

heart. Break all the bands of Satan, where-with he (or she) was tied; open to him (or her) the gate of thy mercy: that being endowed with the sign of thy wisdom, he (or she) may be free from the guilt of all concupiscence: and, follow the sweet odour of thy precepts, may joyfully serve thee in thy church; and daily increase in perfection; through Christ our Lord."—Amen.

He then puts some particles of blessed salt into the mouth of the Neophyte, with these words:

"(N.) receive the salt of wisdom. May it be to thee a propitiation unto life everlasting." Amen. The salt of wisdom is the virtue of Christian prudence, which preserves us, and others by our example, from the corruption of sin. For it is the property of salt to preserve substances from corruption. In this sense did our Saviour say to his apostles and disciples: "ye are the salt of the earth." Without that salt, we cannot be preserved uncorrupted "unto life everlasting;" much less can we so, by our example, preserve others.

Then he adds: "peace be with thee!" Answer, "and with thy spirit!" For the peace of the Saviour is the portion of those who have this salt.

The prayer that follows is—

"O God, the author of all truth, we humbly beseech thee, graciously vouchsafe to behold this thy servant, (N.) and tasting this salt, the first food; do not permit him (or her) to hunger any longer; so as not to be replenished with heavenly food; to the end that he (or she) may always be fervent in spirit, joyful in hope, always obedient to thy name! Bring him, (or her) O Lord, we beseech thee, to the laver of regeneration; that, with thy faithful, he (or she) may deserve the eternal rewards, which thou hast promised; through Christ our Lord." Amen.

The priest then commands, in the name of the living God, Father, Son and Holy Ghost, the devil to be gone, and give up all his claim to the human creature about to be baptised; and who, till baptised, is justly under his dominion, as an unregenerated child of the sinful Adam; but whom "our God and Lord Jesus Christ has designed to call to his holy grace, benediction, and the baptismal font." "And this sign, says he, of the holy cross, (signing it on the Neophyte's forehead) dare thou not to violate, O wicked spirit, through Christ our Lord." Amen.

Then, laying his hands on the head of the Neophyte, the priest prays thus:

"O Lord, most holy Father Almighty, eternal God, the author of life and truth, I beseech thy eternal and most just piety in behalf of this thy servant, (N.) that thou would'st vouchsafe to enlighten him (or her) with the light of thy understanding. Cleanse and sanctify him (or her), give him (or her) true knowledge; that, being made worthy of thy baptism, he (or she) may persevere in firm hope, righteous council, and holy doctrine, through Christ our Lord." Amen.

The priest then lays upon the one to be baptised the extremity of his stole: (the distinctive ornament of the priestly office) and with it introduces him (or her)

into the church, saying, "enter into the church of God; that thou mayest have part with Christ unto life everlasting." This is the first connection that takes place between the church of Christ, represented by her minister (the redeemer's legitimate deputy); and the carnal child of Adam; on thus entering the church, the Neophyte repeats, or the god-father and god-mother in his name, repeat first the apostle's creed; for that is the sum of the faith of the church, into which the one to be baptized, is admitted a member; then the Lord's prayer, to shew, that on our becoming a christian, we can then, and not till then, call God "our Father who art in heaven;" or address him as his children.

The priest then adjures the unclean spirit in the name of God the Father Almighty; in the name of Jesus Christ, his Son, our Lord and Judge; and in the virtue of the Holy Ghost, to depart from (N.) the creature of God, which our Lord has designed to call to become the temple of the living God; that the Holy Ghost may dwell in it. Amen.

He then touches the ears and nostrils of the Neophyte with his spittle; (a ceremony partly used by Christ himself, when he healed the deaf and dumb; which every one is, in the spiritual sense, till baptized) repeating the very word of Christ: "EPHETA, be opened: in the odour of sanctity." This last is an emblematical expression used in the Canticle of Canticles; shewing the powerful enticements of grace: "draw me, and I will run after the odour of thy ointments." "But thou be gone, O devil; for the judgment of God is at hand."

Then the Neophyte is asked, and answers himself, or by the mouths of his sponsors: (N.) "Dost thou renounce Satan? Ans. I renounce him."

"And all his works? Ans. I renounce them."

"And all his pomps? Ans. I renounce them."

This indicates that the acceptance of the Redeemer's covenant of mercy; and the renunciation of our vassalage to Satan, under which we had fallen by our sinful and voluntary obedience to him, rather than to God, our creator and rightful Lord, must be equally free and voluntary, when we come to the use of reason, and capable of judging for ourselves; and on this condition is the saving grace imparted to us; signified, as we have abundantly shewn, by the blessed oil, with which the priest then anoints the Neophyte on the breast and between the shoulders; saying, "I anoint thee with the oil of salvation in Christ Jesus our Lord, that thou mayest have eternal life."

On the breast, to signify that the divine grace may soften and make pliant our heart and will to the will of God; and on the shoulders, that he may strengthen us to bear manfully on our neck and shoulders the yoke and cross of Christ: and follow him through passing tribulation to eternal bliss.

After this the Neophyte is particularly asked thus, if he believes the chief articles of the christian faith: "Dost thou

believe in God, the Father Almighty, creator of heaven and earth? Ans. I believe." "Dost thou believe in Jesus Christ, his only Son, our Lord; who was born and suffered for us? Ans. I believe." "Dost thou believe in the Holy Ghost; the holy Catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body, and life everlasting? Ans. I believe." "(N.) wilt thou be baptized? Ans. I will." For baptism, like all the other benefits of Christ's dispensation, must be freely sought for; not forced upon any.

Then is he baptized in the manner already described.

The preparatory ceremonies just detailed, shew what he is to become by baptism; the subsequent ones what by it he is now become: a royal heir of God, the king of kings; and therefore, during the recital of the following prayer, is he anointed on the head by the priest with the holy chrism; the same as that with which sovereigns are anointed; and bishops consecrated. "The Almighty God, Father of our Lord Jesus Christ; who has "regenerated thee by water and the Holy Ghost;" [John iii. 5.] and who has given thee the remission of all thy sins; may he anoint thee with the chrism of salvation in the same Jesus Christ, our Lord, unto life everlasting." Amen. "Peace be with thee! Ans. And with thy spirit."

A white linen robe, or covering is then put over the newly baptized, as an emblem of his spotless innocence; which he is desired to carry unstained before the tribunal of our Lord Jesus Christ, that he may have life everlasting. Amen.

Next a lighted candle is given him, or those who represent him, with these words: "receive this burning light; and keep thy baptism without reproof. Observe the commandments of God; that when our Lord shall come to his nuptials, (Matt. xxv. 10,) thou mayest meet him, together with the saints in the heavenly court, and mayest have life eternal, and live for ever and ever. Ans. Amen."

The whole is concluded with these words: (N.) "go in peace; and may the Lord be with thee! Ans. Amen."

☞ All letters and remittances are to be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDonald, Hamilton.

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, OCTOBER 26.

Our contemporary, the Kingston News, is at his dirty work again.

Our Alpha [we suppose his London correspondent] has furnished him with another tit-bit against Popery, and those awful men—the terror of fools and fanatics—the Jesuits. His Reverend brother, the apostate George Croly, we guess, has concocted for him a rare hodge-podge of English history, showing that Protestant rule in England was always blessed with "temporal prosperity," [the only reward

which such as he look for] and Popish, with misfortune; not observing the dismal national disasters which followed in the train of the Protestant Reformation;—discord, Rebellion, civil war, and bloodshed, in Scotland, England, France and Germany.—Wherever the raging and discordant monster appeared, disorder and desolation marked its fearful progress. He has omitted to mention, as impartial history does, its dismal consequences in our islands: the plundering of the property of the poor by the suppression of the religious houses, —the making slaves of those whom it had thus reduced to beggary—the delivering over of such chained and collared with iron necklaces, to any one offering to take them to drudge for him; and ordering, should they attempt to escape from bondage, to be marked on the forehead with a red-hot iron for the first attempt, and to be put to death as felons for the second; and all this in the first pure stage of the English Protestant Reformation in England, during the reign of the baby King Edward. The Poor's Rates were next introduced from necessity by the lewd and bloody Elizabeth. The national debt incurred to prop up the Dutch invader who, through an unnatural conspiracy, supplanted his father-in-law. The beauties next of godly Cromwell's reign. The cruel persecutions of loyal and unoffending Catholics during the several reigns of the Scotch pedant James and Elizabeth, so canonized on the first page of their parliament bible; and during these of their truckling martyr, Charles I., and the lewd and licentious Charles II. None of this is entered on the Rev. Croly's record, nor the plagues that happened in England during their truly Protestant rule. Whereas, whenever they began to mitigate the laws against Catholics under the Georges, God seemed to mitigate his wrath against the nation; and to permit her to extend her dominions over half the globe; though, in the Christian sense, temporal prosperity, which has been given to Pagan nations, is not the criterion of divine satisfaction with a people.

As for the gunpowder treason, it is well known, and avowed by impartial historians of every creed, that it was, like the conspiracy of Titus Oates, a persecuting lie, to frighten their new booby sovereign from favoring the Catholics, as he seemed at one time disposed to do.

So that our Rev. London worthy instead of serving up all this historical hodge-podge of his brother Croly to his ignorant and credulous customers, would have done better, as we told him before, to have minded the old proverb—

"Ne sutor ultra crepidam."

The Church of England is anxious to take to herself the title of Catholic, and to get rid of the no very christian name of Protestant. "The Catholic English Church," as she would now be called, means therefore the universal English Church. *Risum teneatis amici.* But to avoid the ridicule of such an appellation they smooth down this magnificent title by calling herself only "a branch of the Catholic church." If, then, she be but a branch, she must either adhere to the parent stem, or remain but a broken and