

saved Europe from barbarism, and what is more beautiful still, he illustrated Christian society by his virtues." We conclude with the last words of Mr. Voigt: "It is difficult to bestow on him exaggerated eulogy: for he has laid every where the foundation of a solid glory. But every one should wish to render justice to whom justice is due; let no one cast a stone at him that is innocent; let every one respect and honor a man, who has labored for his age, with views so grand and so generous. Let him who is conscious of having calumniated him, re enter into his own conscience."

P. F.

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, MAY 10, 1843.

We are happy to find such able advocates of our holy religion in Lower Canada, as the truly talented and learned Editors of the *Melanges Religieux*, and the *Canadien*: but the pity is, that their language is not that of our adversaries, nor of those who through ignorance of the Catholic Doctrine, are most exposed to the cunning craftiness of such as lie in wait to deceive; the ILLUSORES IN DECEPTONE; the deceitful scoffers; who, as Saint Peter says, were to come in the latter days, walking after their own concupiscences. 2 Peter iii. 3. The defence of our principles in French alone, however masterly, is rather a single-handed one; and of this our enemies know well how to avail themselves. We should be able to meet them on their own ground, and not allow them the advantage of their *Sibboleth*. Jud. xii. 6. We are the more induced to make these observations, as we plainly perceive that the want of an assistant at our time of life, (we are now 47 years in the Ministry,) with the charge of a largely increasing congregation; and, above all, the want of the necessary support to keep our paper afloat, must compel us, however reluctantly, to conclude with this year our editorial labours. From several of our Rev'd. Agents we for a long time have received no remittances. A great proportion of our subscribers have never paid us one farthing for their papers duly forwarded to them. We receive a mere trifle from Lower Canada, and absolutely nothing from the United States. We have never yet been able to realize full two-thirds of our incurred expenditure. And, after this, we must call a halt, till God is pleased to give our people the will and the means to defend their religion against the seducing efforts of its upstart adversaries. Yet, in every township, Protestant papers abound, and are supported; while ours, the only English Catholic one, in all the Canadas, cannot be upheld by the many thousands of our brethren settled in this country, where, without such an instruc-

tive publication, their children, if not they themselves, are liable to be seduced from the faith by the surrounding sectaries of every denomination. *The children of this world, are wiser in their generation than the children of Light.* Luke xvi. 8.

THE CHURCH OF ENGLAND CONTRASTED WITH THE CHURCH OF ROME.

Let us contrast for one moment this English ecclesiastical novelty, with that Church of all nations, and of all ages, which we have so unhappily discarded for its sake.

In her we discover a real priesthood, who have an altar, and a daily victim: a priesthood worthy of the Saviour's institution, whether we consider the manner of its installation, the sanctity of its functions, or the important duties it has to perform.

It is ushered into the sanctuary and installed in it, by a solemn sacrament altogether its own: which at the same time that it imparts the Holy Ghost to the worthy receivers; and separates them in their views and pursuits from the rest of mankind; links them on to that unbroken chain of lawful pastors, succeeding one another from the time of the apostles. For, "every high priest, (says Saint Paul,) taken from among men, is appointed for men, in the things that appertain to God; that he may offer up gifts and sacrifices for sins: who can have compassion on those, who are ignorant, and who err; because he himself also is compassed with infirmity: and therefore ought he, as for the people, so also for himself to offer for sins. Neither does any man take this honor to himself: but he who is called by God, as Aaron was. So Christ did not glorify himself that he might be made a high priest: but he who said to him, thou art my son; this day have I begotten thee: as he saith in another place, Thou art a priest forever, according to the order of Melchisadech." Heb. 5.

The Catholic priesthood are thus "chosen from among men; and ordained for men, in the things that appertain to God; that they may offer up gifts and sacrifices for sins: and as for the people so also for themselves, to offer for sins." They have therefore an altar, and a never failing victim. *that pure oblation*, which according to the Prophet Malachy, 1, 11; was to be offered up to God, "in every place, from the rising of the sun to the going down thereof, among the converted Gentiles!" And what is that victim, that *pure oblation*; more acceptable to God than all the Jewish offerings? Is it not *the real lamb of God*; not *more the figurative one of the Jewish Church*? Is it not "the living bread which came down from Heaven;" not *the manna*, its emblem, rained but from the clouds? John 6. This sole sacrifice, the *holiest itself of holies*, renders them, who offer it, a most holy and dignified priesthood. Their function is one, which the highest of the heavenly host would think it an all surpassing honour to perform.

But, indeed, all the functions of the Catholic priesthood, bespeak them holy and dignified.

In Baptism, of which sacrament, except in cases, of necessity, they are; as of all the other sacraments, the only lawful ministers, they regenerate mankind: and, of *children of wrath*, make them the adopted children of God; the consecrated and anointed heirs of his heavenly kingdom.

In confirmation they impart to the souls of the faithful the Holy Ghost, with his enlightening and strengthening grace.

In the holy Eucharist, they bring down Jesus Christ himself to our embraces.

In penance they inspect and heal the leprosy of the soul, which is sin. Lev. 13.

In extreme unction, they, the true shepherds of Christ's fold, defend his sheep against the ravenous wolf; and beat him off at the critical moment when he is on the point of seizing his prey; rescuing them often from his murderous fangs; and snatching them from his very jaws, already gaping to devour them.

In holy orders they shed on others, set apart for the sacred ministry, the sanctifying, fortifying, inspiring, and enlightening grace of the Holy Ghost so requisite to them in their pastoral calling: the same, which the Saviour himself imparted to his first pastors, the apostles; when breathing upon them, he said; *receive ye the Holy Ghost, &c.*

In matrimony they consecrate the conjugal state; and render the union of man and wife, a blessed emblem of Christ's indissoluble union with his Church, his chosen bride and sole beloved: the mother of all his spiritual children.

They are the proper spiritual physicians, whose chief study is, how to preserve and promote the health of our better half, the soul; and how to cure its sinful distempers; not merely by holding forth a general weekly random lecture on the subject; but by examining minutely the various cases of the several patients; and prescribing for them accordingly.

They are the appointed guardians of the weak and poor: of the orphan, and the widow against their oppressors: the commissioned inculcators of every virtue and the teachers of truth; God's deputed heralds, and ambassadors; bearing in their hands the authentic credentials of their divine mission to man.

These are an efficient clergy dispensing heavenly council, consolation, peace and benediction to all around them, wherever they go. Unincumbered with wives and families, and all unnecessary worldly concerns, which might any ways impede the proper discharge of their pastoral duties; and wholly calculated, as they were designed, for the instruction, sanctification & salvation of their fellow beings. They are the very soul of God's people; that portion of themselves, whose function it is to think for the rest; and stir them up to think on the main business of life, the only one indeed, for which they were created, and sent into this world: on the proper consideration of which their fate for an eternity depends.

The object of such a clergy in taking orders, is not like that of the Anglican, or of any other, to secure to themselves a temporal living; but, by their many privations of worldly enjoyments, and the zealous discharge of their laborious and disinterested duties; to win a better and more lasting living with God and his saints in the world to come.

From the extreme sanctity of their Clerical functions in the administration of the sacraments, and particularly in the celebration of the mass, the fear of committing sacrilege, by performing them in the state of sin, subjects them oftener than the rest of the faithful, to the humbling duty of confession. Their fastings are unavoidably more frequent and rigid, than those of others. To say nothing of their duty of attendance on the sick from every distance: in all seasons of the year, and at every hour of the night or day; let the disease be ever so contagious: and all this without earthly fee or reward: besides, what is known only to themselves, their painful toil and mental exertions in the *confessional*: where they must adapt their advice and instructions to the age, capacity, circumstances and situation of their several penitents. Nor is their daily recital of the *breviary*, which occupies, more or less a couple of hours, a light obligation: and yet it is a binding one, where none greater interpose to prevent it. It cannot then with truth be said of them, that they lay weightier burthens on others, than what they consent to bear themselves.

Their sermons too are not read but spoken from the abundance of the head and heart: and the finest samples afforded in the world of christian exhortation, and pulpit eloquence, have confessedly flowed from their lips, and pen. No wonder; beside the goodness of their cause, and divine inspiration; their course of studies is a long and laborious one; embracing all that any ways tends to raise up human nature from its fallen, blind and debilitated condition; and exalt man, a rational being and a christian. In their study of theology they have also the pre-eminent advantage of drawing their information from more ancient, authentic, universal & pure sources, than the muddy puddles of such various colour, taste and flavour, formed on particular spots, by the many dissentient reformers; from which our Anglican, and all protestant divines derive and must drain all their ecclesiastical knowledge. "They have left me the fountain of life, (says Almighty God;) and have dug for themselves cisterns; broken cisterns, that can hold no water." Jer. 2, 13.

The Catholic priesthood therefore bears in itself the most evident marks of its divine origin; and is easily distinguished by the sincere seeker of truth, as the only one of the Saviour's institution. That some of its members are spied unworthy of the sacred character which they bear, is a melancholy truth denied by none; but the order itself cannot be degraded by the wicked or worldly conduct of such; nor the Church justly blamed for the infringement of her precepts. Such unhappy casualties, and yet but few, in proportion to the immense body of her clergy, only shew, that man is man; fallible and subject to sin in every situation of life. Besides, the Saviour, though he assures us that "the gates of hell shall not prevail against his church," declares that *scandals must come*, but he lays his weighty eye on the wretched beings who occasion them.

To compare then, the Catholic priesthood, or the Catholic Church, with the Anglican, or any other protestant sect or clergy; would be like comparing Jesus Christ with *Barrabas*; Nor was the preference given by the Jews to the felon over their king and Messiah, more unaccountable and monstrous, than that given by this, and a few other countries, over the one, holy, Catholic and apostolical church, her, whom, according to Saint Paul, Eph. 5. 37. Christ has presented to himself, *holy and without blemish*: to whom the beloved in the canticle of Canticles, 4, 7, so enamouredly exclaims: *thou art all fair, O my love; and there is no spot in thee!*