

From the N. Y. Freeman's Journal.  
CATHOLICISM.

"We have now, and have had for years ever since we became numerous enough to be worthy of notice, arrayed against us the two most efficient instruments of public opinion, the Press and the Pulpit."

The above is extracted from a luminous view of Catholicism in the United States, in an editorial article headed "EXCELSION," in the NEW YORK FREEMAN'S JOURNAL of the 17th Dec instant.

With the effusion of the pulpit I mean not to interfere. The Ministers of the Gospel, whatever may be their doctrines, whether sound or unsound, whether old as those of Saints Peter and Paul, or new as those of Prophet Joe Smith and Parson Miller, or intermediate as those of Luther and Calvin, are all permitted by our free and happy civil institutions, and protected alike by our equal laws. I leave the pulpits to their respective Ministers; not however questioning the rights of others, more competent than I am, to enter into the controversy, through the press or otherwise.

I am not equally disposed to be silent in regard to the press. The press is popularly esteemed the "palladium of liberty." It should be so; it is not always so. Through the ignorance, the absurdity, the prejudice, the meanness, or the venality; through the influence of some or all of these, the press is too often prostituted to the worst of purposes, decrying the most self-evident truths, deceiving the public mind and diverting it from the proper path, and shamelessly maintaining the most prominent errors, the grossest contradictions, and basest falsehoods.—The constitution and the law are as liberal and protective of the desk of the editor, as of the pulpit of the preacher; both are free. The one, however, is accountable to the civil tribunals for all abuses of the privileges conferred on it, the other is generally left to the public opinion and the judgment of the Divinity. I do not propose to abridge the liberty of the press. I am an advocate of it: as an instrument of impartial discussion, it would, under proper management, do more for the correction than for the propagation of error. I would advise the Catholic who finds his religion maligned or insulted in the columns of a newspaper, or periodical, not to fret or be indignant. The printer has no conclusive authority in the case. The Catholic who is well grounded in his religion and confides in its orthodoxy, will not be disturbed by the spleen of printers or writers; he will confide in the Supreme Judge, and be in peace. If the Catholic whose religion is assailed, be a patron of the assailing paper, I would say to him,—continue your patronage, at least until you discover that the editor is a partisan. As often as a libel against the Catholic religion will appear in a newspaper or periodical, let the offended Catholic procure a suitable reply, not longer, and if possible shorter, than the libel, and present it for publication in the paper in which the offensive matter appeared. Discussion will never injure, but will rather serve, a good cause. Should insertion of the reply be

refused, then indeed may the editor be held as a partisan and an enemy. Then, and not until then, may and ought the offended party, on the mildest principle of defence, withdraw his patronage, in every shape, from the partisan-enemy. Such is the opinion, such is the counsel of

A CATHOLIC.

#### APOSTOLICAL SUCCESSION.

This subject, which is the all-absorbing topic of the day in England, is discussed in a work recently published, called—"Plain Words to plain people on the present dissensions in the Church." The following extract will convince our readers of the correctness of the observation made by a Baptist Editor, that the argument, if worth any thing, must lead to Rome. Would that those who put it forward, could see their way clearly.—*erald.*

"Be ye our blessed Lord and Savior, quitted the scene of His earthly ministry. He said—not to all the disciples, but to the eleven—All power is given unto me in heaven and earth—Go ye therefore and teach (or make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo! I am with you always, even unto the end of the world.—*Matt. xxviii. 18.* Now whatever this commission, and authority, and discipline was, it is quite clear that it was something, addressed to the Apostles alone, and something, moreover, into which they could associate others; for the very first thing which they did was to choose St. Matthias into the place vacated by the traitor Judas, 'to take part of this ministry and apostleship.'—*Acts i.* Whatever the office was, it is also clear that it was to be perpetual; our Savior's presence was promised to it, and to it alone.—'Lo! I am with you always.' He could not be with the Apostles always, even unto the end of the world, for they all were in course of time to receive heavenly crowns by martyrdom: therefore the promise was to the office, and not to the person. And so we find the Apostles placing others, such as Timothy and Titus, in their own places: giving them directions to ordain faithful men, who should be able to ordain others just as they had been ordained themselves. And such was the fact, the commission has been thus handed down by bishop ordaining bishops in unbroken succession unto this very day. Every lawful minister derives his commission from the Bishop, till we come to the Apostle, from Christ. Break but one link in this chain of gold; strike out but a stone in this spiritual arch; and what is the result? We derive grace from one who never received it himself; we trace ourselves back to one who had never the gift to bestow.

"For seventeen hundred years after Jesus Christ ascended into glory, this holy order of bishops remained unimpaired. Churches might differ not only in language and country, but in rites, in observances, in traditions, in ceremonies, in interpretations, and almost in doctrine; but never in this—all had bishops: the very heretics claimed to have bishops: they tried to trace their lineage to the Apostles through bishops. Lose what they might, scorn what they dared, reject what they pleased, they never scorned and rejected the order of bishops. Be the government of the state what it might, monarchy or republic, under the temporal rule of one, or of few, or of the many, the spiritual government was the same: bishops ruled the church. Was the age polished or rude, lettered or ignorant, bishops dispensed the word of truth. Was the church growing under persecution bishops were the first to welcome the lion, the axe, or the stake. Was she breaking forth on the right hand and on the left, Bishops suggested, controlled, directed every movement in war and in wo, in suffering or in peace. The very fact of the continuance of this Sacred Rule, has the stamp of Heaven upon it: the fulfilment of the true word of prophecy fixes the meaning of the promise."

GYPSUM, deprived, by baking, of its water of crystallization steeped in a solution of alum, and exposed to intense heat, makes a cement exactly resembling marble, and, as the sulphate of alum is the base on which most colours are struck, alum being used as a mordant, the cement may be of any tone or colour.

THE PROTESTANT, OR NEGATIVE FAITH REFUTED, AND THE CATHOLIC OR AFFIRMATIVE FAITH, DEMONSTRATED FROM SCRIPTURE.

Our preaching to you was not YEA and NAY—For the Son of God, Jesus Christ, who was preached among you by us—was not YEA and NAY: but YEA was in him. For all the promises of God are in him YEA: therefore also by him AMEN, &c.—2 Cor. i. 18 19.

Thus saith AMEN, the faithful and the true witness.—Apoc. iii. 14.

#### PART FIRST.

THE SEVEN SACRAMENTS OF THE CATHOLIC CHURCH PROVED FROM SCRIPTURE.

Of the seven Sacraments of the new law, namely, *Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony*, Protestants deny five; admitting only two, *Baptism* and the *Eucharist*; yet denying the necessity of the one, and the whole sacred essence of the other.

##### 1.—BAPTISM.

The generality of Protestants deny the necessity of Baptism. The Socinians, Unitarians, Moravians, Quakers, Shakers, Tinkers, Freethinkers, Universalists, and numberless others, dispense with this Sacrament altogether. The Baptists and Anabaptists, hold it to be useless, if administered before a certain age; allowing all under that age to die without it. The Presbyterians and Calvinists consider the omission of it as no bar to salvation: and a great proportion of the Church of England Clergy entertain much the same idea concerning it.

Yet, in what clearer terms could the Saviour have declared its indispensable necessity, than in the following, recorded in Scripture: "except a man be born again of water and the spirit, he cannot enter the Kingdom of God." John iii. 5.

We are all born, as St. Paul says, "Children of wrath" (Ephs. ii. 3), inheriting of our first progenitor, Adam, together with his guilt, its punishment; as is evidently proved by the temporal portion of that punishment, the afflictions and sufferings which we all endure from the beginning to the end of our present life, from the cradle to the grave. For how, indeed, can the stream be pure, which flows from a polluted source; or the fruit be wholesome and good, of that tree, which is vitiated in its core and root? We must then be renovated, or regenerated; that is, "born again of water and the spirit, before we can enter the Kingdom of God." We must be made children, not of the carnal and sinful Adam, but of the spiritual and holy one, who is Christ; before we can recover our lost inheritance; which regeneration takes place in Baptism, by water and the revivifying spirit. Hence the Saviour, in sending forth his Apostles "to teach all nations," commanded them to "Baptize them in the name of the Father, and of the Son, and of the Holy Ghost," (Matt. xxix. 19), adding, that "he who believes and is baptised, shall be saved." Mark xvi. 16. Whence it is clear, that Baptism is as necessary for salvation as belief, which in the same sentence he declares to be indispensable; for, "he who believes not," says he, "shall be condemned."

It is on this last clause that the Anabaptist grounds his rejection of infant Baptism; for how, says he, can infants be said to have the indispensably required belief?

Just as they have reason, the gift of nature, granted to all mankind "born of the flesh;" so have they faith, the gift of grace, granted to all "born of water and the spirit." The infant born without the consciousness or use of reason, is rightly accounted a rational creature, and the child of reason, and why should not the infant regenerated "of water and the spirit," though without the consciousness and use of faith, be accounted in like manner a true believer? Would any one say

that a young fruit tree was not in reality a fruit tree; because as yet it had borne no fruit; the season for its bearing fruit not having yet arrived?

The devil, however, who seeks the ruin of our envied race, knowing the many millions whom the saving efficacy of this Sacrament would snatch from his grasp, and add to the number of the supremely blessed; induces those who, like our first Parents in Paradise, by listening to his deceitful suggestions, have allowed him to acquire over their minds a blinding influence; to dispense with Baptism altogether; or at least to defer its administration to an age, before teaching which, as experience demonstrates, the far greater number of those born, die. He thus both enhances the guilt of the parents, "whose sins are visited on the children;" and glutts at the same time his hellish malice in ruining for ever their hated offspring; whose natural protectors he succeeds in persuading to leave them defenceless, his victims and prey.

Aware besides of our not having, till we are baptised, any portion in Christ, or participation in his redeeming merits, he strives thus to keep us in that dismal state: in which, after coming to the use of reason, we may and must accumulate guilt; and, as the Apostle says "treasure up to ourselves wrath against the day of wrath" (Rom. ii. 5), but can never, as being under the dominion of sin, and dead to God, do the least thing deserving of eternal life. The end then of our life here is entirely reversed; and our time, granted us only to work out our salvation, is thus wholly spent in working out our damnation.

The Anabaptist next grounds his rejection of infant Baptism on the example of our Saviour, who was not baptised till he was thirty years old. But his opinion in this respect is quite a whimsical novelty, never before his time so much as dreamed of in the Church of God; and suggested only, like every other innovation in the faith, by the cunning fiend, to effect his mischievous and destructive purposes.

The time of the Saviour's baptism regarded not our operations, but his own; and was evidently the fittest chosen, when he took up formally, at the full age of manhood, his sacred ministry; and began at length to usher in his religion by fulfilling, as he said he would, all the legal figures "to the smallest title."—*Matt. v. 18.* This therefore he did in the most regular and orderly manner possible. For the purification, or outward washing of the body with water, being the first legal figure, since, without observing it, none in the Jewish Church could have any participation in holy things; it is therefore the first one fulfilled by the Saviour, who, in Baptism, annexes to the sign the thing signified: to the outward washing of the body with water, the inward washing of the soul with his grace: baptising us, as his precursor said, with the "Holy Ghost, and with fire" (Luke iii. 16), and thus fitting us for a participation in all the benefits of his holy religion, no longer externally figurative, but internally and spiritually real; and for our final admission into the company of the blessed above.

He descended, therefore, into the waters: "the angel of the great council," like him who stirred the "probatric pond" (John v. 2) only in order, by the touch of his immaculate person, to impart to them their sanatory and purifying virtue.

He entered the Jordan, the prefigured Joshua, at the head of his people; to lead them through it, with the ark and priesthood, to the land of promise: that is, with his church and followers, to the kingdom of heaven. Jos. 3.

Though purity itself, yet, having taken upon himself the likeness of a sinner, he submitted to receive from his astonished precursor the purifying sign; in order thus, as head of his church, to set the example to all its members to wash after him, and be made clean. But in all this we have nothing to imitate but the sole washing, or Baptism, in order to be cleansed; and surely the sooner this takes place, the better.

(To be continued.)