

## A PROTESTANT CONVERTED TO CATHOLICITY

BY HER

### BIBLE AND PRAYER BOOK.

Continued.

But not my bible alone has become metamorphosed to me; my Protestant Prayer Book has likewise gone through a change. At least, I see it now in quite a different light to what I once did: and when I reflect upon the matter, I cannot help thinking of those passages in Scripture, which I have so often read, and wondered what they could mean: Matt. xiii. 11, 15: Mark iv. 12. Luke viii. 10: John 12, 40. 'Therefore, they could not believe,' because that Isaiah said again, 'He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their hearts, and be converted and I should heal them.' My Prayer Book now seems to me the best book I could choose to place in a Protestant's hands for *close* examination, to prove the truth, the purity, and the consistency of the Catholic religion, and why I will now tell you. A Protestant clergyman trying to fighten me out of my admiration of my beautiful and spotless church, assures me, assuming a serious face, the subject being so awful, that one shocking practice of the Catholic church, introduced into it by priests, for bad purposes, is 'confession of sins,' after which, they gull the people by giving them *absolution!* Now, not to speak of the testimony I have given upon this subject from my bible, I open my Prayer Book, and I see that previous to receiving the sacrament and at the sick bed, the minister is to press the person to make a full *confession* of his sins, and afterwards to give him *absolution!* What absurdity is this in the mouth of a Protestant. They who dissent from the Episcopal church, and condemn the practice of confession, are consistent people so far, but for Episcopalians, and their ministers to abuse a doctrine and practice as unscriptural and imposed upon Catholics by their priests, when every Protestant minister is obliged to declare he will practise it, before he can be ordained [see the Ordination Service,] and every lay person, who frequents a church or uses a prayer book, thereby assents to the principle, is an absurdity so monstrous that before I can respect such teachers, who profess one thing and do diametrically the opposite, it must be proved to me I do not understand my mother tongue.

Then, again, I am told the Catholic church, among her other self assumed powers, commands *fasting*.—Well, Scripture apart again, on this point even the express command of our Saviour himself, Matt. ix. 15, Mark ii. 20, I open my Prayer Book, and I find "A Table of the Vigils," (a thing I never before heard of as a Protestant,) "Fasts, and Days of

Abstinence!" to be observed during the year, and as I think what follows so almost incredible, I would advise all to refer to their Prayer Book, to see that I am making no mistake. But as the book may not be at hand, I shall give a copy of what I can myself, hardly persuade myself that I see aright.

### DAYS OF FAST AND ABSTINENCE.

#### THE EVENS OR VIGILS BEFORE.

The Nativity of our Lord,	St. John Baptist,
The Purification of the	St. Peter,
B. V. Mary,	St. James,
The Annunciation of the	St. Bartholomew,
B. V. Mary,	St. Mathew,
Easter Day,	St. Simon and St. Jude,
Ascension Day,	St. Andrew,
Pentecost,	St. Thomas,
St. Matthias,	All Saints;
1st. The forty days of Lent.	
2nd. The Ember days at the four Seasons,	
3rd. The three Rogation Days, being the Monday	
'Tuesday, and Wednesday before Holy Thursday'	
of the Ascension of our Lord.	
4th. All the Fridays in the year, except Christmas	
Day!!!	

\* Now will any one really believe, that the above is copied from the Protestant Prayer Book; and yet it is true, and can be proved so by referring to the book. All I know is, when I was first told it was there, I would not credit it, and now that I see it, it is as much as I can do to credit my eyes. I also see it enjoined on the clergyman to declare after Communion, what fast days are to be observed during the ensuing week; also, that all persons prepare themselves for the holy state of matrimony by abstinence and fasting; and in the Collect for the first Sunday in Lent, I see a prayer addressed to God, to beg grace to use such abstinences, and to do that, for which they not only condemn, but thoroughly despise Catholics. What a mocking of God; What inconsistency! I ask any honest, candid person, is this a Church one can fearlessly adhere to, and on the truth, stability, and consistency of which they will stake their precious souls? Its ministers profess what they do not practice; for if they practice fasting they do not preach it, and if they dared preach it, who would believe they practised it? But this not all:—Tell me, Protestant reader, if you are possessed of one iota of candour, what passes in your mind when you hear the word penance! a Catholic doing penance! Now, acknowledge it is a word you have nothing to do

NOTE.—That if any of these feast days fall upon a Monday, then the Vigil or Fast Day shall be kept upon the Saturday and not upon the Sunday next before it. Pure Catholicity!