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The Catholic.

Quod semper; quod ubique; quod ab omnibus.

VOL. I.

KINGSTON, FRIDAY, AUGUST 5, 1831.

NO. 42.

SELECTED.

AMICABLE DISCUSSION.

Continued.

LETTER VII.

THE WORDS OF INSTITUTION.

THE strange and inconceivable proposition which our Saviour had just made in the synagogue, the disputes and contradiction it had generally excited among the crowd of his hearers, the repeated declarations of Jesus, which instead of quieting their minds and bringing them again to him, provoked the murmurs even of many of his disciples: the formal opposition of the latter, their defection, their desertion, the more successful appeal made to the twelve, their open and declared profession of faith, their persevering fidelity, all these circumstances should give importance and celebrity to the scene at Capharnaum. Those who had been present at it, must have long talked it over together, and likewise have related it to those who were not there: the fugitive disciples particularly, to justify their desertion and apparent ingratitude. It will then have made a noise in the world, as men were often discoursing upon the extraordinary personage who for more than two years had been astonishing Judea by the wisdom of his doctrines, by benefits and prodigies without number. But it is above all in the minds of the apostles and the faithful disciples that it must have left the most profound impressions. Amongst those who had left them, they had to regret the loss of friends and companions, with whom they had hitherto shared their assiduous attention to their gracious master. Without doubt it cost them much at that time to see them no longer by their side, and this striking absence called incessantly to their recollection the cause of their unfortunate separation. This cause itself, so very unexpected: so profoundly mysterious, must have been to them an inexhaustible source of reflection: of conversation, and confidential communications with one another. What then! we are one day destined to receive truly and really his flesh to eat and his blood to drink? Yes, we are certain of it because he himself has so strongly assured us of it. But when? How? In what manner? &c. It is natural to think that they must have put to themselves a thousand times these and similar questions upon this astonishing mystery, neither can we refuse to believe that they mutually strengthened one another in the faith that they had already publicly professed, and that they encouraged one another to expel from their minds the various suggestions of the senses, that might present themselves. Let us

put ourselves in their place. If at this distance of time, and with the mere reading of it, we are still so struck and confounded at the promise which they heard, we may easily conceive that, if it had been directly and for the first time addressed to us, it would have supplied us with abundant matter for reflection until its accomplishment. It is also to be presumed, I had almost said to be believed, that our Saviour who saw what passed in their heart, would in his goodness have condescended to recur frequently to this subject, and that to the instructions given in the synagogues, he would have added others to confirm them more and more in their faith, and to recompense the confidence they had so signally displayed in his words. It would be unreasonable to object to me the silence of the evangelists on this subject; we know very well that they have not related the thousandth part of what our Saviour has said. Even by St. John's account, if he had attempted to write the whole, the world would not have contained the books he must have composed. At all events, it is most certain that the apostles implicitly trusted to their Master for the moment in which he would be pleased to fulfil his promise, and that they waited for the accomplishment of it with a confused mixture of sentiments of impatience, inquietude, love, and terror. A whole year passed away in this manner. But the time was nigh at hand, the ministry of Jesus Christ was drawing to a conclusion; and soon does he announce to his disciples his near approaching death. The shorter time he has to spend among them, the more does he testify to them his affection: he treats them no more as servants but as friends. No sooner does he see them assembled around the paschal table, than he declares to them that he had ardently desired to celebrate this last pasch with them before he suffered: and a little after continuing to announce to them his death he told them he should no more eat the pasch with them until it should be fulfilled in the kingdom of God: then taking the chalice, he adds that he will no more drink of the fruit of the vine, till the kingdom of God should come. At the conclusion of this legal supper, Jesus rises from table, and to give to his disciples an example of humility and mutual charity, he abases himself so far as to wash their feet. He then invites them to the banquet and again sits down at table with them. What more then, has he to give to them? It is not the nourishment of their body, that now engages his attention, but that of their soul. The moment was arrived for the accomplishment of his promise: it is just going to take place. Already had he laid upon the bread his venerable and creative hands, and lifting up his

eyes to heaven, he begins to pray, whether we are to suppose, that the acts of thanksgiving here spoken of by the evangelists passed, mentally between him and his Father, or were heard by the guests at table. After having invoked the all-powerful virtue of his Father, he makes it fall upon the bread by blessing it: he breaks it, and solemnly says to his apostles: "Take and eat, this is my body, which is given for you." And in the same manner after blessing the chalice, drink ye all of this (says he,) this is my blood of the new testament which is shed for you." What were then the sentiments of the apostles, and what ideas must the whole of this ceremony have awakened in their mind? Who can doubt that what they had heard at Capharnaum was here distinctly brought to their remembrance? Those words committed to writing so long afterwards by St. John, were therefore still echoing in their ears "The bread that I will give you to eat is my flesh, which I will give for the life of the world. And at the moment our Saviour had said; this is my body which is delivered for you, they necessarily saw in these words the accomplishment of the former. The connection of the actual institution with the promise made by Jesus Christ was so manifest, they both accorded and corresponded so exactly in the things and in the terms, that they must evidently have seen that what had been announced to them and what they had been hitherto expecting, was then just accomplished. Hence there is no hesitation, no doubt on their part: no question is proposed: every thing passes in a profound recollection; and the apostles receive from his hand and take with silent adoration, that flesh which is meat indeed, and that blood which is drink indeed."

"The connection of the words we read in Saint John with those of the institution is visible. There to eat and here to eat there to drink, and here to drink; there flesh and here flesh: or, which amounts to the same, body. There blood, and here blood: there to eat and drink; the flesh and blood separately, and here the same thing. If this does not shew distinctly that all this is but one and the same mystery, one and the same truth, there no longer exists such a thing as analogy or agreement: there is no connexion nor consistency in our faith, or in the words and actions of our Saviour. But if the eating and drinking of St. John is the eating and drinking of the institution, then in St. John it is an eating and drinking with the mouth, since it is visibly of such a nature in the institution. If the flesh and blood of which St. John speaks is not the flesh and blood in spirit and in figure, but the true flesh and the true blood, in their proper and natural substance, it is the same in the institution: and we can no more interpret *this is my body, this is my blood*, of a figurative body, and figurative blood than in St. John, unless you eat my flesh and drink my blood, of the figure of one or the other of them." Bossuet, *Meditations sur l'Evangile*, jour 23.

The exposition you have just read is sketched from the compared narratives of the evangelists. St. John who wrote the last of the four, has given us at length the words of the promise, which the three first had omitted; and has dispensed with the repetition of the fact of the institution described by the others. It is very remarkable that the evangelists relating the same facts at too remote periods to have an understanding with one another, and on that account varying almost always in the circumstances and expressions, all three agree, and St. Paul after them in relating these words of Jesus Christ: "*This is my body, this is my blood.*" This uniformity, no where else observable, denotes a particular design of the holy spirit who directed them, that of teaching us still more plainly the essential words of the mystery. Considering them in themselves; it is impossible not to be struck at once with their simplicity and their strength. This great prodigy is expressed by the plainest and simplest words to be found in human language: men would never have discovered such an expression, accordingly it is not from them that proceeds this sublimity of expression, but from him by whom the greatest wonders are as easily produced as spoken. These few words were understood in the sense of the real presence and of transubstantiation by the apostles, and after them by all the christians till the time of Berengarius and Wickliff, whose subtilties for a short time disturbed the Church. It was reserved for the sixteenth century to combat these dogmas more obstinately. And yet even the leader of the reformation could only prevail upon himself to do it by halves. He defended the real presence, and only declared himself against the way in which it was universally understood. He had at first desired, it is true, that some happy expedient might be suggested to him of getting rid of the reality, in order to do more essential injury to the cause of the papacy. A motive which was assuredly most worthy an apostleship like his, and which you might regard as a calumnious imputation on the part of the catholics, had not Luther himself inserted it in one of his letters. But God says Bossuet in his usual style, fixes secret boundaries to the wildest minds, and does not always permit innovators to afflict his Church as much as they would wish. Luther remained invincibly struck with the strength and simplicity of these words, *this is my body, this is my blood.*"

Carlostadius, archdeacon of Wittemberg, his disciple and partisan, proved a bolder man than his master. He was the first to leap the fence, and deny the real presence. To attack the sense of the reality, in which the words of our Saviour had been understood throughout the world, he bethought himself an of explanation, but so foolish & extravagant that it could only have come from a disordered brain. He pretended then that Jesus Christ when he pronounced the word *this* did not refer to what he held in his hand, but merely to his own body: and that thus the natural sense of his words was: "*This, that is my body, is my body.*" This unreasonable and ridiculous interpretation put his party too much to the blush not to be immediately abandoned. They preferred giving the honour of the renewal of the

sacramentarian doctrine to Zuinglius, the rival and antagonist of Luther, to whom he was a long time a subject of bitter vexation, by obstinately disputing with him the glory of being the first reformer.* Already five years had elapsed since Carlostadius had brought his discovery into the world, which paid no attention to it, when Zuinglius, who was held in great repute at Zurich, assembled in that city on the 11th of April, 1525 the famous synod which adopted his reform. This synod was composed of two hundred citizens, all as able theologians no doubt as one could reasonably expect to be found among the swiss burgesses in the sixteenth century. Here it was that in the presence of these new fathers of the Church, there arose a regular disputation between Zuinglius and the lay chancellor of the town upon the meaning that was to be given to the words of the Eucharist. Having only to deal with a mere burgess, and possessing likewise more boldness and fluency of language than he the cure of Notre-Dame-des-Ermites demonstrated without difficulty, and to the perfect satisfaction of all these powerfully gifted men, that they ought to acknowledge a figurative sense in the words, *this is my body*, as in the others of the parable, *the field is the world; the seed is the word.* These were the only examples he produced; having nothing better at the time to produce: for he had not then been favoured with the apparition of the black or white personage, who came afterwards to him in a dream, to point out to him a still more analogous passage in the Bible. This council of the burghers and burgesses however adopted unanimously his conclusions against the real presence, and from that very day abolished, by a decree, the celebration of mass. Such is the origin of the sacramentarian opinion and of the whole reformation in general at Zurich, where two hundred ignorant laics pronounced sentence against the faith of all ages and the perpetual doctrine of the Church, as if they had been deciding upon some acres of ground, or a few scraps of meadow-land near the borders of the lake. The other towns that afterwards adopted the same principles, imitated the conduct of Zurich, and proceeded just as wisely and canonically in their decisions.

Undoubtedly, Sir, you can have no difficulty in acknowledging the absolute illegality and prodigious temerity, with which the sacramentarian opinion and the reformation were admitted at Zurich and from thence in the other cantons. You will tell me that you are but little concerned with what took place on this subject in the towns of Switzerland, Germany and France: that the Church of England alone has any claim to your

* Zuinglius had published that from the year 1516 before the name of Luther was known, he had preached the gospel in Switzerland. Piqued at this his pretension, Luther wrote to the inhabitants of Strasburgh, that he confidently assumed to himself the glory of having been the first to preach Jesus Christ, but that Zuinglius wished to rob him of this glory. "How are we to hold our peace (said he) while these people disturb our Churches, and attack our authority? . . ." He declares, in conclusion, "that there is no medium, and that he or they must be the ministers of satan."

interest, and that upon the article of the Eucharist the canonical forms have not been laid aside, because the bishops and doctors held a convocation, which pronounced, indirectly at least, against the real presence, and most positively against transubstantiation. This observation, I grant, is not devoid of reason; in fact we perceive in the convocation an appearance of canonical form. This is not the place to expose the too positive defects that nullified all its acts and proceedings: I shall be satisfied with observing, in my turn, that drawing its objections from the holy scriptures, as all the reformers did, and none of them having seen or found any thing more than another, it will read its own refutation in that which I am now going to give to every thing that bears the name of the reformation, whatever country it may inhabit, or under whatever denomination it may be distinguished. We will examine the difficulties brought against the real presence, and afterwards those against transubstantiation. It would be useless to treat separately of the adoration, an inevitable consequence of the real presence: for to believe Jesus Christ present in this sacrament, and not pay to his divine person divine honors, would be an outrage, an impiety, and a kind of apostacy. Have we not learnt from Saint Paul that even at the name alone of Jesus every knee shall bow, in heaven, on earth, and under the earth?

THE REAL PRESENCE.

We have already remarked the address of your lords spiritual of 1562 in not openly rejecting the real presence, which still had its partisans in this Convocation, and which was afterwards admitted and defended by many doctors of your Church. perhaps I may have occasion further on to make you acquainted with them. It is nevertheless true, that the Zuinglian and Calvinistic opinions, at last prevail with you to such a degree, that, upon discoursing on this subject in your country, I have often been astonished at persons, otherwise well instructed, when I advanced that the doctrine of the real presence had found most able defenders in the Church of England: I have even been obliged for my justification to produce writings and passages that I had at first cited from memory. Permit me now to ask you, what great discoveries your modern theologians have made in the holy scripture, to induce them to reject a doctrine as ancient in your country as its conversion to Christianity; to reject the natural sense which is presented to every unprejudiced mind by the words repeated by the three evangelists and by Saint Paul, *this is my body*, and according to the Syriac version of Saint Mark *this is my very body*:* to reject the only sense

* Amongst the most judicious critics, some are of opinion that Saint Mark himself was the author of this Syriac version, and that he made it for the use of the converted Jews, to whom this language was then natural. Others, among whom is found Walton, the learned Bishop of Chester, attribute it to some disciple of the apostles. According to the spirit of the original it should be translated: *This is my body, my own body, which is given for you. This is my blood, my own blood.* For it is also for this reason that the Syriac, which is as ancient as the Greek, and which was done in the time of the apostles, reads, *this is my own body*; and that in the liturgy of the Greeks it is declared that what is given to us is *the very body of Jesus Christ and his very blood.* Bossuet, *Medit. sur l'Evangile*, 22e jour.

which agrees with the discourse of the promise, which most certainly speaks only of the reality, and to substitute in its place one of figure, of representation and of absence, which contradicts the promised manducation of this flesh, which is truly meat, and which was to be given for the life of the world? But in place of discoveries, for no new discovery could be made in writings so well understood, and so thoroughly examined before them, they formed their decision upon the same examples, and upon the same grounds, which the reformers had already produced to give credit to their new interpretation.

These examples and these grounds or reasons shall all be discussed in their turns; and in order that you may judge more correctly of the former, we will here produce some principles admitted by all parties. According to the rules of language there are some things established by use, as signs: there are others on the contrary which are not, and which cannot become signs except by a new and primary establishment of them as such. When signs are established by use, we have a right to suppose that they are known as such by those to whom we speak, and if we discover any perplexity in their mind, arising from their being unable to ascertain, not what they are in themselves, but what they signify: then by giving to these signs the names of the things signified, the perplexity ceases, and the meaning of the phrase is clearly understood by every one. Thus, when you show me a collection of pictures, you say: Do you see this portrait? It is the Prince Regent; or it is the Princess Royal. When you direct my observation to geographical maps, you say to me, This is England, This is Scotland. I perfectly understand you, because I know that pictures and maps are established signs; and my only difficulty was to know what they particularly represented. This is not the case with signs that are newly established for the first time. Not being accustomed to regard the thing you have pointed to me as a sign, having been taught to consider it merely according to its natural and essential properties, I cannot understand that which you wish to establish by it, unless you acquaint me with the particular use to which it is destined by you. If you would have me to understand you, you must explain yourself, or let me know that, contrary to the established usage, you have taken it into your head to make a sign of what has hitherto been no such thing. In fact, to return to the portraits and maps we are speaking of, put in my place some un instructed savage, and in vain would you repeat to him: This is the Regent; This is England: he will understand nothing about it, because, in regard to him, these maps and paintings are signs then for the first time established, which you must explain to him before you make use of them.

The principal naturally applies itself to the point in question. It is plain that, before the institution of the Eucharist, it had never been the custom to consider bread as a sign of any thing whatsoever, that it had not been classed among

those objects that are ordinarily considered as signs, but in the number of those which are regarded as peculiar and distinct things. Jesus Christ could not employ it to signify his body, unless he then, for the first time, established bread as a sign; and, in that case, to make himself understood, to speak according to the rules of language and good sense, he must have explained his intention to the apostles who could not have the least suspicion of it; but this he in no wise did: or at least he must have previously intimated to them that he should on some future occasion make use of bread to give them a sign of his body; and we do not find that he ever announced any such thing, but rather quite the contrary. It is certain, therefore, that he could not have intended to establish bread as the mere figure of his body, by these most positive terms, *this is my body*, without a previous admonition or an actual explanation, because it would have been the first establishment of this sign, and we only then give to signs the names of the things signified, when they have already been regarded as signs. He, who was true man, spoke according to the language of other men: He, who was wisdom itself, could no otherwise express himself but in a wise and rational manner; He, who is truth itself, could never express himself in a manner that was deceitful and calculated to lead into error his disciples, to whom he had said: "The time comes when I will no longer speak to you in parables, but openly:" to whom he then wished to give his last most important instructions: to whom in fact he bequeathed a share in the testament which he instituted for them, on the eve of his separation from them by death.

And if in the course of his ministry Jesus Christ, making use of common metaphors, said to his apostles, *I am the door, I am a vine*; the minds of men were sufficiently prepared for this, and could have found no difficulty but in discovering the immediate purpose, for which he had employed these figurative expressions. It is surprising that any one should have pretended to discover in these expressions any resemblance with the words of the institution, and conclude from these two metaphors that *this is my body* might be explained by *this is the sign of my body*. For 1^o it would be necessary at least to suppose that our Saviour, when he said *I am a door, I am a vine*, meant to say that he was the sign or the figure of a door or of a vine, which is perfectly absurd. When he calls himself a door or a vine, it is not that he is the sign or figure of them, but that he possesses qualities of which a door and a vine presented feeble but sensible images. There is then no parity between these examples: they are two of very different kinds.

2^o Jesus Christ himself explains what he meant to convey under each of these figures. "I am the door. By me if a man enter in, he shall be saved: and he shall go in, and go out, and shall find pastures." And in like manner: "I am the true vine; and my Father is the husbandman. Every branch in me that beareth not fruit, he will take away: and every one that beareth fruit; he will purge it; that it may bring forth more fruit. As the branch can-

not bear fruit of itself, unless it abide in the vine so neither can you, unless you abide in me."

3^o But if men will draw comparisons from these and other such examples, they must do it in a different way; and, instead of saying, *Jesus Christ is the door or the vine, God the Father is the vine-dresser*, which presents reasonable and very intelligible metaphors on account of the explanation that accompanies them, they must change the sentences as follows: *This door or this vine is Jesus Christ, this vine dresser is God the Father*. Then they would have a grammatical resemblance with *this is my body*: but then also, taken in their isolated state and without previous preparations or explanations, as the words *this is my body* are taken, they would be so ridiculous and extravagant that no sensible person would ever advance such propositions.

How often have the ministers brought forward the words of the parable related in St. Matthew, *the seed is the word of God, and the field is the world!* And because it would admit of none but a figurative sense, they would infer that the words of this eucharistic institution must also be susceptible of it. And they see not the enormous difference between them! We must therefore place it before their eyes. Who does not know that a parable is a sort of enigma, in which words are employed to convey a meaning different from that which they seem to present, and in which every person seeks for the meaning concealed under the expressions, because he is well aware that there must be one there, even before he has discovered it? The apostles having in vain endeavoured to penetrate into it, besought our Saviour to inform them: "Explain to us, said they, the parable of the cockle of the field." Jesus seeing that all their anxiety was to know the signification of this parable, answered them very naturally: "He that soweth the good seed, is the son of man, and the field is the world. And the good seed are the children of the kingdom, and the cockle are the children of the wicked one, and the enemy that sowed them is the devil. But the harvest is the end of the world, and the reapers are the angels." Jesus answered according to the wishes of the apostles: they had asked him merely to know the meaning concealed under the terms which they knew to be but signs, but the signification of which they could not discover. They perfectly understood it, as soon as Jesus Christ had joined to the signs the name of the things signified.

But suppress the parable: imagine Jesus Christ in the open fields with his disciples, and shewing them the reapers at their work. In this case, it is evident that he could not have said to them, *these are angels*, merely to signify that they represented angels. Upon this M. Nicole argues as follows. To say in the explanation of a parable that reapers are angels, is speaking reasonably: but to say out of a parable, and when reapers are not considered as signs, but as men, that they are angels, is a proposition most absurd and contrary to common sense. Now the proposition *this is my body*, taken in the calvinistic sense, is not like the proposition, *these reapers are angels* considered in a parable, but out of a parable. Then it is not like it, except when it must be considered absurd and contrary to common sense.

To be continued.

From the Truth Teller
REFORMATION SOCIETY.

The fourth annual meeting of "The British Reformation Society, for preventing the growth of Popery," was held at Exeter Hall, on the 13th May last. From the Report read by the secretary; and from the speeches of its members, delivered amidst moanings and groanings, and affliction of the spirit, we make a few extracts. As indications of the decrease of Protestantism, and the increase of Catholics, they, coming as they do on the authority of an enemy, will be credited to their full extent.

The Report states, "that a considerable increase of Roman Catholic chapels had been made, and was still going on, in several parts of England and Scotland. The increase of Popery in England had taken place chiefly in Staffordshire & Lancashire.

Lord Bexley, on moving that the report be received, observed, "that though on the whole, the report was encouraging, yet there were some points of it, on which he could not reflect without pain.

It was greatly painful to think that there could have been such an increase of Popery in England and Scotland, and that the society should have been obliged to attend less than they had heretofore done to Ireland, and be obliged to defend themselves against the advances of Popery in this country (England) and Scotland; yet it was too true, that in this country and in Scotland, where it was very little known for the last hundred years, Popery had been alarmingly on the increase. This was, no doubt, in great part to be accounted for, by the grand influx of Irish into that country as well as this for the purpose of obtaining employment in the manufacturing districts; but it must be also admitted that much of it arose from the mistaken liberality or indifference of Protestants. The increase of Popery was not confined to these kingdoms. It had also greatly increased in North America, for it was a fact that nine Roman Catholic Bishoprics had been established in these States, in which not more than one had existed some forty or fifty years before, and a French Bishopric in the state of Louisiana."

Lord Lorton hoped "that the report of the committee, at their next anniversary meeting, would contain much more than the present, with respect to Ireland. It was there that Popery should be attacked. Let it be got under in that strong hold and he assured the meeting that they would find Popery here but a trifle."

The Rev. Mr. Dalton—"In Liverpool alone there were thirty thousand Roman Catholics, and no means were left untried by the priests to bring others over to Popery. At Preston, he believed he might say with truth, that every third man he met with was a Roman Catholic. From Preston they visited Stoneyhurst, in which, as most of the meetings are aware, there were three houses in connexion, it was believed, with the Jesuits: these were for the education of youth generally; but a large establishment also existed there for preparing young men for orders, and for entering the Romish church as priests. Around the neighbourhood of Stoney-

hurst scarcely a Protestant was to be found, nearly the whole Protestant population of the place having been induced to embrace Popery."—"In Staffordshire, Popery greatly abounded. At the town of Walsall a handsome Catholic chapel had been built, and the Protestant curate of the place told him that there were at present one hundred Catholic families in that neighbourhood, were not one could be found not a long time back. The whole of these had been conversions from Protestantism.

These are not, however, the hired and sham conversions of poor starving creatures, tempted with the worldly means and mammon, held out to them by a Lord Farnham: just as the hungering Saviour was assailed by the Devil himself in the wilderness. No: they are the free choice, and maturely formed determination of the well informed and independant classes of Society.—Editor Catholic.

From the Jesuit.

LETTER FROM H. H. BREEN TO A REV. FRIEND.

L'ABBAYE DU GARD, JULY 1, 1828.

ESTEEMED REV. SIR:—

On my departure from London, you have requested that, for the satisfaction of my friends, and of the public, at large, I would send you, in the form of a letter, a statement of the motives, which induced me to return to the Catholic church. In order to perform this task, it is unnecessary, methinks, either to give you a full refutation of the countless errors, which characterize the religion of our Protestant friends, or a vindication of the different points of doctrine, which they are pleased to call the errors of the Romish Church. No, I mean simply to develop, in as clear and concise a manner as possible, the principal considerations, which had the most powerful influence on my late change of religion. The first of these motives is, an unshaken conviction that there exists an infallible Christian Church. I take in hand, open the Gospel, and therein read these words of an unerring God, "He that does not hear the Church, let him be to thee as a heathen, &c." This is a passage of scripture, which needs neither note or comment. "He that does not hear the Church, &c." consequently, there is a church, which I am bound to hear, to obey, under pain of being condemned as a Heathen. If that Church were not infallible, it could lead me into error, by teaching false doctrines; unquestionably, it were the height of injustice, an act of despotism, to condemn as a Heathen, one who refuses obedience to her laws! She is fallible, can teach error; in which case, if I refuse to comply, I must be condemned as a Heathen. No, no unless the Saviour had given to understand, by these words, that his church was invested with unerring authority, he could not, consistently with common sense, require, that disobedience to her laws should be deemed so monstrous a crime.—He should have said, as the Protestants do, "Let each individual obey the dictates of his limited understanding; let him read the bible; and follow what he finds therein most agreeable to his imagin-

ation;" for, after all, in the case of a fallible church every member may be as little subject to error, as, or perhaps, less than, the whole body assembled together. Hence, Rev. sir, upon serious unbiassed reflection, we must naturally infer, that there exists an infallible Christian church. The reformed church disowns the title; then it must belong to the church of Rome, of which, Protestants ironically, but with truth, say, that she is *semper eadem, ever the same*.—Yes! the infallibility of the Catholic church, is a point of doctrine, beyond all dispute, unclouded as the noon-day, and one, whose stability shall bid defiance to the futile *chicane* of ignorance, to pride and bigotry, and to the malice of misrepresentation. The thing is possible, as we see in the example of the Apostles, who must, necessarily, have been infallible; the nature of Christ's church requires it, and here is the fact proved from scripture. This is, Rev. sir, the principal motive which urged my return to Catholicity. Motive which alone, were sufficient to effect that change being grounded upon the fundamental article of our holy faith.

But, besides this, there are others of no less importance; and the second is, the appellation of "Catholic," which we have retained, amid the storm of error and persecution.—Suppose an inhabitant of the most infidel country on the globe, were to visit England, or any other Christian state of Europe, with a view to embrace the Christian religion.—On his arrival, he finds the people divided into Catholics and Protestants, equally tenacious of their respective doctrines, and exulting in the exclusive claim to purity of faith. Christianity, he is informed, has been propagated by the Apostles of Christ, who have left, to succeeding generations, a formula of creed, which bears their name; at the end of this creed, esteemed and venerated by Christians of every denomination, he reads these words, "I believe in the Holy Catholic church." What he exclaims, upon reflection, the Catholic church is then the true, Apostolic Church? But which of these two is the Catholic Church? Assuredly, it must be that, which bears the appellation of "Catholic," and to which that title is given by all sects, even by her most inveterate enemies; or, if the Protestant Church be the Catholic Church, for what motive has she presumed to drop the name, given her by the Apostles, and to suffer what she calls, an idolatrous sect, to assume that glorious title, shining forth, anew, to the world, under the unknown, insignificant appellation of "Protestant?" And again, if the Protestant religion be the true catholic religion, then, there are two Catholic religions; for, I find, what is called the Catholic religion, far more widely diffused than the Protestant, and so remote in antiquity, that her enemies will never point out either the time or place of her establishment. Such are the reflections, which naturally present themselves to the mind of an inquisitive idolater; he finds that the name "Catholic," justly belongs to the church of Rome, and to her exclusively. On the other hand, let him inquire into the origin of the Protestant religion—let him put the question: Where was your church

before the Reformation?—The followers of that sect, will, themselves, inform him, that, from the fourth century until the sixteenth, the world has been totally unacquainted with any such religion, and, that an individual, by name, Martin Luther, has been the founder thereof.

Marvellous presumption of mortal man!—behold! that Church, which has been founded by our Saviour—propagated by the Apostles—cemented by the blood of martyrs, and adorned by the writings of so many enlightened divines—in an age, whose characteristics were firmness of faith, purity of morals, and sanctity of life—that church has, according to Protestants, totally failed—plunged herself into every species of superstition and idolatry, after a reign of three centuries: while we behold, still in a flourishing state—in the vigour of its pristine bloom,—a miserable sect, which derives its origin from the outrageous declaiming of a perjured monk—owes its propagation, to crime, plunder, and massacre; and has been patched together by a multitude of fanatics, whom their worthy prince, Fox, would fain represent as so many martyrs!!! What! Is Luther a more solid foundation than Jesus Christ? His ribaldry more powerful than the preaching of the Apostles? And the blood of Fox's martyrs more efficacious than that of the first Christians? Shame, shame on those who would even think of so blasphemous a paradox!

Another motive, which has caused me to abandon the Protestants, is this; in all their writings sermons, tracts meetings and conversations, I have noticed the most glaring contradictions, and the height of ignorance. Alas! inconsistency and ignorance are the very essence of Protestantism; nor is this a matter of surprise, when we reflect, that they have nothing fixed—nothing determined in their creed—no rule of faith to be guided by—eternally changing from one maxim to another, according to time and circumstances—what they teach now-a-days is widely different from what Luther established in the commencement of the Reformation, and equally so from what they will teach thirty years hence, (supposing that God be pleased to suffer their existence until then.) Thus it is, Rev. sir, that certain thundering blunder-makers of the Freemasons, Hall, with tract in hand, will, at one time, graciously condescend to call us idolaters—worse than the Hindoos—while, at another time, we are raised to the dignity of Christians! Thus, St. Bernard receives the title of “canonized blasphemer” from one of their preachers; and that of “the holy Father, St. Bernard,” from an ex-Catholic Priest, the author of a miserable pamphlet, lately published in London. Thus, they maintain, that the church has fallen into error, about the fourth century; and still there are persons canonized by the Church of Rome, since that period, whom they venerate as saints—persons, who have been notorious for their attachment to these pretended errors. Thus, they accuse us of intolerance, when we say, that salvation cannot be obtained out of our Church; and yet, they repeat, in the words of St. Athanasius, that their's

is the Catholic faith, which, if any one doth not faithfully and firmly believe, *he cannot be saved.* Thus it is, in like manner, that the respected head of our Christian church is called the Antichrist; and yet, this is the Antichrist, or one of his predecessors, (every Pope is an Antichrist,) who has converted England to Christianity; and yet, this is the Antichrist, who, after the battle of Waterloo, has been restored to his former dignity, and replaced on his throne, by this identical people! Thus too, your Rev. neighbour in Somers-Town, by prohibiting to read a newspaper on Sunday, has cut-stripped the severity of Priests, Jesuits, and Monks, all put together; and this, because he is permitted to preach whatever strikes his would-be poetical imagination.

In a word, the inconsistencies, with which Protestant divines every where abound, are so obvious that, unable to stand the test of proper investigation, they start before the penetrating eye of every individual acquainted with the doctrines of both religions, and, at the same time, so multiform so unnumbered, that the simple detail thereof would form a handsome little volume. There is one, in particular, stamped with so scandalous a character, that I cannot pass it over in silence. I mean the union which exists between Protestants and Calvinists. The latter, besides a number of blasphemous doctrines, teach the horrid paradox, that they who from a state of grace, fall into mortal sin, labour under an absolute impossibility of returning to God. The former deny it. Here is one of the most essential points of christian belief, on which they differ, and still, they unite in the same cause, and still they meet together for the purpose of promoting the Reformation; and still they live in communion one with the other; and still they form the same Church! O strange!—but exclamations are unnecessary. Protestants themselves, are fully aware of these horrors; and I have frequently had occasion to remark their total disgust thereat, by the grimaces, contortions, not to say the grunting, with which they salute such doctrines from their pulpits. But, it may be asked, if Protestants hold these tenets in such utter abhorrence, why do they live in this close, long-cherished union with Calvinists? The reason is obvious—it is, in the first place, because, one without the other were too weak to oppose the irresistible influence of the Catholic Church; while a number of wonderful things must be the necessary effects of their mutual assistance, and united, *praise-worthy* operations. Secondly, in order to put on a more Catholic face, by being more widely diffused. It is for these motives, also, that they shelter under the wings of parental affection, so many miserable dissenters of every shape, and of every denomination, from the Methodist to the Jumper. Hold, as we are upon Jumpers, let us make a little jump from the present point, and say a word or two, *en passant*, as we jump along, about these different sects.

There is nothing so scandalous in the Protestant religion—nothing that fills the mind with such disgust, upon reflection, as the numberless tribes of self-erected, self-guided, little religions, which

have sprung up from the fruitfulness of her seed, and the instability of her principles—every year she brings forth a new one, and the number will soon be so great (that I fear, lest for want of room, they fall upon and devour their common parent. It is true, indeed, there have started up different sects, from time to time, in the Church of Christ, (one, perhaps, every century) and this reproach, taken in itself, were unjust. But here we behold a sect almost for every year, these three centuries past, caressed and hugged by Protestants, according as they shew their faces; while the Church of Rome, has, at all times, and in the very instant of their birth, strangled the noxious creatures, and cut them off—totally severed them from her communion. To this, Protestants answer, by retorting, that, in the present Church of Rome, there are various sects, under the names of Benedictine, Dominican, Franciscan, Jesuit, &c. O the blindness! the unparalleled ignorance of such wretched divines! who will not, who cannot see, that these are so many religious orders; professing the same faith, in every point; living in perfect submission to the laws, decrees and ceremonies of Rome's universal Church, and bearing these different names, from certain circumstances, but chiefly, from the institutors of their respective orders.

Another strong motive, in consideration of which I have been induced to abandon the Protestant cause is, the horror that has filled my soul, upon serious reflection, on the conduct of our first reformers.—Can any one period of the history of ages furnish such perfect examples of human depravity; as a Luther, a Cranmer, a Henry the Eighth? A Luther, who has openly rebelled against his lawful superiors—preached sedition, massacre, blasphemy, and a thousand other impieties—broken vows of the most sacred and binding nature, and caused another to do the same—held constant intercourse with infernal visitors, and disgraced human nature by drunkenness, and every species of debauchery. A Cranmer! the cause, the instigator of so many seditious plots and machinations—he, who has sanctioned the adultery of his brutal master—scandalized the Church of God, by his own sacrilegious fornication, and after sending innocent thousands to the stake, has at length, been brought to the block himself, to receive the mete reward of his numberless horrors. A Harry the Eighth! that execrable compound of unprecedented abominations—that heartless oppressor of the poor and widows—that disturber of the dead—that sacrilegious plunderer of Churches and Monasteries—and the murderer of five different wives! In a word, that second Nero—Nero? No—this father of the reformation stands without an equal on the page of history, and Nero, himself, were an honor to human nature, in comparison.

Such, Rev. Sir, such are the vaunted founders of Protestantism! Such the characters who have presumed to reform the Church of Christ, without any authority or mission whatever. The Monk, because he was refused permission to preach indulgences. The King, because he could not obtain

leave from the Pope, to repudiate his lawful spouse. And the Archbishop, in order to give unlimited scope to his ungoverned passions, and to indulge the lustful rage of a whimsical tyrant. Yes, I say, without any mission or authority whatever. Luther, the object of heavenly mission? He, who has so frequently changed his creed, uncertain what formula to adopt! Mission! Why, then, do not the Protestants of our days adhere to his doctrines, and believe in the real presence, confession &c. as he did? Mission! He, who has put forth, that God was the author of sin, and that he himself was born to be damned? The very thought of mission were a horrid blasphemy. In this case, he should have confined his zeal to the abuses of the times; to certain practices of certain individuals, which, beyond doubt, stood in need of reformation. Against these, he should have inveighed, with the charity of a christian—with the humble feelings of one under the influence of celestial mission; not with the abusive, scurrilous language of a—of a Luther—(language, which was never made use of either before or since his time)—not by carrying his diabolical enthusiasm, his unlimited spite to that extent, so far as to abolish the undisputed doctrines of all antiquity; to renew those of universally condemned heretics: and to desire there were no text of scripture to prove the real presence, that by denying the same, he might have an opportunity of tormenting the Pope. In a word, had this malicious creature been permitted to preach the indulgences, all had been well, and never had the idea of reformation, or the presence of Devils, troubled his head.

Now, Rev. Sir, I descend from these Gentlemen Reformers of the sixteenth century, to dwell for a moment, on the Reforming Gentlemen of our days. These are, indeed, worthy of their noble race, and yield but in genius and information to their inimitable predecessors. Downright ignorance of every thing that a christian minister ought to know, is the grand characteristic of Protestant clergymen in general. They spend the week in painting, or some other profane exercise; sit down on Saturday evening, to transcribe something in the shape of a sermon, or get it done by another, and preach it on Sunday, with a sickening nonchalance. Sometimes, however, when occasion requires, they may, peradventure, make a little noise about the errors of the Romish church; of whose doctrines they are as ignorant as they are of what is in the Bible. The little superficial knowledge they have of these matters is borrowed from the few unfortunate Priests who have abandoned our communion.

Here my mind is suddenly shocked, by the picture of a thousand horrors, at the simple thought of these reformed Priests. O that I could draw the screen of oblivion thereon, or that my heart could suffer me to reveal half the impieties I have been doomed to hear, and to witness! Reformed Priests! They who have embraced the Protestant sect, with a design to glut their unruly passions, and in order to escape the censures of our sacred Church which their licentiousness would, otherwise, have

provoked? They, who have been found, two by two, dead-drunk in the streets of London—scolded at by surrounding children, afterwards picked up by watchmen & cast of like dogs into a watch-house? Reformed Priests; They, who have broken the most solemn vows—made, with a free will and upon long, serious, and mature reflection—formed in the face of the Church—of the christian world—in presence of Christ's Ministers—witnessed by Angels, and registered in Heaven by the finger of Omniscience? These are the individuals who change their religion to save their souls? These, the boasted conformists, in whose recantation, Protestants takes such delight! This is Reformation the second; but, O Reformation the third, in what shape shalt thou come forth? Our enlightened age has a thirst for reformation.—Haste, and let us get a peep at thy smiling countenance.

Now, Sir what are we to think of Protestants, who, conscious to themselves, that such things are binding before God, encourage these wretches to break their vows in order, by this means, to place them in some measure, under an impossibility of returning to the Catholic Church? And what opinion must Protestants, themselves, form of these Priests, who without shame or scruple, trample under foot the most sacred obligations? O, it is with sincerity, and a heart flushed with joy, that I pronounce the words—far from lamenting any loss on the occasion, on the contrary we have great reason to rejoice. They have abandoned our cause; aware, that in the Church of Christ, their wicked designs could not be carried into execution, with impunity; they have turned over to the Protestants and we heartily congratulate our friends, on the precious acquisition—may I would even recommend to the Catholic Bishops of Ireland to give some little assistance towards the funds of that inestimable committee, which supports the Irish Reformed Clergy. Committee, than which there is nothing more powerful in drawing away every species of dross and corruption from the pure fountain of Catholicity. In fact, it is that grand sewer, into which, in Dean Swift's idea, we cast the rotten fruit and barren trees of our weeded garden.

These are, Rev. Sir a few, of the many considerations, which produced that late unexpected change in my religious principles. On the one side, the possibility of an infallible Church, from the example of the Apostles, and the fact, demonstrated from scripture—our exclusive claim to Catholicity—our uninterrupted existence from the days of the Apostles. On the other hand, the modern establishment of Protestantism—the unfixed principles of Protestant divines—their union with a sect whose doctrines they reprobate—the multifarious little religions daily starting up among them—the odious characters of their first Reformers—their want of mission—the ignorance and unfitness of the present Protestant Clergy to discharge the duties of Christian Ministers—the violation of vows, sanctioned by the Church of England, and finally, the horrors which characterize Reformation the second, and the Reformed Priests.

Here is, methinks, more than enough to satisfy every candid and reasonable mind: for my part I find it so, and feel happy in the assurance, that a day will come, when to the eyes of the world, and before the tribunal of my God, I shall be fully justified for the step I have taken in consequence.

Having thus merely touched on these different points, least I should go beyond the prescribed limits, and in place of a letter, send you an entire volume, I shall now conclude with the words of St. Jerome, a celebrated Protestant divine, of the fifth century: "O holy father, (he writes to the

* This intelligent convert ironically alludes to the modest assurance of many sectarian ministers, who, when preaching to a deluded audience, or

Pope) thy church is the true ark, he who seeks no refuge therein shall be swept away by the deluge. To thee, O church of Rome, I adhere, and to those only that adhere to thee—O church of Rome, church of Rome! May my tongue cling fast to my jaws, if ever I act, contrary to the respect to which thou art entitled!"

Rev. Sir,
Your very sincere most respectful, and ever grateful friend,
H. HEAGART BREEN.
L'Abbaye du Gard, Pequiny, Amiens.

ORIGINAL.

CATHOLIC RITES AND CEREMONIES.

THE SACRAMENTS OF THE EUCHARIST AND PENNANCE.

After all that we have said in our other numbers on the sacraments of the Eucharist and Penance, the substance of which every well instructed Catholic knows; we need not at present extend our remarks upon them, further than to observe, that in the Eucharist, as a sacrifice which is also Jesus Christ himself is both the priest and the victim; the pastor is only his legally appointed and consecrated organ: that as a sacrament, the matter is bread and wine, to be consecrated by the omnipotent word of God, spoken over them by his lawful minister and deputed organ; into the body and blood of Jesus Christ: the form the very word of the Saviour pronounced by himself at the institution of his divine sacrament: and the minister, a priest properly ordained: 2d. that in Penance, the matter of the sacrament are the sins which we confess, accompanied with contrition, or a true sorrow at having so offended God; including in it a firm purpose of amendment: the form are the words of the absolution, pronounced over the penitent the Minister, a priest properly ordained, and authorized besides to act as a confessor; and finally satisfaction, or the exact performance of the penance enjoined; which belongs to the integrity of the sacrament.

EXTREME UNCTION.

In explaining the ceremonies used in the administration of this sacrament, we have to observe, as we have done in treating of it above, that the human person consists of a body and a soul. The body with its senses of sight, hearing, smell, taste, and touch; and with its powers of speech and motion, is the soul's organ, and instrument in the practice of virtue, or the commission of sin. The soul therefore if truly repentant being reconciled with God in the sacrament of penance, is still further sanctified, and prepared for her exit out of this world into eternity; and the body, her organ, blessed in all its senses and faculties, (by the virtue of this sacrament worthily received; so as to fit it to rise at the last day in glory: and be again united to its happy soul; forming in bliss and immortality

letting off their malicious squibs against the Catholic Church, unblushingly appeal to Saints Jerome, Augustine, Ambrose, Chrysostome and the whole host of Catholic doctors and divines, as to so many Protestant brethren!!!! O tempora! O Mores!
"How this world is given to lying!"

that perfect creature man, which God has made a distinct being from the angels; and whose nature he has so honoured, and exalted by even taking it upon himself.

On entering the sick person's house, or apartment, the priest says in Latin *peace be to this house and to all that dwell therein!* This, every christian knows, is the apostolic salutation, commanded by our Saviour. Then placing his pyx of holy oil, where he decently can: and putting on his stole, the emblem of his sacerdotal character, he sprinkles with Holy Water in the figure of a cross the room, the sick and the attendants, with these words of the psalmist: *thou shalt sprinkle me, O Lord, with hyssop and I shall be cleansed: thou shalt wash me, and I shall be whiter than snow, &c.* If the sick person needs to confess, he hears him in private; and after directing and absolving him, he says in public, the following prayers, if the case admits of that much delay.

Our help is in the name of the Lord;

Ans. *Who made heaven and earth, The Lord be with you!*

Ans. *And with thy spirit!*

Let us pray:—"Bid, O Lord Jesus Christ, together with our own lowliness, be ushered into this habitation eternal felicity; divine prosperity; serene gladness; fruitful charity, and everlasting health. Be no access allowed to devils here; but let thine angels of peace attend: and be far from his house all malignant discord. Magnify, O Lord, on us thy holy name; and bless our conversation: sanctify the entry of our lowliness, thou, who art holy and merciful, and endurest with the Father, and the Holy Ghost, world without end! Amen."

"Let us pray, and beseech our Lord Jesus Christ that blessing he may bless this habitation, and all the in-dwellers thereof! and may give them his good angel guardian; and may make them serve him through the consideration of the wonders of his law, and may be turn away from them all the adverse powers; and snatch them from all terror and trouble: and deign to keep them in health in this dwelling, who with the Father, and the Holy Ghost liveth and reigneth God, world without end! Ans. Amen."

Let us pray. "Hear us, O Lord, Father Almighty, eternal God; and deign to send from heaven thy holy angels to guard, befriend and protect, visit and defend all abiding in this habitation, through Christ our Lord. Ans. Amen."

After this the *Confiteor*, or general confession is recited: and the public absolution is pronounced by the priest; who then admonishes the bystanders to join in supplication for the sick; while he administers the sacrament of extreme unction. Extending then his hands over the sick person, he says, as follows:

"In the name of the Father, and of the Son, and of the Holy Ghost; be extinguished in thee all power of the devil; through the imposition of our hands, and through the invocation of all the saints; angels, archangels, patriarchs, prophets, apostles, martyrs, confessors, virgins, and of all the saints together! Amen."

Then dipping his right hand thumb in the pyx of holy oil, blessed by the bishop with prayers suited to the end for which it is intended: he anoints in the form of a cross, first the closed eyes of the patient, with these words; "By this holy unction, and his own most tender mercy, may God pardon thee whatever thou hast sinned by the sight! Amen."

The same form is used in anointing successively the ears, nose, lips, hands and feet, &c. After which the *Kyrie Eleison*, or triple invocation of mercy, is recited, then the Lord's prayer, and the following versicles and prayers:

"Save thy servant, O my God, trusting in thee!"

"Send him (her) O Lord help from thy holy heaven; and from Sion protect him (her.)"

"Be to him (her) O Lord, a tower of strength, from the face of the enemy!"

"Let not the enemy prevail against him (her.)"

"Nor the son of iniquity have power to hurt him (her.)"

"O Lord hear my prayer: And let my cry come unto thee!"

"Our Lord be with you!—and with thy spirit!"

Let us pray:—"O Lord God, who by thy holy apostle, James hast said: *Is there any one sick among you; let him bring the priests of the church and let them pray over him; anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick man; and the Lord will raise him up; and, if he be in sins, his sins shall be forgiven him!* curo we beseech thee, O our redeemer, tho' infirmities of this sick one! heal his wounds; discharge his sins; and drive away from him all his pains of body and mind; and mercifully restore to him inwardly perfect health; that being by the aid of thy mercy reestablished, he maybe restored to his former duties! Who with the Father and the Holy Ghost, liveth and reigneth God, world without end. Amen!"

"Let us pray:—Look down, we beseech thee, O Lord on thy servant N. languishing under his bodily infirmity; and revive that soul, which thou has created: that being amended by chastisement, he may feel himself recovered by thy medicine: through Christ, our Lord. Amen."

"Let us pray:—O Lord! holy father! omnipotent and eternal God! who by imparting to the bodies of the sick the grace of thy benediction, preservest, with thy manifold tenderness, the work of thy hands; attend propitious to the invocation of thy name; that thou mayest raise up with thy right hand thy servant freed from his illness, and endowed with health; that thou mayest confirm him with thy virtue; defend him with thy power; and, with all wished for prosperity restore him to thy holy church! through Christ our Lord!—Amen!"

The final blessing is then imparted: and thus is concluded the sacramental rite of **EXTREME UNCTION**; which no protestant can deny to be an apostolical and scriptural one.—We have shewn above why the reforming worthies thought fit to abolish

it. And this they could unblushingly, nay boastingly, proclaim a holy and wholesome innovation!!

A REMARKABLE INSTANCE OF PROTESTANT ILLIBERALITY AND INCONSISTENCY.

His Majesty, the King of England; and his chief Ministers, are not allowed by our protestant code of Laws, that Liberty of conscience in the choice of their Religion; which the meanest subject in the British dominions now stilly enjoys. And this restriction upon royalty is imposed by a church, which all along most solemnly professes to grant, (what its founders, all and each of them took to themselves; and could not, therefore, well refuse to all and each of their followers,) the right to judge and determine by the *written word*, what faith they are to hold; and what religion to profess: nor dares that Church withhold, in any instance, arrogate to itself *infallibility*. Who can reckon up, and describe all the glaring inconsistencies, the evident contradictions, the most obvious, palpable and ridiculous anomalies in the whole body, and in every branch of the protestant reformation? Really it seems the spotted beast seen in the Apocalypse like a Leopard; whose feet were, as the feet of a Bear, and its mouth, as the mouth of a Lion; and to which the Dragon gave his own strength, and great power. Apoc. 13, 2, though this description seems particularly applicable to the Church of England: for the Leopard is in Blazonry, the very emblem of England. *The feet of the beast like those of a bear*, evidently denote its usurping, greedy, close-grasping and tenacious quality. *Its mouth, like that of a Lion*, represents its ravenous, all devouring and insatiable appetite; which all the millions wasted in England on its sole support, are not sufficient to gorge and stay, and *the Dragon's own power and great strength lent it*, appear in the very restriction it would dare to put upon the mighty Monarch of the British Empire.

REMARKABLE,—July 25th, 1831.

On the notorious twelfth of July last year, immense crowds of labouring Irish Catholics came pouring into Kingston from different parts of the country, with green ribbons in their hats, determined, with their friends in town, to try their strength in a pitched battle against the Orange faction, who intended holding, as usual, their insulting procession: which our Authorities thought they had no legal right to prohibit. The Catholic Clergyman, however, having on the preceding Sunday, warned his people, from the Altar, to beware of drink and Riot on the irritating occasion; walked forth at the critical moment, and succeeded in stripping them of their green insignia; and in keeping them back from the premeditated conflict; so that not a single case of drunkenness, outrage or disorder occurred, to the great mortification of their mischief making enemies. In reward of their christian forbearance Providence seems since to have taken their cause into his own hands. The leaders of the public peace breakers were soon after in various ways disgraced and dispersed; and the house, where their flag used to be displayed within view of the

Catholic Church, become occupied by a respectable Catholic.

On this last twelfth of July the remains of the nation walked as usual: but our Catholics, more obedient than ever to the voice of their pastor, absented themselves wholly from the ridiculous parade. Only a few old women were seen looting and laughing at the Dutch deliverer and his bloody boys, as they passed along. But strange to tell! this is but the twenty-fifth of the same month of July; and already their *right worshipful* D. G. M. Richard Matthews, a stout and healthy young man; their standard bearer also; and three or four other remarkable characters, who figured in their contemptible group, are already in eternity: while of our very numerous Catholic population not one in town or country is found missing. *Revenge is mine says the Lord, and I will repay in due season: that their foot may slide. The day of destruction is at hand, and the time makes haste to come.* Deuteronomy, chapter 32. verse 35.

BIBLICAL NOTICES AND EXPLANATIONS.

Continued

THE BOOK OF JOB.

Chapter 38.—In this chapter, the sublimest in his book; where the Almighty speaks in a strain becoming his infinite dignity; we are given to understand, verse 7, that the Angels called the *morning stars, and the sons of God*, were present at the creation of our material world and that consequently they were created before us, the spiritual creature preceding the corporeal one.

Chapter 39.—Verse 31.—*Spoken inconsiderately.* If we discuss all Job's words, saith St. Gregory, we shall find nothing impiously spoken; as may be gathered from the words of the Lord himself, Ch. 42, v. 7, 8. But what was reprehensible in him, was the manner of expressing himself at times, speaking too much of his own affliction, and too little of God's goodness towards him, which here he acknowledges as *inconsiderate*.—D. B.

Chapter 40. V. 10.—*Behemoth*; in Hebrew, Behema, which signifies in general an *animal*.—Many authors explain that here it is put for the elephant.—D. B.

Verse 14.—*He is the beginning of the ways of God, who made him; he will apply his sword.*—That is, he is the first, or the greatest and strongest of animals created. His sword, if the elephant, is his proboscis; if, as some think, the *rhinoceros*, his horn.

Verse 20.—*Leviathan*; the whale, or some sea monster.—D. B.

Chapter 41. Verse 16.—*Angels*. ELAN, Hebrew; which signifies here the mighty; the most valiant shall fear this monstrous fish: and in their ear shall purify, that is, bless themselves.—D. B.

Verse 21.—*The beams of the sun shall be under him, and he shall straw gold under his mire.*—This alludes to the beamy transparency of the briny deep, and its phosphoric corruscations, as he moves along in it.

Verse 23.—*A path shall shine after him, and he shall esteem the deep, as growing old.* His track in the waters is remarked by the phosphoric brightness; and with the froth which he excites, he makes the deep hoary.

Verse 25.—*He is king, &c.* He is superior in strength to all that are great and strong amongst living creatures. Mystically, this is understood of the devil, who is king over all the proud.—D. B.

Chapter 42. V. 8.—*And my servant Job shall pray for you. His face I will accept, that folly*

be not imputed to you. We see here how powerful and prevalent the prayers of the just are with God in behalf of the sinner.

End of the Book of Job.

AU PUBLIC.

Les pseumes, aux quels nous voila arrives dans le cours de nos explications Bibliques; etant une portion si importante et interessante de l'ecriture Sainte; nous voudrions en presenter a nos lecteurs un commentaire plus choisi et etudie; ce que, pour le moment, nous ne scouons realizer a notre plein et entiere satisfaction. En cessant donc pour un temps, de continuer nos explications de la Bible: nous esperons pouvoir avec avantage les recommencer dans notre second volume; s'il paroît que nous puissions hazarder la continuation de notre periodique. ce qui depend de l'exactitude avec laquelle les abonnements sont remis au publicateur. Can, quelque dispose que nous soyons a dedier nos veis gratuits et sans retour isbas, a l'instruction publique, et a la defence de la religion: nous ne nous trouvons pas a meme de souffrir une si grande perte annuelle en supplant le defaut des paiements a l'imprimeur, au fournisseur, et a la poste, pour la publication la moins dispendieuse qu'on puisse nommer.

NOTICE TO THE PUBLIC.

THE Psalms, at which we are now arrived in our *Biblical Notices and explanations*, are so important and interesting a portion of the inspired writings; that we could wish to give a more choice & studied commentary upon them, than we can well at present accomplish. We must therefore suspend for a while our scriptural notes; which we intend renewing in our second volume: should we be induced to continue the publication. This, however, entirely depends on the exactness, with which the subscriptions are remitted to the publisher: for, though willing to yield, as we have hitherto done, even single handed, our labours GRATIS to the public in the cause of truth; we cannot afford to be at so very considerable a yearly loss, to make up the defalcation of payments to the Printer of the cheapest periodical in existence.

THE EDITOR.

IGNORANCE AND THE VICES.

A M. S. POEM,

Man's will, by sin unbing'd, and off the poise,
All prone inclin'd to earthly vanities,
Now spurns the understanding's wholesome sway,
Nor, but th' unruly passions, loves t' obey.
These, therefore, so that rule the subject will,
Does ignorance strive with all her witching skill
To win associates in her dire design;
And make in man's destruction plann'd combine.
Nor vain her hellish art th' Enchantress plies,
Till man, thus self-betray'd, her prey she spies.

For such, her purpose, from their dark retreat
The vices all she conjures up to meet:
Some passion each with corresponding wile
T' entice, and from its lawful end beguile.
Straight at her potent summons these attend,
Prepar'd where'er she bids, their course to bend,
A monstrous group, disgusting, if survey'd
In all their native hideousness display'd:
But at her touch their brutal shapes obscene
To forms alluring turn'd are wondrous seen.

First pride aspiring, lordliest of the band;
Who brooks no rival, and affects command:
Of wealth and pow'r with emblems dazzling shone;
Gold, purple, gems, the sceptre and the crown.

With vacant gaze, and self-complacent mien,
An idiot female form is near him seen:
All whimsically deck'd in trappings fine,
Her haughty mimic'd lord she strives t' entwine,
On wealthy purblind doltishness, 'tis thought,
His Imp, this crazy creature he begot:
And, though by all she's scouted and despis'd,

Her aid, not mean, is by th' Enchantress priz'd,
All o'er our globe, as vanity, she's known;
The vice most with our kind familiar grown.

'Tis she fashion leads, and gives the tone
Down to the lowliest cottage from the throne,
By her we're taught ignoble worth to scorn,
And prize each booby thing, if nobly born.
To boast our ancestry; and backwards trace
Of puff'd progenitors a ruffian race.
As if not all a higher blazon'd name,
And far remoter origin might claim.

To her its birth th' heraldic science owes,
Which pedigree or feign'd, or real shews;
Th' armorial coat and crest, authentic vouch'd;
With motto quaint, in antique jargon couch'd.
Each vot'ry's furniture with such she emears;
And of his prowess painted trophies rears:
Trophies of prowess oft'ner bought than won:
Forg'd, as a Duke's, to grace a Drayman's son.

Then mid't her fav'rite worthies oft she flings
Gay gilded crosses, stars and silken strings,
As in the scramble caught, each toy they take,
And wear the gilded gewgaw for her sake.

On some such high-blown titles she bestows,
As if but meant their frailty to expose.
A Demon's jest severe on humankind,
To urge our mortal race, so weak and blind,
To such presumptuous and absurd extreme,
As ev'n t' usurp God's attributes supreme:
Most high and mighty; excellent; sublime!
'Tis worse than folly this; 'tis downright crime.
Into such guilty fool'ries by her wiles
The hellish Imp unthinking man beguils.

Of rivalry as jealous as her sire,
On such pretence she quarrels walks and ire,
Chief'mong the fair and but for trifles all;
Yet ending oft in horrors that appal.
Hence *Eligette* was form'd, her code of laws,
Which all her vot'ries awes.
Close by her sire the gawdy phantom stands,
Prepar'd to execute her Queen's commands.

To be continued

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