

nies. Abolish these and man is plunged without resource in the dark chaos of his native ignorance.

But in the new law, the Protestant will say, all the figures are finally abolished. They are not, where mentioned in scripture as *abolished*, but only as *fulfilled*. "I came not," says the Saviour, "to abolish, but to fulfil the law."

If all figures are abolished in the new law, what is "the baptismal water?" Is it not the figure, or external sign of the internally cleansing grace? What is *the oil*, with which the Saviour commanded his apostles to anoint the sick? And to which anointing, by the priests, together with the prayer of faith, such ample grace and forgiveness of sin is in scripture declared to be annexed? James, Ep. ch. 5. What the clay, made by the Saviour with his spittle, and his anointing with it the eyes of the born blind; desiring him at the same time to go and wash in the pool of Siloe! What his touching with his spittle the tongue; and his thrusting his fingers into the ears of the deaf and dumb man, whom he healed? His washing the feet of his apostles? His *breathing* upon them, and saying, "receive ye the Holy Ghost?" What was Saint Peter's vision of the sheet let down from heaven full of unclean animals? What the laying on of hands by the apostles, on those whom they ordained; or on whom they invoked the Holy Ghost?

Need I mention the emblematic forms of bread and wine, assumed by the Saviour in his Eucharistic sacrifice and sacrament; shewing himself thus to be the meat and drink of our souls, and indicating the favour intended by the forms he takes?

In like manner did the Holy Ghost on two occasions indicate by the forms under which he appeared, the end of his descent and the gifts he gave. He descended on our peace-maker, the just and holy one; the second Noah in the midst of the water; the Saviour of our race; by the water of baptism, which received from the touch of the incarnate deity's immaculate person, its guilt-cleansing and regenerating efficacy. He descended upon the spiritually regenerating father of mankind in the shape of the winged messenger of peace, the dove, which brought to the first, prefiguring Noah the green olive bough; the token and pledge of God's wrath appeased; and of earth's fruits and productions restored to man. In his second descent, which was on the first Christians at Pentecost, the same divine spirit took the visible form of "cloven tongues of fire," signifying by that form the grace he imparted, or the gift bestowed; namely the fire divine of charity, which our Saviour said "he came to cast upon the earth; and desired to see enkindled;" and the lighting up with that blessed fire the tongues of Christ's disciples; thus fitting them as instruments, to spread abroad in every direction the holy heart-warming and illuminating conflagration. In each fiery tongue the Holy Ghost was given distinctly to each; and yet he was but one given at the same moment to all. The Protestant sees nothing impossible in

this; and yet he denies to Jesus Christ, whom he owns to be God, equal with the Holy Ghost, the power of thus appearing under the visible forms, which he assures us he takes; and of communicating himself at one and the same time to any number of his followers, great or small!

Nor was it without a mysterious indication that the Holy Ghost assumed the form of a cloven or divided tongue. Hitherto his inspirations were made, his truths promulgated, and his worship performed in a nation speaking but one tongue. That tongue, the Hebrew, was therefore the holy language; but it was henceforth to be divided; and the universal tongue of the converted heathens; the tongue of the imperial rulers of the earth, the Romans; to whom, in their representative Pontius Pilate, the Saviour was made over by his people; was to be co-sanctified with the Hebrew, and fitted for the worship of the true God, and the universal promulgation of his truths. This adaptation of the Roman with the Hebrew tongue for the sacred ends of man's redemption, was represented by the cloven form in which the fiery tongues appeared.

Under how many sensible signs, or images, does not God foretell to us in the Apocalypse, the great events by which his church on earth shall be affected down to the end of time! Indeed, it is by such signs, symbols and ceremonies, that he has all along instructed his human family; and will ever continue to do so in his one, holy, catholic and apostolical church, as long as this world endures. It is, therefore our particular duty to learn the sacred and instructive meanings which his church attaches to his several rites and ceremonies.

It was our wish and intention at first, after explaining the ceremonies of the mass, to have continued our explanation of all the other rites and ceremonies; universally observed by the Catholic church in her administration of the sacraments, her solemn benedictions and consecrations. But always hitherto the pressure of other important matter has left us no opportunity to fulfil our original purpose. We shall therefore take the earliest occasion afforded us to treat of these subjects; with which every Catholic at least should be thoroughly acquainted.

FRANCE.

The following Protestant testimony says the U. S. Catholic Miscellany, regarding Catholicity in France, cannot fail to afford interest.

From the London Christian Observer for June ON THE STATE OF RELIGION IN FRANCE, AND ANNIVERSARIES OF SOCIETIES. Paris April 4, 1842.

Every succeeding year's residence in Franco convinces me that there is a gradual return, among the middle and higher classes to Romanism. There is a growing dissatisfaction with infidelity and atheism, among well educated men who make pretensions to ordinary morality. Certain it is that the Roman Catholic churches (and I might affirm the same of the Protestant Temples and chapels) are better attended than they were a few years ago. This is

particularly observable during the great festivals of the Church. Lent is just past; and never since the days of the Restoration, probably, have such crowds of people attended the parish churches (thirty-eight in number), and the chapels annexed; as during this season. In almost all of them there were two or three services of a public nature every Sabbath besides frequent assemblies at night, or in the day time, during the week.

You know that the Roman Catholics make much of concentrating their efforts for the salvation of men up on certain seasons and occasions. Then follows a sad syncope in their religious efforts, and, as to the masses, it is to be feared, in their religious life. Lent is emphatically one of their great harvests, and during that period vast efforts are made to reach the population of the great cities. Those priests who possess the most distinguished talents for preaching are directed by the bishops to repair to certain important cities in the kingdom. Men and measures are marshalled with profound human wisdom. Everything is calculated with the utmost nicety. Every talent must be turned to the great account. The work of preparation is performed with vast pains, and a most careful reference to desired results. The Abbe Lacordaire must make a great display at Bordeaux.—On the other hand, the Abbe Ravignan must come from Montpelier, and the Abbe Bautain from his retreat in the country, to Paris: the one to preach in the Cathedral of Notre Dame, and the other in St. Eustache. Whilst some of the other ablest men in the Kingdom must be assigned to other important churches.

I heard M. Ravignan often. He had immense congregations to hear him in the vast Church of Notre Dame, where he preached every Sabbath at one o'clock, P. M., during Lent, and even three times every day during the last week. M. R. was formerly a lawyer in this city, and a magistrate, but he became a priest a few years ago, and has gained a far greater distinction in the pulpit than he ever attained at the bar. He is unquestionably a man of talents, but he is more of a declaimer than a reasoner. He belongs to the society of Jesuits. His discourses on Faith, on the mysteries of Christianity, such as the Divinity of Jesus Christ, the Trinity, etc.

There was an abundant display of learning, not a little sophistry, in his defence of the Church—to whose authority he referred almost continually, rather than to the Bible—frequent and unblushing perversion of the doctrines of the Protestants. There was indeed but little in his discourses for the soul that was stricken with a sense of sin.

Next to M. Ravignan the Abbe Bautain was most followed. He is unquestionably a man of talents, and enjoys the reputation of being a man of excellent character. He was educated at the Royal Normal School in this city, and was an intimate friend of Cousin. During several years he was professor of Moral Philosophy at Strasburg; but not long since he gave up his professorship there, and now resides in a college at the distance of ten or twelve leagues from Paris, where he lives in retirement.

The Abbe Bautain has published a number of works. The most important are his *Philosophie du Christianisme*; *Psychologie* and *Philosophie de la Mo-*

*rale Chretienne*. The last named has just left the press.

M. Bautain is not to be placed in the common class of French priests. He is altogether superior to them in his religious views. He and the Abbe Bonnechose (who is his intimate friend, and who was once a Protestant) are at the head of a school, if I may say so, that resembles by its more spiritual character the Port Royal rather than that of the common French Catholic clergy. Not, indeed, that there can be any comparison between them, save in the fact—as I have just said—of the spiritual nature of their discourses and writings.

I have heard M. Bautain several times. He is a man of fine taste, and possesses a sweet voice, and a beautiful style of delivery. On one or two occasions I heard him with mingled satisfaction: His first sermon was founded on the fact, that *man was made for God—that his true happiness is to be found only in God*. His second discourse was admirable, from the text, "Love not the world, neither the things that are in the world." I never heard a finer sermon. The seriousness, the simplicity, and the affection with which it was delivered, were deeply touching. But several of his succeeding sermons, though they contained some excellent things, were sadly marred with his Roman Catholic errors.

I might go on to indicate some other distinguished Catholic preachers who have been here on this occasion, if it were necessary. The churches seemed all to be crowded, especially on the Sabbaths which were near to Easter. In many of the smaller ones it was impossible to enter, unless one went at an early hour. I observed that on some occasions several members of the royal family were hearers of M. Bautain, though he preached at the hour of half-past 3 o'clock, P. M.

The Roman Catholic clergy of France are evidently becoming far more bold than they were a few years ago. They have just commenced a fierce war upon the University, the full effect of which we cannot foresee. They wish to drive some of the Professors out of it, on the ground that they are "Deists," "Infidels," "Pantheists," and "Atheists." They have succeeded in dislodging one, M. Ferari, from Strasburg. M. F. was the successor of M. Bautain, in the chair of philosophy in that city.

The progress of Puseyism in England is matter of great rejoicing among the Roman Catholic clergy of this kingdom. The cure of *Notre Dame de La Victoire*, at the close of his sermon a few Sabbath evenings ago, announced, as news which demanded special thanksgiving, the conversion of twenty-two clergymen of the Established Church of England to the Roman Catholic faith! This was one of the first fruits of Puseyism, according to his view of the matter. He did not indicate the source of this intelligence, nor did he give the names of the proselytes. This cure has special prayer offered up for individuals and for classes of people every Sabbath evening, after his sermon. The congregation remain a long time in prayer and in singing, whilst the priest says mass for the special benefit of those whom he has named as the special subjects of prayer. A few evenings ago I heard him read off a long list of "young people," "faithful," "sick," "Protestants," "Jews," etc. In conclusion, he exhorted his hearers not to forget poor Spain, Russia, and England!

Now it becomes those who know the truth, and love it, to be indefatigable in their efforts to diffuse it, and importunate in their prayers that God would pour out His Spirit upon the nations, and bring them from darkness into his marvellous light. We live in wonderful times!