

and a tax on baptism sufficient to consume his subsistence for a week, was an intolerable hardship. Under such a system of fiscal regulations, concubinage began to prevail to a dreadful extent among the poorer classes; the infants remained unbaptized; the dead were borne unhonoured to the grave.

These evils had already grown to such a height as to attract the notice of the authorities in the Roman church, when Dr. Hughes was sent to Gibraltar to put a stop to them. He accepted the post of President of the Elders, which his predecessors had filled; but he denied the right of any body of laymen to interfere with his spiritual functions, and in particular to restrain him from the administration of the rights and offices of the church, by enforcing payments which it was not in the power of his flock to make. He declared that the church, of which he is a member, recognizes no legal claim for the payment of fees attached to its most solemn duties; and that it rejects all such claims as must act as a prohibition of the rites of the church to its proper members.

Extract of a letter received from Gibraltar, and dated 8th July:—

"This large community had the inexplicable joy, last evening of beholding their venerable bishop again amongst them, after four months and eleven days of the most arbitrary imprisonment. From the old castle to the church he was greeted by thousands of his happy flock, who, together with other people, had for hours been waiting his coming out, and who crowded the road to such a degree as to prevent the rapid progress of the carriage. People began to pour into the church from an early hour, and it filled to an unprecedented extent. His lordship's arrival at his house adjoining was announced by the bells' merry peals, and hearty cheers from hundreds that could not get into the church, and were responded to even by the two or three thousand persons inside, who could not repress their feelings, blessing the gracious sovereign that had done such an act of justice to their beloved prelate. On his lordship's appearance at the high altar, accompanied by the worthy clergy and hundreds of the various brotherhood carrying lighted candles, a solemn *Te Deum* was chanted; after which the faithful had the happiness to receive their prelate's benediction, with the greatest devotion and thanksgiving to the Almighty for his lordship's restoration to his flock. Hundreds of men had afterwards the pleasure of kissing his lordship's ring in the sacristy; and the congregation returned to their houses with hearts full of joy, and in the hope that their fervent prayers will be heard by the Almighty for the speedy termination of the scandalous persecution endured by our venerable bishop ever since his arrival at Gibraltar, and which is still continued by a very reduced and inconsiderable portion of his flock, but who, in reality are only Catholics in name."

[From the Tablet of 7th August.]

We have just received a communication from a respected correspondent in Gibraltar, giving us the latest information as to the posture of affairs in that colony. We proceed at once to communicate to our readers so much of it as seems to have been intended for the public. First, let us submit to them the following notice, bearing date, be it observed, no further back than last Wednesday week, or about ten days ago:—

IN THE SUPREME COURT OF GIBRALTAR.

IN THE CAUSE.—Anthony Porral and others, Elders of the Roman Catholic church of St. Mary the Crowned of Gibraltar, Plaintiffs;—the Right Reverend Henry Hughes, Vicar Apostolic of the said church, Defendant.

Sir,—Take notice that the Court will be moved on Friday next, or as soon afterwards as the counsel can be heard, to order you to show cause why you should not be attached for contempt of court, for not obeying and performing, and for interrupting the performance of, and obedience to, an order or decree of the Supreme Court, made in the above cause on the twenty-third day of April now last past, whereby Mr. Angelo Bonfante, was appointed Receiver of all fees and other monies to be collected in the church of St. Mary the Crowned of Gibraltar, with power to inspect all registers kept by the clergy of the said church; and also for neglecting and refusing to obey the decree or order of Her Majesty in Council, dated twenty-third day of June now last past, whereby it was ordered that Mr. Anthony Porral should continue to receive the fees. Dated this twenty-eighth day of July, 1841.—I am, sir, yours, &c.

(Signed)

WM. CORNWELL,
Plaintiff's Attorney in Court.

To the Right Rev. Henry Hughes, the above named Defendant, and to James Sowell, Esq., Defendant's Attorney in Court.

We give our correspondent's explanation of this notice. "The foregoing notice will point out the new movements of the enemy. Porral, the treasurer, gave to Bonfante, the receiver appointed by the court in the month of April, a power of attorney. The bishop refused to show the parochial books to this man, who has compelled the relative of the deceased, the parents of the children baptized, and the newly married, to pay taxes on the sacraments, &c.—The amount to which a poor man has been rendered liable for the interment of his child, by law expenses, is between sixty and seventy dollars. The bishop said that he would adhere to the letter of the order in council, which makes no mention of Bonfante, nor of the parochial books. That the fees had ceased since the 26th February; that the Pope had confirmed his decree on that head; that the affair was in his hands; and that he (the bishop) should await his Holiness's decision. The junta has declared that the prelate shall soon be remanded to prison. Barron Field, Esq., 'the wild ass,' although he is no longer judge, and although term ceased on the last day of June, yet opens the court for the advantage of the junta, and for the annoyance and persecution of Dr. Hughes and his friends. Why does not the ex-judge hold a court to try the prisoners, some of whom are confined on most serious charges? But justice is not known in Gibraltar."

It will thus be seen that the offending and offensive parties have lost none of their venom and malice; and that the resolution of the good bishop to withstand their disgraceful enormities is no whit lessened. His lordship is founded upon a rock, and we venture to prophesy that the gates of hell will assuage and all will not be able to prevail against him. It is very amusing to all persons at a distance from this little rock to witness the doings of the little flock of "elders," as this batch of disorderly delinquents style themselves. They are denounced and scouted by every person in all parts of the globe, who has any pretensions to decency. Their

immediate bishop and ecclesiastical superior is their victim. The supreme head of the Church of which they pretend to be the children openly condemns them. The Protestant Judges of the Privy Council, before whom their case is brought, reprobate them and their Judicial accomplice in iniquity with vehemence and indignation. The sympathies of all persons in this country to whom the facts have been made known—Whig, Tory, and Radical, Protestant and Catholic—are with their victim. The Tory press launches its verdict of disgust and horror at their conduct. But still the little creatures sit snugly at home, like vermin in an old dirty bedstead that has long wanted the friendly appliances of soap and scrubbing-brush to oust them from their filthy haunts. There they sit, heedless of the execrations of earth and the condemnation of Heaven. Strong in the feeling of undisturbed possession for a short time, they strut about and boast of their performances, how the poor prelate whom fate has ignominiously thrust into quarters which are infested and overrun by them, shall be severely bitten if ever he ventures to exercise his inalienable prerogative of sleeping quietly at night with a sound conscience. No sooner does he fancy himself safely ensconced between his own lawful sheets, than all the nasty creatures are out upon him, determined, if they cannot pull him out of bed, at least to tease him and keep him awake while he lies there.

What is the plain state of this disgraceful case? The junta of "elders," for the sake of fingering certain monies, to which they have no more title than a highwayman to plunder the victim he has murdered, have struck up an alliance with fornication, and all kinds of looseness and irregularity of life. They say to the population of Gibraltar, we will rob you, or you shall live in concubinage. Or, rather, "that we may rob five of you, a hundred of you shall live in concubinage." And these are the "elders of the Roman Catholic church" in Gibraltar.

Original.

THE CHRISTIAN RELIGION

DEMONSTRATED DIVINE;

AS EXHIBITING IN ITSELF THE ENTIRE FULFILMENT

of the

JEWISH TYPES AND PROPHECIES.

Dedicated to our modern Freethinkers.

CHAPTER III.

NOAH AND THE DELUGE.

The next great prototype of the Saviour is Noah, the just man; whom God saved with his family from the general destruction by the waters of the deluge. He directs him to build an ark, in which he himself, and a remnant of all living creatures are to be saved. The ark is considered by the holy fathers and spiritual writers as the emblem of the church of Christ, which he, the divine carpenter, built; and in which "all are saved by the waters of baptism, who are saved of the human race;" JOHN iii. 5. MARK xvi. 16 "God secured it from without before it was launched forth upon the overwhelming deep, to shew his protective care of that church, in which the spiritual Noah resides: for He and his Holy Spirit, the mystic dove, will abide in her to the end of time;" MATT. xxviii. 20; "when safe through life's floods and storms, she rests at last on the mountains of eternity;" JOHN xiv. 26, &c.

We observe here the distinction made between animals and creatures, clean and unclean; "the clean representing the just in the church; the unclean the wicked; for both during the deluge were in the ark; and both during this troubled life are suffered to be in the church; MATT. xiii. 24; *ib.* v. 47; ACTS x. 14.—It is however the humanizing property of the Christian church, to tame the fiercest creatures who come within her fold; and render clean and harmless the foulest and most noxious received into her ark, as prophesied by ISAIAH xi. 6; ACTS x. 15.

The raven sent forth by Noah did not return. That carnivorous and unclean bird that fed on the carcasses of the drowned, represented the devil, who riots in the destruction of the human race. The dove was the emblem of the Holy Ghost. When first sent out she returned to the ark, having found in all the terrific scene of God's desolating wrath "nowhere to rest her foot." When sent out a second time, she returned in the evening "carrying a bough of an olive tree, with green leaves in her mouth." This to man was a sign that "the waters of the deluge were ceased upon the earth;" an earnest of its fruits restored to him; and a pledge of peace renewed betwixt him and his maker now appeased. Hence the green bough, but particularly the olive branch, has been universally considered in times of war, as the token of friendly treaty, or of peace renewed, as the ancient flag of truce; and, on all occasions, the symbol of public joy.

But a deeper meaning is attached to this circumstance in the purely spiritual, or mystical sense. For the dove

that brought this token to Noah in the midst of the waters, represented the Holy Ghost, the spirit of peace, who descended in that form upon Jesus Christ, the prefigured Noah who had stepped into the waters to sanctify that element by his divine presence in the flesh; and imparts to it, in baptism, the virtue of saving those (his own family) who thus embark with him in his ark, the church, upon its waters, and are saved, all who are saved, from the general destruction; "for there is no other name under heaven given to man, whereby we may be saved;" ACTS iv. 12. With him, like the Israelites with Joshua, we must cross the Jordan, that is the waters of baptism, before we enter and possess the promised land; JOSHUA iii. This is the covenant made with Noah, "that all flesh should no more be destroyed;" and confirmed to him by the bow in the heaven; "THE SEVEN COLOURED SHOWERY SIGN." GEN. ix. 11, 12, 13.

The olive branch brought by the dove to Noah, indicates, as an ever green, that grace, the gift of the Holy Ghost, imparted in all its plentitude to the spiritual Noah in his assumed humanity; and from him to be derived on his spiritual progeny; rendering them ever alive to God, and fruitful in good works; just as the sap of the tree circulating through the branches, preserves them healthy, pliant, ever green, and fruitful in their season; in the very sense in which the Saviour said, "I am the vine, ye are the branches. He who abideth in me, and I in him, the same beareth much fruit; for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither, &c.;" JOHN xv. 6. In the same sense, while carrying his cross, did he say to the holy women, who lamented his sufferings; "Daughters of Jerusalem! weep not for me, but weep for yourselves and for your children; for if they have done this in the green wood, what shall be done in the dry?" LUKE xxiii. 28, 31. In numberless other passages of the old and New Testament do we find the green wood used as a figure of the just, while the wicked are designated by the dry, withered and unfruitful tree. Ps. i.

The olive, beside, is the tree of unction; or that which produces the oil, with which those persons and things are anointed, that are particularly consecrated, and dedicated to some great, sacred and religious purpose. For oil has always been considered in the church of God as a particular emblem of his grace; first, by its diffusive and penetrative quality softening and rendering pliant whatever it is poured upon; in proportion, however, as that which receives it is of a receptive nature, and a genial temperature; for with hard, cold, and frozen objects it will never coalesce. "So the grace of God is diffused abroad in our hearts," softening them, and rendering them pliant to the divine will; only however, in proportion as they are susceptible of, or penetrated with, the vital heat of charity. For the grace of God may be resisted, as it was by these Jews, whom St. Stephen called a "stiff-necked people, uncircumcised in heart and ears, who always" said he, "resist the Holy Ghost;" ACTS vii. 5. Wherefore St. Paul exhorts us "not to receive the grace of God in vain;" II. COR. 6, 1.

2nd. Oil is besides that which produces light and heat, when the substance is kindled, on which it has been poured. Even so the grace of God enkindled in our hearts produces and keeps alive that flame of divine charity, which enlightens our understanding with the light of truth, and at the same time warms the soul with its enlivening heat. That is what so eminently took place in the minds of the apostles and first christians on the descent upon them of the Holy Ghost in the form of cloven tongues of fire; of that fire divine which the Saviour said he came "to cast upon the earth;" and which he so much "desired to be enkindled." LUKE xii. 49. The fire of charity producing in the soul that vital heat, without which she is dead; and enlightening the mind with the evidence of revelation, to be held forth and manifested to all men by the tongues and preachings of the apostles: for the form in which the Holy Ghost appeared, indicated the gift he gave.

3rd. Oil, as a medicinal substance, often used in curing bodily distempers, represents the grace of God, which is the sovereign medicine for the maladies of the soul.

4th. Oil was used formerly by wrestlers, to render more supple their limbs, and make them by their slipperiness less easy to be firmly grasped by their antagonists. So does the grace of God fit us for wrestling with our spiritual enemies.

Such are the figurative meanings attached by the Holy Fathers of the church (who had their allusive interpretations immediately from the Apostles, and first divinely inspired writers,) to the green Olive bough, and the other remarkable incidents mentioned; and such, it is evident, from numberless texts of the old Testament,