

country, when large bodies of devout persons, (and we should be far from desiring to exclude from the number reverent and inquiring Protestants,) shall have the opportunity of witnessing the magnificent and touching solemnities by which the Catholic Church first admits within her sanctuary, and then raises step by step to her chief dignities, those whom she counts worthy of such, her posts of honour. It is surely meet that the people 'whose servants they are for Christ's sake,' should know under what solemn circumstances their clergy contract those high obligations which are in a most real and momentous sense, for their benefit; and we are glad to think that, awaiting the time when it shall seem fit to our Bishops to hold their ordinations in some of the larger Churches, the publication which we have now the pleasure of answering, will furnish to all the means of that valuable knowledge.

(To be continued.)

A PROTESTANT CONVERTED TO CATHOLICITY

BY HER

BIBLE AND PRAYER BOOK.

Continued.

Again, I cannot but remark upon an order just after the communion service, that unless there be three or four to communicate with the priest, there shall be no communion, so that one or two souls may thirst and thirst again, to unite themselves in communion to their Saviour, but it will be all in vain, unless there be found more so disposed. Perhaps they calculate that two souls are not worth the bread and wine used upon the occasion, but for three or four that expense can be gone to. I cannot think of any other reason.— There is also another order, which is, that every parishoner shall communicate, at least, three times a year, Easter to be one. What a heaven of Catholicity, copied out of the Catholic Catechism. I most solemnly declare, in all my Protestant career, I never heard the above urged upon us, as a duty, or even recommended particularly, as a practice.

Lastly, let me direct your attention to the pretty little apology, with which the communion service ends. For kneeling while communicating, it says, "lest through ignorance or infirmity, or out of malice or obstinacy, persons should misconstrue the matter, it is hereby declared, that no adoration is intended to the bread and wine, as that were idolatry, to be abhorred of all christians, &c." Then comes a very wise assertion, that Christ's natural body cannot be in two different places, at the same time; and yet it could pass through a stone wall,

which is equally at variance with the laws of nature. But, perhaps, the Bible makes a mistake, when it says so, for the Prayer Book says, it is contrary to reason to suppose such a thing possible. I must still further point out the Catholic rite with which, a Protestant child is baptised, "signed with the sign of the cross," for which absurdity they again apologise in the following words: "To take away all scruples concerning the use of the sign of the cross in baptism, the true explication thereof, and the just reasons for the retaining of it, may be seen in the 30th Canon, first published in the year 1601."

Now, for one peep at the catechism. The question is asked, "what is the inward sign of the Sacrament of the Lord's Supper?" Answer: "The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper." The Holy Ghost has said of the Church that he that runs may read, and the wayfarer man, though a fool cannot err therein; now, I would ask any Protestant, supposing him not to be a fool, how he would understand these words, "verily and indeed taken and received," I know I would take them as the Catholic does, and as the words imply; but the Protestant says we err therein, though the Holy Ghost says we can't!!

Now, hear how the Catechism closes. "The curate of every parish shall diligently upon Sundays and holidays, after the second lesson at evening prayer, openly in the Church instruct and examine so many children, as he shall think convenient, in some part of this Catechism." Is this done? no, it is not, that ever I saw, except in Catholic churches, the difference being, that the commands of the one church are attended to, in the other they are only a dead letter, left in it to perfect the condemnation of her unhappy adherents.

I was thus led by the two highest authorities into Catholicity, namely, my Bible and Prayer Book, for mind I have not been abusing the Prayer Book, for I think there is a vast deal of sound sense and doctrine in it, just so far as there is Catholic doctrine; no, but it is Protestants I find fault with for professing what they condemn others for doing.

But I still shrank from becoming a Catholic, if it were possible to avoid it, and my enemy did not fail to suggest it was not necessary; besides which by nature I was disinclined towards it, for on the one hand, there was my easy going Protestant faith which practically said to me eat, drink, and be merry; while on the other side, every thing was against my nature; confession to be made constantly of every secret sin, whether in thought, word, or deed regular humiliation of the flesh, in fasting and abstinence; the cross to be borne, which, even then,