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The Catholic.

Quod semper; quod ubique; quod ab omnibus.

VOL. I.

KINGSTON, FRIDAY, JULY 1, 1831.

NO. 37.

SELECTED.

AMICABLE DISCUSSION.

Continued.

LETTER III.

ON THE INFALLIBILITY OF THE CHURCH.

"Yes Sir, you will say to me, I see with you and our reformers the evils that have come from their principles. In spite of myself I must acknowledge that men have abused to their ruin the rights that had at first been given to them, I am struck also with what you have said to me on the infallibility of the Church, your proofs embarrass me. I know not what reply to make. nevertheless, Sir, excuse my boldness. I am an Englishman, I love and adore liberty. Your principles of authority destroy it. They are adapted for nothing but to make slaves, and a slave I can never become."

I was expecting to see you fly to this strong entrenchment and your last refuge, Sir, I am aware of the sentiments of your countrymen and their ideas of liberty, ideas which they carry even into the sanctuary. I remember that during my residence in London, even one of your Bishops (Dr. Hoare), if my memory serves me faithfully published a work in which he pushed to excess this objection against the catholic principles. I read the work at the time, and was scandalized, not to say indignant. How, said I to myself, how can a man endowed with reason and great talents persuade himself that he is made a slave of, because it is proposed to him to submit his private and individual opinion to the uniform opinion of all the bishops of the earth? Liberty then, according to him, would be for each individual to prefer his own self to the highest authority of the world. But is it not the height of pride and the last degree of extravagance "Not to submit to such an authority, would be the height of pride and the blindest arrogance. What more manifest proof can there be of our ingratitude to God, than to place our glory and exert our efforts in opposing an authority, which he created to be an aid and assistance to us?"

But Sir, because upon the single fact of revealed dogmas you are required to follow the decisions of antiquity, of all the councils universally adopted, will you on that account consider yourself as degraded from your liberty and treated like a slave? Were they slaves in Italy, in Germany, in France, Spain and England, where so many celebrated universities flourished, where so many great men

*St Augustine to his friend Honoratus on the Utility of believing the Church chap. XVII

have appeared in every state of life and every branch of science. To produce only one, but he the first of all, Bossuet, was he in your opinion a slave whose vast genius embraced so many sciences and treated them like a master, he whose inimitable and supreme excellence subdued all the enemies against whom he fought, made so many conquests to truth, and erected so many immortal trophies to religion? But, you will say, as far as relates to dogmas, at least, Bossuet was a slave, since he teaches so boldly that when the Church has spoken, we have only to believe and be silent.

One moment, Sir, I pray. I may perhaps have something to say to you, which will produce a salutary confusion at your notion, and banish it for ever from your mind. Tell me, if you please, should Jesus Christ re-appear upon earth, or rather if you had had the happiness of seeing him and hearing his instructions, would you have refused him obedience? Would you have considered yourself a slave because he commanded you to believe in his word? You say nothing. Well then! the authority to which you are at the present day to subject yourself is still the authority of Christ. It is not the voice of man, that you obey by hearing the Church, but that of Jesus Christ. He has spoken by his apostles as all christianity agrees. He has spoken by his successors, and even as far as the fifth age, protestants are all agreed upon this. He continues to speak and will speak to the end of the world, by their means; this is demonstrated; he himself has said it, promised it, and often repeated his assurance of it: for this you have heard all the proofs.* Throw then aside your low ideas of servitude, and feel yourself much more ennobled under the yoke that your divine Redeemer has with his own hand placed upon you, and upon the whole human race without exception,

LETTER IV.

ON THE AUTHORITY OF TRADITION.

At the same time that reformers were pretending an absolute deference & an exclusive submission to the Holy Scripture, they united all their hatred and all their attacks against the infallibility of the Church. This disposition ought not to surprise you; Sir; the reason of it you will easily discover. It is not without

*"I will say more: I declare to you that, if I were born a catholic I would remain a good catholic, knowing well that your Church puts a very salutary restraint upon the wanderings of human reason, which finds neither bottom nor shore, when it attempts to sound the abyss of things: and I am so convinced of the utility of this restraint, that I have imposed upon myself a similar one, by prescribing to myself for the remainder of my life, some rules of faith, from which I do not allow myself to depart." (J. J. Bossuet, in his answer to M. Seguier de Saint-Brisson, dated, Noisyers, July 22, 1764.) A very remarkable acknowledgment, forced by experience and reflection from a man of all others the most proud of his reason and liberty of thinking.

reason that they fear an impartial and inflexible judge, whose eye is always open and cannot be escaped, and whose sentence is unchangeable: there is no imposing upon a supreme tribunal, the office of which is to maintain the law in its integrity, to call to it those who are gone astray, to explain it to those who misunderstand it, to rectify all their errors, by giving to the text its just and true signification; a tribunal armed moreover with a sacred authority to condemn & proscribe the refractory and contumacious. The only means of escaping from its condemnation and anathemas, was to dispute its title of divine authority, and to annihilate, had it been possible, its jurisdiction. The authors of the reformation saw full well, that they had no other plan to adopt. they adopted it, and employed all their efforts to bring it to bear: they flattered themselves they should succeed by substituting for the judgment of the bishops the authority of the word of God, so religiously revered by all the faithful, so imposing to christian ears: and as they reserved to themselves the right of interpreting it, there remained nothing more to be feared in their appeal from the Church to the scripture, that is to say, to an insensible and passive letter, which signifies whatever we please, and bears every, the most opposite interpretation without objection or reply, because it is dumb: which suffers violence and is put to the torture, and utters no complaint, because it is dead.* They establish, then for their first maxim, that the judge of faith was not the Church, but the holy scripture. I am going to examine this principle with you: and if the arguments I have to oppose to it are not much weakened by my pen, you will I think, have to conclude that it was absolutely untenable in itself and in its consequences.

For the second maxim, they taught that every thing essential in religion was in the scripture and certainly, if the scripture was the sole rule of faith, the whole system of faith must be found there entire. The inference is logical, but not less false in

*"Speech is to writing what a man is to his portrait. The productions of writing present themselves to our eyes as if living; but if we interrogate them, they hold a dignified silence. It is the same with the scripture, which knows neither what it should conceal from one man, nor what it should say to another. If it is attacked or insulted without cause, it cannot defend itself; for its father is never there to defend it; so that he who imagines that he can establish by scripture alone, a clear and durable doctrine, as a great simpleton." (Plat. in Phaedr. Op. t. X. edit. Bipont. p. 382.) Glory to the truth! (exclaims upon this the eloquent Comte de Maistre) if the Word eternally living does not vivify the scripture, never will the scripture become the Word, that is to say, Life. Let others then, as long as they please, call upon the dumb sword, we shall laugh in security at this false god, always waiting with a tender impatience for the moment in which its deluded votaries shall cast themselves into our arms, open to receive them now for nearly three hundred years."

itself than the principle from which it is derived, and this we shall shortly prove.

But previously it may be observed and collected from each of these principles, how little the first ages were then understood. The reformers were always boasting of the purity of those times, and with good reason: they were desirous, as they said to reproduce this golden age of Christianity, and the renovated world was again to behold the restoration of the primitive Church, which they always contrasted with the Church of Rome. They acted upon these three following suppositions: 1st, That antiquity had possessed no other rule of life but the holy scripture: 2ndly, that it had never believed or practised any dogmas or precepts but what were found therein: 3dly, that those which are not discovered therein had been added to the simplicity of faith and worship in what they called the times of ignorance and corruption: whence they concluded that by retrenching these superfluous additions, which they also pronounced to be superstitious and idolatrous, and by following what they supposed to be the rule of antiquity,* they should infallibly tally with it, and thus bring back the Church to its primitive purity. Such was the visionary proposal made by them on their appearance in the world: in their sincerity and simplicity, if you please, but more probably, in their ignorance of the first ages. For you have already seen, with regard to the first point, Sir, that antiquity has laid the rule of faith in the doctrine of the bishops, according to the ordinance of Jesus Christ, and the instructions of the apostles: on the third, you shall see clearly in the course of this examination that the articles, treated as posterior additions, belong to the primitive times: on the second, I am about to shew you that, far from thinking that the dogmas & precepts were exclusively contained in scripture, antiquity teaches us after the scripture itself, that many articles are derived to us from the apostles by a purely oral tradition.

The Clergy of Elizabeth, in unison with the innovators of the continent, and like them in opposition to the sacred books and antiquity, declared accordingly, that "the holy scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite

* In 1529, at the disputation at Berne, at which were present Zuinglius, Pellican, Bucer, Bullinger, Ecclampadius, and Capino the second of the six theses asserted: "The Church of Christ does not make ordinances and laws without the word of God." And here they were only treating of those laws which regard salvation and bind conscience, according to the explanation given to the theses by Kolb, in the name of the reformed.—Bucer, replying to a Catholic, asserts "that it had been already proved, that the true Church makes no regulation which is not clearly established in scripture."

In 1536, in the disputation at Lausanne, Virel said, "that it was not sufficient to say, I have found it written (in the Fathers) but we must keep to the scripture, and this it is that makes the Church of the Lord." The holy fathers, declared Jewel in the name of the Church of England, have never combated heretics except by the arms of the scripture. And thus he tells us (a little later) when we desired to restore the Church to its primitive purity and integrity, we did not attempt to build upon any other foundation than the one laid by the apostles and Jesus Christ; after having attended to what he himself has said to us, considered the example of the primitive Church, we proceeded, &c.

or necessary to salvation." But without going any further, shew us, my Lords, the validity of your baptism, by scripture alone. Jesus Christ there ordains that it shall be conferred, not by pouring water on the heads of the believers, but by the believers plunging into water. The word Baptism employed by the Evangelists, strictly conveys this signification, as the learned are agreed, and at the head of them, Casaubon, of all the Calvinists, the best versed in the Greek language. No baptism by immersion has ceased for many ages, and you yourselves, as well as we, have only received it by infusion, it would therefore be all up with your baptism, unless you established the validity of it by tradition and the practice of the Church.—And again, we see from scripture that Jesus Christ commanded his apostles and their successors to preach and baptize; but we do not read any where that he communicated this right to heretics, whom he treated as pagans. This being settled, I ask you, from whom have you received baptism? Is it not from the Church of Rome? And what do you think of her? Do you not consider her as heretical and even idolatrous? You cannot then, according to the terms of scripture, prove the validity of your baptism; and to produce a proof for it, you are obliged to seek it, with Pope Stephen and the councils of Arles and Nice, in apostolical tradition.

You recognise with us the precept of sanctifying the Sunday, and considering the care with which you inculcate it to your people and the wise regulations of government that concur with your instructions to confirm it in their minds.* I cannot doubt that you regard this precept as necessary to salvation. Nevertheless, it must be allowed, scripture is absolutely silent upon this precept; we everywhere read Sabbath (Saturday): and no where Sunday. And here again, the third time, are you obliged, in an essential matter, to support yourselves with us upon tradition, which shews us, from time immemorial, the Sunday as substituted for the Sabbath or Saturday, in order to celebrate on one and the same day the two great prodigies of the ancient and modern eras, the universe coming forth from nothing and Jesus Christ from his tomb.

*For the honor of the English government and for the shame of catholic countries, I am bound to publish, that the Sunday is observed in England with an exterior regularity, which we, unfortunately, are far from equaling. On this day, especially consecrated to God, the laws and customs allow no public assemblies, out of the churches and temples: no balls, no routs, no masquerades, no Renelagh, no Vauxhall; all theatrical amusements are forbidden. In London, where commerce is so prodigiously carried on, the public conveyances remain at rest, the course of letters is suspended, the post does not receive them, although it is permitted to them in the evening to make their way to their destination, throughout the whole kingdom, stage waggons employed in trade or commerce stop on the high roads, I know not whether an act passed upon a Sunday would not be annulled by its very date above. Certain, however, it is that the civil power is obliged to suspend its pursuits, and concede to the debtor the right of appearing freely on the day of the Lord. On this day, moreover, the parliament is closed, in spite of the urgency of affairs; and I have often seen it respectfully interrupt its sessions at the approach of great solemnities. It must be confessed that there is in these laws a tone of wisdom and gravity that imposes.

English persons of distinction have often testified to me their astonishment at not finding in catholic countries the same respect for the Sunday. They have declared to me that they had been much scandalized on the subject, and certainly they had but too much reason to be so.

In order to discard tradition, you tell us, my Lords, that the scripture contains every thing that is necessary to salvation. A strange and fantastical doctrine! and such I cannot but call it, seeing that you are most positively, indebted to tradition for the scriptures, that you receive them from its hands, and that without it, you would not know to what to betake yourselves to demonstrate their authenticity: for we do not prove that a book be written by such an apostle or such an Evangelist, except that it has been received and read as such in the Churches. But supposing that to please you for a moment, we must admit your sixth article. I cheerfully consent to do so, and at the same time we will open these inspired writings. What do we read there? "Now I praise you brethren—that you keep my ordinances as I have delivered them to you. Stand fast (mark this well I pray you) and hold the traditions which you have learned, whether by word or by our epistle." Now let us look again at your article. What would the apostles say to it? He desires that they hold equally fast what he had taught them, whether by writing or by word of mouth. And what is it you desire, my lords? Nothing but what is written. Very well: you have said sufficient. I go on reading: "O Timothy keep that which is committed to thy trust. Hold the form of sound words, which thou hast heard of me in faith, and in the love which is in Christ Jesus. Keep the good things committed to thy trust by the Holy Ghost, who dwelleth in us. And the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others." Apparently you doubt not, my lords, that Timothy followed this direction, and that faithful and fit men being instructed by him; instructed others in their turn. Thus from hand to hand from age to age, the deposit is come down to you. And all at once you refuse to accept it; you refuse to transmit it; you interrupt, you break the traditional and apostolic chain; and under pretext of holding to scripture alone, you disregard its repeated and most evident injunctions. Honestly confess, my lords, you did not think, by throwing aside tradition, that you would become embarrassed in contradictions both with yourselves and with the holy Scripture. We as well as you, receive it, we venerate it, as the most noble present that God has made to man; do you also honor in the same manner with us his unwritten word, since it comes not the less from Him. Change your article: let us stand fast together, according to the precept of the apostle, and retain all that has been taught, whether by word or mouth, or by writing.

I return to you, Sir, and I entreat you to weigh the observations I have yet to make to you on this important matter. They are suggested to us by the example of the apostles and their successors, during the illustrious ages of the Church. 1st. We often see that Jesus Christ commands his apostles to preach his gospel and carry it to all nations "Go, (saith he to them) teach all nations whatever I have commanded you." We nowhere find

that he said to them: Go, write for all nations what I command you to believe and practice, and let them always have in their hands and under their eyes, the most exact detail of their faith drawn out by your pen. We behold the apostles and the disciples, after having received the Holy Spirit, traversing the whole of Judea, announcing to their countrymen the kingdom of God: every thing is done by exhortations, by instructions and by prayers. If they had intended to give to the world, and to leave after them a complete code of revealed laws, it would seem natural that they should have drawn out this code, before their separation. Let us observe them therefore at the moment, when, dividing the world among them to accelerate its conquest, they are on the point of leaving Jerusalem and Judea, and of proceeding, each his way, to their particular destination. They separate, and carry with them no writing, no body of doctrine drawn up by common agreement. They all, however, carry the same gospel, but in their minds and hearts; they traverse cities, provinces, kingdoms, and do not present themselves to the nations with the sacred books in their hands; they preach from their inspired mouths the evangelical doctrine, but never produce it in writing. To see them and follow them, they seem not even to think of any means of instructing men by the eyes.—They are totally occupied with preaching and not with writing: with engraving the word, not upon the lips, but on the souls of men. Many years had already passed, and no work had as yet appeared from their pen.* You will remark that out of twelve apostles, two only have left us a gospel, and even St. John at a very advanced age, at Ephesus, under the Emperor Nerva, in the year 96. If you examine the occasions which induced them to write, you will find that particular and local circumstances have given birth to these writings, as well as to all those that compose the New Testament. We owe the gospel of St. Mark to the fervour and eagerness of the Christians at Rome. Eusebius tells upon the testimony of Clement of Alexandria, that “the hearers of St. Peter besought Mark, his disciples, to put in writing the doctrine of the Saviour. He did so; and Peter, inspired from above, examined this work, approved of it, confirmed it with his authority, and ordered that it should be read in the Churches.” St. Luke commences by informing us of the motive that induced him to write. Ignorant and rude men, hurried on by a blind and culpable zeal had attempted of their own heads to relate the words & the actions of our Saviour: their writings were spreading among the christians under the false titles of the gospels according to Peter, Thomas, Philip, Bartholomew, Matthias, the twelve apostles, &c. It was of consequence that these miserable rhapsodies, should be put down. St. Paul exhorted his disciples to publish an exact narrative, and Luke executed it under

*We must except the gospel of St. Matthew: for we learn from St. Chrysostom that eight years after the ascension of our Saviour, at the time when he was going to preach to the Gentiles, St. Matthew, at the solicitation of the Jews, sketched out, in their language, a History of Jesus Christ and his revelation.

the eye of his master, in Achaia and Bœotia, according to St. Jerome, in the year 58, the second of Nero. As for St. John, it was to refute the heresies at Corinth and the Ebionites that, taking his lofty flight beyond the bounds of time, he shews as Jesus Christ in the bosom of the divinity, the Son of God, God himself, and then re-descends with him upon earth, to relate to us his incarnation, his life and ministry among men.

The epistles, for the most part, are either answers to consultations, or instructions to churches specially mentioned, or even to individuals. Called forth by local circumstances, but always dictated by the holy spirit, they appear successively at different epochs, at distant periods of time: adapted to the circumstances of the place, of the persons and sometimes of the moment, they treat upon particular and relative subjects, although at the same time they contain advice, lessons and precepts that are applicable to christians in general. But this does not authorize us to announce or suppose in the sacred writer, much less in the college of the apostles, a settled resolution, a premeditated design of drawing out for us a complete body of doctrine. It is true that all these writings were received with a singular avidity by the faithful to whom they were addressed; true also that they were communicated one after another with a holy eagerness, and that, from the day on which they were first known to the moment I am addressing you, they have been read in all religious assemblies, in all the Churches of the world, and that this will be done perpetually to the end of time. It is true, that in them the doctrine of the apostles was recognised, their word tasted, their preaching discovered, and that though absent, they were still considered as heard. It is true that the first christians must have admired the agreement and resemblance of what they read with what they had heard. Yet nevertheless they could not but remark that all that they had heard was not there; they could not therefore, in receiving these works as the sacred deposit of the divine word, regard them as the sole and only deposit of this word. In fact, did the apostles ever signify, that for belief and practice, we must confine ourselves to what they were writing? Did they ever signify, that they had entrusted to writing all that they had preached, by word of mouth, or even all that was necessary for salvation? There is not an expression of the kind in the whole of the New Testament. It comes from your reformers, who have drawn it from their brain or borrowed it from the ancient heresies, but not from the Holy Scripture, whatever protestation they all may perpetually be making that they teach nothing but what is there. Let them shew you then this principle, since they admit and wish you to admit it; let them shew it you in the sacred volume. But how should they do it, when the contrary principle is found therein contained in so many words. For you have seen St. Paul frequently referring to the instructions he had given by word of mouth; you have heard him

positively distinguishing between his verbal & epistolary instructions; and prescribing that both the one and the other must be equally observed. Up to the time of your forefathers in 1562, this order had been observed in England as well as upon the Continent, until the day when the Reformation shewod its head. At this epoch, so fatal to your country and my own, the precept of St. Paul was solemnly transgressed for the first time, and for the first time it was said: In what pertains to salvation, there is nothing but what is written. But the first christians who passed many years without the Scriptures, who received them successively one after another, and waited for the Gospel of St. John till the year 96: but those barbarous and yet most religious people who had not even then any Scripture when St. Irenæus wrote of them towards the end of the second age, they would not have known either what they ought to believe, or what they ought to practice; they would have been without resource for salvation—they who laboured for it to an extent and with an energy of faith to which we shall never attain! The Reformation must here maintain at least that the means which they then possessed of knowing the law, and which sufficed for them, became absolutely useless as soon as heaven chose to add a second, and that the word reduced to legible characters stripped the word that was not so, of the merit and value it had hitherto enjoyed in the Christian world. I have been proving to you, Sir, that this notion is no ways in accordance with the conduct and doctrine of the apostles; you shall now see that it accords no better with the conduct & doctrine of their successors, & that antiquity was never acquainted with any such opinion.

2ndly, I will suppose that the reformed Church has to pronounce upon a question of faith. How is it to set about approving or condemning the doctrine submitted to its decision? It knows nothing but the Scripture: all that relates to salvation is to be found there; nothing can be required that is not read there in full, or that cannot be drawn from it by a sound and lawful inference. It would not and could not therefore have any thing but the Scriptures to consult. But this was not the way of proceeding that antiquity followed. It examined not only the Scriptures, but also what was believed and taught by the Churches, above all by the apostolic Churches, and what the most celebrated Fathers had signified in their works; its examination was directed both to the holy Scripture and the doctrine of Tradition, to the written and unwritten word of God. We will, if you please, produce an example, the most illustrious to be found, and which will dispense with our accumulating here a multitude of facts. The great council of Nice had to pronounce upon Arius, who was pretending to justify his doctrine by Scripture. We learn from the historians of the time, in what manner it proceeded in its examination: “The bishops—opposed to the false subtilties of the Arians the great truths of scripture, and the ancient belief of the Church, from the apostles till then.—After having a long time, maturely and fully con-

sidered this adorable subject, it appeared to all our bishops together, that the consubstantiality was to be defined as of faith, in the same manner as this faith had been transmitted by our fathers after the apostles." You see here a fundamental question solemnly decided according to both authorities, according to scripture upon which Arius placed his reliance, and according to the tradition of the holy fathers, conformably with which the decision was carried. This single fact of itself crumbles to ruins the principle of the Reformation, and shows how far it has wandered from the ancient way.

But I will now adduce something else, quite of a different character, but equally powerful for my purpose; another question of importance, celebrated for its antagonists, who were, on the one side the head of the church, on the other, the primate of Africa; and which after having agitated and divided the Church for nearly a century, was definitively decided without any possible recurrence to Scripture, *by tradition alone*, in this same general council. I am alluding to the question of re-baptization. In vain would they search the Scripture for the manner in which heretics were to be received into the Church: whether they must be admitted with the baptism they had received out of the Church, or whether it must be again administered. You are aware, Sir, how intimately this question is connected with salvation, and how fatal would be the mistake, if their baptism were null and it were not conferred again in the Church. As the Scripture did not speak to the point, every thing was decided by the practice of the Churches. But at the time when the question arose, this practice was not as yet generally known; the conversion, the return of heretics, not being at that time an every day occurrence, or even so frequent as that in every country. Saint Cyprian observing that in Africa they were received without a renewal of their baptism, and being ignorant also of the practice in remote countries, was induced by many plausible reasons to believe, that this custom was injurious to the true principles of the Church and its faith. He assembled his brethren at Carthage, and in concert with them he decided, that from that time forward they should change their method, and that baptism should be conferred anew upon all those who should relinquish their heresy. This decision made a noise: Stephen, the successor of Peter, proclaimed the voice of tradition from his chief and supreme chair. Saint Cyprian, supposing that this tradition was neither general nor ancient, did not submit. The dispute continued, and was only settled by the decision of the council of Nice, which admitted without a renewal of baptism all heretics, except the disciples of Paul of Samosata, who altered the form it. "We ourselves," says St. Augustine, speaking of the quarrel between Cyprian and the pope, "we should not dare to affirm with St. Stephen the validity of such a baptism, had it not been confirmed by the most perfect agreement of the Catholic church, to whose authority St. Cyprian would have submitted," if in his

time a general council had cleared up and decided the question." The reformed religion must surrender itself to the evidence of this fact, and must acknowledge, with the great council of Nice, that scripture alone does not contain every essential, and that tradition can supply its silence; since here in default of the sacred books, every thing is decided by the ancient and general belief, justly considered as the doctrine of the apostles.

To be Continued.

ON THE EDUCATION OF CANADA.

Kingston, May 1831.

To the Editor of the Catholic.

CONTINUED.

BUT upon what principle would he have that portion of education which alone engrosses his attention, conducted. After informing the public with so much pomposity of *his long and extensive observation*, we might very naturally expect that he would deign to explain, or at least make an allusion to this principle. But no. Perhaps after all, to be silent upon this point was the most prudential idea that occurred to him during the composition of his remarks.

Since then nothing can be gleaned, relative to the principle on which a good system of education should be grounded, from *the long and extensive observation* of the Courant, let us endeavor to discover it elsewhere. I shall not speak of the qualities of teachers, or of the method to be followed in the act of teaching. I am afraid that what I shall have to say on the general principle of education will take up but too much time.

The necessity of education arises from the *perfectibility* of human nature. Animals come into life with an instinct, which, without any instruction suffices for their wants. But man is born in a state of ignorance and weakness, which requires instruction, and in order to receive this instruction he is endowed [with the capability of learning.— Animals may then be said to come into life *perfect*; man to come into life, possessing only *susceptibility of perfection*. Now education is the means by which man is raised or taught how to raise himself to the degree of perfection of which he is capable. But upon what principles must education be conducted in order to attain this end? In order to discover these principles we must know the faculties which man possesses. Man is composed of soul and body. I lay aside the education of the body, since the Courant takes no notice of it. But what are the faculties of the soul? They are generally divided into understanding and will. Under the will are comprehended our passions, appetites and affections. The education of the will, that is to say, the direction of our passions, appetites and affections form an essential part of the Jesuit system, and every reasonable man feels the importance of this department of education. It seems however, as I have already proved, not to enter into the Courant's system. I therefore lay that aside, to come to the only point which the Courant seems to notice, namely, to the education of the understanding. Laying aside metaphysical subtleties, the

understanding comprehends the faculties of memory, imagination and judgment. The education of the understanding tends to perfect these three faculties.

But what method should be followed in perfecting them? To discover this method we must study their natural development. For it is useless to go against nature in this point. Let us then study nature. Although the child in coming into existence possesses these faculties, he possesses them only in a potential or dormant state: they do not come into activity, or the child cannot exercise them before a certain age. Experience shows that the first of these faculties which we have the power of exercising, is memory, then memory with a slight degree of judgment, and of imagination; afterwards the imagination expands with a greater share of judgment; at length judgment or the reasoning faculty acquires its full powers. The state of simple memory, that is to say of memory unaccompanied by imagination or judgment, is that which precedes the use of reason; for the actions of children, which seem, before that period, to indicate some judgment can hardly be attributed to any thing but to memory accompanied by a kind of instinct.

The state of memory accompanied by a slight degree of imagination and judgment begins at that period at which a child is commonly said, to have come to the use of reason, & continues in the generality of children till about the age of thirteen or fourteen; in many till later. At this age the imagination begins to be more distinctly perceived.— About the age of fifteen, sixteen, seventeen, (in some later) the judgment or reasoning faculty begins to acquire some solidity.

As there is no question here of beginning the child's public education before he attains the use of reason, let us, for the sake of brevity and clearness call the three subsequent periods, just mentioned, the states of memory, imagination, and judgment; recollecting however, that in the state of memory we suppose some degree of judgment: for otherwise the child could not be said to enjoy the use of reason. I believe none will deny that this is the natural order of the development of the faculties. Now, as the assemblage of these faculties constitutes the understanding, the perfecting of the understanding depends upon the perfecting of which they are capable. But the perfecting of these faculties depends upon the degree of development, which they have attained. Consequently education, which is the means of perfecting them, must be adapted to their gradual development. But we have just seen that the memory is first developed, then the imagination, last of all the judgment. Therefore education should be directed first, to the cultivation of the memory, secondly, to the cultivation of the imagination, lastly, to the cultivation of the judgment or reasoning faculty.

Such then is the principle upon which the Jesuits grounded that branch of their education which relates to the cultivation of the understanding. Such is the principle which the first colleges of Canada

tollowed in ordering their course of studies, and to which the colleges more recently established have more or less conformed. Nothing, certainly, can be more rational. If then there is no failure in the application of the principle, the education of the Jesuits and that of the colleges of Canada are far from meriting the censure passed upon them by the Canadian Courant.

This therefore is the point which we have now to examine. In this examination I shall suppose the course of studies of eight years adopted in the province. The first period of education should be directed to the cultivation of the memory and of that small portion of judgment and imagination by which it is accompanied.

This is effected by the study of the languages, of history, geography, mythology. By these studies the memory collects a treasure of words, of phrases, of examples, of facts, whence imagination and judgment can afterwards draw ample materials for ornament, elucidation or proof. The portion of judgment and imagination which the youth possess is not neglected during this period. These two faculties find abundant exercise for their infant state in the application of the rules of grammar, in the choice of epithets and expressions. The ancient languages are most particularly applied to because they are the parents of most of our modern European languages, they have attained their degree of perfection, the monuments of the people who used them are coeval with us, they furnish the most perfect models in their various branches of literature and science, they are too difficult to be learned in advanced years if neglected in youth, and by the attention which they require and the exercise they afford to the faculties, they are the basis of the education whose object is to expand the human mind. This period occupies a space of four years.

By this time the imagination is supposed to be sufficiently developed to become the special object of cultivation, and the youth are introduced into the enchanted regions of the muses. The charms of poetry, and the majesty of eloquence are placed before their eyes. Their imagination is expanded by an attentive study and explanation of the choicest authors; it is directed and fortified by precepts and instructions, and is perfected by repeated essays and imitations in which every means is used to excite and encourage laudable emulation. This occupies the space of two years. At its expiration the judgment having attained a sufficient degree of solidity, calls for the special attention of the teacher. The brilliant and engaging pursuits of the imagination must be relinquished for the more serious, the more important pursuits of the reasoning faculty. The noble sciences of logic, metaphysics, ethics, mathematics and natural philosophy, are the means adopted to perfect the judgment. These sciences call forth all the energies of reason. Soundness of principle, habit of connecting consequences with premises, accuracy and correctness of language, precision in definitions, strength in argumentation, subtlety in unravelling the sophisms of adversaries, solidity of judgment,

are the advantages to which these sciences lead, & in them consists the perfection of the reasoning faculty. Two years occupied in these branches complete the collegiate education.

Such is the manner in which the principle of following in the course of studies, the gradual development of the human faculties is applied. It is the justness of this principle and the correctness of its application, that procured so much success to the education of the Jesuits, and excited the particular admiration of so many enlightened men, & the general admiration of Europe. After this exposition I boldly appeal to an enlightened public against the sweeping condemnation of the Courant. A system founded in reason and nature, crowned by the most brilliant success, and approved, admired, commended by the most distinguished men, and the most competent judges, requires a little more respect.

And what objection can be made to it? That it is too long? That little is learned? I am well aware that many would wish to have children of fifteen, latin and greek scholars, mathematicians, orators, philosophers and politicians. This is requiring too much even of a man of forty. Nature proceeds by successive and imperceptible degrees. Those children who are so much boasted of and flattered at twelve or fifteen, but too frequently become men below mediocrity. Public education should be adapted to the capacity of the greater number. Now experience shews that the greater number should learn few things, but well; slowly, but constantly. Fine as any other system may appear in theory, it is miserable when reduced to practice. "The progress of a child" says Rousseau, "should be that of a child, not that of a man. A taste for literature is all that colleges can inspire: they open the career, let genius pursue it."—"What," says a man of greater authority than Rousseau, Mr. de Bonald, *Legislation primitive*, vol. iii. ch. 11. "What does a young man know on leaving college? Nothing, not even what he has learned; for what can be known at eighteen? But if nature has seconded education, he will have his body healthy, his mind open, his heart well disposed. He will feel the necessity of order, of civility, of uprightness; he will have acquired the habit of obedience—an advantage to which no other can be compared." "I have but one fear," says he again, "and that is, lest the youth should retire too soon from college. Education should be prolonged, less for the cultivation of the understanding than for the cultivation of the heart. The frugality, the vigilance, the varied and constant occupations of a college life are far better securities against the dangers of that critical age, than the idleness and indulgence of home. The later youth appear in society, the greater, the more important will be the services they will render."

Every reflecting man, every experienced man, every estimable parent will feel the solidity of these reflections—the approbation or disapprobation of others is of little importance. The private exigencies of some individuals or families may cause them to see some inconveniences in the length of this education. Society in general can see but

advantages in it. Now the general good of society being the greater, must be preferred.

Let us sum up what we have said. The Jesuit system is approved by the highest authorities, confirmed by unquestionable experience, founded in reason and in nature: its length is advantageous to society. Nothing then can be more flattering to our institutions, no greater encomium can be given them than to represent them as following in their education the system of the Jesuits.

To be continued.

From the Catholic Press.

MARTIN LUTHER (vs.) TEMPERANCE SOCIETIES.

The above caption will not afford greater surprise to the generality of our readers than will the following facts demonstratively prove the truth of the assertion. For the Editor of a Catholic publication, "in the land of steady habits," to assert that Martin Luther the grand progenitor of the Revolution of the sixteenth century was opposed in fact and deed to the present movements of Temperance Societies, the noble work of his still more noble sons, would scarcely gain credit. But that all obscurity may be removed from off the subject we will produce the merry gentleman to speak for himself. Our quotations shall be confined wholly to his communications with his beloved disciple Wellerus, who spent ten years under the guidance and for the most part at the house of Martin Luther and Kitty Boren alias Mrs. Luther. The good disciple was rather of a melancholy and scrupulous turn of mind and could but seldom take part in the many high gleees and joyful pastimes of that cheerful family. Luther, however, whether absent or present always endeavored to chase away the gloomy spirit that hung over him; for this purpose he would often introduce to his acquaintance his own most dear companion the BOTTLE, not forgetting however to introduce too some merry topic with his beloved helpmate, Kitty.—

CORRESPONDENCE BETWEEN LUTHER AND WELLERUS.

In answer to a melancholy tale from Wellerus, Martin Luther upon a journey writes—"Give up melancholy, keep gay company with my wife and our friends." *Joca et ludos unisce cum uxore mea et ceteris.*—"drink more freely, play, be merry." *Largius bibendum nugandum ludendum.*—"nay, commit some sin in hatred and aversion to Satan, lest he trouble you about trifles and scruples." [*Peccatum aliquod faciendum in odium et contemptum Diaboli.*]"—if he tells you, don't drink, tell him I will drink the more through spite." (*Maxime bibans quod tu prohibes atqueo deo largius bibam—*we copy literally.) "Why do you think that I myself thus drink freely, keep more joyous discourses and feasting, if not to make the Devil the fool?" (*Quid causæ aliud esse censes quod Ego sic meracius bibam, liberius confabuler, comesser sapius quam ut ludam Diabolum ac vexem qui me vexeret ac ludere paraverat.*) "I wish I could point out some great sin thus to plague the Devil and make him understand that I know of no sin that I

can reproach myself with," (Utinum possem aliquid insigne peccati designare ut intelligeret Diaboli me nullum peccatum agnosceret; nullius esse mihi conscium.) "We should banish at once the whole decalogue from our mind and sight when Satan thus means to try us. If he objects to our sins and tells us that we will be damned, for being guilty of sin—answer, yes we are guilty and worthy of hell; therefore, will he say, you will be lost eternally! Not at all, I know one who has answered for me and atoned for all—his name is Jesus, the Son of God—where he is I will also be." The Latin runs thus—Omnino totus decalogus amovendus est nobis ex oculis animo, nobis, inquam, quos sic petit et vexat Diabolus.—Quod si Diabolus aliquando objecerit peccata nostra, ac reos egerit mortis et eterni, tum sic debemus dicere: fateor quidem me reum esse mortis ac inferni, quid tum postea? Ergo in aeternum condemnaberis. Minime! novi enim quemdam qui passus est pro me ac satisfecit, et vocatur Jesus Christus, Dei filius, ubi is manebit, manebo et ipse.—H. Welleri opera præmissa approbatione Universitatis Witterbergensis et præfatione Carpozovii folio Lipsi 1702, p. 209. This is Luther in earnest—an old reprobate, tormented by his bad conscience, (for he wrote this in 1546, 63 years old.)—the Patriarch of the Reformation, as he was writing to caution his followers against the encroachments of Temperance Societies!

Far be it from us to discountenance Temperance in any shape; indeed we conceive it to be truly an evangelical virtue; while intemperance we conceive to be one of the worst of vices in the black catalogue of guilt; but we simply give the above quotations as another proof of the inconsistency of Protestantism.

ORIGINAL.

ON RELIGIOUS SYMBOLS, SIGNS AND CEREMONIES.

Si enim incorporeus essis, nuda et incorporea tibi dederit dona sed, quoniam anima corpori conserte est; in sensibilibus intelligibilia tibi præbit. S. Chrysostom. Rom. 70, ad populum, antiochenum.

Had'st thou been made without a body, God's gifts to thee would have been purely spiritual. But since thou hast a body joined with a soul; he renders by sensible signs, his gifts to thee intelligible.

It is truly surprising that none of our protestant sects, in discarding so from their several systems of religion all sacred symbols, signs and ceremonies; never perceive that the scripture, the sole authority which they pretend to go by, is directly contrary to their reforming schemes in this particular: for in the whole sacred code, from beginning to end, God is seen directing and instructing man by emblematical figures, signs symbols and ceremonies. The creator is there represented addressing himself to his human creatures, not as to pure spirits, in merely mental communications; but as to rational beings of a different order; to beings who have bodies and bodily senses; through the medium of which he communicates to their minds his truths and directions, under ten thousand allusive shapes and images; which arrest and fix

the passing thought; and cling as painted reminiscences of simple ideas to the imagination. What were also all the various victims offered up to God by his own appointment, down from the beginning of the world, till their fulfilment in the final sacrifice of our all suffering victim Jesus Christ to whom in so many ways and senses they all alluded?—What, for instance, was *the tree of life*, with its immortalizing fruit, planted in Paradise in opposition to *the tree of death*; *the tree of knowledge*, with its forbidden fruit? What, but the emblem of *the tree of the cross*; not indeed *the tree of knowledge*, which it utterly confounds: for it is a *stumbling block to the Jews, and fully to the Gentiles*: 1 Cor. 1, 23; but of firm faith, and entire reliance on the word of God: the fruit of which, or that which hung upon it, the body and blood of our divine victim, we are now commanded to eat, as the sovereign antidote against the death incurred by eating of the former fruit forbidden; the fruit of knowledge disallowed. By our firm reliance on the word of God, which reveals to us so incomprehensible a mystery; and by our ready compliance with his injunction to eat; believing what we eat to be just that which God has said it is; not guiltily wishing to know what God, to try our faith thinks at present fit to be concealed from us; bringing thus our understanding into captivity in obedience to Christ; 2, Cor. 10, 5. We make amends for man's original distrust in God's word, and for his disobedience in Paradise; and are restored to never ending life and bliss by a conduct the very opposite of that, by which we unhappily forfeited them.

Were not the cherubims, guarding from guilty man's approach the tree of life in Paradise, represented by those figuratively guarding in the Jewish tabernacle what represented the life-giving fruit of that mystical tree; *the manna; shew bread, loaves of proposition and wafers of fine flour*: the very forms under which the immortalizing fruit that hung upon the cross, was to be kept in the christian tabernacle of the Saviour's church among the converted gentiles? Through the gate of this tabernacle, when the full atonement for our guilt was made, we are restored to God, from whom we had fallen; and readmitted into paradise: for there is paradise where the Saviour God resides: as he does under the sacramental veils; and there is preserved the reality of all that the Jewish tabernacle contained, but in figure; what the Saviour himself declared to be, *the living bread that came down from heaven; of which he who eats, shall live forever.* John 6, 52. It is this, the choicest of his gifts, which the spirit promises to give, when addressing in the revelations the churches as follows: *to him, who overcomes. I will give to eat of the tree of life, which is in the paradise of my God.* Apoc. 2, 7.—And again: *to him, who overcomes, I will give the hidden manna; and I will give him a white counter; and in the counter, a new name written,* &c.—ibid. verse 17.

In like manner was the ark, built by the only one who was found truly just of our race; in which none but he and his family, were saved by water; an

emblem of the Church founded by the sole just and perfect one of our race: in which, through him are saved, by water also, none but his family; or those born to him in baptism. John, 3, 3.

What was Jacob's ladder, but a symbol of the entry or gate to heaven: a free passage into which is afforded only from the spot, where the prefigured Jacob reposes on the chief corner stone of his church; *the house of God; the house which wisdom built for herself, and for which she has hewn out her seven pillars, (the sacraments)* Prov. 9; the house founded by *the wise man, by the Saviour on the rock; against which, he has assured us the gates of hell shall not prevail; and with which he himself, together with his spirit, the spirit of truth, shall abide at all times, even to the end of the world.* Hence the holy patriarch foreseeing thus in the prophetic light, exclaims: *terrible is this place. Truly this is no other than the house of God and the gate of heaven.*

The miraculous rod of Moses, and that of Aaron were they not the emblems, the former of the kingdom, the latter of the priestly sceptre, or power of Jesus Christ? *The brazen serpent*, which God commanded Moses to raise as a healing sign, to his people, who were dying of the bites of the fiery serpents in the wilderness; Numb. 21 Does not the Saviour tell us, John 3, 14, that it was the figure of himself crucified. It was then a mysterious crucifix; a sign so hated by protestants. It was a holy image, commanded by God himself to be made, and set up, and looked upon by his people: a miraculous and wonder working symbol!

What was that *tree*, which, cast into the bitter waters of Mara, rendered them sweet? If not the emblem of the cross: the contemplation of which, and of all that the Saviour suffered on it to expiate our guilt; sweetens the cup of sorrow and sufferings, which we are doomed to drink on our journey through the desert of this world towards heaven our promised home?

The budding of Aaron's rod in the tabernacle, was, according to the interpretation of the fathers, the emblem of the blessed virgin's conceiving and bringing forth the Man-God, Jesus Christ; according to the prophetic simile of Isaias: *and there shall come forth a rod out of the root of Jesse; and a flour shall rise up out of this rook and the spirit of the Lord shall rest upon him,* &c. Isaias, ch. 11, verses 1, 2.

The fleece of Gedeon, first receiving exclusively the dew of heaven, represents, according to the same holy interpreter, the same most privileged of creatures full of grace; as the archangel declared her to be: adding: *the Holy Ghost shall come upon thee; and the virtue of the most high shall overshadow thee: and therefore also the holy, which shall be born of thee, shall be called the son of God.* Hence the prophet Isaias, alluding to the same figure; exclaims: *drop down dew, ye heavens, from above; and let the clouds rain the just one! Let the earth be opened and bud forth a Saviour!*—Isaias, 45, S. And again: *he shall come down, like rain upon the fleece: and as showers falling gently upon the earth.* Is. 71, 6. The second wonder of the fleece shewed

that, when it was thus itself first exclusively and so fully saturated with the dew of grace; the heavenly dew was thenceforth diffused over all.

The pitchers, with lamps burning in them, which when broken, shewed forth in the midst of the nocturnal obscurity the lights which they contained; represented the mean and frail vessels which the true Gedeon, the Saviour, made choice of in order to confound and defeat the enemy: and it was then above all, that their light of faith and fire of divine charity shone forth, in the midst of the pagan darkness, when their vessels of clay, their frail bodies, were dashed to pieces in Martyrdom.

The *hearth cake* rolling down from the mountain, which upsets the whole camp of Median, is interpreted in the very text itself, and interpreted truly; Gedeon himself; the prefigured Gedeon, the real hearth-cake: *the living bread that came down from heaven*: who rushing with his followers into the enemy's camp, establishes on the grounds which they occupied, his camp; his religion, his unbloody sacrifice of bread and wine, and his everlasting priesthood, according to the order of Melchisedech,

The salt used by Elisha to sweeten the fountain, and fertilize the barren soil; and the meal to render wholesome the contents of the pot; is but the emblem of that mystic salt, to which the Saviour alludes, when stiling his apostles *the salt of the earth*. For they, by their holy preaching, and edifying example, were destined to season the rest of mankind; and thus preserve them from the corruption of sin: and of the flour, of which is made that which is changed into *the bread of life*?

What important and wonderful truths are thus made known to us, and fixed in our memory by these, and numberless other such sensible signs and symbols. These render to the mind the simplest ideas discernible objects; and give a kind of body to the purely spiritual thought. Hence we find the whole holy scripture abounding with hieroglyphical symbols; allegorical descriptions; parabolical similies, tropes, figures of speech and action, used by the prophets and inspired writers, in their announcements to the rest of mankind of God's will and command; threats or promises.

But, indeed, is not all the knowledge, which we receive from without, communicated to us by sensible signs? A book presented to the eye, is as much an informing sign, as (what if representing any thing holy, is not so relished by the protestant) an image or a painting. Speech itself and words, are but external signs informing through the ear our thinking principle. Besides the whole external part of God's worship, consists but in sensible signs and significative ceremonies. Abolish these and man is plunged without resource in the dark chaos of his native ignorance,

But in the new law, the protestant will say, all the figures are finally abolished. They are nowhere mentioned in scripture as *abolished*; but only as *fulfilled*. *I came not, says the Saviour, to abolish but to fulfil the law*.

If all figures are abolished in the new law, what is *the baptismal water*? Is it not the figure, or ex-

ternal sign of the internally cleansing grace? What is *the oil*, with which the Saviour commanded his apostles to anoint the sick? And to which anointing by the priests, together with the prayer of faith, such ample grace and forgiveness of sin is inscribed? declared to be annexed? James! Ep. ch. 8 What the clay, made by the Saviour, with his spittle, and his anointing with it the eyes of the born blind; desiring him at the same time to go and wash in the pool of Siloe! What his touching with his spittle the tongue; and his thrusting his fingers into the ears of the deaf and dumb man, whom he healed! His washing the feet of his apostles? His *breathing* upon them, and saying: *receive ye the Holy Ghost*? What was Saint Peter's vision of the sheet let down from heaven full of unclean animals? What the laying on of hands by the apostles on those, whom they ordained; or on whom they invoked the Holy Ghost?

Need I mention the emblematic forms of bread and wine, assumed by the Saviour in his Eucharistic sacrifice and sacrament; showing himself thus to be the meat and drink of our souls, and indicating the favour intended by the forms he takes?

In like manner did the Holy Ghost on two occasions indicate by the forms under which he appeared, the end of his descent, and the gifts he gave. He descended on our peace-maker, the just and holy one; the second Noah in the midst of the water; the Saviour of our race; by the water of baptism, which received from the touch of the incarnate deity's immaculate person, its guilt-cleansing and re-generating efficacy. He descended upon the spiritually regenerating father of mankind in the shape of the winged messenger of peace, the dove, which brought to the first, prefiguring Noah the green olive bough; the token and pledge of God's wrath appeased; and of earth's fruits and productions restored to man. In his second descent, which was on the first christians at Pentecost, the same divine spirit took the visible form of *cloven tongues of fire*; signifying by that form the grace he imparted, or the gift bestowed; namely the fire divine of charity, which our Saviour said *he came to cast upon the earth; and desired to see enkindled*: and the lighting up with that blessed fire the tongues of Christ's disciples; thus fitting them as instruments, to spread abroad in every direction the holy heart-warming and illuminating conflagration. In each fiery tongue the Holy Ghost was given distinctly to each: and yet he was but one given at the same moment to all. The Protestant sees nothing impossible in this: and yet he denies to Jesus Christ, whom he owns to be God, equal with the Holy Ghost, the power of thus appearing under the visible forms, which he assures us he takes: and of communicating himself at one and the same time to any number of his followers, great or small!!!

Nor was it without a mysterious indication that the Holy Ghost assumed the form of a *cloven* or *divided* tongue: Hitherto his inspirations were made, his truths promulgated, and his worship performed in a nation speaking but one tongue. That tongue, the Hebrew, was therefore the holy language: but

it was henceforth to be divided; and the universal tongue of the converted heathens; the tongue of the imperial rulers of the earth, the Romans; to whom in their representative Pontius Pilate, the Saviour was made over by his people; was to be co-sanctified with the Hebrew, and fitted for the worship of the true God, and the universal promulgation of his truths. This adaptation of the Roman with the Hebrew tongue for the sacred ends of man's redemption, was represented by the cloven form in which the fiery tongues appeared.

Under how many sensible signs, or images, does not God foretell to us in the Apocalypse, the great events by which his church on earth shall be affected down to the end of time! Indeed, it is by such signs symbols and ceremonies that he has all along instructed his human family; and will ever continue to do so in his one, holy, catholic and apostolical church, as long as this world endures. It is therefore our particular duty to learn the sacred and instructive meanings which his Church attaches to her several rites and ceremonies.

It was our wish and intention at first, after explaining the ceremonies of the mass, to have continued our explanation of all the other rites and ceremonies; universally observed by the Catholic church in her administration of the sacraments, her solemn benedictions and consecrations. But always hitherto the pressure of other important matter has left us no opportunity to fulfil our original purpose. We shall therefore take the earliest occasion afforded us to treat of these subjects; with which every Catholic at least should be thoroughly acquainted.

BIBLICAL NOTICES AND EXPLANATIONS.

Continued.

THE FOURTH BOOK OF KINGS.

Chapter 5—Verse 10. *Go and wash seven times in the Jordan, &c.* Here are alluded to the cleansing effects of the seven sacraments from the leprosy of sin; through the virtue of the man-God who commenced his purifying institute by washing in the Jordan.

Verse 13. They were Naaman's servants, who persuaded him to wash. They were the poor and mean, who converted the great, and persuaded their worldly masters to wash in the Jordan, after the Saviour, in order to be cleansed from their spiritual leprosy.

Verse 16. Eliseus refused Naaman's proffered gift; as the grace of God is not to be bought and sold.

Verse 17. *Grant to me thy servant to take from hence two mules' burthen of earth.* Why this request, but because Naaman considered the earth holy: and on it he intended erecting an altar to the only true God, whom he now acknowledged? Is not this idea somewhat a Catholic one? Blessed earth! how can a protestant consider any thing blessed?

Verse 19. *Go in peace.* What the prophet here allowed, was not an outward conformity to an idolatrous worship: but only a service, which, by his office he owed to his master; who on all public occasions leaned upon him: so that his bowing down, when his master bowed himself, was not in effect adoring the idols; nor was it so understood by the standers by; since he publicly professed himself a worshipper of the only true and living

God. But it was no more than doing a civil office to the king, his master; whose leaning upon him to bow at the same time that he bowed. D. B.

Verse 27 The leprosy of Giezi represents the guilt, or spiritual leprosy which attaches to those in the sacred ministry, who sell their services for temporal hire; who make a traffic of religion.

Chapter 6—Verse 6. The piece of wood cast by the prophet, into the water, towards which the *reed of the axe floated*, represents the wood of the cross; which restores to us our lost power to labour or do good, the power of *laying the axe to the root of the tree*, and, by felling our criminal passions, of raising with them, thus subdued, a permanent habitation near the Jordan, the spiritually purifying, refreshing and fertilizing stream.

Verse 12. If Eliseus in the body, could, in the prophetic spirit, see and hear from such a distance the most secret counsels of the King of Syria; how can protestants suppose the blest in heaven, who enjoy the clear vision of God himself, incapable of knowing what passes here on earth? This, besides, is contrary to the Saviour's declaration, that there is more joy in heaven for the one sinner converted, than for the ninety nine just.

Verse 16. *Fear not; for there are more with us than for them: namely the Host of Heaven;* which, at the prophet's prayer, his servant was permitted to behold. And can Protestants, who effect to take the scripture for their rule of Faith, declare that Doctrine false which Catholics hold, that the just, when attacked by their Enemies, visible or invisible, are not now as formerly, defended by the same Heavenly Guardians, Let Protestants then shew as they are bound to do what Scripture Text, they ground this contradictory article of their creed upon.

Verse 18. *Blindness, &c.* The Blindness here spoken of, was of a particular kind; which hindered them from seeing the objects that were really before them; and represented other different objects to their Imagination; so they no longer perceived the city of Dolhan nor were able to know the person of Eliseus; but were easily led by him, whom they took to be another Man, to Samaria. So that he truly told them, *verse 29. this is not the way: neither is this the city;* &c. because he spoke with relation to the way and the city, which was represented to them. D. B.

Verse 30. *And all the people saw the hair cloth, which he wore next to his flesh.* This shews that the Catholic penitential instrument *the hair cloth*, was in use from the beginning among the people of God.

Chapter 8.—Verse 10. *Tell him thou shalt recover.* By these words the prophet signified that the Kings disease was not mortal; and that he would recover, if no violence were used. Or he might only express himself in this manner, by way of giving Hazael to understand that he knew both what he would say and do: that he would indeed tell the King that he should recover; but would be himself the instrument of his death. D. B.

Verse 16.—*And of Josaphat &c.* that is Josaphat being yet alive: who sometime before his Death made his Son Joram king; as David did before his Son Solomon. Ibid.

Verse 26. The daughter of Amri; that is, Grand Daughter, for she was Daughter of Achab, Son of Amri—verse 18. Ibid.

Chapter 10. verse 19. *I will worship him more.*

John sinned in thus pretending to worship Baal; and causing Sacrifice to be offered to him: because evil is never to be done that good may come of it. Rom. 3. 8. Ibid.

Chapter 11. verse 12.—*The Testimony*, the book of the Law.

Chapter 12—Verse 4. *Sanctified*, that is dedicated to God's service.—*ibid.* *The price of a soul* that is, the ordinary oblation, which every soul was to offer by the law, Exod. 30.—*ibid.*

Chapter 13—Verse 19. *If thou hadst smitten, &c.* By this it appears that God had revealed to the prophet that the King should overcome the Syrians as many times as he should then strike on the ground, but as he had not at the same time revealed to him how often the King would strike; the prophet was concerned to see that the King struck but thrice. Ibid.

Verse 21. Is that unscriptural as Protestants pretend; who in scripture here affirms to have happened, or is it then unscriptural to believe, as Catholics do, that God, may still, if he chooses, honour by miracles, the bones and relics of his saints, as he did those of his servant Eliseus?

Chapter 14—Verse 8. *Let us see one another.* This was a challenge to fight. D. B.

Chapter 15.—Verse 5. *A leper.* In punishment of his usurping the priestly function of offering up incense in the temple. 2 Paralip. 26.

Chapter 19. From Verse 21, to 35. What would be conceived or uttered so majestic and sublime; so full of lofty and dignified scorn for the blasphemous and vain boasting Kings of the Assyrians, as this prophecy of Isaiah, which promises, towards the close, in verse 31, that remnant of Israel who shall follow the Saviour!

Chapter 20.—verse 11. *And Isaiah, the prophet called upon the Lord; and he brought the shadow ten degrees backwards by the lines, by which it had already gone down in the dial of Achaz.* This miracle, and that wrought by Joshua; at whose command the Sun stood still, and prolonged the day till victory had declared for the House of Israel; prove at once, and in a transcendent degree that the God of the Hebrews was the sole God of the universe. For as the Astronomer demonstrates, the last retrocession or stoppage of the Sun's course must have caused the same throughout the whole planetary system; otherwise the vast structure of the universe would have been deranged, and thrown into pain and confusion.

Chapter 22—verse 8. *The book of the law;* that is Deuteronomy.

Verse 14. *In the second*, that is in a street, or some part of the city; called in Hebrew **MASSAM**. Deborah, Holda and Judith were the only females, whom God chose in the worst of times, to be the inspired organs of his instructing voice to his people; for the woman, since her fatal counsel to man in paradise, was not more allowed to counsel the man, except on such extraordinary occasions, and for his humiliation, but to be counselled by him.—1. Con. 14, 34.—1. Tim. 2, 11, 12, 13, 14.

The end of the Fourth Book of Kings.

Continued Extract From Charity,
A M. S. POEM.

Alone ungranted seems his upward flight,
Oft vain essay'd; as much he longs to explore,
With nearer ken the wonders bright he spies
All scatter'd o'er the blue expanse of heav'n,
'Tis yet deny'd him mortal so to quit
His sphere assign'd terrestrial; or descry,
Beyond conjecture probable, the state—Eccles. iii. 11
Of systems so remov'd, and worlds unknown
Yet needless such research, though useful found
To shew creative greatness. Be't enough
To know that for our good in heav'n and earth
Was all, that is, intended by that pow'r,
Whose hand those luminaries bright has hung
Ah round our globe innum'rous; chief the sun,
That leads along, majestic in his course,
The circling seasons, and bids day replace
The night alternate; when Aurora fair
With rosy hand withdraws the dusky veil,
That blooming nature's charms from sight conceal—
Till eve returning gradual o'er her spread
The mantling glow, and hush the bustling world
In light, and heat, and life and joy imparts
To all, on whom his beamy countenance smiles:
Upholding, bright'ning and enliv'ning all.
Still scorching were his radiance, constant shed
Hence, from his ardent gaze earth modest turns
Her dazzled looks to night's refreshing screen.
When moon, attendant on her darkling steps,
Her silver mirror holds, that mild reflects,
To cheer her lonely steps his image dear,
Then too the starry train their tapers light,
Innum'rous twinkling o'er th' ethereal space,
That glows carolean; till the orient morn
Before the sun her golden gates unclose.

Such Mansion here magnificent, for man,
Lodg'd, though in exile, yet in princely state,
Has God not grudg'd to rear. Then, say; in heav'n,
His everlasting home of bliss design'd;
What habitation glorious there awaits
The objects worthy foud of God's regard?
Ah! who the wonders of that happy world
Unwitness'd can describe? Ev'n he, who erst
In vision rapt sublime, a glimpse had caught
Of heav'n's enchanting scenes; owns all he saw,
And all he heard, unutterable quite—2 Cor. xii. 2.
In language human; then abrupt exclaims:
Not eye has seen, ear heard, or mind conceiv'd
What bliss in heav'n is for the righteous stor'd.—1 Cor. ii. 9.

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