

that perfect creature man, which God has made a distinct being from the angels; and whose nature he has so honoured, and exalted by even taking it upon himself.

On entering the sick person's house, or apartment, the priest says in Latin *peace be to this house and to all that dwell therein!* This, every christian knows, is the apostolic salutation, commanded by our Saviour. Then placing his pyx of holy oil, where he decently can: and putting on his stole, the emblem of his sacerdotal character, he sprinkles with Holy Water in the figure of a cross the room, the sick and the attendants, with these words of the psalmist: *thou shalt sprinkle me, O Lord, with hyssop and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow, &c.* If the sick person needs to confess, he hears him in private; and after directing and absolving him, he says in public, the following prayers, if the case admits of that much delay.

*Our help is in the name of the Lord;*

Ans. *Who made heaven and earth, The Lord be with you!*

Ans. *And with thy spirit!*

*Let us pray:*—"Bid, O Lord Jesus Christ, together with our own lowliness, be ushered into this habitation eternal felicity; divine prosperity; serene gladness; fruitful charity, and everlasting health. Be no access allowed to devils here; but let thine angels of peace attend: and be far from his house all malignant discord. Magnify, O Lord, on us thy holy name; and bless our conversation: sanctify the entry of our lowliness, thou, who art holy and merciful, and endurest with the Father, and the Holy Ghost, world without end! Amen."

"Let us pray, and beseech our Lord Jesus Christ that blessing he may bless this habitation, and all the in-dwellers thereof! and may give them his good angel guardian; and may make them serve him through the consideration of the wonders of his law, and may be turn away from them all the adverse powers; and snatch them from all terror and trouble: and deign to keep them in health in this dwelling, who with the Father, and the Holy Ghost liveth and reigneth God, world without end! Ans. Amen."

*Let us pray.* "Hear us, O Lord, Father Almighty, eternal God; and deign to send from heaven thy holy angels to guard, befriend and protect, visit and defend all abiding in this habitation, through Christ our Lord. Ans. Amen."

After this the *Confiteor*, or general confession is recited: and the public absolution is pronounced by the priest; who then admonishes the bystanders to join in supplication for the sick; while he administers the sacrament of extreme unction. Extending then his hands over the sick person, he says, as follows:

"In the name of the Father, and of the Son, and of the Holy Ghost; be extinguished in thee all power of the devil; through the imposition of our hands, and through the invocation of all the saints; angels, archangels, patriarchs, prophets, apostles, martyrs, confessors, virgins, and of all the saints together! Amen."

Then dipping his right hand thumb in the pyx of holy oil, blessed by the bishop with prayers suited to the end for which it is intended: he anoints in the form of a cross, first the closed eyes of the patient, with these words; "By this holy unction, and his own most tender mercy, may God pardon thee whatever thou hast sinned by the sight! Amen."

The same form is used in anointing successively the ears, nose, lips, hands and feet, &c. After which the *Kyrie Eleison*, or triple invocation of mercy, is recited, then the Lord's prayer, and the following versicles and prayers:

"Save thy servant, O my God, trusting in thee!"

"Send him (her) O Lord help from thy holy heaven; and from Sion protect him (her.)"

"Be to him (her) O Lord, a tower of strength, from the face of the enemy!"

"Let not the enemy prevail against him (her.)"

"Nor the son of iniquity have power to hurt him (her.)"

"O Lord hear my prayer: And let my cry come unto thee!"

"Our Lord be with you!—and with thy spirit!"

*Let us pray:*—"O Lord God, who by thy holy apostle, James hast said: *Is there any one sick among you; let him bring the priests of the church and let them pray over him; anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick man; and the Lord will raise him up; and, if he be in sins, his sins shall be forgiven him!* curo we beseech thee, O our redeemer, tho' infirmities of this sick one! heal his wounds; discharge his sins; and drive away from him all his pains of body and mind; and mercifully restore to him inwardly perfect health; that being by the aid of thy mercy reestablished, he maybe restored to his former duties! Who with the Father and the Holy Ghost, liveth and reigneth God, world without end. Amen!"

"Let us pray:—Look down, we beseech thee, O Lord on thy servant N. languishing under his bodily infirmity; and revive that soul, which thou has created: that being amended by chastisement, he may feel himself recovered by thy medicine: through Christ, our Lord. Amen."

"Let us pray:—O Lord! holy father! omnipotent and eternal God! who by imparting to the bodies of the sick the grace of thy benediction, preservest, with thy manifold tenderness, the work of thy hands; attend propitious to the invocation of thy name; that thou mayest raise up with thy right hand thy servant freed from his illness, and endowed with health; that thou mayest confirm him with thy virtue; defend him with thy power; and, with all wished for prosperity restore him to thy holy church! through Christ our Lord!—Amen!"

The final blessing is then imparted: and thus is concluded the sacramental rite of **EXTREME UNCTION**; which no protestant can deny to be an apostolical and scriptural one.—We have shewn above why the reforming worthies thought fit to abolish

it. And this they could unblushingly, nay boastingly, proclaim a holy and wholesome innovation!!

**A REMARKABLE INSTANCE OF PROTESTANT ILLIBERALITY AND INCONSISTENCY.**

His Majesty, the King of England; and his chief Ministers, are not allowed by our protestant code of Laws, that Liberty of conscience in the choice of their Religion; which the meanest subject in the British dominions now stilly enjoys. And this restriction upon royalty is imposed by a church, which all along most solemnly professes to grant, (what its founders, all and each of them took to themselves; and could not, therefore, well refuse to all and each of their followers,) the right to judge and determine by the *written word*, what faith they are to hold; and what religion to profess: nor dares that Church withhold, in any instance, arrogate to itself *infallibility*. Who can reckon up, and describe all the glaring inconsistencies, the evident contradictions, the most obvious, palpable and ridiculous anomalies in the whole body, and in every branch of the protestant reformation? Really it seems the spotted beast seen in the Apocalypse like a Leopard; whose feet were, as the feet of a Bear, and its mouth, as the mouth of a Lion; and to which the Dragon gave his own strength, and great power. Apoc. 13, 2, though this description seems particularly applicable to the Church of England: for the Leopard is in Blazonry, the very emblem of England. *The feet of the beast like those of a bear*, evidently denote its usurping, greedy, close-grasping and tenacious quality. *Its mouth, like that of a Lion*, represents its ravenous, all devouring and insatiable appetite; which all the millions wasted in England on its sole support, are not sufficient to gorge and stay, and *the Dragon's own power and great strength lent it*, appear in the very restriction it would dare to put upon the mighty Monarch of the British Empire.

REMARKABLE,—July 25th, 1831.

On the notorious twelfth of July last year, immense crowds of labouring Irish Catholics came pouring into Kingston from different parts of the country, with green ribbons in their hats, determined, with their friends in town, to try their strength in a pitched battle against the Orange faction, who intended holding, as usual, their insulting procession: which our Authorities thought they had no legal right to prohibit. The Catholic Clergyman, however, having on the preceeding Sunday, warned his people, from the Altar, to beware of drink and Riot on the irritating occasion; walked forth at the critical moment, and succeeded in stripping them of their green insignia; and in keeping them back from the premeditated conflict; so that not a single case of drunkenness, outrage or disorder occurred, to the great mortification of their mischief making enemies. In reward of their christian forbearance Providence seems since to have taken their cause into his own hands. The leaders of the public peace breakers were soon after in various ways disgraced and dispersed; and the house, where their flag used to be displayed within view of the