

WARFARE OF THE SECTS AGAINST CHRIST.—It is not surprising that many persons in our day, should look forward to a speedy dissolution of the globe and the close of time, since they who abide in the Protestant camp can find no symptom of union amongst their motly host, nor discover beyond the bounds of their tents a sign to cheer them in their fruitless labors. In every country in which the rebellion against Divine Authority unhappily prevailed, we find, after three hundred years of speculation in theology, that truth is yet undetermined amongst them, and society is unbroken and hesitating as if Providence had ceased to exist for mankind. Notwithstanding the luminous proofs of a revelation and the imperishable foundation on which religion is built, yet infidelity exists, spreading out its coils on every side to ensnare the heedless; when driven from one position tenaciously occupying another, and introducing and recommending with art and eloquence some modern substitute some utopian doctrine of individual Association, to occupy the rank and fulfil the duties of the Christian religion. But why should not infidelity exist when Protestantism teaches it how to conquer? Why should not the ill disciplined mind, impatient of control, pursue to its extremities the path Sectarians first discovered and on which they loiter, fearing to proceed and ashamed to return? There is no resting place, no sure Asylum for the soul on any intermediate point; stand by the authority which Christ established; hear those whom he recognised by a law as clearly defined, as any which sanctions a civil officer in the republic; "hear the Church," whose rejection makes us like "the Heathen and the Publican," acknowledged a divine system in Christianity; not only of doctrine but of teaching and guidance; save reason as well as the soul by obedience to Faith; for only thus can revelation be protected from the dishonorable rivalry of human opinions. Christianity thus guarded by the authority of the Church, teaching one only creed, vindicating its consistency when assailed by the mutability of men, is a system of power, a rallying point around which all the mighty efforts of the mind may be collected, all that ennoble man in art, in literature and science. Thus only can the reflection of heaven fall on the achievements of reason, imparting and receiving lustre. Give Christianity its birth-right, let it not be cheated of the conservative government which Christ bequeathed for its support against the pressure of human follies, and it will resemble a rich plantation fenced on every side from predatory incursions, abounding in fruit and pleasing to the eye. Deprive it of all these evidences of a master, pull down its walls, let the giddy and the conceited trample on its tillage, let its furrows be impeded and instead of one, let many masters assume its cultivation, and it will be soon a barren field, rugged with briars—a common, over which all may run because unpriized by any. The Catholic Church defends Christianity; century after century she has watched faithfully at the *roman* and never permitted any impious

hand to usurp the power bequeathed by the Redeemer. Hence she is fortified on all sides, and after three centuries of persecution from the Press, which is infinitely more injurious than the sword, she shews her divine nature by her incapacity to die. How different is the condition of Protestantism! Agitated by every current of public opinion, she is fit to indicate the course of the stream, but not to withstand or direct its flowing. To-day she establishes a principle, to-morrow upholds its antagonist; to-day she is united and proud of her apparent compactness, to-morrow she is clamorous in discord as the groves of the Grecian Academicians. There is no bond of union to cement her broken parts, no head to guide her limbs which stumble and flounder in irretrievable perplexity.

Is this the system which the methodical mind of the Deity revealed—his whose harmony is breathed over all the works of nature? Is this christianity, which at the end of 18 centuries does not know what Christ meant? Is this the religion of God which would oppose one Apostle to another; as it arms in our own days pulpit against pulpit? If it be, infidelity is a blessing, for the silence of death is better than a creed of terror, alarm, discord and confusion.

Protestantism is aware of this wondrous difference between the two systems, but is too proud to acknowledge her error. Like the Jews, she sees the miracle, but despises the divine agent. The reformers nailed their flag in passion to the mast, and preferred to die rather than accept the means of safety which God had provided. Happily their descendants are beginning to understand the true state of the controversy. Light is dawning on England, it is piercing the thick darkness of those "children of the mist" in Scotland; Germany has seen the dawn which Lutheranism had clouded so long; the "Portals of Cologne" are rising in its honor, Geneva had felt its warmth and is almost emancipated from the lowering spirit of Calvinism, and its rays have already fallen on many a noble spirit in America. In the meantime the adherents of error are using every effort, however dishonorable, to oppose the truth. Unable to resist it, they expend their animosity in vituperation. Weak as straw when contending with Catholicity, they pour out their abuse on its professors, and imagine, like the persecutors of old, that the death of the disciple will extinguish the principle which gives him power to suffer and endure. The fair means of acquiring knowledge are rejected: bigotry hates to be enlightened, it loathes examination. A furious burst of ribaldry is the reply of those who are asked to read our books, and judge from accredited evidence instead of perjured documents.

Such is the treatment which the patient spirit of truth receives from the leaders of error, if such a motley host can be said to have any leaders at all, since each assumes to interpret the law for himself. But they who know the respective parties cannot hesitate in predicting the conqueror. On one side is a divine assurance forever, strength, unanimity, ages, of triumphs already won and a directing mind to point

the way to victory: on the other, disunion, uncertainty, inconsistency and perpetual recrimination. They trust for victory more to the poison in which their arrows are steeped, than to the strength with which they are driven. It is afflicting that society should be thus dismembered; that the Christian family, instead of realizing the plans of Christ for the conversion of the world, should be agitated by domestic broils and open renunciation of the authority he established; but we have been told "that scandal must needs come," and we have been also told "woe to him through whom it cometh."—*Catholic Telegraph*.

EPISCOPALIANS IN THE ARMY AND NAVY.—We wish that some one who has more leisure than we have would turn his attention to the course pursued by Episcopalians in endeavoring to render theirs the national religion through the army and navy. In the latter especially, the number of Episcopalian chaplains appointed should be regarded, also the fact that our government furnishes the library of every vessel, and every apprentice, with a prayer book. In the case of Spencer, it may be noticed, that at the Episcopal burial service was performed, and the apprentices went through the responses. The preponderance of Episcopalians in the committee to recommend books for the libraries of vessels, and many similar circumstances may be noted, equally significant of the desire to make Episcopalianism the religion of our navy, and of the success with which that desire is at present attended.

The above is from the *Baptist Advocate*. We copy it, not that we entertain the suspicions of the Editor; but we think it strange that a government, connected with no Religious sect, should give so marked a preference to one form of worship; and still more that the officers and crew should be compelled to attend this form of worship, as we are assured is the case, notwithstanding the difference of their religious convictions which are held to be inviolable by the Constitution of the country. This is so glaringly inconsistent, and might well call forth some effectual remonstrance in high places from those who are sincere advocates of religious liberty. Conscience should be free in the Army and Navy as well as on land, and no man under the protection of the flag of the United States should be forced to do the least act which does not accord with the convictions of his mind.—*Catholic Herald*.

IMPROVEMENTS.—Vermont is not likely to be behind the age in imitations of Catholic rites. From the account given in the *Churchman*, we extract the following remarkable advances. We long to hail as brethren those who evidently sigh after the piety of ancient days.—*Ib*.

"On Thursday, the 29th ult., the new and beautiful church, recently erected in the village of Montpelier, Vt., was duly consecrated to the service of God, by the Right Rev. Bishop Hopkins. Some eight or ten of the clergy were in attendance, robed in their surplices; whose number

and appearance, thus appropriately clad, added much to the interest and impressiveness of the service. The arrangement of the chancel is somewhat peculiar, it being that recommended by Bishop Hopkins, and now found both in his own parish church and in some others in his diocese. The altar stands alone in the middle, detached from the wall, and far enough from it to admit both of passing around it, and also to have the bishop's seat (when he may be present) placed behind it: according to the primitive plan in this respect.

The pulpit which is small and low, stands upon the extreme right, against one of the sides of the arched recess spoken of. Opposite to it, on the other side, is a small lectern or reading stand, just large enough to hold the Bible, and from which the lessons are read. There is no reading desk. The service is performed at the left side of the altar; the minister kneeling at it in prayers, and turning to it in the psalms and other like portions of the service; and at no time facing the congregation, save when addressing them, or when reading the lessons. When performing the ante-communion service, he of course passes round to the other or right side of the altar: that being the place indicated for this purpose by the rubric.

It should be added, with reference again to the service of the consecration, that their interest and effect were very much heightened by having the psalm required to be recited by the bishop and clergy, as they enter and pass up the side of the Church, *chanted* by them instead of read, as is usually done."

A correspondent of the *Catholic Herald* details the proceedings of a meeting, lately held in a Methodist meeting house in Washington city, to organize a branch of the Protestant Association of Philadelphia. Brother Danforth explained the object of the meeting. He stated that "Popery" was increasing to an alarming extent, and that all must unite to resist its advancement. It was necessary, he said, "that all negotiation with Catholics should be avoided from the Merchant down to the Hostler and Cook! Starve them out—nothing else will extirpate the evil." He read some resolutions to this effect and advocated their adoption.

After this man of Charity had concluded, Brother Davis arose and said "that he had been misinformed regarding the true spirit of the resolutions. He now learned that "Popery" was not the object to be attacked—it was their immediate neighbor and fellow citizen. He therefore denounced the resolutions, and had he suspected that such measures were to be presented for his cooperation, he should have been spared the present apparent connexion with such an unchristian project." This declaration was "an unexpected damper—a thunderbolt," and the meeting adjourned in confusion.—*Cath. Telegraph*.

FRENCH BISHOPS.—"If we be rightly informed," says the *Univers*, "the government is seriously intent on creating bishoprics for the colonies. Serious abuses, which lately came to light, impressed it with the necessity of this measure. We shall thus no longer be grieved at hearing a colonial governor say at a public levee, I am and shall be the only bishop."