

THE CATHOLIC.

QUOD SEMPER, QUOD UBIQUE, QUOD AB OMNIBUS CREDITUM EST.—WHAT ALWAYS, AND EVERY WHERE, AND BY ALL IS BELIEVED.

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THE CATHOLIC

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THE VICES.

An Extract.

As when the tempest-troubled night is o'er ;
And all is hush'd the dread nocturnal roat
Of warring winds, and show'ry torrents pour'd ;
We view with joy the smiling morn restor'd ;
In disarray, while o'er the face of heav'n,
In giant lowring groups, the clouds are driv'n :
So glad from error's phantom crowded night
We view the dawn of truth and reason bright.

At length 'twixt man and his prevailing foes
His pitying maker doigns to interpose.
Th' eternal father's coeternal son
Did not the task enjoin'd reluctant shun.
Down silent gliding through the circling spheres
Ho on our earth, in man's frail form appears
A new born babe, in manger laid, between
An Ox and Ass, great nature's Lord is seen.

Ah ! why so abject, poor and mean disguis'd ;
Such *man of sorrow*, suffer'ing and despis'd ?
As if, beyond compare he'd wish to seem
Alike in mis'ry as in bliss supreme.
He, who so bright, gilds with his glory's ray ;
And with his smile supports all nature gay :
As man prefers to lead a life obscure,
Drain sorrow's bitter cup, and death endure.
'Tis thus he mean's the vices to subdue,
That we in him our model bright may view ;
In him, who mock'd their ev'ry art when tried,
And all their joint exerted pow'r defied.

Lo ! in the desert when his fast is o'er,
They 'gainst him ply their vain seductive pow'r,
With ready fare they tempt his hunger keen ;
Crave the vain test of worth, 'bove human seen :
Bare on his sight, in vision gorgeous gay
Of worldly pomp and pow'r the rich display.
These, theirs pretended, all they'd give, did he,
Their vassal, homage yield on bended knee.
Their boasted ALL to win such dreaded foe,
To him at once, they vainly proff'ring, show.
Foil'd in their purpose dark, with huge dismay
They fly rebuk'd, and dread their ending sway :
Since once, so fierce assail'd of human kind,
'Gainst all their luring proof at last they find.

Original.

THE CATHOLIC RITES AND CEREMONIES EXPLAINED.

Few, even of Catholics, and none but those who have turned their particular attention to the subject ; are aware of the instructive import, or the deep and interesting meanings, which the Catholic Church attaches to her sacred rites and ceremonies. For, let unphiloso-

sophical and over-bludging reformists say what they please ; the mind of man acquires all its knowledge from without through the medium of the bodily senses ; particularly those of the sight and hearing ; and it is truly astonishing that our Bible-reading and scripture-judging sectaries have never discovered in that sacred book what is the most obvious and constantly recurring evidence in it ; that God instructs his people ; reveals to them his purposes in their regard ; and opens to them a distant prospect, or affords to them an immediate intimation, or a recording memorial of his redeeming dispensation, in the outward rites, signs, and emblematical ceremonies, which he himself prescribed and enjoined to be observed in the worship of the church, What were else all the levitical ordinances, but so many spiritually significative and predictive figures ?

It is evident too that, as all his true worshippers are but one family ; of which, as in the prayer, which he himself has taught us, he owns himself THE FATHER ; all in that family, to avoid confusion disorder, misunderstanding ; and, what we daily witness among Protestant enthusiasts of so many denominations, the most ridiculously whimsical and irrational extravagancies ; ought to use, in addressing him, the same external rites ; either such, as he himself has deigned to institute ; or those ordained by that authority, which he has sanctioned and promised always to inspire ; that universal Church, which he commands us all to hear, or be accounted as *heathens and publicans*. Indeed, it was by swerving from the originally established and instructive rites of God's worship, that mankind fell into all the extravagancies and horrors of idolatry.

They are the rites and ceremonies of God's only Church (if that be she, whom the Saviour founded) the chief meanings of which we here propose laying before the christian public. After those observed in the celebration of the mass ; on which, in a former number, we made a few short explanatory observations ; the most permanently uniform and important, as being of the Saviour's more immediate appointment ; are those observed in the administration of the seven sacraments ; transmitted down to us from the time of the apostles ; who, doubtless, were directed as to the manner of their administration by Christ himself, in the many conversations which he held with them, after his resurrection, concerning *the kingdom of God* (Acts 1, 3), by which title he often designates, the Church his kingdom here on earth.

BAPTISM.

The first of these sacraments is baptism, which makes us the adopted children of God through Jesus Christ : " heirs indeed of God," says St. Paul ; and " fellow heirs of Jesus Christ." (Rom. 8, 16, 17.) Till we receive this sacrament, we are but the children of the carnal Adam, born in sin ; therefore " by nature children of wrath" (Eph. 2, 3), and devoted to destruction. By it we are " born again of water and the Holy Ghost" (John 3, 5) ; and fitted, as children of the spiritual Adam, Christ, the regenerator of our race, " to enter the kingdom of God ;" that is, his Church here on earth, and his kingdom hereafter in heaven ; nor can any of the other sacraments, save the Eucharist, and that unworthily, be validly administered to those not so " born again ;" and adopted into the family of God. This then is the most necessary of all the sacraments ; and therefore has God made it, in the case of necessity,

the simplest and easiest to be administered of any : the minister being any one ; man, woman, or child come to the use of reason ; the matter only water ; and the words, while pouring the water on the unbaptized, so few, that the shortest memory may retain them, viz. " I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." Its vast importance and regenerating effects are what the Church alludes to in her baptismal ceremonies.

And first, the water is the external cleansing sign of the internal cleansing grace. It is the Jewish purification, or the legal figure fulfilled by the Saviour ; who has annexed to the outward purifying symbol, the water applied to the body ; the inward purifying grace applied to the soul ; for he is master to annex his grace to whatever condition he pleases ; as he annexed life and bliss to our obedient forbearance to eat the forbidden fruit ; and death and misery as the consequence of our disobedience in eating it against his command.

This much every Catholic knows. But there is a much deeper meaning in this external-sign than the generality of christians are aware of : for an allusion is thereby made to the death of the carnal Adam, and of his sinful progeny, all buried in the waters of the deluge ; and of a new race rescued from the waters by their sole surviving progenitor, the just Noah ; who, under the direction of God, built the ark, in which the small remnant of mankind were saved ; that is, in the spiritual sense, Jesus Christ, the Man-God, the sole just of our race, for whose sake it is spared from utter destruction ; and from whom is to spring forth, a new and holy generation : he who, under the direction of God, his heavenly father (for in this sense also he was the carpenter's son), built the spiritual ark, his church, which rides secure amidst the universal deluge ; and brings forth from the midst of the overwhelming waters the only portion of mankind which is snatched from utter destruction. It is to this mystery that Saint Paul alludes thus : " Know you that all we, who are baptised in Christ Jesus, are baptized in his death ? For we are buried together with him, by baptism into death : that as Christ is risen from the dead, by the glory of the father ; so we also may walk in the newness of life," &c. (Rom. 6, 3, &c.) He therefore was the first seen, like Noah, to enter the waters, followed by all his rescued spiritual progeny. On him too, while in the water, as on Noah, while in the ark, descended the mystic dove : the messenger of peace, restored through him to our redeemed race : and the voice of the paternal deity was heard aloud declaring him his " beloved Son." Thus was shewn forth to us, in a sensible manner, the trinity of persons in that God, in whose name all to be saved, must be baptised ; the eternal father speaking from on high ; the filial deity incarnate standing in the water below ; and the Holy Ghost in the visible form of a dove, hovering intermediate between. This sensible manifestation of the Godhead was, according to the great Saint Basil (Hom. 2, in Psal. 29), predicted clearly in the words of the psalmist ; " The voice of the Lord is upon the waters ; the God of Majesty has thundered."

Another prefiguring emblem of baptism (the first and most necessary of all the sacraments), was the *rainbow*, set up by God in the clouds of heaven, the watery sign of his merciful covenant with Noah and his whole posterity. And, as it is the light of the sun refracted on the cloud which produces that sign ; so is it the light of the