

THE CATHOLIC.

QUOD SEMPER, QUOD UBIQUE, QUOD AB OMNIBUS CREDITUM EST.—WHAT ALWAYS, AND EVERY WHERE, AND BY ALL IS BELIEVED.

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THE CATHOLIC

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Original.

THE VICES. An Extract.

Th' alarm is caught by all the hellish crew,
When spied among our race this wonder new,
Yet, whom they dare not tempting more assail,
They strive to ruin through his brethren frail.

Straight envy's sting into their wounded hearts,
Its whole collected rankling venom darts;
Till all the demon's torment they endure,
Awak'd at sight of such perfection pure.

Revenge calls sudden forth the savage yell
Of his dread pack, turn'd by his wond'rous spell
From men to brutes; which, worse than Circe's feign'd,
Each grov'ling slave had to some fury chain'd.
These on he leads, all panting for their prey,
Now 'gainst the main disturber of his sway;
Who thwarting durst his precept meek oppose,
Not merely to forgive, but love our foes.

Lust grieves, and gluttony, intemp'rate pair,
And sensual pleasure drops her syren air,
To see the drended dawn of reason bright
Fast op'ning on their horror-crowded night;
In all their hideousness, exposing true
Their disenchanting forms to human view.
These, now the threat'ning danger to avert,
On blind, unconscious man their pow'rs exert.
They pour successive on his mental sight,
The tempting scenes of criminal delight,
Each to the taste of each, with magic skill,
High colouring; and the wish for such instil;
Then bid him scout the mandate, so austere
From these, his wont enjoyments, to forbear
And loath a law, that would from bliss deter,
Enjoining here ev'n sufferings to prefer.

But none 'gainst reason's Lord such numbers arms,
As coward fear, the fiend; who now alarms
With dangers new his palsy stricken slaves;
And 'gainst such precepts harsh, thus loudly raves:
"What? for this preaching mortal, self-styl'd God,
Your comforts quit, nay, brave affliction's rod!
You, frail, the tort'or's brand and steel defy;
Ev'n death's dread stroke endure without a sigh!
Is this his proudly boasted perfect law,
Absurdly made your rational minds to awe;
While nat'ral instinct teaches all to fly,
The threatened ill; and snatch the pleasure nigh?
Haste then, my sons, your jeerings all unite,
And hoot this teacher odious from the sight,
'Gainst one so meekly passive freely dare;"
He said, and straight their scoffings rend the air.

Though last, not least, of this rashly band,
Lo, pride appears, and claims o'er all command:

His plea admitted, to his host combin'd,
The largest portion fair of human kind,
Whom various spell, or false suggestion draws,
And blends together in one common cause,
He holds discourse in such imposing strain,
As may the gen'ral approbation gain;
"Would you, he says, at such mean upstart's call,
Your dignities forego; your wealth, your all?
Count poverty your gain, and covet scorn?
Rejoice in suffer'ing, but, if fort'nate, mourn?
Ev'n ill with good repay; and love your foes?
Yet friends and kindred hate, nor care to lose?
Ev'n sorrow fondly seek, and pleasure shun,
For sake of him, a low mechanic's son?
Your limbs submit to every tort'ring smart,
And ev'n of death defy the brandish'd dart:
Would you not haste, such easy yoke to bear?
You're all invited: why so tarry here?
You're right—this dogmatizer can beguile
None, but th' unthinking, ignorant rabble vile.
They, who have nought to loose, and nothing know,
Their hopes of future good may cred'ulous show,
Ours be the present certain, theirs unsure,
For which they're bid such mis'ry to endure.

To check this growing madness, for it gains,
And thousands now believe, whate'er he feigns;
We must (or with his wretched follow'rs join),
T' explode his odious doctrines, all combine;
Nor stop our efforts short, till from the stage,
We've thrust this cens'ring self-proclaiming sage;

He said: and vanity applauding cheers,
His mimick'd argument, that sound appears;
Talks much of toys, which she no more might deal,
Should such revolting doctrines e'er prevail;
And cites, now lost among the rabble mean,
Her late distinguish'd vot'ry, magdalene;
Th' imposing threat her childish vot'ries awes,
And firm unites them in their Sov'reign's cause.

THE CATHOLIC RITES AND CEREMONIES EXPLAINED.

BAPTISM—(continued).

First, we must observe that as we have contracted the guilt of original sin by the distrust, or disbelief, and the consequent transgression of our natural first parents: so we must, ere freed from that guilt, make amends for their disbelief, by the open profession of our faith; and, if not able to do so by ourselves; by the mouths at least of our spiritual parents, who answer for us; our God-fathers and God-mothers; for having so contracted original sin without our knowledge, God in his mercy allows us to be thus freed from it without our knowledge. It is to the church too that we are to apply for this inestimable benefit of regeneration to God in baptism. On this account does the priest begin by asking: "what doest thou ask of the church of God?" For the sacraments of Christ's church are forced upon none. All who receive them must duly apply for them. The answer is "faith." "What does faith bring thee to?" continues the priest. Ans. "Life everlasting; for he who does not believe," says Christ, "shall be condemned." The priest then explains what that faith must be, which brings to us "life everlasting." It must

be, according to Saint James, "a lively faith, working by charity;" he therefore adds; "If then thou desirest to enter into life, keep the commandments. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbour as thyself." Then, as the Saviour did, when imparting the Holy Ghost to his apostles, he breathes into the face of the Neophyte three times, saying, "go out of him (or her) thou unclean spirit; and give place to the Holy Ghost, the paraclete."

When God created man, "he breathed into his face the breath of life." (Gen. ii. 7.) This the Creator did himself at first." But man, having by sin come under the dominion of death, and of satan; he can be regenerated, and thus delivered from the devil's thrall only by the one, who can make the sufficient atonement for his sin to divine justice. But man himself, the offender, could not make this atonement. Then God himself the Son becomes that guiltless man, who in that nature which had offended atones superabundantly for man's offence. It is he then to breathe again "into the face" of his regenerated creature "the breath of life;" and to free him from the dominion of death and of Satan; that which he does by his deputy and representative, the priest. For to his priest he said; "all power is given to me in heaven and on earth; go ye therefore," &c. And "as the father hath sent me, so I send you." Therefore what his lawful pastor does, he himself does.

Then to show that all this is effected, by the death of Christ upon the cross, in which sign we are henceforth as christians, and like Saint Paul, to "glory in Christ crucified;" and to cherish in our hearts its remembrance; the priest signs the Neophyte on the forehead and breast with the sign of the cross, saying: "Receive the sign of the cross, on thy forehead, and in thy heart. Take to thee the faith of the heavenly precepts; and be such in thy morals, as to be able now to be the temple of God."

The prayers, which are addressed only to God, are in latin; and all for the same sanctifying purpose. Indeed, to prevent in the administration of the sacrament the possibility of altering the sense in translation, the whole liturgy of the Catholic church, as it is directed to God alone, is every where preserved unchangeably the same in the Catholic, or universal and; unchangeable language, the latin. However, for the satisfaction of those who understand not that language, we shall give these prayers translated into English.

After the ceremony just mentioned, the priest says; *Let us pray*; for in all her solemn prayers the church supposes her children to join in supplication to their common heavenly father.

"We beseech thee, O Lord, graciously to hear our prayers; and by thy continual protection guard this, thy elect. (N.) signed with the sign of the cross of our Lord; that observing the rudiments (that is, the beginnings) of the greatness of thy glory, by keeping thy commandments; he (or she) may deserve to attain to the glory of regeneration; through Christ our Lord." Answer, *amen*.

Then, laying his hands on the head of the Neophyte; he says:

"Let us pray.—Almighty and eternal God, father of our Lord Jesus Christ, vouchsafe to behold this thy servant (N.) whom thou wast pleased to call to the rudiments of faith; take from him (or her) all blindness of