner that repents, than for ninety-nine just*. Luke xv. 7. The prophet *Elisha*, in his mere mortal state, knew, at the very moment they were formed, and revealed to his counsellors, the measures which the king of Assyria had secretly concerted with his counsellors against Jerusalem: though the man of God was living at the time in *Dothan*, a place in Judea, many hundred miles distant from the capital where the hostile monarch resided. 4 Kings ii. 8, and vi. 12.

But, it is said, our reliance on the mediation of the saints, implies a disfluence in the all-sufficient intercession of our great Mediator Jesus Christ; and derogates from the perfection and superabundant fullness of his merits. The same objection bears equally hard against Protestants themselves, when they admit it as lawful to ask the prayers of our brethren in this world.—But how can it imply any want of confidence in the efficacy of our Redeemer's interposition in our behalf with his heavenly Father; or how can it derogate in any degree from his infinite merits, to desire his chosen friends in heaven, as well as his faithful worshippers here on earth, to join their supplications with ours, and unite them with those of our Supreme Mediator, who is our head, in order to obtain of the Father, through, with and by him alone, whatever we stand in need of for soul and body.

This is simply the Catholic's belief on this head. Nor does his Church brand as heretics, those who do not choose to recognize as saints all without exception, who may be denominated such: though none are canonized, whose lives have not been conspicuous for the practice of the most eminent virtues; and whose deaths have not been singularly edifying, and even honoured with some supernatural proof of God's own approbation of their sanctity. Yet, she does not enforce her particular decisions on this score, as undeniable articles of faith. All that she thereby claims is the privilege of giving saints to God, and models of christian perfection to her children, the faithful. And, as in the states and kingdoms of this world, trophies and monuments are reared, histories are written, and poems composed, to perpetuate the fame of their heroes and great men; and to stir up a laudable emulation in posterity, to imitate them: so the Church, the spiritual kingdom of Jesus Christ, has her heroes and worthies of a different kind; whose fame she spreads and perpetuates, and whose example she holds forth for our imitation through all succeeding generations.

Their images, pictures, and relics, she recommends us to keep with respect, merely for the sake of the originals, and in order to recall their memory to us in a more lively and impressive manner.—If statues are properly raised to the illustrious of this world; if their likenesses are taken, and the most remarkable actions and circumstances of their lives, traced with the artist's pencil on canvass, or engraved with his chissel on brass, wood, or marble, and thus exhibited to us in a more generally understood and striking manner, than they are in writing by the pens of the learned: why should not all that regards our Redeemer, as well as the exploits of his champions, and their heroic virtues, which by divine grace exalt our fallen nature above itself, and are more worthy of general imitation;

why should not such be made public, and kept ever fresh in the minds of all by the like natural and laudable means?

The veneration shewn by Catholics to the relics of the saints, is not more unnatural, unchristian, or irrational, than the regard shewn for articles which we keep as the memorandums of our dead or absent friends: such as their portraits, locks of their hair, rings, broaches, letters, any thing that is apt to recall to us, in a lively and feeling manner the memory of persons so dear: and on these we set a greater or less imaginary value, as they, to whom they originally belonged, are more or less esteemed and beloved. If then such natural propensity may in this instance be indulged, without any impropriety; I cannot see the harm of indulging it with regard to the relics of the saints; whose extraordinary virtues must endear them to every lover of virtue, and secure universal esteem and veneration.

Besides this practice seems particularly sanctioned by the holy scripture. For we read there, that the mantle of Elias imparted to Elisha the prophetic spirit of its first owner; and that when shaken thrice over the river Jordan, it was the means of dividing its streams, so as to let the man of God pass on. The hem of our Saviour's garment, cured the woman's issue of blood. And in the Acts of the Apostles, we are assured, that the very handkerchiefs and aprons, that had touched the body of St. Paul, cured all diseases, and cast out devils.

SELECTED.

ROUSSEAU'S REFLECTION ON THE REFORMATION.

"Prove to me," says Rousseau, that I am bound to obey authority in religion, and to-morrow I become a Catholic." The reason is, that as Catholicity reposes upon the basis of authority—as Infidelity and Protestantism, both in principle and in reality, are founded upon the ruins of authority—whoever proves the necessity of authority, proves consequently the necessity of admitting Catholicity; and of course, the progressive necessity, in order to be consistent, of re-entering the pale of the parent church.

"When the Reformers began to publish their new doctrines," says he, "the whole church enjoyed a perfect peace; opinion was unanimous; there was not one essential dogma contested in the christian body. In this state of tranquility, behold two or three men raise their voices, and cry out to Europe: Christians beware, you are deceived, led astray, and conducted blindfold in the road to hell.—The Pope is Antichrist, and the agent of the devil; and his church, the school of falsehood. You are damned if you refuse to listen to us."

"At these first vociferations, Europe in astonishment, paused for some moments in silence, awaiting the result. At length, the clergy recovering from their first surprize, and observing, that the new comers attracted followers, thought it necessary to come to an explanation with them. They began by asking them what was the object and the end of the tumult which they had excited? We are, they fiercely answered, the apostles of truth, called to reform the church, and to re-conduct the faithful from the paths of perdition, in which the Priests are leading them."

"But," answered the clergy, "who gave you this fine commission, to come and disturb the peace of the church, and to destroy the public tranquillity?" . . . "Our consciences," they said, "our reason, our interior light the voice of God, which we cannot resist, without a crime. It is God who called us to his holy ministry, and we follow our vocation."

"You are then," replied the Catholics, "the envoys of God? In that case, we allow it is your duty to preach, to reform, and instruct; and it is our duty to listen to you. However, in order to obtain this right, begin first if you please, to shew us your credentials:—prophecy—enlighten—perform miracles—display the proofs of your mission." "We are the envoys of God," answered the reformers: but our mission is an extraordinary one. We bring no new revelation: we confine ourselves to that which has been given to you, but which you now misunderstand. We come forward not with prodigies, which might deceive you, and with which so many false doctrines are recommended; but with the signs of truth and reason, which cannot deceive you—with this sacred volume, which you disfigure, and which we explain. Our miracles are invincible arguments; and our prophecies are demonstrations. We foretell you, that if you refuse to listen to the voice of Christ, which speaks to you by our mouths, you shall be punished like faithless servants, who knowing the will of their master, refuse to do it."

"It was not natural, that the Catholic should admit the evidence of this new doctrine; and it was generally rejected. The dispute, therefore, being reduced to this point, it was in vain to expect its termination. Each party triumphed in its own cause,—the Protestants still maintaining, that their interpretation and their proofs were so clear and manifest, that only incincerity could reject them—the Catholics, on their side, convinced that the trifling arguments of a few individuals—arguments too, which it was easy to answer—ought not to prevail over the authority of the whole church, which in every age had decided differently from the reformers upon the points in question."

"Such was the state in which the quarrel rested. They ceased not disputing respecting the authority of the proofs—a dispute, which can never end, till men have all the same head.

"But, here, the Catholics acted unwisely. Had they instead of contesting the doctrines of their adversaries, called only in question their right of preaching and instructing, they would have confounded and perplexed there. In the first place, they should have said to them, 'your mode of reasoning is a mere *petitio principii*—begging the question. For, if the strength of your arguments be the proof of your mission, it follows, that where they do not convince, your mission is false; and consequently, that it is lawful to punish you as heretics and false apostles,—as the disturbers of the church and of society. You assert, that you are the envoys of heaven; and you give no other sign of your

divine commission, but new interpretations of the Scriptures, which have always been understood in a different sense from yours. You preach, you tell us, no new doctrines; but what then are your new interpretations, if they are not new doctrines? Surely, to give a new sense to the words of the Scripture, is not this establishing a new doctrine? Is it not making God speak otherwise than he had spoken before? It is not the sound, but the sense of the words that God revealed: and therefore changing the sense, which has been always admitted and determined in the church,—that is changing revelation."

"Moreover, behold how unjust you are; you allow that miracles are essential, in order to authorize a divine mission—and yet, you mere individuals, you grant it, you come without miracles: and speak to us, imperiously, as the envoys of the Almighty. You claim the authority of interpreting the Scriptures by the dictates of your own caprice: and yet you take from us the liberty to do the like. You arrogate to yourselves alone a right which you refuse to each of us; and you even refuse to all of us, who compose the great body of the church. Pray, on what title do you thus subject our judgments to your private interpretation? . . . What unpardonable self-sufficiency, to pretend to be always in the right—to pretend to be alone in the right, notwithstanding the reclamation of the whole Christian universe against you; and to be unwilling to let any differ from you, who have as much reason to believe themselves in the right as you have.—The distinctions which you claim, could at best be sufferable, did you plainly give us your advice and nothing more. But, no, you attack us with open war; blow up, everywhere, the flames of discord; and then tell us, forsooth, that the resistance to your doctrine is rebellion, idolatry, and a crime deserving hell! You will, absolutely, convert, convince, and compel us. You dogmatize, preach, censure, anathematize, excommunicate, punish, and put to death. You exercise the authority of prophets; and yet give yourselves out as mere private individuals. What, you innovators and intruders! upon your word alone, and supported only, by a few hundred individuals, you burn your adversaries—while we supported by the antiquity of fifteen centuries and the voice of a hundred million adherents, we do wrong in restraining you! Either then, cease, to speak and act like apostles; or show us your commission; or else, as we are stronger, you ought, injustice to be, treated as impostors.' . . . What solid answer could the Reformers have made to this expostulation? For my own part, I cannot see it. I think, that either they would have been reduced to silence, or compelled to work miracles."

HUSENBETH'S DEFENCE OF THE CATHOLIC CHURCH.

Continued from Page 30 of the Catholic.

At page 11 of his Preservative, Mr. White, speaking of a neighbor who boasts of being an infi-

del, says, that he feels quite assured, that if the man would "abstain from open sin, and pray daily to his Maker to lead him into the truth, he would soon become a sincere Christian." How comes it then, that the same means did not preserve Mr. White from leaving Christianity? Probably he found that it is not enough to abstain from open sin; if he even did so much. The grace of God is too fatally lost by secret sins, which do not openly appear to men, but are avenged by Him "who searcheth the reins and the heart."

To extenuate his own apostacy, Mr. White would have it believed that a great portion of the Spanish clergy are unbelievers in their hearts. There was a Judas among the Apostles; and it is no wonder if there are bad priests among the clergy of any country. It is in the economy of Providence to suffer tares among his corn, and to "let both grow till the harvest;" but it will not be believed on the testimony of an apostate, that a great portion of the clergy are tainted with infidelity. The assertion only shews what kind of company Mr. White kept in Spain.

But it is time to examine what were the weighty arguments which overturned the belief of Mr. Blanco White. The Catholic will be surprised and amused to find, that the grave and important reasoning which shook this writer was the old worn-out falsehood, so often objected to Catholics by the name of the vicious circle. And Mr. W. pretends that it was the spontaneous suggestion of his own mind. Certainly no proof of mental vigor is exhibited in such a discovery. "I believe," says Mr. W., "that the reasoning is not new in theological controversy." Not new, indeed; for every course of divinity exposes the falsehood, and Mr. W. must have met with it many times over before he took his degrees in theology. "I believed," says he, "the infallibility of the Church, because the scripture said she was infallible; while I had no better proof that the scripture said so, than the assertion of the Church that she could not mistake the scripture. In vain did I endeavor to evade the force of this argument; and indeed, I still believe it unanswerable." What an acknowledgment for a Licentiate in Divinity! To be staggered by a fallacy which any student in logic can detect. This only proves more clearly that Mr. W. did not then possess the unclouded rectitude of mind which ever accompanies a spotless life.

Now, to reply to this unanswerable argument:—it is easily shewn that Catholics do not reason in a circle. To constitute a vicious circle, there must be two propositions, equally unknown, mutually used to prove each other against the same opponents, and in the same way of demonstration. But the authority of scripture, and the authority of the Church, are not equally unknown; for we are persuaded, first of the authority of the Church by motives of credibility; and next, the Church thus known to us proposes the scripture as the word of God, and the scripture manifestly confirms the authority of the Church. Nor are the authority of scripture and that of the Church used against the same opponents; for against infidels the scripture

is proved from the Church, which is known to them by other motives of credibility; and against heretics the Church is proved by an *argumentum ad hominem* from the scripture, which they admit.—Nor are these authorities used in the same way of demonstration; for the authority of scripture is proved *a posteriori*, the cause from the effect, by the authority of the Church; and the authority of the Church is proved *a priori*, the effect from the cause, by that of the scripture. Such a method of proving is quite common: the existence of God is proved from the existence of bodies, and the existence of bodies is proved from the existence of God. The skill of a physician is proved by the cure of diseases, and the cure of diseases by the skill of a good physician. If we have to deal with one who denies both the authority of scripture, and that of the Church; we first prove the authenticity of the Bible in the same way as that of any other book; and secondly, demonstrate that the writers of it must have been inspired: in the third place, we shew from the scripture that Christ instituted a Church, and promised that it should not err. When this is done, we propose the truth and canonicity of the scriptures to be believed now with *divine faith*, from the authority of the Church, which we have found. Where is there a vicious circle in this argumentation?

It is somewhat strange that Protestants should charge us with a circle, when they themselves cannot avoid falling into one by their own method. For when we ask them why they believe this or that book to be canonical, they reply, because their own private examination has convinced them of it; and when we further ask, how they know that their own private examination is a sure way of distinguishing between books canonical and apocryphal, they reply that the scripture expressly tells them that it is. Thus they believe their private judgment sufficient, because the scripture says it is sufficient; while they have no better proof that the scripture says so, than their own private judgment that they cannot mistake the scriptures. Let Mr. White compare this with his own grand argument quoted above, and see where the vicious circle lies.

The Catholic Church has a double authority: one as an illustrious society, and the Church of Christ: another, as being by his promise infallible in points of Faith. But if he had not given her this privilege, she would yet have been the most illustrious society upon earth; because she would have had a lawful mission and succession from the Apostles, with many thousand martyrs, holy doctors, and unquestionable miracles. Her testimony would even so have been evidence enough to make us believe what she proposed as revealed truths; though no authority but that of God could be the proper motive of divine Faith. Our Saviour gave testimony to St. John Baptist, and St. John gave testimony to our Saviour: but such as knew Christ first might, upon his word, believe St. John; and such as first knew St. John might, upon St. John's word believe in Christ. So those who know the Church, by the marks it would have had although the scripture had never been written, may believe

the scripture, because the Church bids them; and those who believe the scripture, before they know the true Church, may believe the Church because the scripture bids them. "For," says Augustine, "there are not so many heresies against the Church, as there are texts of scripture for it."

Mr. White confesses that such was the powerful effect of this grand argument upon him, that from the moment he believed that the Roman Catholic religion was false, he had no religion at all, and lived without God in the world. (Preservative, page 9.) The reader, with whom he holds the supposed dialogue, says he might at least have tried some other Church before he became an Infidel. Mr. White's reply deserves particular notice. "You forget," he says, "that I was in a country where the Roman Catholic religion played its accustomed game of *Christ with the Pope, or no Christ*. The first thing that a true Roman Catholic teaches those who grow under his care, is that either all that the Church of Rome believes is true, or all that is contained in the scripture is false. To believe that the Church of Rome can be, or is wrong in one single article of her creed, is, according to that Church, the same as to disbelieve the whole Gospel." It appears then that ten years of infidelity have made Mr. White forget, among other things, that the great St. Augustine said: "For my part, I would not believe the Gospel, unless the authority of the Catholic Church induced me to it. If you forbid me to believe the Catholics, you take an ill course to bring me over to your persuasion by the gospel; because I believed the gospel itself upon the recommendation of the Catholics." In the judgment of St. Augustine, to reject the authority of the Catholic Church, is to overthrow Christianity. Let Mr. White remember that the Church of England professes to venerate the writings of the early fathers, and if he has any sincerity left, let him not talk of Catholics playing their "accustomed game," lest he be found to ridicule the most illustrious doctor of the Church.

To be continued.

THE BIBLE AND RELIGIOUS TRACT MANIA.

Continued from Page 32.

"These collectors take all the money they can get down to one cent; when the last cent is extorted from man, woman, and child, they then demand goods of any sort, made or unmade, old clothes, even down to old rags for making paper. But they do not stop here—cellars, pantry's, and smoke-houses, are put in requisition, nothing comes amiss to those beggars of beggars; when all fails, work is demanded, and silly women cheated out of their senses, are clapt to work, so fond are they of those priests, they make up clothes, fancy goods, and every thing that needle and thread can accomplish; children are not exempt, I have seen them plaiting little mats out of common straw, to set tea cups on, piecing up old calico into bed-quilts. Thus no scheme is untried, every means is resorted to, however vile and unprincipled; we have laws to punish land and sea robbers, and have we no redress for this sweeping calamity?"

Common sense and reason ought to supply the place of laws, and every man ought to be master in his own house, and kick these robbers out of doors. It is the popularity of those priests with our women that has ruined the country; our females will go all lengths to oblige them; they stint themselves starve their children and servants, live on half allowance, work day and night, lay all schemes, and even steal from their husbands to give to these priests; the duties of a christian, the duties of a mother, the duties of wife, friend, and neighbor, are all sacrificed to those money-glutted monsters: through storms of rain, hail, and snow, they follow them.—I blush for my sex. "Oh! I love my minister." No doubt of it! It would become you better, to relieve your naked hungry sex and their little ones who cannot work, the aged and infirm, and instead of forming societies to encompass land and sea—to take a penny a week from poor aged women, and poor orphan boys, and charity school children, and the bread out of the mouth of the destitute widow, to form societies for their relief—this would be acting the christian. Take the amiable Mrs. Van Ness for a pattern, who, like a ministering angel, devotes her time and her income, in acts of charity to the friendless orphan, and the aged widow. It is much to be lamented, that we have not a few like Mrs. V. N's.

"If those millions squandered on designing missionaries, had been deposited in funds for the support of yourselves, when old age, misfortune, or sickness (from which none are exempt,) overtakes you, or for the distressed of your race, what a heaven of happiness you would have created on earth: ye would now be an ornament to your sex, and ages to come would call you blessed. But it is in vain to try—a priest-ridden female is lost to reason.—Why? because she has surrendered her reason to the priests—missionaries I mean—the orthodox; they are the grand deceivers.*

"But let us hear more of those priest-loving women, "to improve the manners and amend the age!" I am sorry to expose my sex, but the evil cannot be rooted out without exposing it. These cunning men well know, that if they gain the women, the men will come over of course. But it would seem our men have turned women, and women have turned men, as all those priest-going women rule their husbands.† "Oh, now an't he a dear man!"—"oh, now an't he?" another will say—a third, "yes, indeed, he is a precious, precious man." One would think there were no husbands, fathers, or brothers in the land, or none worthy those tender names. If my sex have no more

prudence, they might have more taste, as those expressions (which I heard myself,) were lavished on one of the ugliest blubber-mouthed missionaries in the world. Shame on my sex: lost to all sense of propriety: what will the next age produce! Leaving those she-robbers to pursue their dirty work.—Let us look after those pious young men with whom we sat out; and another description of pious young women of course.

"These pious young men, as I have remarked, are divided into three grand divisions; one of which is divided into travelling committees, and, as I observed before, (which they will not dispense with) a troop of women. These parties constitute their flying artillery, and have a higher trust than the local societies; a principal part of their business being to see that they do their duty—cast an eye to the treasury—now and then establish Sunday School Societies, Education Societies, Tract Societies, Bible Societies, Cent Societies, Mite Societies, Weekly Cent Societies, Widow's Societies, Rag-bag Societies, make extra collections, pick up pious youths, and do other pious things, particularly glean after the regular collectors. The women, like the men, are regularly drilled and disciplined for the missionary campaign, and no disciplined army understands the right about, rear-front march, better; and, after the pious young men supply themselves with a long, pious purse, and the pious young women (you never catch an old woman with a missionary) supply themselves with plenty of tracts, these male and female brigades taken up the line of march over the country, from house to house, from street to street, from village to village, from town to town, from city to city, from county to county, from state to state, the highways, steam boats, stages, chaises, dearborns, are all put in requisition to convey this troop of marauders. No matter which way you turn, these pirates, like the plagues of Egypt, cross your path. Generally, you find six pious young women with one pious young man. Oh! the black coats, they are extravagant.

"One would think this host of gospel-spreaders, those pious, godly men and women, were going forth to redress wrongs, visit the disconsolate prisoner, console the afflicted, feed the hungry, clothe the naked; not so, you never see them enter the house of the mourner, the orphan's woes, and the bursting tear of the widow, are totally unheeded by them; you never catch them at the side of a sick bed, unless that of some rich man, from whom they expect to extort a legacy.

"They do enter widow's houses, it is true, but it is to rob, not comfort them. Not long since, a poor woman who had just finished a piece of cloth, to clothe her children, received a call from one of those pious young men; he asked her for money—she had none, and casting his eyes round the house to see if it contained anything he could spread the gospel with, he espied the roll of cloth, and shouldering the same, walked off with it, telling the woman that the Lord had need of it. If the Lord needs cloth, better go to Waltham, Dover, or Chelmsford, and not strip a poor woman and chil-

dren! Another (the same for ought I know,) called on a very old woman, and collected for the education society, and told her a long story about the want of ministers to spread the gospel, and thousands going to hell for lack of knowledge. She pled extreme poverty, but she pled to a wolf—he was not to be put off, he pressed his claims for something: he must have it for the Lord. She told him she had nothing in the world but a bed-tick, which she had spun herself with her poor old hands, and had hoped to fill it, but her daughter had lately lost her husband, and was, herself, at the point of death, and she was compelled to sell the tick to procure relief for her. Had this ruffian had as much humanity or bowels of compassion, as the savage whom those miscreants pretend to gospelize—had he been any thing but a monster, he would have pulled out a dollar and given it to her; instead of this, the moment he heard of the bed-tick, it fired his avarice, and have it he would, and have it he did, telling her the Lord would reward her four-fold. This is what the heads of these robbers call zeal in God's cause, and twenty per cent. which those pirates receive on their plunder, sharpens this zeal wonderfully. People in Europe, pay the tenth of what they make to the priests, our priests take the whole, this they say is for God and his cause; nothing can exceed the wickedness of such assertions; God does not require people to lie and rob for him; and as for a good cause, it will support itself.

Whilst these pious young men are engaged in these praise-worthy actions, these pious young women are not idle; they are likewise engaged in God's cause, begging money for tracts, and to educate pious young men, and scattering tracts along the road; they throw them out of the coach window, strew them over the decks of steam boats, scatter them through the bed chambers of taverns, slip them into the pews of churches, and who reads the trash? No one! This they do by stealth, no one can detect them, though I often travel with these she monsters. I never could detect them, I asked one of them one day ironically for tracts, she told me she would give me some when she stopt, that she had none out of her trunk, she had emptied one trunk she said, and had another ready to broach. When I wished to ascertain to a certainty the identity of those she tygers, I always ask for tracts, though I never read one in my life; may heaven protect us.

"From trusting to hypocrites, wretches who trifle With Heaven, that on earth more secure they may rife, Who conscience, and honor, and honesty stifle."

Besides scattering this trash, robbing the poor, and fixing boxes in taverns and steamboats, for pious people to drop pious money in, establishing societies, &c.; these pious ones are getting subscriptions for pious papers and other pious things. But the tracts—when these she renegades have emptied their boxes, baskets, and trunks, they return to the board, and report they have distributed

* These boxes are placed on mantlepieces in pious boarding-houses and any boarder who may be guilty of any little oversight, such as being late at breakfast, must pay a cent, &c. &c. for the spread of the gospel.

* All, who respect, as they ought to do, the true priestly character, must regret to find our authors lavishing it profusely upon a set of idle strollers; who pass themselves for Clergy upon the community, the moment they are enabled to equip themselves in black; and to read, without spelling, the Holy Bible—EDITOR CATHOLIC.

† Of all the acts of this religious farce, none surprised me more than seeing a respectable man—one of the first lawyers in New York, stalk into the parlor one day, with a handkerchief full of Tracts, to his wife, she being a member of the Tract Society.

so many thousand tracts. (The last report was 3,000,000 of this and similar trash, New York Observer, June 2d, 1827.) There, ye deluded people, goes the fruits of your industry; scattered to the winds, weighed in the scales, and sold by the pound for wrapping paper; to this and worse ends (as I shall show) silly women stint themselves, and live on half allowance!

"Their distributions are immediately published in the papers, with a long story of the Lord's doings, sham revivals, and a call from Zion for more money—'or the work of the Lord must languish and die.'" I have now before me the New York Observer, that sink of iniquity and pollution: hear him "Give us more money, or our Bible societies, and Missionary, Education, and Tract societies, must soon be abandoned, and die. (It cannot be the gospel, as that can never die for want of money, which is filthy lucre, and the root of all evil.) "What must be done?" (Sell the old woman's bed-tick.)—"The United Foreign Missionary Society, the Domestic Missionary Society, and the American Tract Society, at this moment want ten thousand dollars each." There is \$80,000 that must be raised, directly, and was raised in New York—what enlightened people! The same paper goes on to show what other enlightened people did, and what the Lord did. "The Lord has put this money into the hands of his people; and, were they disposed, it might all be raised in a single day." If it be in the hands of God's people, why take it out! They know best how to use it. Again—same article: "When a certain man heard the call of his Saviour, [for money? Oh, what a Saviour he must be!] he did not want to hear it repeated by man; but knowing his master's will, [his master must be Satan, as we hear of no one buying the gospel, but Simon Magus,] he mounted his horse and rode more than forty miles to perform it—he paid \$450, and bound himself to pay \$1000 besides." There were not two fools, but a fool and a knave met. Who ever heard of such blasphemy; such high-handed villainy!

Can any sober man, (I say nothing of women, as the missionaries have them beyond redemption) can any man of common sense, be gulled by such stuff? Peter Pence, of the Pope, the tea tax, and paper tax, were nothing to this. Even Mahomet says, "Oppress not the orphan, neither repulse the beggar." Yet these soul-saving hypocrites rob both.

"If this be false, thy creed I'll hold,
And bow before thy god of gold."

It is a great pity the State Prisons have been cheated out of those pious young men, and (as they cannot live without) women too.

Let us see what the second grand division is about—I mean those pious young men who mount the pulpit. They certainly enjoin all God's commandments—exhort to humility, charity to the poor, obedience to parents, forgiveness to enemies, love to God and man, and to do to all others as they would be done by—they surely warn their flock to reverence the higher powers, and pay honour to whom honour is due—of course they exhort women to stay at home, and not to be "gadders abroad,"

* A state prison is under much better regulation—the men and women are kept apart but keep missionary and women apart if you can.

obedience to husbands, and self-denial to all. No such thing. You never hear one of the commandments mentioned, except one, and that is adapted to their scheme—it is the fourth. But you never hear them say, "thou shalt have no other Gods before me." That would open the eyes of the people (which is hard to do) to their god, nammon—the only god they worship. You never hear them say a word about the second commandment, for the same reason—this would be evidence "strong as holy writ," against themselves. You never hear them mention a word of the tenth—"Thou shalt not covet thy neighbour's house, his wife, servant, ox, or any thing that is thy neighbour's." These cunning rogues avoid the tenth commandment as studiously as they would a dose of rat's lane—it would break them up at once—no tenth commandment for them, because they covet every thing belonging to their neighbour: house, lands, wife, daughters, sons, and servants, to the last cent. But the FOURTH commandment—ay, that is their weapon—this they wield with all their skill; and, of course, you hear nothing on that head, but "the holy Sabbath, the Lord's day, the blessed Sabbath." The knaves—is one day more blessed than another? Are not all days the Lord's? The holy Sabbath—none of them keep the holy Sabbath for that is Saturday. But this is not to my point. I believe that it makes no difference with the Deity which day of the seven we keep, provided we keep one. But let me ask these soul-saving priests, those orthodox, why they slip over all the commandments but one? They are the only sect that do it. All the other sects, Roman Catholics and all, I find, read the whole of the commandments to the audience, every time they preach. Now, why one commandment should require obedience to God more than another, I should like to know. Were they not all enjoined by God? Were they not all written by his finger? What part of the Bible absolves us from one, more than another? But this one, alone, suits their views. They make it the touch-stone of their power—they make it a stepping-stone to press forward—it is the test of their strength—it is used as a muster-roll by which they draw out their forces. Of course we hear of nothing but the Sabbath, and giving money to spread the gospel. Letting go all the rest, they hang to these two. "What need is there for violating the Sabbath, by driving wagons and stages, the running of canal boats and steam boats? What need is there for violating the Sabbath by law, by authorizing the mail to be carried on the Sabbath day, in time of peace?" This is a bold move toward stretching their power. Now it is not that they care any more for the Sabbath than Beelzebub—but because they are thieves, and have the bag. Who does it hurt, for a steam-boat or stage to run on Sunday, more than any other day? It cannot hurt God, any more than if they stood still. Who does it hurt? It does not defraud the unwary of his money—it does not rob the poor and industrious of their hard earnings. These captains of steam-boats, and drivers of stages, are pursuing an honest calling, by which they earn their bread.—These men live on their own labor—they do not live by swindling the public—they do not rob the poor, aged widow, or the friendless orphan—they do not steal in at back-doors and kitchens, and rifle silly cooks and chamber-maids of their five shillings per week—they do not live in idleness, and keep women and children at work to maintain them—they do not, they dare not enter gentlemen's houses, and contaminate their wives and daughters, as these impudent priests do. They have not turned the Christian religion into ridicule, trampled upon every law, human and divine, and made the Bible a farce and a by-word, by violating the whole of it under the pretence of teaching it to the heathen, and ten thousand other crimes. Not that I am opposed to

keeping Sunday, but that I am opposed to vile hypocrisy and swindling. Crime is estimated in proportion to its injury. Who has done the most injury to mankind, these priests, or these mail-carriers? They wish to get a hand in the government; they want to get their fingers into the treasury, the money does not come fast enough, they want to set down at the fountain head, to which they are making long strides; they wish to stop the mail, this is only to feel the pulse of the nation, and ascertain their strength—when they would have gained one point, they would aim at another. They have gained a great many points, even since I have been writing. Now what business is it to these people what others do? They have liberty to worship God as they please. Can they not let others do the same?

The next is the money part—yes, money is the moving spring—money, money, money,—all their plans tend to fill their treasury. The heathen are to be converted—this cannot be done without pious young men. These pious young men are to be clothed and educated—this cannot be done without teachers and money—these teachers must be fed and clothed, too, and must have fine, large houses to live in, and large buildings to teach in. Then there are all their foreign and home missions—their Bible, tract, and other societies—all require money; and the priest is not backward in telling them. In the forenoon it is money, in the afternoon it is money, in the evening it is money—all for God. Why their God must be a very Dagon, without bottom or shore. Now this is at open war with common sense.

To be continued.

ORIGINAL.

BIBLICAL NOTICES AND EXPLANATIONS.

GENESIS.

THE HISTORY OF JOSEPH

Chapter 37.—Of all the great personages mentioned in the old testament as emblematical in their lives and actions of the Messiah, no one bore so striking and continued a resemblance to him, as the innocent, long persecuted, and finally exalted Joseph. His very name in Hebrew, is the same with that of the Redeemer; for Joseph is Jesus, and signifies the Saviour. He was like our Saviour, the beloved of his father, and hated on that account by his envying brethren. His mysterious dreams not only betokened his future grandeur; but shewed him as the representative of the Redeemer, the object of adoration to his blessed mother and reputed father, and to all his brethren, or mankind, whose nature he had assumed. Their homage paid to his sheaf, alludes to their dependance upon him for bread; and, in the spiritual sense, to the homage due by all to his sheaf, the corn of the elect.—Zach. 9, 17.—the living bread, with which the prefigured Joseph would one day supply his family.—John 6, 59.

Joseph was sent by his father to look after his brethren and their flocks. He answered, I am ready. Jesus Christ, equally ready, was also sent by his heavenly father to look after the shepherds and the sheep of Israel. Joseph found not his brethren where they should have been: for they had strayed as Israel did, from Sichem to Dothain.—On seeing him yet afar off, they sought to kill him, for they bore him a grudge, for having accused them

to their father of a most wicked crime; and hated him, as a spy upon their conduct: The father's predilection for him was also to them a source of envy; as well as his dreams, which portended his exaltation over them. Come, then said they, let us kill him. . . and then it will appear what his dreams avail him.

Who does not see here portrayed in the speech and conduct of Joseph's brethren, the envy and deadly hatred of the Jewish priests and princes, toward, the Saviour: whom they considered as a spy upon their conduct, and an accuser of their misdeeds.—The shift of Ruben to save his Brother's life, reminds us of Pilate's vain endeavours to prevent the Saviour from being put to death.—Juda's advice to sell Joseph to the Ismaelites, rather than imbrue their hands in his blood, is like the Priesthood's instigation to the multitude to deliver up the Saviour to the Romans. Joseph is sold for twenty pieces of silver; Jesus as more valuable, for thirty. The figure is in the sale of the just one, for so many pieces of silver; and his delivery over by his brethren to the stranger. Joseph's coat, dipped in the blood of a kid, and presented to his father, is an emblem of our humanity given as a coat or covering to the filial deity by his heavenly father; (thou has fitted a body for me Heb. 10. 5.) and dipped in the blood of the kid; that is, drenched in the blood of an apparent criminal dead upon the cross; for he was reckoned among the wicked. Mark. 15. 28.

Chapter 39.—Joseph is resold to Putiphar; and is constituted the chief of his master's household.—Jesus Christ becomes as a servant for our sake. Mat. 13, 14: *The servant of the servants of God*, as his vicar on earth is stiled; who devoted himself like a slave, bound over in the legal form to do for ever, as man, the sovereign will of the paternal Deity: Ps. 39. 7. Deut. 15. 17. and is therefore made the Ruler of God's household, the Church: P. 2. 6. By thus stooping the lowest, he is exalted the highest. Philip. 2. 9.

Chapter. 40.—Joseph in prison, his worst state of degradation; treated like a criminal, though innocent; and placed between two criminals, to the one of whom he foretells a pardon, and his restoration to his master's favour; and to the other, the infliction of death: represents the Saviour in his worst state of degradation; on the cross, between two thieves: to the one of whom repentant he promises Bliss with himself in Paradise while he leaves the other unrepentant to his dreadful doom; eternal death.

V. 12.—The three days, till the verification of Joseph's prediction, indicate the three days from the Saviour's death till the verification of all his words, after fulfilling his mission among sinful mortals: till the main proof of his Divinity is afforded in his triumphant resurrection.

Chapter 41.—Pharao's dream interpreted by Joseph, besides portending the previous plenty and subsequent scarcity, which was to take place in Egypt in the temporal sense; shewed in the spiritual sense the plenty which the true Joseph secures to all, who apply to him in their wants; and for whom during the season of scarcity, the mystical week of

years; the duration of this world: he has opened his granaries: first in the Patriarchal and Jewish, or Levitical dispensation: and therefore in the first dream the vision was of fat and lean kine, indicating the nature of their sacrifice: secondly in the christian dispensation; and therefore, in the second dream, the vision was of ears of corn; indicating the nature of Messiah's own sacrifice according to the order of Melchisedech: P. 169. the corn of the Elect. Zach. 9. 17. the living bread that cometh down from Heaven John 6 51. It is only in Egypt, the Gentile Church, that the real, not the figurative manna, shew bread, loaves of proposition, or waters of fine flour, Lev. 16. are distributed.

Joseph had been sold and delivered over by his brethren to the strangers. Among these he thenceforth, after all his sufferings and humiliations, resides and rules. The same exactly was the case, and is now the condition of the Saviour.—Joseph's Brethren pressed by famine, are forced to go down to Egypt; where, owing to Joseph's wise precautions, provisions are known to abound.—The Jews too in their spiritual famine, deprived, in its true sense of the word of God, the food of the soul; Deut. 6. 3. without a Priest, a sacrifice, a Temple or an Altar: still frustrated in their expectation of the promised Messiah: must look at last towards the Gentiles for relief. Among these, after many justly inflicted trials and humiliations, they shall discover, as their Lord and Saviour, when he condescends at length to manifest himself to them; that innocent brother, whom they had doomed to death, and given up to the stranger: but who now rules in Egypt, the next to Pharao; that is, the next as man, to God, in his gentile Church; to which his brethren and aged father; or the whole household of Israel, are bid, and finally induced to come; and receive their spiritual sustenance from Joseph's granaries; his many Temples; every where raised in the land of the stranger; whence instruction and the word of God, is issued forth to all: and access opened to his overflowing stores of sacramental grace, imparted, on his own conditions, to the needy applicants from every quarter.—There they are bid to feed on his wisdom's fare; her immortalizing bread and wine; prepared by her, and distributed in her Eucharistic sacrifice and sacrament. Prov. 9.

V. 46.—Joseph was thirty years old, when he stood before King Pharao; and he went round all the countries of Egypt.

Jesus was thirty years old, when he stood before God in the waters of the Jordan; and heard his mission solemnly sanctioned in these words of the most high: *this is my beloved son in whom I am well pleased.* Mat. 3. 7. he thenceforth took up his ministry; and went round the land, like Joseph, providing every where against the impending scarcity.

Pharao turned Joseph's hebrew name; and called him in the Egyptian tongue, *the Saviour of the world*: a circumstance particularly pointing him out as the most illustrious prototype of the Redeemer.

He made him go up into his second chariot; the crier proclaiming that all should bow the knee before him; and that they should know he was made Governor over the whole land of Egypt.

Jesus Christ, as man, (for as God, he is, like the Father and the Holy Ghost, supreme,) rides in the second chariot: that is, rules the church, next in dignity and authority to the Most High: all being commanded to worship him; who, humbled himself, taking upon himself the form of a servant; and becoming obedient unto death, even the death of the cross. Wherefore hath God exalted him, and given him a name above all names; that at the name of Jesus every knee should bow; of those in Heaven, on earth, and under the earth. &c. Philip. 2. 8.

Pharao gave Joseph to wife the daughter of Putiphar, the Priest of Heliopolis. The Saviour too got for his spouse the daughter of the heathen Priesthood, the Church of the Gentiles.—Ask of me, says the Paternal Deity; and I will give thee the Gentiles for thine Inheritance: and the ends of the earth for thy possession. P. 2. 8.

To be continued

SOME THOUGHTS ON THE PRINCIPLE OF RELIGIOUS INTOLERANCE.

He who is not with me, is against me: and he, who gathers not with me, scatters. Luke xi. 23.

Many are apt to entertain a particular antipathy to the Catholic Church, on account of her supposed intolerant principle of denying salvation to all, who are not of her own communion. Yet every Protestant Sect, and particularly the Church of England, holds it necessary for salvation to be of the true Church. And as each of them, in its turn, has given itself out for the only true Church, so each in its confessions of faith has more or less explicitly maintained that out of its own communion there is no salvation. I cannot therefore well perceive why the Catholic Church should be deemed more illiberal and intolerant than the Protestant Churches, for holding a doctrine which they have all professed. I should rather think her in as much less so, as she is more universal, and extended as to time and place: for it were surely more intolerant and illiberal in only a national, or but partly a national church, or local sect, to hold forth such a doctrine; than is one that has existed in all ages, since our Saviour's time; that has been and still is the established religion of the far greatest part of Christendom; and that is to be found in all the nations of the earth, and in countries where the dissentient creeds of Protestantism were never known.

But the Catholic Church is not so illiberal in this respect, as she is supposed to be by those who know her not. She admits, what reason indeed shews must be the case, that Almighty God requires impossibilities of no one. So that, if we can but suppose any in the absolute impossibilities of coming to the knowledge of the truth, but who strictly observe and practice what their conscience tells them is right; such is deemed virtually her children, capable of being saved through the superabundant merits of the Redeemer who died for all men; and whom alone all, that are saved, are saved. But this she maintains does not in the least supersede

the absolute obligation every one is under of enquiring after the truth, whenever there is the least cause for doubt; and of embracing it, when found.

THE RULE OF FAITH.

Et hæc erit vobis directa via, ita ut stulti non errent per eam. *Isaias xxxv. 8.*
And this shall be to you a straight way, so that even fools may not err therein.

THE grand discriminating principle between Catholics and others, is their rule of Faith. Protestants admit as their rule of faith merely the Scripture, as interpreted by each individual in the sense he thinks the truest; and hence the cause of perpetual disagreement among them concerning the real meaning of the text. Catholics admit as their rule of faith the same Scripture, not as interpreted by one's self, or by any private or particular individual; but as unanimously understood, and invariably explained by the Pastors of the Church: together with certain traditional truths, which have been universally received and carefully handed down to them from the beginning; one of which is, (what Protestants themselves admit,) that the Scripture is inspired writing, and the sure word of God.—This, indeed, seems the very rule of faith, laid down by Jesus Christ himself, when he commanded all to hear the Church, (Matt. xviii. 16.) and to attend to the voice of his pastors instructing, with the same deference, as one would to his own. Luke x. 16. It is not the result of one's own reading and investigation, as the very word *Revelation* implies: for what is discovered by one's own lectures, and study, cannot surely be called revealed.

In the Christian system, that which has been revealed, not discovered, is the object of our belief: and it becomes a proper object, when once the authority on which it rests, is proved an unquestionable one. The nature of this authority is therefore more the object of our disquisition, than the truths it propounds; and which, though never contrary, are often impenetrable to our limited reason.—In proof of the infallible nature of this authority, all might be adduced, that has ever been urged in defence of *Revelation*.

BY ITS FRUITS THE TREE IS KNOWN.

WHO, in passing through the reformed Countries, and contemplating the ruins of their Cathedrals, Churches, Abbeys, Monasteries, Priors, Hospitals; and the poor remains, where any such are left, of their former magnificent foundations for the free diffusion of learning and piety; the relief of the sick; the support of the indigent: the shelter and entertainment of the houseless and weary traveller, who, in viewing all this wide spread desolation, but must recognise the work of *Apollon*, the destroyer; the enemy of God and man; of God, whose worship he proscribes; whose praises he would drown in worldly clamour; or hush in dead, perpetual silence: whose wondrous favours in man's regard he would bury for ever in oblivion, by the suppression of all their commemorative festivals; and the destruction of every recording symbol.—Of man, by depriving him of all mental light, or knowledge; especially of that which is conducive

to his eternal salvation: darkening and distracting his mind with doubts, and fresh-suggested contradictions: by stripping the favourites of Heaven, the poor, of every help; and heaping all his favours upon his worshippers, the great and wealthy: by making even, as he did 'twixt Cain and Abel, religion, the very bond of charity and peace, the cause of fratricidal discord? Who, with any taste or judgment, in contemplating all this saddening scene of ruin & spoil but must perceive that this is the only fruit produced by what is called the reformation?

ON THE RUINS OF A CATHEDRAL.

Si hæc tacuerint, lapidæ clamabant—*Lu. 19. 4.*

There once, where now these ruins lie,
 A stately temple stood:
 Its steeples, reaching to the sky,
 O'er-top'd th' encircling wood.

Around it, where the rip'ning corn
 Now rears its awny head,
 The plough profane the soil has torn,
 Where lay the mould'ring dead.

Lo yonder, where her verdant boughs
 The yew tree loves to spread:
 And o'er the tabernacle th' oaks
 A dusky, waving shade.

The ivy weaves a mantle green,
 Yon altar to array;
 From vulgar eye the place to screen,
 Where the dread victim lay.

Here now no anthem warbling soft,
 No hallelujahs sung:
 Silent these roofless walls, which oft
 With loud hosannas rung.

Save that from yonder toplest tow'r
 The raven owns his throat:
 Or moping owl, at midnight hour,
 Renew's her plaintive note.

Not age, but modern Goths o'erthrew
 The venerable pile:
 Ought, that oppos'd they burn'd or slew;
 And laid waste Britain's isle.

GOD'S IMMENSITY AND OMNIPOTENCE.

FROM the highest to the lowest, from infinitude to infinitude, God ascends or descends. Need we wonder then that He, the greatest, should, in assuming our nature, become as the least? That the Eternal, as God, should be born, as man, a child of time? The Mightiest of all, a helpless Babe? The source supreme of bliss, the most suffering of mortals? The richest giver of all good gifts, the poorest and most destitute of beings? The most majestic and beautiful, the most disfigured and debased? Nay, the holiest of holies, the most oppressed with guilt; (not his but ours?) Even wisdom infinite disguised as a fool? And life itself eternal stooping unto death?

Need those then wonder, who are Christians, and believe all this; that he should still, from the immense love he bears us, make himself, in the blessed Sacrament, as the merest atom; and all, but nothing, for our sake?

Yet, lest this greatest trial of our reliance on his word, though so clearly expressed, should prove too much for our acquiescent reason; he shews us in nature a proof of its possibility, in those numberless diminutive but animated objects, of every shape and hue; which, but for the microscope, were wholly imperceptible: yet, to which he has adapted an instinct and organs as various and perfect as to the largest and most imposing forms. The truth is, size and space are nothing to facili-

tate or impede the operations of the Deity; nor, indeed, of any spiritual Agent whatever. The intensity of being may exist, as reason shews, in whatever way or form the Almighty pleases.

HYMN

ON THE BLESSED SACRAMENT.

My beloved to me, and I to my beloved.—Cant. 1. 12.

Our Jesus on his Altar lies;
 The Christian's noble sacrifice:
 Conceal'd his Majesty divine
 Beneath the forms of Bread and Wine.

There, or within his silver cell,
 He still on Earth vouchsafes to dwell:
 Where, resting on the mercy-seat
 He hears our prayers in humble state.

Go then, my Soul! Thy God adore!
 His pardon, pity, Grace implore!
 Before his foot-stool prostrate fall;
 And on thy Lord for mercy call!

Fear not. It was for thy dear sake
 That he this shape has deign'd to take.
 'Twas his unbounded love for thee
 That nail'd him bleeding to the Tree.

Go, then; make thy request: nor fear!
 Thy loving Jesus learns to hear.
 Give thou thyself to him, and He
 Will give himself again to thee.

AVIS A NOS CHERS FRERES DU BAS CANADA

Il est a esperer que tout bon Catholic entendant ou n'entendant pas la langue angloise, pretera son support au seul journal Catholique anglois, qui ait jamais paru dans ces provinces surtout en sachant qu'il est publie avec l'approbation, et sous les auspices des Eveques et du clerge du pays. Le prix d'ailleurs, en est si modique n'etant que quatorze shelins par an, la poste incluse, pour une Feuille hebdomadaire; qu'il y a bien peu de personnes qui ne puissent contribuer cette miete a l'elucidation et defense de notre Sainte Religion, assailie de toutes parts, et calomniee par ses Ennemis dans une langue, qu'il est indispensablement necessaire d'adopter, pour refuter sur pied egal leurs erreurs. On s'attend que la moitie de l'abonnement annuel, sera paye d'avance, et envoye par chacun, avec son adresse, franc de post, a *P. Dalton. U. C.*

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