

leave from the Pope, to repudiate his lawful spouse. And the Archbishop, in order to give unlimited scope to his ungoverned passions, and to indulge the lustful rage of a whimsical tyrant. Yes, I say, without any mission or authority whatever. Luther, the object of heavenly mission? He, who has so frequently changed his creed, uncertain what formula to adopt! Mission! Why, then, do not the Protestants of our days adhere to his doctrines, and believe in the real presence, confession &c. as he did? Mission! He, who has put forth, that God was the author of sin, and that he himself was born to be damned? The very thought of mission were a horrid blasphemy. In this case, he should have confined his zeal to the abuses of the times; to certain practices of certain individuals, which, beyond doubt, stood in need of reformation. Against these, he should have inveighed, with the charity of a christian—with the humble feelings of one under the influence of celestial mission; not with the abusive, scurrilous language of a—of a Luther—(language, which was never made use of either before or since his time)—not by carrying his diabolical enthusiasm, his unlimited spite to that extent, so far as to abolish the undisputed doctrines of all antiquity; to renew those of universally condemned heretics: and to desire there were no text of scripture to prove the real presence, that by denying the same, he might have an opportunity of tormenting the Pope. In a word, had this malicious creature been permitted to preach the indulgences, all had been well, and never had the idea of reformation, or the presence of Devils, troubled his head.

Now, Rev. Sir, I descend from these Gentlemen Reformers of the sixteenth century, to dwell for a moment, on the Reforming Gentlemen of our days. These are, indeed, worthy of their noble race, and yield but in genius and information to their inimitable predecessors. Downright ignorance of every thing that a christian minister ought to know, is the grand characteristic of Protestant clergymen in general. They spend the week in painting, or some other profane exercise; sit down on Saturday evening, to transcribe something in the shape of a sermon, or get it done by another, and preach it on Sunday, with a sickening nonchalance. Sometimes, however, when occasion requires, they may, peradventure, make a little noise about the errors of the Romish church; of whose doctrines they are as ignorant as they are of what is in the Bible. The little superficial knowledge they have of these matters is borrowed from the few unfortunate Priests who have abandoned our communion.

Here my mind is suddenly shocked, by the picture of a thousand horrors, at the simple thought of these reformed Priests. O that I could draw the screen of oblivion thereon, or that my heart could suffer me to reveal half the impieties I have been doomed to hear, and to witness! Reformed Priests! They who have embraced the Protestant sect, with a design to glut their unruly passions, and in order to escape the censures of our sacred Church which their licentiousness would, otherwise, have

provoked? They, who have been found, two by two, dead-drunk in the streets of London—scolded at by surrounding children, afterwards picked up by watchmen & cast of like dogs into a watch-house? Reformed Priests; They, who have broken the most solemn vows—made, with a free will and upon long, serious, and mature reflection—formed in the face of the Church—of the christian world—in presence of Christ's Ministers—witnessed by Angels, and registered in Heaven by the finger of Omniscience? These are the individuals who change their religion to save their souls? These, the boasted conformists, in whose recantation, Protestants takes such delight! This is Reformation the second; but, O Reformation the third, in what shape shalt thou come forth? Our enlightened age has a thirst for reformation.—Haste, and let us get a peep at thy smiling countenance.

Now, Sir what are we to think of Protestants, who, conscious to themselves, that such things are binding before God, encourage these wretches to break their vows in order, by this means, to place them in some measure, under an impossibility of returning to the Catholic Church? And what opinion must Protestants, themselves, form of these Priests, who without shame or scruple, trample under foot the most sacred obligations? O, it is with sincerity, and a heart flushed with joy, that I pronounce the words—far from lamenting any loss on the occasion, on the contrary we have great reason to rejoice. They have abandoned our cause; aware, that in the Church of Christ, their wicked designs could not be carried into execution, with impunity; they have turned over to the Protestants and we heartily congratulate our friends, on the precious acquisition—may I would even recommend to the Catholic Bishops of Ireland to give some little assistance towards the funds of that inestimable committee, which supports the Irish Reformed Clergy. Committee, than which there is nothing more powerful in drawing away every species of dross and corruption from the pure fountain of Catholicity. In fact, it is that grand sewer, into which, in Dean Swift's idea, we cast the rotten fruit and barren trees of our weeded garden.

These are, Rev. Sir a few, of the many considerations, which produced that late unexpected change in my religious principles. On the one side, the possibility of an infallible Church, from the example of the Apostles, and the fact, demonstrated from scripture—our exclusive claim to Catholicity—our uninterrupted existence from the days of the Apostles. On the other hand, the modern establishment of Protestantism—the unfixed principles of Protestant divines—their union with a sect whose doctrines they reprobate—the multifarious little religions daily starting up among them—the odious characters of their first Reformers—their want of mission—the ignorance and unfitness of the present Protestant Clergy to discharge the duties of Christian Ministers—the violation of vows, sanctioned by the Church of England, and finally, the horrors which characterize Reformation the second, and the Reformed Priests.

Here is, methinks, more than enough to satisfy every candid and reasonable mind: for my part I find it so, and feel happy in the assurance, that a day will come, when to the eyes of the world, and before the tribunal of my God, I shall be fully justified for the step I have taken in consequence.

Having thus merely touched on these different points, least I should go beyond the prescribed limits, and in place of a letter, send you an entire volume, I shall now conclude with the words of St. Jerome, a celebrated Protestant divine, of the fifth century: "O holy father, (he writes to the

* This intelligent convert ironically alludes to the modest assurance of many sectarian ministers, who, when preaching to a deluded audience, or

Pope) thy church is the true ark, he who seeks no refuge therein shall be swept away by the deluge. To thee, O church of Rome, I adhere, and to those only that adhere to thee—O church of Rome, church of Rome! May my tongue cling fast to my jaws, if ever I act, contrary to the respect to which thou art entitled!"

Rev. Sir,
Your very sincere most respectful, and ever grateful friend,
H. HEAGART BREEN.
L'Abbaye du Gard, Pequiny, Amiens.

ORIGINAL.

CATHOLIC RITES AND CEREMONIES.

THE SACRAMENTS OF THE EUCHARIST AND PENNANCE.

After all that we have said in our other numbers on the sacraments of the Eucharist and Penance, the substance of which every well instructed Catholic knows; we need not at present extend our remarks upon them, further than to observe, that in the Eucharist, as a sacrifice which is also Jesus Christ himself is both the priest and the victim; the pastor is only his legally appointed and consecrated organ: that as a sacrament, the matter is bread and wine, to be consecrated by the omnipotent word of God, spoken over them by his lawful minister and deputed organ; into the body and blood of Jesus Christ: the form the very word of the Saviour pronounced by himself at the institution of his divine sacrament: and the minister, a priest properly ordained: 2d. that in Penance, the matter of the sacrament are the sins which we confess, accompanied with contrition, or a true sorrow at having so offended God; including in it a firm purpose of amendment: the form are the words of the absolution, pronounced over the penitent the Minister, a priest properly ordained, and authorized besides to act as a confessor; and finally satisfaction, or the exact performance of the penance enjoined; which belongs to the integrity of the sacrament.

EXTREME UNCTION.

In explaining the ceremonies used in the administration of this sacrament, we have to observe, as we have done in treating of it above, that the human person consists of a body and a soul. The body with its senses of sight, hearing, smell, taste, and touch; and with its powers of speech and motion, is the soul's organ, and instrument in the practice of virtue, or the commission of sin. The soul therefore if truly repentant being reconciled with God in the sacrament of penance, is still further sanctified, and prepared for her exit out of this world into eternity; and the body, her organ, blessed in all its senses and faculties, (by the virtue of this sacrament worthily received; so as to fit it to rise at the last day in glory: and be again united to its happy soul; forming in bliss and immortality

letting off their malicious squibs against the Catholic Church, unblushingly appeal to Saints Jerome, Augustine, Ambrose, Chrysostome and the whole host of Catholic doctors and divines, as to so many Protestant brethren!!!! O tempora! O Mores!
"How this world is given to lying!"