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A PROTESTANT  
CONVERTED

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A PROTESTANT  
CONVERTED TO CATHOLICITY  
BY HER BIBLE AND PRAYER-BOOK









MRS. PITTAR.



A PROTESTANT  
CONVERTED TO CATHOLICITY

BY HER

BIBLE AND PRAYER-BOOK

BY

FANNY MARIA PITTAR



LONDON

CATHOLIC TRUTH SOCIETY

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## PREFACE.

THE little book which is now reprinted has no pretence to literary merit. It is the record of an experience which, happily, is not uncommon: that of a soul which, by the grace of God, has been "called from darkness into His most marvellous light". Such records, if simple and straightforward, always possess an interest quite irrespective of the style or diction in which they are conveyed, and often influence those who read them more powerfully than finished argument or logical demonstration. That this has been the case with Mrs. Pittar's narrative there is abundant evidence. It has gone through several editions in England and Ireland, and has been reprinted in America; a French translation, with a preface by Mgr. Mermillod, was published in 1860. The aspects of Protestantism have greatly changed since the book first appeared in 1847; the attractions of the Catholic Church remain the same; and the marks of truth which appeared so plain to Mrs. Pittar are equally visible to all who have eyes to see them.

It was in no vainglorious spirit that the author, before her death, made provision for this reprint. She knew that the little work had been blest to others, and she was anxious that it should remain after her decease to bear the testimony which she

had given during her life. The Catholic Truth Society appeared to those who were entrusted with the carrying out of her instructions to be the most suitable medium through which this new issue could be circulated; and it is in accordance with their request that the work is now published by that Society.

No attempt has been made to modernize the style, to supply what may appear to be deficiencies in argument, or to modify the presentment of Protestantism in accordance with its more recent external aspects. The narrative is reprinted almost exactly as it stood; but of the autobiographical introduction a summary is given which, although but brief, contains more information about Mrs. Pittar and her influence than her own account could give.

The gift of a Bible at the age of about eleven, and the memory of a father whom she had never known, but had been taught to revere, gave a serious tone to Fanny Waring's character at an early age. The loss of youthful friends confirmed her in the impression that the next world alone was worth living for; and the evangelical circles in which she was brought up gave a more serious tone to a character naturally religious. When she was about sixteen, the family removed from Scotland to England, taking up their residence at Brixton, which was then near London, not forming, as now, a part of it. The High Church movement was beginning to spread, and the ceremony of Confirmation was invested with an external pomp which had hitherto been foreign to it. By her side at the ceremony was a young and beautiful



friend, who died suddenly a few days after. "Thus it was," she says, "that, once again, the still small voice of God knocked at the door of my heart, and urged upon me the necessity of an immediate and effectual preparation to meet that change which awaits us all at death. . . . My soul became confirmed and imbued with a deep religious feeling, unusual, as far as my experience went, amongst young Protestants of my age, since it seemed to influence every action of my life and every thought of my mind."

Her mother had married again. Fanny's stepfather, a man of high character, had been a widower; and an attachment sprang up between his son and his stepdaughter, which ended in their marriage in November, 1834.

Mr. Pittar at this period shared the religious views of his wife. "Previous to our marriage," she says, "we neither of us ever sought or cared for other amusement than such as we found in going after celebrated preachers, a certain class of reading in which the literature of the day had but a small part, and such family and friendly intercourse as our immediate circle afforded us;" and the earlier years of their married life, which were passed at Brixton, were spent in the same quiet fashion. Mr. Pittar had begun his studies for the bar, but ultimately devoted himself to mercantile pursuits. Some four years after their marriage, during which time two sons had been born to them, it became necessary for him to go to India, and his wife accompanied him.

Before the birth of her first child in 1837, Mrs. Pittar felt a strong impulse to devote it, should it be a boy, to the service of God. "Daily," she says,

“I offered my child to God, begging that He would bless him from his birth, and anoint him as a chosen minister for His own service.” Her prayer was granted, though in a way which she could not then have foreseen; for both her sons became priests of the Society of Jesus.

On arriving at Calcutta, Mrs. Pittar found herself thrown into frivolous society, and observed with pain that her husband’s religious tone became greatly relaxed. The want of spirituality then manifest among the members of the various Protestant missionary bodies, and the dissensions between them, afforded him a pretext for the abandonment of the religious observances to which he had previously been attached; nor were his wife’s remonstrances and arguments sufficient to re-establish him in them. This led to unhappiness on both sides, and at last it was agreed that the matter should not be discussed between them. “If,” said Mr. Pittar, “it will make you more contented, the moment you can prove your religion to be the only true one, from that moment I hold myself bound to outdo you in fervour and devotion. Let this, then, be our contract: that, if you are right, you obtain for me what I have less power than ever to obtain for myself; and you know you ought to be able to obtain this from your God, as you believe He alone is able to change the heart of man.”

The mental struggle which took place in Mrs. Pittar’s mind at this time seriously affected her health, and she was therefore obliged to return home with her little girl, who had been born during her sojourn in India. She took up her residence with her parents in Dublin, little think-

ing of the great change which was shortly to befall her.

About the same time, a bright young woman, devoted to pleasure and fashion, also returned from India. Mrs. Gray, for such was her name, had been intimate with Mrs. Pittar, who had in vain endeavoured to bring her to a consideration of the serious side of life. Among Mrs. Gray's fellow-travellers was a good Catholic family, whose members were attracted by her brightness, and with whom she became friendly. The Catholics, when taking their passage, had forgotten that Lent would occur during the voyage home, and consequently had never thought of requiring that suitable food should be prepared for the time of fasting. When they became aware of their neglect, they held a little council amongst themselves, as to what was best to be done under the circumstances. One urged that the Church did not require on sea the same rigour as on land. Another remembered that travellers were as a rule excused from fasting and abstinence. At last a young man proposed that as they had themselves neglected to require the necessary food to be provided for them, who were an exception amongst the passengers, they should accept in silence the privation, and confine themselves patiently to whatever *maigre* food the ship possessed, such as dried peas, rice, preserves, etc., and that they could offer up their mortification to heaven, to obtain Mrs. Gray's conversion to the Catholic faith. The offering was accepted, but its fruit was not limited to one conversion.

Some few months after her return, Mrs. Pittar received a letter from Mrs. Gray, who was then

settled in Edinburgh, inviting her to pay her a visit. Mrs. Pittar was about to decline the invitation on the score of ill health, when she heard that Mrs. Gray had become a Catholic! With the enthusiasm which distinguished her, and with a touching confidence in her own powers of persuasion, Mrs. Pittar determined to visit her friend. She had never spoken to a Catholic, and was entirely ignorant of Catholic teaching, although she had been duly imbued with the Protestant traditions regarding the Church and her members. Mrs. Pittar consulted with her stepfather as to her course of action, explaining to him, as she tells us, "how certain I felt that I should easily gain her back to our own beautifully simple religion, now that she had turned her mind to thinking of her soul at all. With such a mission in hand, I had nothing to fear for my health; God would take care of that. My parents quite agreed that the present object of my visit changed everything, and that certainly God would preserve me from all evil, since I was going only to deliver a soul from the darkness and thralldom of Popery. I accepted Mrs. Gray's invitation, and after taking a few lessons from a minister on the best arguments by which to bring my poor friend back, I started for Edinburgh, imploring of God to be with me, and to bless my mission of restoring this wandering soul to the Protestant fold."

The result of the visit, as is not unfrequent in such cases, was very different from that anticipated. Her friend was changed from a giddy thoughtless woman of fashion to a sincere and practical Catholic. Her husband seconded Mrs. Pittar's endeavours to reclaim the erring sheep—



poor man! he had five brothers Presbyterian ministers, and his position must have been very trying—but in vain. Mrs. Gray had not found it easy to become a Catholic; but, the pearl of great price once gained, was not to be lightly abandoned. Her zeal had more discretion and more knowledge than Mrs. Pittar's, but was equally fervent. "At the end of three weeks," says Mrs. Pittar, "we both began to think that the time was come to open our respective missions of changing the other to a better way of thinking; for, as she afterwards acknowledged to me, her motive for inviting me was her great desire of sharing the fulness of her own happiness with one she had ever acknowledged to be very sincere and truly religious. The only difference between us was that she did not delude herself with the idea that her task would be an easy one."

What the sequel was, we know; by what steps it was attained will be found sufficiently set forward in the book to which this notice is only a preface. But we may give a last glimpse of Mrs. Gray.

"After her return to India, the change in her life was such as to cause numbers to inquire into the religion which could produce such results; and when, after four short years of Catholic life, the Archbishop of Calcutta wrote home to announce her death, he said that he mourned her loss as he should that of his right hand, so much did she accomplish in the space of those short years."

The day before her reception into the Church, Mrs. Pittar had the happiness of learning that her husband's religious difficulties had disappeared. What might have followed we cannot tell: for her

joy was soon turned into grief by the news of his death.

On returning to Dublin, the trials of a convert, more usual then but not unknown now, awaited her. Her mother met her at the boat, saying that she could no longer stay with her parents, but must remain alone in a lodging which had been procured. Her stepfather kept her children from her, and she was treated with great sternness, until the news arrived of her husband's death, which took place in March, 1842. After this she again became an inmate of her father's house.

“Three weeks, however, had not run out their course before I was once again dismissed. My father could not support my going daily to church, to assist at the most holy Sacrifice of the Mass, nor could he admit that any virtuous woman would go to confession. But a far worse thing than even the above happened; for the young English girl whom he had brought over to attend on my children, having been a very sincere Protestant, declared herself convinced of the truth of Catholicity after a very few conversations with me; and which she boldly declared, much as she loved her place, she would embrace at the loss of it and everything else she possessed.”

She succeeded in getting her children conditionally baptised. “Their eternal interests thus secured, I had not another anxious thought about them; for more than ever did I give them to God, assured that, sooner or later, He would restore them to me, soon enough to secure their salvation, which I felt should be my only concern, as well as the surest way of obtaining God's glory by them.”

This time when leaving her parents' house, she

was allowed to take the children with her, and for a year and a half things seemed settling peaceably. The children regularly visited their grandparents; and although Mrs. Pittar herself was not invited to their house, she was on friendly terms with the family.

But this happiness was not to continue. Mr. Pittar found that his grandchildren were being instructed in the Catholic religion, and determined to place the boys with a Protestant minister for their education. The brave woman, after taking counsel with the Archbishop of Dublin, and with the help of a friendly uncle, who, although a Protestant, sympathised with her in her troubles, made her escape with the children to Brittany. The escape and the journey were attended with many difficulties, as well as by many tokens of the divine protection; as an example of this the following may be cited:—

“On arriving at Liverpool, I began to search for the letter my uncle had sent me, in which was named the hotel at which we should find him. But no, it was gone! lost in all the hurry I had gone through before leaving. I had hardly time to realise the difficulty of my position, when a porter seized upon our luggage, and told us to follow him. Finding he had a fine Irish brogue to recommend him, I was glad to let him take our things; but, said I, in starting, ‘You must take us to every hotel in Liverpool, as I have lost the address,’ supposing as I did, that like Kingstown, it might only have one or two to puzzle us with.

“‘Every hotel in Liverpool, my darlint lady! then yees mean to be on your legs for a long while, and no mistake, and with all those wee jewels too.

No, no, my lady darlint, there's a shorter way to go to work than that, I'll warrant you.'

"So, taking upon himself to be both guide and spokesman, he called out to the children to get on in front, and, added he, 'Look up at the Vargin Mother, just every bit as nigh at hand as in the good ould country. There now, away with yees; don't forget the *Ave*, wee ones, as yees go along.'

"And so on we went, every one of us silently repeating our *Ave*, full of hope and confidence in such a guide. On we went, through dirty streets, until at last the children seemed inclined to halt, when I ventured to ask, 'Well, are we near where you are going to?'

"'To be sure yees are, just at it; look up at yon great hotel afore us there.'

"And, sure enough, I saw it straight before us, and my uncle standing, without a hat, on the steps to meet us, where he had only that instant stepped out to see if there were any chance of our appearing."

Mrs. Pittar's two sons, as has been already mentioned, became Jesuits. They were educated at Redon, in Brittany, by the Eudist Fathers, and subsequently at Ushaw. John, the elder, was received into the Society at Angers, in 1856, and joined the English Province in 1860. After his ordination, in 1871, he was for a time at Stonyhurst; in 1874 he was sent to British Honduras, whence he returned in ill-health in 1878. From this period until his death early in 1889 he was in Scotland, at Glasgow and Galashiels. Of the other brother less is known: after his ordination he was sent to China as a missionary, where he died, before his brother John.



Mrs. Pittar praised God for having allowed her to remain on earth until after their deaths. "How many," she said to her niece, "persevere until nearly the end, and even then fall away! God has been very good to me in letting me see them go." Her own departure was not to be long delayed, and she had a presentiment of the time of her decease, almost to a day. She died a quiet and holy death at the "Refuge de Marie," Ghent, on Christmas Eve, 1889.

J. B.



## A PROTESTANT CONVERTED

EARLY in 1842, under the good providence of God, I left Dublin, a sincere and zealous Protestant, to visit a friend then residing in Edinburgh.

She and I had been acquainted in India, from whence we had both returned the previous year; but our acquaintance had not then grown into friendship, for the poles are not more opposed than we were at that time to each other. She, young and gay, endued with every quality to make her pleasing, largely favoured by fortune, followed, and was sought by, the world. I, on the contrary, wearing the mournful aspect of a restless soul, one great thought ever haunting me of eternity, without any certain assurance of possessing that which would enable me to meet it well. I was the very last person likely to attract or please her, she the last I should be desirous of forming a friendship with.

What we had heard of each other before our introduction by no means tended to recommend us to each other.

We at last however met, and my eye, not yet habituated to the chaste white dress of India, gazed with mixed admiration, pleasure, and surprise upon her. After our introduction, she gradually became pensive, and seemed to be

considering with pity and pain all that she had heard of me, and deploring as it were the bias of my mind, which prevented me from enjoying the world as she did.

I too had my thoughts, and they were those of regret, that one who looked so like an angel exteriorly, should live and think of nothing beyond this world. From thence arose a hope that I might be made the means of drawing her to serious thoughts, through occasions of sudden death, which I had been led to suppose would not be long wanting there, to enable me to lead her to serious subjects, and with that hope I determined to seek and cultivate her acquaintance. Mutually attracted, our eyes frequently met, while a half smile of recognition, which we neither of us dared encourage, yet could not restrain, simultaneously forced itself from both, leaving a strange impression behind it, whilst at the same time a certain soft peacefulness stole all over me, as on this and many other occasions I contemplated her intelligent expression, and felt what I could not then define, but still as if one day I should owe all to her.

Two years passed over, during which time we often met, but my health becoming impaired, I was ordered home; and when I went to pay my last visit to her, and communicate the painful fact of my departure (for I was leaving my husband behind me), she looked thoughtful, and smiled; and when I showed her how deeply I felt her want of sympathy, she said: "Forgive me, and promise me to return in a few days". I promised to do so, for after my husband there was no one in India I regretted so much leaving.



According to promise, I returned to pay her my last visit, and on this occasion my heart was still more sad and heavy than on the preceding one; but how was my pain increased to find she saluted me with a half laugh; and when I turned from her with a look of anguish, as much as to say, "Is it for this you have brought me here?" she quickly answered, while tears flowed from her eyes, "Oh! do forgive me, and cheer up, my dear friend, for we shall be eternally united". These words, so unexpected, made me fix my eyes upon her, as if I was in a dream, when she took me by the hand and drew me near her, and in a whisper said, "What do you think?—we are going also". "Where," said I, "where?" hardly knowing what I said. "Why, to England," she replied. "Impossible," I replied, "I cannot believe it." "Oh!" said she, "I just took it into my head after you left me the other day, and I told John [her husband] that he must come, and when he asked me why, I did not know what to say, for I don't know why myself, only I can tell you he has consented, and all our establishment is to be sold next week; so you see we shall *meet again*." Hardly able to believe this strange announcement, I left her, bitterly regretting we could not go in the same ship. They, however, followed in less than a month, and during the voyage home, were sown in her heart the seeds of life.

The following year, some months after their arrival in Edinburgh, she wrote to me to Dublin, where I resided, to beg I would pay her a visit which might benefit my delicate health. Her letter was short, but very kind, without any other

contents than simply her invitation, and begging of me not to refuse. By the same post, however, another letter reached me from a brother in London, informing me that my friend had, since her return to Scotland, become a *Papist*!

This was most painful news, though not surprising, for I had often detected in her an ardent mind and an affectionate heart, hidden beneath an apparently light and frivolous exterior. That she had therefore been caught by the outward beauties of the Catholic religion, seemed easily accounted for; but why she did not speak of this change in her letter, I could not explain, unless that she was ashamed of it, and preferred explaining it verbally. Reasoning thus, instead of being discouraged by this announcement, I at once consoled myself, and decided, with the advice of my parents, upon accepting her invitation, as I felt certain, now that she had permitted herself to think of God at all, nothing would be easier than to bring her back to what I then believed to be the most pure and perfect religion, which she, poor thing, had never prized, because of the general lightness of her mind.

This view of the subject not only filled me with the most lively hopes on her own account, but also seemed to hallow in a measure my intended visit, and in order that I might lawfully expect the divine blessing upon my mission of leading back this wandering soul into the Protestant fold, from which she had strayed, as I thought, more through ignorance than conviction, I began to prepare myself for the duty it seemed so evident Providence had called me to. A Protestant minister was sought, and the Bible consulted and

dissected, to find out every passage that could confound her new and idolatrous religion. Weapons were procured, the best that our Protestant armoury afforded. Books, pronounced to contain the cream of argument against Catholicity, were marked and studied, and, in short, my lesson learned upon the best and surest way of proving her mistake and folly. Thus I started, earnestly imploring I might be made the humble instrument of leading her *back to truth*, little thinking that the prayer I offered so sincerely for another's profit would so soon and so abundantly return upon my own soul.

A short time after my arrival I endured that heart-sickening feeling that comes over people when they learn for certain that any one dear to them has become a Catholic; a feeling which seems to say, "'tis a malady without remedy"; for up to this time I still flattered myself that perhaps my brother had been misinformed upon the subject; however, I was determined not to yield to despair, until at least I had first exhausted the ammunition I had in store, and to make use of which, I determined to wait the occasions Providence should throw in my way.

Besides the books I had brought with me, I conceived I thoroughly understood the Catholic doctrine; at least, I knew I had heard enough of it to be satisfied it was both false and sinful, and so universally had I heard it abused by persons in every way my superiors, that I thought I should be perfectly safe in pronouncing it a shocking soul-destroying system. Besides all this, coming from a Catholic city, as Dublin may be called, I felt I had a double right to assert with boldness

all the abominations of this "scarlet lady," as I had heard it called, not that I had ever personally witnessed any of its baneful effects, or even derived my knowledge from Catholics—no, but the opinions I held were so universally the opinions of all those with whom I had ever conversed upon the subject, that I conceived it an uncontroverted point; added to which, I had read *such things* of it that I thought what was in print must be true, especially as *the author was always some celebrated Protestant minister!*

Such was the justice of my poor judgment then; and, alas! how universally amongst Protestants is the mind biassed and prejudiced, and salvation compromised, upon information no better founded than was mine. But, glory be to God, more just and liberal light has since dawned upon me, as I pray God it may ere long on many, who need but the veil taken from their eyes, the prejudices of their early impressions removed, the proofs given them that the Catholic Church, though a scoff and derision amongst men, is nevertheless the *one only real and true Church of Christ*—to see her perfections and embrace her precepts and her persecutions; and I may add that one of the surest and speediest ways of obtaining the above result is simply to place in the hands of such as are really sincere, for *candid examination*, not only their Bible and prayer-book, but even some of those books containing the *cream* of argument against Catholicity.

The cool misstatements with which Protestants assert what Catholics believe and practise, the absurdities they charge upon them, and the laboured arguments they get up against a phantom



is very wonderful ; but, when once detected, goes more to lead a mind in search of truth, to Catholicity, than all that could be stated in its favour.

But to continue. After a fortnight or so given to seeing the "lions" of the noble city, I thought of the mission I had come upon, and looked with anxiety for an opportunity of addressing my friend upon the important subject of her change in religion. A favourable moment soon arrived, when I addressed her very seriously on the fatal step she had taken, and then, one by one, enumerated to her the soul-destroying doctrines of the Church of Rome. With great composure she listened, and then firmly replied, that such and such as I had just named were not Catholic doctrines at all, and that, if I would allow her, she would give me proof for her assertion.

This was a turn I never expected the affair to take, and one for which I confess I was unprepared. I thought she would have tried to defend this and that doctrine ; but at once boldly to deny they were Catholic doctrines at all, startled me not a little ; however, although I felt much puzzled, I took care she should not see I was so, although in my heart I felt, either that she was not yet initiated into the mysteries of her most mysterious religion, or else that I had been grossly deceived from my cradle upwards upon the subject.

Amongst the lions of the city her good husband took me to hear the Rev. Mr. C——, of the Episcopal Church. He was called a great preacher, and certainly gave us a very good sermon. Next in order came the Rev. Mr. D——, of the same establishment, celebrated more for the depth of

his piety and spirituality, which made him pleasing to all sorts of thinkers, than for his extraordinary eloquence. From him also we had an excellent, and to me most pleasing sermon. Then again the Rev. D. C——, a Presbyterian minister of universal renown; and last of all the Episcopalian bishop.

Descanting on the merits of these different preachers, all of whom I found my friend had heard before her change in religion, and regretting we had already heard all the celebrated preachers, she timidly inquired whether I would venture to hear a sermon in her church. Anxious to prove to her the stability of the faith which she had forsaken, and that I should be unshaken by anything a Catholic priest could say, I assented, because I had visited Catholic churches on the Continent, and knew my parents to have conducted their children to them as things worthy of notice; so that the idea of fear, or hazarding my principles by so doing, never once entered my head: indeed, I should have felt ashamed of such a fear, had I entertained it for a moment.

The preacher, the Right Rev. Dr. Gillis, chose for his subject a topic which, when he announced it, filled my soul with a feeling of triumph, for I thought I needed no better proof of the ungodliness of the Catholic religion.

He commenced by calling the attention of his congregation to the Protestant and Catholic Calendars, out of two little books he held in his hand, the one a Protestant almanack printed for Edinburgh, the other a Catholic one, equally for the same city. I shall here give a copy of each portion quoted, as I felt so doubtful on the sub-

ject at the time, that I afterwards obtained the books in order to have ocular proof on the subject.

## PROTESTANT CALENDAR.

## FEBRUARY.

- 1 *Fisheries North of the Tweed open.*
- 2 *Partridge and Pheasant Shooting ends.*
- 3 Sexagesima Sunday.
- 4 *Purification of the Blessed Virgin, or Candlemas.*
- 5 Dr. Cullen died, 1790.
- 6 Dr. Priestly died, 1804.
- 7 Bishop Keith born, 1781.
- 8 *Mary Queen of Scots beheaded.*
- 9 Dr. Gregory died, 1733.
- 10 Quinquagesima Sunday.
- 11 Descartes died, 1615.
- 12 Shrove Tuesday.
- 13 *Ash Wednesday.*
- 14 *St. Valentine!*
- 15 *Tweed Net and Rod Fishery opens.*
- 16 *Melancthon born, 1497.*
- 17 1st Sunday in Lent.
- 18 *Luther born.*
- 19 *Sun enters Pisces.*
- 20 Rev. Charles Wolf died, 1823.
- 21 James the First Assassinated, 1437.
- 22 *Adam Ferguson died.*
- 23 *The Duke of Cambridge born.*
- 24 2nd Sunday in Lent.
- 25 St. Matthias, Apostle.
- 26 Sir J. Craig died.
- 27 *Dr. Arbuthnot died.*
- 28 *Montaigne born.*

## CATHOLIC CALENDAR.

## FEBRUARY.

- 1 St. Ignatius.
- 2 Purification of the B. V. Mary.
- 3 Sexagesima Sunday, and St. Blase.
- 4 St. Andrew Corsini.
- 5 St. Agatha.
- 6 St. Dorothy.
- 7 St. Ronald.
- 8 St. John of Matha.
- 9 St. Apollonica.
- 10 Quinquagesima Sunday, and St. Scholastica.
- 11 St. Raymond of Penafort.
- 12 St. Catherine.
- 13 Ash Wednesday—St. Benedict.
- 14 St. Valentine.
- 15 SS. Faustinus and Jovita.
- 16 St. Onessimus.
- 17 1st Sunday in Lent—St. Fintan.
- 18 St. Simon.
- 19 St. Barras.
- 20 St. Tyranio, etc.
- 21 St. Severianus.
- 22 The Chair of St. Peter.
- 23 St. Serenus.
- 24 2nd Sunday in Lent—St. Matthias.
- 25 St. Tarasius.
- 26 St. Alexander.
- 27 St. Leander.
- 28 St. Proterius.

After having calmly read out the above lists, with strong emphasis from time to time laid upon certain days, the learned prelate began his never-to-be-forgotten sermon. I am afraid I must, with the best intention possible, fall very short of giving any just idea of what this sermon was; for unless my memory, in which I am lamentably deficient, was to furnish me with his own words, I should need to be a theologian, a biographer, and logician, etc., to speak on the subject as he did. All I can now recollect of it is its general tendency, the powerful argument, and still more convincing facts adduced; in short, its overwhelming effects: but, as I said before, I will do my best to give an outline of it.

He commenced by stating, that as an index pointed out the contents of a book, so a calendar disclosed the habits and practices of the nation or city to which it belongs. He then showed how every day in the Catholic calendar is dedicated to God by some pious and holy remembrance; every day the Catholic Church is open, and every day she invites her faithful children to join her, in offering to the offended majesty of heaven the all-meritorious, acceptable, and satisfactory sacrifice and atonement of Jesus Christ crucified for our redemption. Every day the lowly Catholic can make an acceptable offering to God, in and through this all-appeasing sacrifice, of his life and his new day, of his labour, and of his love,—and oh! how provokingly did that captivate my heart, and seemed to be just what suited my wants, and would satisfy all my desires; but it was Catholic, and that was sufficient to make me think there must be some evil hid under the semblance of so much goodness and sweetness.

He then in the most touching manner alluded to the lives of those saints who were named in the calendar, none of whom I then knew anything of, but through whom so much honour and glory had been given to God, in that creatures so weak and frail in themselves, had, by His grace strengthening them, been enabled to face all sort of tortures and deaths, sooner than renounce their dearly bought faith.

A little word was then said upon the virtues which shone brightest in each; upon their mortifications, their fasts, their life of prayer, their abundant charity, and, in short, upon the great and superhuman acts which history hesitates not to record of many of them, whereby God seems not only willing but jealous to testify to the world, that they were His faithful servants, and that through their prayers He would do what otherwise never would be granted.

Then he turned to his own people, and said to them: "Ah! dear brethren, what a practical lesson is here for each and every one of us! What a reproach to our coldness in His service who has bled for us, and who has prepared for us so many examples and so many ways of devoting ourselves to Him: to our want of love, of gratitude, of ardour, of perseverance, of"—here tears flowed from his eyes, and a deep-drawn sigh seemed to finish a sentence, and express a feeling words could not convey; and then I thought to myself, if that be hypocrisy, how deep it must be! and feeling as if I wanted to weep too, I wept, but it was with sorrow that the man had ever been born who could so speak and so feel upon anything Catholic.



He then turned, after a considerable pause, to the Protestant calendar: "*The Fisheries north of the Tweed open*". An announcement purely material, and interesting only to fishermen and lovers of salmon. Next, "*Partridge and Pheasant shooting ends*". Sorrowful tidings to the sportsman and the gourmand! Then, "*The Purification of the Blessed Virgin!*" Why announce a religious ceremony or feast in no way observed by their church? and why call the Virgin *Blessed*, when they so openly abuse the Catholics for so doing? Then he said a little word on the death of "*Dr. Cullen, and Dr. Priestly, and Bishop Keith,*" etc.; and, oh! how truly ludicrous did he make all this appear when compared with the devotion and spirituality of the Catholic announcements. Arrived, however, at the eighth day, "*Mary Queen of Scots beheaded*". Oh! it was then that he burst forth into a torrent of eloquence and of woe, worthy a Demosthenes or a Cicero, and which made me, and I am sure every one else present, forget all prejudices and everything else, to take part in the trials and sufferings of that martyred queen as he painted them, and how unlike the account I had read in my history of England!

He then again changed from the pathetic, which in spite of all my endeavours to the contrary, penetrated to my very soul, to speak of those days in the calendar which followed. It is not necessary to refer to them all, only that which made the most impression upon myself, and which was next in order—"St. Valentine's Day!" At the mention of this day, after a pause, he looked about him, with a look which seemed to me almost malicious; and then in a very quiet way, spoke of

some of the most remarkable circumstances in this saint's life, and of the application and profit to be derived from them by every Catholic who listened to him, and who was equally called by God to sanctify himself as had done this saint. Then lowering his voice he said: "These are what *we* celebrate on St. Valentine's day; but the Protestant, the young Protestant, if there be any present, let him speak for himself, let him say what idea comes, and is fostered at each return of St. Valentine's day". Here I felt really angry, for it seemed like taking an unfair advantage to be talking so where no one could refute what was said; but when he said let them speak for themselves, I looked in vain for some one courageous enough to follow his advice, and wished I could have stopped him in any way; and yet when I entered into myself, and thought, if I were to stand up, what testimony could I in truth have given, but such as would bear evidence in favour of what he had just advanced, and against our observance of that day being a religious one.

A passing word then upon the profit of being reminded that the "Sun enters Pisces". Good for astronomers no doubt, who might have forgotten their calculations; but query would it ever make a man a holier or better liver? Then came "the birth of the Duke of Cambridge," by which he acknowledged he was baffled to find out who could profit, but he supposed the Protestants could tell! At length he drew to the close by naming "Shrove Tuesday," or *pancake day*. Pancakes, he said, were very good things (nevertheless if eaten on that day after twelve o'clock at night, they would bring death to the soul).

From that he spoke of obedience to the Church, and how that in the smallest and apparently most unimportant things, the Catholic was constantly called upon, and obliged to submit himself to God, through the voice of the Church: to prove which, he said, one might imagine it a very small matter the eating of an apple, or rather the eating of one apple instead of another; and yet, my brethren, continued he, we do not think it a very small thing that we are obliged to die, to moulder with our mother dust, and become the food of worms; and yet all that is the result of one act of disobedience on the part of our first father Adam, of his having eaten one forbidden apple, while numbers of others were at his disposition to do with as he pleased. So likewise with the pancake: it is pleasant to the taste, and good for food up to twelve o'clock, but, because the next day is ordained a fast by the Church, to eat of it in defiance of that appointment after that hour is a sin unto death.

At last came "Ash Wednesday," at the mention of which the good bishop seemed animated with new life. "Ash Wednesday," said he again. "What does it mean? If the Catholic wants to know, he will come to his church, and there he will be told that '*He is dust, and unto dust he must return,*' and then he will have ashes put upon his forehead to enable him to realise, *to feel* the truth which he has just heard (so unlike the many who do all they can to forget it), and after he has fully realised his complete misery, he will be shown how by penance he may appease God's wrath for so many transgressions as his heart will doubtless accuse him of. Nor will the Church leave him

there, but like a good mother she will call him to continual prayer, furnish him with additional occasions of instruction suited to a time of humiliation, and last of all, appoint him certain fasts, the necessity of which she will prove from the whole scripture testimony, beginning with the ancient law, the Saviour's example, that of all the saints, and last of all, by his own priest, who will not fail to urge upon him so important a duty both by word and example.

“But you, Protestant, if there be such to hear me (and there was one who writhed under his word, and to whom he was by the gracious providence of God bearing a message), what will you hear in your church of ashes or penances, or such like things on Ash Wednesday? What injunctions will be given you to *fast* and afflict yourself before God, whereby you may appease His wrath for a life of sin? Alas! none, I venture to say, for your minister dares not, if he would, order you to do what he does not do himself, consequently he will take care to keep quiet on that subject, although our Saviour both practised and enjoined it.

“O poor Protestant! think of this, and ask yourself why your church is open on that day more than another; and why there is mention of *Ash Wednesday* in your prayer-book at all, when it is only an empty sound without any vital meaning. But if you would really like to know why, I will tell you, and it is simply this: that book does not belong to you, it was never written by your Church, but borrowed from us Catholics, taken from our missal, because at the *Reformation* (falsely so called) they were afraid to leave out

too many of our holy days and holy practices, and so a few were retained just to quiet the poor consciences of those who preferred the easy-going *new way*, which would not require such a foolish pharisaical observance of such disagreeable things as *fasting, confession*, etc. But by-and-by, poor Protestant, they will manage, as have already the Methodist and Presbyterian, to leave out even these few remnants of Catholicity, which still remain before you of the Anglican establishment, as a loud warning, and then you may lull yourself gently asleep to awake . . . where? Ah! that is the question,—where? Protestant, the question now is, is fasting of God? is confession of God? Your Bible and prayer-book speak, counsel and recommend both; and if necessary for the Catholic, they are also necessary for you. Look to it then, lest, when the bridegroom comes, you be shut out from the marriage feast, because you have not on the wedding garment.

“Go then, poor Protestant! go to your church on Ash Wednesday, and tell me if you will be anything wiser from what your minister will say to you about it. You will see it in your prayer-book and in your calendar, and thus an explanation is due to you upon it. Ask him if you will why it is there, and why he has said nothing of it.”

Much, very much more was said, which I am utterly incapable of repeating; but for me, enough and quite too much had already been heard, and most bitterly did I regret that all he had said was so much to the point, and proved so forcibly to my mind, as far as the matter then went, that the Catholic Church *alone* is practical in her teaching, influencing and aiding poor weak man to work out



his salvation, not one day in the week alone, but from Sunday morning to Saturday night.

All this which I had just heard was fearfully and alarmingly true; for my conscience bore witness in its favour, and while I *felt* its truth, I also felt astonished and puzzled beyond measure. In fact, such a medley of a sermon, comprising such a variety of things, I never before had heard, and so provokingly applicable to all my wants and all my desires, and so interesting, that while I hated its effects I was still forced to listen and consent to its truth. In short, my feelings were as various as the matters treated upon; for it contained both the sacred and the profane, both God and the world—both precept and practice—pathos and satire—laughing and crying; in fact, much more than I am able to give any just idea of. This only do I know, that coming from a Catholic preacher, it left me almost without the power of speech, and made me wish from the bottom of my soul that the man who could thus metamorphose a lie into truth, had never been born, or else that I had inherited with my life that truth, which he made appear so beautiful, so necessary, so perfect, and so easy.

For the first time in my life did I seem to understand what God really required of me; and a subject which had begun, as I thought so anti-Christian, ended with Christ as its all in all, and by giving me a clearer idea of my duty towards God than all the sermons I had ever heard before had done. In short, I was bewildered. The idea that perfect truth could be in the Catholic Church, to the depreciation of my own, almost deprived me of reason, and yet I felt the preacher's words

were true, and his argument good, and I also felt that two things so diametrically opposite as the two religions in question, could not both be ordained by the same God. What internal agony did I not endure for want of knowing how to arrive at the real truth between two extremities so perplexing!

In the midst of all this internal conflict I was very far from admitting to my friend that I considered myself or my religion in any measure baffled by the bishop's sermon; on the contrary, I urged there was nothing easier than to get up a fine argument in a pulpit when it is in no one's power to reply. Oh, no! far was it from me lightly to fling over a treasure so long and so sincerely cherished, that which had been the companion of my earliest years, and for which in days further advanced I had borne so many reproaches hard to endure. No, no; but that I might be guiltless in the sight of God, I resolved to prove the preacher by his own words, by doing just as he had told me to do; I determined going to a Protestant church on Ash Wednesday, and if needs be, I would address myself to a Protestant minister, whose business and delight it would be to supply my defects, instruct my ignorance, and put me in the way of proving the Catholic bishop, with all his eloquence, as profoundly in error as I once believed him to be.

Ash Wednesday came, and, all anxiety, I prepared to go and hear the Rev. Mr. D——, the Episcopalian before alluded to, and particularly recommended to me by the sister-in-law of my friend, who watched the progress of events with intense interest, and who chose him, although a

Presbyterian herself, because of his reputation for learning and piety, as also because of his being generally approved by all parties, and on the whole, just the man for me.

Accompanied by this same lady, I went to church, and after securing one of the best seats, I knelt down to implore of God to come especially to my assistance, by putting such words in the mouth of the preacher as should apply to my peculiar wants, and not only entirely satisfy my own mind, but also be the means of delivering my friend from her delusion.

At last the sermon commenced, and it was then that my heart beat, and that I lent my attention, expecting every moment I should hear all, and enough to silence my friend, and satisfy myself that the poor deluded bishop had made a grievous mistake in supposing our clergy could not give a reason, and a good one too, for everything in their Church.

In the midst of these thoughts I was overtaken by a conviction which rushed upon me with pain and anxiety, and which was nothing less than that the sermon was fast progressing, and not one word as yet of "Ash Wednesday," no more than if such a day never existed.

There is yet time, thought I; but no, it ended as it began, without as much as an allusion to the subject so much desired. What was I to do? The preacher was a total stranger to me, and my companion, not being of his congregation, added to some private reason, declined addressing him; and yet to return home without having obtained some light, some assistance, was impossible. What then was I to do? for I felt this was no time to

stand upon ceremony, since it was of every importance to me to be enlightened upon the subject, as, should what the Catholic preacher had said upon the calendar and Ash Wednesday be true (which of course I could not suppose possible, and yet, the effect of his words I was still less than ever able to shake off, since they had been verified by the course adopted by my minister), it might be true also on other subjects, and then, alas! for me.

While all those thoughts were passing and re-passing through my mind, I saw the reverend gentleman begin to descend the pulpit stairs, and knowing if once I let him escape out of my sight, it would be both more difficult and more painful to approach him elsewhere, I determined, let the consequences be what they might, since it was necessary for my soul, I would boldly advance.

With this resolution I arose, approached the foot of the stairs just in time to prevent him going further, and then getting near enough to him to speak in a whisper, I apologised for stopping him there, but said I was a stranger in Edinburgh, anxious to have a question answered which had been put to me by a Catholic, *viz.*, what the meaning of Ash Wednesday was, which I regretted to say I had been unable to answer satisfactorily either to my friend or myself.

He then took my hand most kindly, and cheered me with such a friendly reception as filled my soul with the brightest hopes; then looking me very hard in the face, he said: "You are aware, of course, that we Protestants have nothing to do with *Ashes, Candles, Crosses*, or any such nonsense?" "Yes, sir," said I, "I know that."

“Well,” he continued, “that being the case, the day is more a name than anything else, and indeed it should not be in the prayer-book any more than *Christmas day*, which with us ought to be called ‘The nativity of our Lord,’ as *Christ’s mass* day announces itself to be a Roman Catholic term, the Mass of Christ, as ‘Ash Wednesday,’ etc. ; indeed, common sense tells us they ought not to be in a reformed prayer-book at all.”

At these words my heart sank, and all the Catholic preacher had said rushed upon my mind with double force, and a torturing thought crossed me, that perhaps my long-treasured faith was insecure.

When I could speak I said: “But, sir, am I to say *that* to my friend?” “No, no, by no means,” said he, “but just say, that as ashes are typical of humility, therefore the day is called *Ash Wednesday*, to remind us of the time it ushers in, a time in which we are to humble ourselves by prayer and fasting.”

“Fasting, sir!” said I, almost choking with the feelings contending within me: “I never fasted but once in my life, when the queen ordered it: therefore if I say ‘*fasting*,’ my friend will naturally triumph over me again, for you know, sir, *we don’t fast*.”

“That, my dear,” said he, “is quite another subject, but as it seems to trouble you, say nothing then about *fasting*”; and looking at me very hard, he drew me quite close to him by my hand, which he still held in his all the time: then he continued: “You know, my child, there are many different meanings which can be attached to that word ‘fasting’; besides, you know many good



Protestants *do* fast, and many of those who do not or cannot, fast in spirit; and God, who alone reads the heart, accepts their disposition. But since your mind does not seem *quite established*, I would advise you not to use that word at all, but merely say, '*to humble ourselves by prayer*'."

"And is *that* the answer, sir?" said I, hardly able to articulate: upon which I raised my eyes, and at the same time they met his, which were most anxiously resting upon me, and with much alarm in his look, for I suppose he read in my dejected countenance the dissatisfaction I felt in my heart. He again took my hand, which I had withdrawn from his, and enclosing it within both his, with an earnestness which touched my heart, he said: "May I, a total stranger, urge upon you the ill effects of Catholic society?—avoid it, do; for, believe me, you will get no good from it, whatever harm you may".

We then parted, my head full of confusion, my heart of sadness:—how could I return to my friend, and what answer could I give to the numerous questions I anticipated she would put to me on this now most dreaded subject?

But no; conscious at a glance of my internal pain and struggle, and with evident sympathy for my position, she forbore for a time from all further remark.

However, after a few days had passed, knowing in herself, as she afterwards told me, the treasure she possessed, and which she longed to see me share with her, she felt she dared not persevere in that silence.

With as much good taste as feeling, she ventured at last to ask me if my question to the Protes-

tant minister had been satisfactorily answered, and what the answer was.

A few days' reflection and prayer had done much to compose and fortify my mind, so that with entire calm I answered her word for word, as the minister had given it to me, to which she replied: "And do *you* think *that* a satisfactory answer?"

"No," said I, "most certainly not; but do not suppose I am going to abuse a mighty system, because one individual of its community proves himself incapable of defending its principles"; and although I would not, nor dare disclose to her, or even allow to myself, that I had then the most distant thought that my religion could be anything but the true one, still I never lost the feeling that the subject was one differing from all others, involving the eternal destinies of immortal souls in it, and that whether it turned out she was right or otherwise, it must always end in *one of us* being wrong.

Added to all this, the great change which was visible in her puzzled me, and alarmed me for my own cause; for there was in it something, my heart told me, that could not be the fruits of error; a gentle calmness and sweet peace which formerly were strangers to her. Yielding to all these powerful influences, I determined to treat the subject with that seriousness and sincerity it deserved, and thus I proceeded to say to her: "If you will kindly lend me your carriage to-morrow, I will go and see some other clergymen upon that and other subjects, after which I shall be better able to judge of the affair".

The morrow came, when I went to call upon

three other gentlemen, whose names I had heard spoken of as being great preachers and clever men; but certainly in all sincerity, before God, I do declare they were but one more unsatisfactory than another.

Revolving these things in my mind, I resolved that if I must be conquered, it should only be in fighting hard, and if I could not satisfactorily defend my own religion, I would try what would result from attacking hers, because I thought that if mine were deficient in good practices, hers was not in evil ones, and thus something might be done.

The first assertion I therefore started with was, that the Pope was considered by all Catholics equal to God, and every title given to him which in scripture is applied to Jesus Christ (this assertion I got out of one of the books I had brought with me to convert my friend).

To my astonishment she coolly but decidedly said such was not Catholic doctrine; that so far from his being considered impeccable, he continually humbles himself by kneeling at the feet of a poor monk to confess his sins, nor would any theologian think of extending his infallibility beyond the dominion of faith and morals; besides which, he can never offer the sacrifice of the mass without first making a public confession, by reciting out loud the *Confiteor*, whereby he acknowledges himself a sinner, and humbly implores, as does every priest, pardon of God, before celebrating that greatest of Christian services, the most holy sacrifice of the mass. And as to his being styled "God," he is no more so than any nobleman would be, when addressed "My Lord," or in Latin *Dominus*.

As much confounded by the placidity of her manner as by the words she pronounced, for I never for a moment thought the priests had themselves to confess,—I thought it was only a yoke they imposed upon their people, whereby the better to hold them in bondage,—I quickly changed the subject for one I felt more sure of; and with equal or perhaps more assurance, I advanced the fact so often proclaimed, that the Catholic Church prohibits the use of the scripture to the laity, from which diabolical despotism what evil must arise?

The words, however, were hardly out of my mouth, when I remembered that the Bible, a book she knew little or nothing of as a Protestant, was her constant study since she had become a Catholic. Indeed, on several occasions she had lately astonished me with her biblical knowledge.

To this second assertion her answer was much as before, a dignified and firm declaration, that no such command or restriction was laid upon Catholics; so far from it, *proper translations* of the Bible were and are circulated by order of the Church, wherever people are found capable of reading them. “Besides,” said she, smiling, “surely, I ought to be a better proof to you of the contrary than any other I could adduce.”

Not a little discouraged in heart, though still maintaining an air of assurance, I next named “Confession,” that most awful practice, known alone in the Catholic Church, and leading to more sin, as I had often heard asserted by pious Protestants, than any other device Satan ever invented. Here I exclaimed with horror at a doctrine so repugnant to human nature, and finished by

denouncing the folly that could imagine the priest, a poor sinner like ourselves, capable of pardoning after hearing our sins.

This I knew to be Catholic doctrine, so I hoped at least to gain such an advantage over her on this point as would make up for my defeat on the others. But, alas! although I was more successful this time than on the two former occasions, inasmuch as she did not tell me that what I had stated was false, still I doubt whether my defeat was not more perfect.

“Yes,” said she, “you are quite right in saying confession and absolution are Catholic doctrines, which are, and have been practised at all times by our Church, in compliance with the express words of our Saviour in the Bible; but,” continued she, “I cannot allow that the doctrine belongs to us alone, since the Episcopal Church, of which you are a member, enjoins upon her ministers in the Book of Common Prayer at the visitation of the sick, *to move the sick person to confess his sins, and then to absolve him*, as also at their ordination, their bishop professes to give them the power to absolve sin.”

More astonished than ever at her coolness in advancing so strange an assertion, I seized my prayer-book to prove her error, when, lo! I found it word for word as she had just stated it.

With a beating heart lest my cause should really turn out a bad one, I acknowledged myself puzzled; for common sense told me that if Christ had left power with His ministers to absolve sin at one time, He also had at all times. Besides, I felt that if it be good to confess one's sins to a priest at the hour of death, when a man's sins, or the occasions



of sin, are about to leave him, how much more necessary and profitable to his soul to do so whilst in the full vigour of life, and liable every moment to fall again, rather than postpone it to a time which to many is never granted, since we want not sudden deaths enough to show us the folly of deferring to the last hour anything good or necessary for the soul's benefit when about to meet its God.

Divesting myself for a moment of my Protestant ideas upon the subject, and regarding confession as a divine institution, which, from seeing it recognised in the ordination of our ministers and recommended in our prayer-book, I began to think just possible, I felt how the humiliation of such an act must serve as a powerful check to sin, and the advice, and graces which she assured me are given, both to the confessor, as the minister of reconciliation, as St. Paul tells us, *2 Cor. v. 18, 19*: "Who hath given us the ministry of reconciliation . . . and hath committed unto us the word of reconciliation," and the penitent, a wonderful assistance to leading a pious and holy life.

Full of such thoughts, I knew not what to make of it all; I seemed to myself to be but awaking out of a long, deep sleep, the past being like a dream compared to the reality opening upon me.

I thought, however, I would not yield lightly, and that if I must die, which indeed would have been preferable to me then to yielding up feelings and opinions which had grown with my growth, and seemed dearer to me than life itself, it should only be, as I have said before, fighting hard.

As a last hope then, I thought of the idolatrous practice used in all ages by the Catholic Church, *viz.*, that of worshipping the Virgin Mary, the angels and the saints, and thereby taking from God that glory He has said shall never be given to creatures. Besides, I asked: "How can you be so silly as to suppose they hear your petitions, or could grant them if they did?"

She replied to me again with a composure and self-possession almost provoking, for, thought I to myself, "It is very strange, if her religion is as bad as Protestants think it, how it should have changed her so much for the better, and made one who was once so ignorant and heedless of God and holy things, in so short a time become so earnest and so full of feeling as sometimes to shed tears!"

But to her answer: she firmly denied her Church had ever sanctioned the worship of the Virgin, angels, or saints, as God; but as scripture proves they have power to assist us by their prayers, she sanctions and recommends their intercession being sought. If the Church be not right in this point, why then did Jacob call upon an angel to bless his sons? *Genesis* xlviii. 16: "The angel which redeemed me from all evil bless the lads;" or why did Joshua fall down to worship the angel? *Joshua* v. 14, 15: "And Joshua fell on his face to the earth and did worship". "For," added she, "you know there are different kinds of worship; since your husband did not hesitate to say at your marriage: 'With this ring I thee wed, with my body I thee worship,' etc., nor would you yourself hesitate to do as every one else does when being presented to the queen, to kneel down and kiss her hand, which certainly is a kind of wor-

ship: and to simplify the matter still further, tell me," said she, "if you had a favour to ask of Queen Victoria, would you not prefer asking it through some member of her court than doing so yourself? Having a court advocate on your side, your suit would gain force. Just so in religion, we pray often and continually to God; but when there is anything urgent to be got, so necessary for our happiness as to induce us to use every effort to attain it, we often implore the Virgin, or some other great saint, to aid our poor miserable prayers by their intercession, which act is as much as to say to God: 'Such and such is my necessity, but, oh! I am so wretched, so sinful, if not for the sake of my misery, at least through the love you bear *her* who has undertaken my cause, don't refuse it'.

"Thus is presented to God the life of suffering and sacrifice of His blessed Mother or other saints (for the saints have all combated, and glorified God by carrying the cross); and the humility of our recognising our own wretchedness by employing another more worthy, more pleasing to Him, is agreeable to God; and the consequence is, we gain our suit, at least much sooner, if not at once. For surely you must allow the Blessed Virgin, from whom our adorable Saviour actually received His flesh and blood, and who so largely partook of all His sufferings and pains during her life, must now, seated at the right hand of her divine Son, as she is, be all-powerful with God. If then," continued she, "your husband did not hesitate to render you a partial worship, and you do not hesitate to render it to your queen or her representative, why hesitate in favour of a celestial

being, all pure, and enjoying for ever the beatific vision of God's adorable presence?

"Again, if such is not permissible, why did our blessed Lord Himself say, *Matt.* xviii. 10: 'Take heed that ye despise not one of these little ones; for I say unto you, that in heaven *their* angels do always behold the face of My Father who is in heaven'; and in *Luke* xv. 7, 10: 'Likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance'; and, 'Likewise there is joy in the presence of the angels of God over one sinner that repenteth'? Why would He declare to us the joy that the angels feel in heaven at our conversion, if indeed they are incapable of seeing or hearing us, as you assert? have we not reason to suppose, on the contrary, that they both know our wants, and are ever ready to procure us all the relief in their power, since the rich man spoken of in the gospel, although in *hell*, still pleaded the wants of his family before God, from out of that place of suffering?

"A Catholic, therefore," said she, "feels it not only consistent, but most profitable, to implore the assistance and intercession of the angels and saints, since they see it sanctioned in scripture, practised by the faithful in all ages, and every day feel its advantage through the powerful help they receive from it.

"Besides all this, one might well suppose from the collect to St. Michael and All Angels, in your own prayer-book, that at least the Protestant acknowledges the principle, though he disowns and despises the practice."

More truly puzzled now than ever, I really did

not know what to think of all I heard her say; for while on the one hand I had strange misgivings that I was being misinformed, on the other, my eyes beheld the proofs before me in scripture and in my prayer-book, and my heart could not but acknowledge the justice of all she had said. In vain did I try to discover what advantage it would be to her, or any one else, designedly to deceive or lead me astray. Nor could I conceive people of common sense hoping to increase their numbers and extend their faith, by disguising or concealing what they really professed, and still I had always heard it imputed to Catholics, that they had double meanings for everything, and dared not communicate the whole of their system, but little by little initiated their followers; instead of which, all she explained to me seemed the simple practice of what is professed, whereas with us, in our prayer-book as well as Bible, much is expressed without any practice resulting from it.

Considering all this profoundly in my soul, and placing myself in the presence of God, as if I was there to be judged, and divesting myself for a moment of every other thought but that of my soul's interest, I found a voice there which said to me: "Examine all this to the utmost of your ability, for if indeed all this be true, what more could God do to warn you of your error, than He has done? and whom will you have to blame at the great day of reckoning, should you be found without the wedding garment, but yourself? Whereas, after an upright and sincere examination, your soul will stand guiltless before God."

No sooner had this reasoning passed in my soul, standing as it then did before God, than I



resolved, with an ardent desire to be enlightened, to search out and learn from the best authority what the Catholic religion really was; as all I had just heard seemed to me so simple, so natural, and so perfect, that I felt, in adopting it, I should no longer endure the torture of uncertainty which had ever, in spite of all my efforts to please God, racked and blighted my youth.

This resolution once made, I next determined to apply to a Catholic priest for the knowledge I desired to acquire; for my soul rejected all injustice in a cause where *God* was to be the judge, and I felt, after all that He had done for me, that it would be an injustice which would merit the vengeance of heaven, were I to address myself for this knowledge to a Protestant minister, as, alas! so many do to their own loss. For surely, we do not ask evidence concerning a man of his enemies, nor is a cause lost and condemned but upon a *fair trial*: if then we know how to be just for the things of this world, ah! why not also for those upon which an eternity is depending?

Just at this critical moment, by the direction of Providence, an old friend, the Rev. Mr. H——, the very same Protestant clergyman who had assisted my religious education at the moment of starting for Edinburgh, and pointed out to me how I was to bring back my friend to her old religion, arrived. He instantly called upon me to know how I was getting on, and when I asked him what brought him to Edinburgh, he said he really did not know, that he came on his way from Dublin to **London.**

Many may here wonder where the interference of Providence appears in this arrival; but I would

ask such, is Edinburgh the way of going to London from Dublin? besides which, I have it in writing from himself, that he had *only come to see me*, although we had but parted in Dublin a short time before; and when there, although we were very good friends, still weeks, nay months, sometimes passed without our meeting, and neither of us was less happy on that account: as also this additional fact, that although he came to go to London, he did not afterwards do so, but returned to Dublin without being able to assign any reason for not proceeding to London.

I now thought God had sent me one who would fight all my battles for me, for without at all yielding my intention of inquiring myself from Catholic authority, I thought I might as well see what my friend would make of him, never doubting however for a moment but that her arguments would fall before those of a clergyman.

After an introduction had taken place, I soon managed to turn the conversation upon controversial subjects, and once or twice remarked with pain, that whenever my friend had gained or was about to gain a decided advantage, my clerical friend instantly broached another subject, in order to shun a defence which he evidently felt himself unable to adduce in a straightforward way.

My friend, becoming annoyed at the apparent advantage he seemed to gain by shifting so often his argument, applied to me as to the justice of his manner of acting; and my conviction being decidedly against him, I felt obliged to declare against my own cause, upon which my friend said, that if the Rev. Mr. H—— would have no objection to meet a Catholic clergyman just to

discuss the one or two points of interest then in question, she should feel particularly happy, as then there would be an equality between the disputants; and as she had a reverend friend who lived close by, she would seek him without a moment's delay.

To this proposition my clerical friend most kindly assented, saying he had no objection to meet any man living, as long as he held his Bible in his hand, more especially if thereby he might hope to bring her to a better way of thinking.

This being arranged, my friend left us to seek the Catholic priest of whom she had spoken, and great was the internal struggle I endured until her return, for I felt fearfully disappointed with what had already passed, and could not disguise from myself the importance of the moment before me, upon the result of which so much depended. For, as I reasoned with myself, since the occasion had presented itself without my seeking it, should I not be justified before God in never again entering upon the subject if my clerical friend got through the points in question satisfactorily?

While turning this over in my mind, I felt so much interior uncertainty and pain, that to restore peace to my soul, I promised God secretly that if I perceived my defender in any way unstable or unsatisfactory, I would instantly consider myself bound to search for that faith which could stand the test and which was founded upon a rock.

There was during all this rather an awkward silence between myself and my clerical friend, each of us profoundly buried in our separate thoughts. However, that it might not become so long as to excite any uneasiness in his mind on

my account, I turned towards him and said: "Where do you think, Mr. H——, did the soul of our Saviour go while His body remained in the grave?" to which he instantly replied: "Certainly it went to limbo". "And where is limbo?" said I, having at the moment a faint recollection of having heard another Protestant clergyman talk of "limbo" as a place of repose for the souls who could not be admitted into heaven. "Oh!" said he, "no one knows that: we do not even know where heaven or hell is, and yet we do not doubt their existence. But," continued he, "I have *very peculiar views* upon this subject, for I believe in a *third state*, but of course," said he, looking at me in rather a doubtful way, "I shall take care and argue with the priest as if I did not so believe, since as a Protestant clergyman I ought not to think so."

The priest arrived, and before a few minutes had elapsed, they were far advanced in a religious discussion, and I, to my extreme grief, fully convinced of my deep misfortune!

My clerical friend, naturally as hot-headed as good-hearted, soon displayed his excitable temperament, together with an indecision of manner, most painful as well as discouraging to me. Whereas, the priest was most provokingly calm and composed, and as self-possessed and happy-looking as if the whole depended on his repeating the Lord's Prayer without a blunder.

It was quite impossible for me, as I sat looking on, to help forming a contrast between these two men equally calling themselves the "ministers of Christ"; for while the one was cool and collected, the other was excited and exasperated, adducing



with precipitation text upon text of scripture, in isolated portions, no way bearing, to my mind, upon the points in discussion. Several times, when pushed to a defence he was unable to make, he meanly attacked his opponent's religion in a manner to make me blush for my cause. On two different occasions he lost his temper, and ended with expressions both ungentlemanly and unchristianlike.

On the other hand, the priest said very little, but what he did say was entirely to the purpose; his manner was dignified, and where he might have retorted he simply held his peace, as one possessing enough in possessing truth and himself into the bargain.

Indeed, the thought of Jesus came into my head, as I felt the power of that composure and peace which pervaded the whole expression of this Catholic priest, and when I looked at my own clergyman to try and find one trace of the Saviour there, alas! I looked in vain, for I could nowhere see it, although I was partial to him as a friend.

Thus my heart sank, and I said to myself, what is now to be done? I had made God a promise: was I to keep it? If so, alas for me! for all that I could see before me in the event of my becoming a Catholic was distress and bereavement.

Yet the *true faith* I was determined to have, were it to cost me my life, well knowing that in so doing all the promises in scripture would be mine; and however impossible it might appear to me in the perspective to give up nature's strongest ties, still I knew all things are possible to God, and therefore I resolved to think no more of myself or anything else, but of that promise, "*My grace is sufficient for thee*".



Without uttering a word to human being, the meeting once over, I ran to my room, and there throwing myself upon my knees, I promised God I would not rest until I had taken the only honest way of knowing what the Catholic religion teaches and really is, that is from the Catholic Church itself; after which I took up a pen and wrote what follows, signing my name to it as in the presence of God :

“ This day there was held in my presence a controversial conversation between my friend the Rev. Mr. H—— and the Rev. Mr. R——g, Catholic priest. Up to this day I was a staunch Protestant; I thought not but that I was a child of Christ, after the true scriptural sense, and that from scripture I, or at least my minister, could prove, that I belonged to Christ’s Church, held the doctrines He left, and in short, followed scripture with such precision as would shame Catholics, who, while they profess to serve Christ, disregard, as I had always been led to believe, these same scriptures.

“ The conference began, when my spiritual pastor, instead of showing an established mind regarding the sense of scripture, was completely vanquished by the priest in point of argument, acknowledging he had peculiar views of scripture that perhaps no other man had. Whereas the priest, instead of disregarding or not knowing scripture, was so thoroughly acquainted with every line, and so established on every point, that he seemed to advance it with the simplicity, facility, and clearness of one who spoke the truth in his mother tongue. My friend denied once or twice having said what I with my own ears heard him say, nor would he assent to points when even scripture was cited in proof of them.

“ Therefore, as a *Protestant*, before God, I dare not but *protest* : the priest was drawing from scripture all his arguments, completely defeated his opponent, and was calm, unruffled, and Christianlike ; he said he came to speak the truth, and that if he possessed it not, he would instantly embrace it, could any one prove to him that he had it not ; whereas my friend was agitated, confused, and ended by saying : ‘ *Those, sir, are my opinions, and I care not what any other man living thinks* ’.

“ Alas ! where was the care for the soul we should look for in Christ’s minister, and which I had hoped to find in mine ? I blush to say I saw it in the despised Catholic priest ; I saw the composure of the conscious possession of truth with him, a willingness to yield to conviction if it could be produced ; where it could not, a desire to convince.

“ I therefore hereby declare, if I were to be guided by what I have this day heard, I should at once become a Catholic ; but I will not yield up my native faith because one of my Protestant ministers proclaims himself incapable of defending it. No, but from this moment I feel it binding upon me to search the matter before God, and I pray that if in being a Protestant I am what I ought to be, to be able to dwell with Him for ever, that He will strengthen me against all argument and all endeavour to lead me from what is pure and true. But if the reviled Romanists be of the true Church of Christ, then I pray, O my God ! that all my prejudices may be overcome, that I may by the power and truth of God be persuaded that my darkness, which I had thought was light, may be made manifest, and my mind and my heart

may be established in the way of truth, even to the loss of all most dear to me upon earth, my own flesh and blood. O my husband and children! but Christ be my all.

“F. M. P.

“10th February, 1842.”

My mind being thus far relieved, I returned to where my clerical friend was sitting, determined I would not let him know or see the effect which had been produced in my mind.

He was to leave Edinburgh that night, and I thought, if after I had made further search, I should be obliged conscientiously to become a Catholic, it would then be time enough to tell him what he had done for me.

When about to leave me, his last words were: “Now I hope, from what you have heard this morning, that you are fully convinced of the fallacy of those Catholic doctrines, and how *unsatisfactory* that meeting was. Therefore, let me beg of you on no account ever again to go into a Catholic chapel, or even talk upon the subject, as it cannot do you any good, but must leave your mind more and more unsettled.” Thus we parted.

I now felt most anxious to begin my work of finding out what the Catholic doctrine really is. I therefore devoted much of my time to the close examination of scripture, to see how far the doctrines of the Catholic Church could be proved from it; and as I each day and each hour devoted myself to my Bible, I found I proportionately progressed more and more to Catholicity. In fact, from all I gathered from scripture, the Book of Common Prayer, and some other historical and

biographical works, I learned that perfect consistency, the concomitant of truth, was nowhere to be found but in Catholicity; and as the prayer-book is in many most important points in direct opposition with the Protestantism of the Church of England, I felt that I must either act up to my conscience and become a Catholic, accepting the trials I saw before me, or deny my Lord, to the eternal loss and misery of my soul.

At this stage of my advancement towards Catholicity, I felt it due to my parents to acquaint them with what was passing in my mind, and the conclusion I had come to, from the study of my Bible, more dear to me now than ever.

Although my time was short, it was sufficient to enable me to discover from my Bible the marks which distinguish the Church of Jesus Christ from the *false* churches which Christ Himself warned us from the very commencement of His ministry should be many. In *Matt.* vii. 15, He says: "Beware of false prophets, which come to you in sheep's clothing". And in the same gospel, xxiv. 11, we read: "And many false prophets shall rise, and shall deceive many". Again, at v. 24 of the same chapter, we again read: "For there shall arise false Christs and false prophets, and shall show great signs and wonders, inasmuch that if it were possible they shall deceive the very elect" (so like the real shall they be).

Again, at I *John* iv. 1, that saint says: "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world". A multitude of similar passages I could bring for-

ward, of the same import, enough to make us tremble, did we not know that God is stronger than our enemy, and will never refuse the light of His truth to those who seek it with their whole heart. But from what we see around us, it is evident that there will be, and are in the world, other churches besides the Church of Jesus Christ, as there are other prophets and ministers besides those of His sending.

We also see that much precaution is necessary on our part, since our Lord tells us to "*beware,*" and St. John, "to try the spirits," thereby giving us to understand there will be an exterior imitation on the part of the false prophets and their religions, of the true religion of Jesus Christ, so close and so deceptive, that unless we be very diligent, sincere, and fervent, we run a very great risk of falling into the snare, *since hardly shall the elect escape it.*

Dr. Newman describes this plainly enough where he says: "Antichrist, when he comes, will be an imitation, or counterfeit Christ (and this applies to his precursors, which all false religions may be said to be), therefore he will look like Christ to the many, otherwise he would not be a counterfeit; therefore, if Antichrist looks like Christ, Christ of course must look like Antichrist. The idolatrous sorceress, if she is to have any success in her enchantments, must feign a *gravity*, an *authority*, a *sanctity*, and a *nobleness* which really belong to the Church of Christ alone: no wonder then, since Satan is to be able to persuade men she is like *the Church*, that he will also be able to persuade them that the Church is like her."



Thus it is very evident we have each and every one of us a part to perform in the great drama of life, as regards religion, and upon which will depend the issue—a blissful or a woeful eternity; that part being “to try the spirit” of our Church and religion, as it will not do blindly to follow, as, alas! so many do, the persuasion of our parents, since they themselves may be but the heirs to a delusion, and, from some deficiency or other, may still have but a delusion to bequeath to their offspring.

In speaking thus I mean no personal disrespect to any one living; for, however deeply I deplore in my soul the accomplishment upon our otherwise favoured nation of St. Paul’s threat against those who shall swerve from the ancient faith, where he says, *2 Thess. ii. 11*: “And for this cause God shall send them strong delusion,” I still have not forgotten that many excellent souls are unconsciously labouring under this great delusion, just for want of realising the necessity of *choosing* their own religion; which does not mean blindly accepting that one which they have inherited from their parents, as they would a gold watch or a silver spoon, and which they adopt as a matter of course, satisfied with virtue’s present recompense, a certain peace which they enjoy in themselves for their works of virtue. Thus it is that numbers rest contented, and feel satisfied in themselves that all is right, because they have a certain peace of mind which they are pleased to imagine the true peace, without ever having put it to the test; and thus they go on in their delusion, forgetting or not heeding the warning of Christ—“*beware,*” and of St. John—“*try,*” to their own irreparable loss.

The question for each of us then is: do we owe our religion, whatever it may be, to our own examination and choice, or do we owe it to the accident of our birth?

Now, as it appears to me, there is nothing more certain, or more necessary in itself from the nature of God's attributes, than that the Church of Christ is attainable to every human being; for were it too high for some, or too low for others, it would make God unjust, and *that* we never could think, for we know that justice is the essence of God; therefore, it is impossible, from the nature of God, but to suppose that we can all, if we will, arrive at a *certain knowledge* of the only true faith and Church of Jesus Christ.

It is very true that if we had but ourselves to depend upon in endeavouring to discover it, we should only fall the deeper into error. But Almighty God, ever alike jealous of His own truth as of those precious immortal souls for whose redemption He gave His only beloved Son, has made a way by which sincere souls, who desire their salvation above all, and at the price of all, can and will be saved.

The scriptures, both old and new, furnish us with marks which are to belong to the Church of God, and which are so natural, and so necessary to the real Church, that no false religion, though laying claim to some of them, has ever pretended to all.

To realise these proofs of God's Church, needs only one grace, which God has reserved as His own most precious gift, the gift of faith, refused to none who are humble, who seek it of Him with a sincere and upright heart, and which only the lofty

and the proud seek in vain. The Catholic Church lays claim to be One, Holy, Catholic or Universal, Apostolic, and Infallible. These are the marks which assure us she is the true Church. I shall proceed to show how holy scripture supports her claim.

#### THE CHURCH ONE.

That the Church of God should be *One*, always and for ever the same, one in faith and doctrine, unchangeable as her Creator, seems not only reasonable but necessary, and so thought our Lord when He said: "A nation or kingdom divided against itself cannot stand". Therefore, it would seem, if we had no other scripture proof than this of its oneness, we should have enough: the fact of our Saviour's alluding to it as a means of proving His own divinity, suffices to convince us He did not overlook *union* in establishing His Church.

In *Isaiah* liv. 17, we read: "No weapon that is formed against **THEE** shall prosper," speaking of Christ's Church, as the Oxford Bible heads the chapter.

Then again the whole book of Canticles or the Song of Solomon, a book so inexplicable to me as a Protestant, and to numbers of others who have had the candour to acknowledge it, not knowing how to apply its contents to a Church so divided as ours is; at the 6th chap. and 9th verse, we read: "My dove, my undefiled is but **ONE**, she is the only one of her mother, she is the choice one of her that bare her". How then reconcile that declaration with a Church which

boasts of her charity in admitting all divisions of belief into her pale?

Again, at *Isaiah* lx. 12, we read: "For the nation and kingdom that will not serve THEE shall perish". Take notice still as we proceed, of the headings of chapters, where it is clearly stated that the figurative language therein used applies to the Church of Christ. *Matt.* xvi. 18: "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it" (the gates of hell, as all must acknowledge, signify the powers of darkness, the spirit of error, which in matters of faith brings eternal death to the soul). Again, *Matt.* xviii. 17: "Tell it to the Church, but if he neglect to hear the Church, let him be to thee as an heathen man and a publican". *John* x. 16: "And other sheep I have, which are not of *this* fold, them also I must bring . . . and there shall be *one* fold and *one* shepherd". Again, xvii. 21, of the same book: "That they may all be ONE, as Thou, Father, art in Me and I in Thee". *Acts* ii. 47: "And the Lord added to the Church daily such as should be saved". Again, xv. 22, of the same book: "Then pleased it the apostles and the elders with *the whole Church*". Also, xx. 28: "The Holy Ghost hath made you overseers to feed the Church of God, which He hath purchased with His own blood". *Romans* xii. 4, 5: "For as we have many members in one body . . . so we, being many, are one body in Christ". Again, xvi. 17, of the same book: "Mark them which cause *division*" (as if He had said, "mark them who seek to destroy the *oneness* of My Church"). *I Cor.* i. 10: "Now I beseech you, brethren, by the name of our Lord Jesus Christ,

that ye all speak the *same thing*, and that there be *no divisions* among you; but that ye be perfectly joined together in the same mind and in the same judgment”.

Do Protestant ministers all speak the same things, and are there no divisions amongst them? alas! do not the disputes and divisions which have been amongst them for the last twenty years about baptism, and other most important and fundamental doctrines of their religion, prove the contrary?

But hear St. Paul again on the subject, *Galatians* i. 8, 9: “But though we, or an angel from heaven, preach any other gospel unto you than that (which we have preached unto you), let him be accursed. . . . As I said before, so say I now again, if any man preach any other gospel, . . . let him be accursed.”

Why then did Luther preach a new doctrine in the sixteenth century, and say he stood alone in his religious belief? If St. Paul did not make a mistake, one may justly conclude that he is accursed. We read again, *Ephes.* iv. 4, 5: “There is *one* body, *one* spirit, even as ye are called in *one* hope of your calling, *one* Lord, *one* faith, *one* baptism, *one* God, and Father of all”. Then again, at verses 13, 14: “Till we all come in the unity of the faith . . . that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine”.

Where is *unity of doctrine* to be found but in the Catholic Church? In all Protestant communions I have ever found, as I am certain others have also, that there are as many ways of thinking as there are preachers, or even individuals.



## THE CHURCH HOLY.

Effectually to reveal the promises of God to His Church on this point, in that she shall be "holy," would oblige me to copy most of the prophetic psalms of David, where the prophet exclaims so often in rapturous contemplation of the glory and beauty, which could not exist without holiness, and which are to belong to the spouse or Church of Jesus Christ. The ardent and metaphorical language of the Canticles, or Song of Solomon, as coming from Christ to His Church, forces upon us also the recognition of her holiness.

But let us look at *Isaiah* xxxv. 8: "And it shall be called the way of *holiness*; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein". Again, liv. 17, in the same book, we read: "Their *righteousness* is of Me, saith the Lord": and again at lix. 20-21: "And the Redeemer shall come to Zion (typical of the Church) . . . saith the Lord, and My spirit (which is a *holy* spirit) that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever". Precious promises, fulfilled so fully in the Catholic Church!

Malachias, speaking of the gospel time, says, at i. 11: "From the rising of the sun even to the going down of the same, My name shall be great among the Gentiles, and in every place incense shall be offered unto My name, and a pure

(or *holy*) offering". St. Paul, however, is still more clear, *Ephes.* v. 27: "That He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing". *Col.* i. 18: "And He is the head of the body of the Church". *1 Cor.* iii. 17: "The temple of God is *holy*, which temple ye are". *Ephes.* i. 4: "We should be *holy*, and without blame". *2 Tim.* i. 9: "Who hath called us with an *holy* calling". *1 Peter* i. 15: "So be ye *holy* in all manner of conversation". Again, in the 2nd Epistle, 1st chap. 21st verse: "Holy men spake as they were moved by the Holy Ghost". *John*, 20th chap. 22nd verse: "He saith, Receive ye the Holy Ghost". *Acts*, 2nd chap. 4th verse: "And they were filled with the Holy Ghost". Same book, 11th chap. 16th verse: "But ye shall be baptised with the Holy Ghost". Again, 13th chap. 52nd verse: "The disciples were filled with joy and with the Holy Ghost". *2 Cor.*, 13th chap. 14th verse: "The communion of the Holy Ghost be with you". *1 Thess.*, 1st chap. 5th verse: "For our gospel came . . . in the Holy Ghost". *Titus*, 3rd chap. 5th verse: "He saved us by the washing of regeneration, and renewing of the Holy Ghost".

Now, there can be no doubt, from all these passages, but that the true Church of God is holy with the holiness of God, and that her children are called to, and can obtain, holiness.

We read in *St. Matt.*, 5th chap. 48th verse: "Be ye therefore perfect, even as your Father which is in heaven is perfect". Also in *St. Luke*, 6th chap. 36th verse: "Be ye therefore merciful, as your Father also is merciful". *Col.*, 1st

chap. and 28th verse: "That we may present every man perfect in Christ Jesus". *James*, 1st chap. 4th verse: "That ye may be perfect and entire, wanting nothing". 1 *Peter*, 1st chap. 15th and 16th verses: "But as He which hath called you is *holy*, so be ye *holy* . . . because it is written: 'Be ye holy, for I am holy'". All which texts go to prove that the Catholic, in aspiring to Christian perfection, does but aim at that point to which the scriptures urge him to aspire, and until he has attained which he need never hope to enjoy the presence of God.

Let the Protestant, who so often jeers at the Catholic's presumption in desiring to be perfect, take heed to himself, lest at the day of trial he should find himself deplorably deficient, for want of having aimed at that, which the Catholic sometimes shuts himself out from the world, its snares, and its fascinations, the better to attain.

But these passages are not all, for the Old Testament abounds with many more to the same purpose; for the ancient prophets, when alluding to the Gospel time, and the Church of Christ, or the holy mountain, invariably use the term "*holy*". Look at *Isaiah*, 56th chap. 7th verse: "Even them will I bring into My *holy* mountain," and at the 57th chap. and 13th verse: "And he shall inherit My *holy* mountain". *Daniel*, 9th chap. and 16th verse: "Let Thy anger be turned from . . . Thy *holy* mountain". *Zech.*, 8th chap. 3rd verse: "The mountain of the Lord, called the *holy* mountain".

Perhaps some may doubt whether these texts refer to the Church of Christ; but if they do not, then the Oxford Bible, from which they are taken,

has led me astray, for it heads the chapters with "prophecies regarding the Church of Christ".

#### THE CHURCH CATHOLIC OR UNIVERSAL.

*Isaiah*, 2nd chap. 2nd verse: "And it shall come to pass . . . that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it" (so it is not an invisible Church, as the Protestants say theirs was). This passage corresponds wonderfully with our Saviour's own words to those who have become members of His Church, as in *Matt.*, 5th chap. 14th verse: "Ye are the light of the world, a city that is set on a hill cannot be hid". Again, in *Isaiah*, 9th chap. and 7th verse: "Of the increase of His government and peace there shall be *no end*". *Daniel*, 2nd chap. 35th verse: "And the stone . . . became a great mountain, and filled the *whole world!*" *Malachias*, 1st chap. 11th verse: "And in *every place* incense shall be offered unto My name, and a pure offering" (this passage more particularly alludes to the great and holy sacrifice of the mass, the only pure and perfectly agreeable offering we can make to God). *Matt.*, 18th chap. 17th verse: "Tell it to the Church," an universal law, which would not have been given had Christ not foreseen that the Church would also be universal, for otherwise He would have advanced a law all people could not practise. In the same book, at the 28th chapter, 20th verse: "And lo! I am with you always, even to the end of the world". *1 Cor.*, 1st chap. 2nd verse: "To them that are sanctified in Jesus Christ

called to be saints, with *all* that in every place call upon the name of Jesus". *Eph.*, 3rd chap. 9th verse: "And to make *all* men see what is the fellowship of the mystery which from the beginning of the world had been hid in God . . . according to the eternal purpose which He purposed in Christ Jesus". 1 *Peter*, 5th chap. 13th verse: "The Church which is at Babylon elected together with you".

#### THE CHURCH APOSTOLIC.

*Psalm* lxxxix. 3-4: "I have made a covenant with My chosen, I have sworn unto David My servant, thy seed will I establish for ever". And at the 29th verse: "His seed also will I make to endure for ever". *Matt.* xxviii. 19-20: "Go ye and teach all nations, . . . and lo, I am with you all days, even to the end of the world". As the Apostles to whom our Saviour addressed these words were to die, and did die, as all mankind are doomed to do, our Saviour could not have spoken these words had He not included their successors, in whom He will ever abide, and who shall exist as long as the world is. *Luke* x. 2, 3, and 16: "Pray the Lord that He would send forth labourers into His harvest. . . . Go your ways, behold I send you forth as lambs among wolves. . . . He that heareth *you* heareth Me, he that despiseth *you* despiseth Me, and he that despiseth Me despiseth Him that sent Me."

Learn here of what vital importance it is to discern well who are the real disciples of Christ, lest, despising the Catholic priesthood, a class of men so generally maligned by the world, who



knoweth them not, because they are not of the world (and especially so by Protestants), it should turn out one day to their eternal confusion, that in despising them they have despised Jesus, as well as Him who sent Jesus,—awful thought!

*John*, 15th chap. and 16th verse: "Ye have not chosen Me, but I have chosen *you* and ordained *you*, that ye should go and bring forth fruit, and that your fruit should remain". *John*, 17th chap. 18th and 21st verses: "As Thou hast sent Me, so have I sent *them* into the world . . . that *they all* may be one, as Thou, Father, art in Me, and I in Thee, that *they* also may be one in us, that the world may believe that Thou hast sent Me". In the same Gospel, at the 20th chap. 21st verse, we read: "As My Father has sent Me, even so send I *you*". *Acts*, 15th chap. and 4th verse: "And *they* were received of the Church and of Apostles," etc. *Eph.*, 4th chap. 11th, 12th, 13th, and 14th verses, we see: "And He gave some *Apostles*, . . . for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity, . . . that we be henceforth no more children tossed about". *1 Cor.*, 12th chap. 28th verse: "And God hath set some in the Church first *Apostles*". *Heb.*, 7th chap. 1st and 3rd verses: "For this Melchisedech . . . priest of the most high God . . . *abideth a priest continually*". Again, at the 21st verse: "The Lord sware and will not repent, Thou art a *priest for ever* after the order of Melchisedech".

#### THE CHURCH INFALLIBLE.

*Isaiah*, 35th chap. and 8th verse: "The way-faring men, though fools, shall not err therein".

Same book, 40th chap. 8th verse: "But the word of God shall stand for ever". Again, 54th chap. 10th, 15th, and 17th verses: "But the mountains shall depart, and the hills be removed, but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee. . . . Whosoever shall gather together against thee, shall fall for thy sake . . . no weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn: this is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord."

Be it remarked, the heading of this chapter is: "*The Church Comforted*," and well indeed may it be so said of that Church, which has stood unshaken the conflicts of hell and its agents for nineteen centuries. O happy, holy Church! which hast such promises to rest upon; and happy, thrice happy they, who can without fear or hesitation say, I am of this *Infallible Catholic Church*.

Then again, in the same book, 59th chapter, 21st verse: "This is My covenant, . . . saith the Lord: My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever". *Ezekiel*, 37th chap. 26th verse: "I will make a covenant of peace with them, and it shall be an everlasting covenant with them, and I will place them and multiply them, and I will set My sanctuary in the midst of them for evermore". *Daniel*,

2nd chap. 44th verse: "And God shall set up a kingdom which shall *never be destroyed*, . . . and it shall stand for ever". *Matt.*, 16th chap. 18th verse: "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall *not prevail* against it". Same book, 28th chap. 19th and 20th verses: "Go ye therefore, teach *all nations*, baptising them . . . and lo, I am with you *always, even unto the end of the world*". *Acts*, 5th chap. 39th verse: "But if it be of God, *ye cannot overthrow it*". Same book, 15th chap. 28th verse: "For it seemed good unto the Holy Ghost and to us (in council)". *1 Tim.*, 3rd chap. 15th verse: "The House of God, which is the *pillar and ground of truth*".

Having found these marks from my Bible, it may be supposed I naturally desired to see if the doctrines of the Catholic Church, the only Church laying claim to infallibility, could be equally well and satisfactorily proved from scripture; so to begin at the beginning, we will first take the Blessed Trinity.

#### THE BLESSED TRINITY.

*Genesis*, 18th chap. 1st, 2nd, and 3rd verses: "And the Lord appeared unto him . . . and he lifted up his eyes and looked, and lo, three men stood by him". *Matt.*, 28th chap. 19th verse: "In the name of the Father, and of the Son, and of the Holy Ghost". *2 Cor.*, 13th chap. 14th verse: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all". *1 John*, 5th chap. 7th verse: "For there are three that

bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one”.

#### PRIMACY OF SAINT PETER.

*Matt.*, 10th chap. 2nd and 3rd verses: “The names of the twelve Apostles are these, the *first* Simon, who is called Peter” (or a rock, upon which the Church is founded). Same book, 16th chap. 18th verse: “And upon this rock I will build My Church”. *Luke*, 22nd chap., 31st and 32nd verses: “Simon, Simon, Satan hath desired to have thee, but I have prayed for thee that thy faith fail not; and when thou art converted, strengthen thy brethren”. (Why did Satan desire to have Simon Peter more than any of the other Apostles, but because he was to be the foundation and visible head of the Church?) *John*, 21st chap. 15th, 16th, and 17th verses: “Simon Peter . . . feed My lambs. Simon, son of Jonas, feed My sheep. . . . Simon, son of Jonas, feed My sheep,” as if He had said: “Three times I ask thee, that by a triple force, through Father, Son, and Holy Ghost, thou mayst be over My little ones as over My great ones—over My lambs as over My sheep—over My people and over their pastors”. *Acts*, 1st chap. 15th verse: “And in those days Peter stood up in the midst of the disciples”. Again, at the 15th chap. 7th, 8th, 9th, 10th, 11th, and 12th verses: “And when there had been much disputing, Peter stood up, etc., . . . then all the multitude kept silence”. *Ezek.*, 37th chap. 24th verse: “And they all shall have one shepherd”. *John*, 10th chap. 16th verse: “There shall be one shepherd,” etc.

## HOLY ORDERS.

*Luke*, 23rd chap. 19th verse: "This do in remembrance of Me". What was this command or power given, but to consecrate His sacred body and blood, which none but a consecrated hand can perform? *John*, 20th chap. 21st, 22nd, 23rd verses: "As My Father hath sent Me, so send I you: and when He had said this, He breathed on them, and said unto them: Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted, and whosoever sins ye retain, they are retained". *Acts*, 6th chap. 5th, 6th, and 7th verses: "And they chose Stephen, a man full of faith and of the Holy Ghost . . . whom they set before the Apostles, and when they had prayed, they laid their hands on them . . . and the number of disciples multiplied in Jerusalem greatly, and a great company of priests were obedient to the faith". *Acts*, 10th chap. 42nd verse: "And He commanded (or authorised) us to preach unto the people". *Acts*, 13th chap. 2nd and 3rd verses: "The Holy Ghost said, Separate Me Saul and Barnabas for the work whereunto I have called them: and when they had fasted and prayed, and laid their hands on them, they sent them away". *1 Tim.*, 4th chap. 14th verse: "Neglect not the gift that is in thee . . . with the laying on of the hands of the Presbytery". *2 Tim.*, 1st chap. 14th verse: "That good thing which was committed unto thee keep by the Holy Ghost".



## TO CATHOLICITY.

### APOSTOLIC TRADITION.

*Deut.*, 32nd chap. 7th verse: "Consider the years of many generations, ask thy father, and he will show thee thy elders, and they will teach thee".  
*Matt.*, 28th chap. 20th verse: "Teaching them to observe all things whatsoever I have commanded you".\* *Luke*, 10th chap. 16th verse: "He who heareth you, heareth Me". *John*, 17th chap. 17th and 18th verses: "Sanctify them through Thy truth: Thy word is truth: . . . as Thou hast sent Me, so send I them". *Acts*, 20th chap. 28th verse: "Take heed therefore, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God". *1 Cor.*, 11th chap. 2nd verse: "Keep the *ordinances* as I delivered them to you". *2 Thess.*, 2nd chap. 15th verse: "Therefore, brethren, stand fast and hold the *traditions* which ye have been taught, whether by *word* or our epistle". Again, at the same epistle, 3rd chap. 6th verse: "Withdraw yourselves from every brother that walketh disorderly, and not after the *tradition* which he received of us". *2 Tim.*, 1st chap. 13th verse: "Hold fast the form of sound *words* which thou hast heard of me". At the same epistle, 2nd chap. 2nd verse: "And the things thou hast *heard* of me among many witnesses, the same *commit thou to faithful men, who shall be able to teach others*".

### THE HOLY SCRIPTURES NOT OUR SOLE RULE OF FAITH.

*Matt.*, 18th chap. 17th verse: "If he neglect to hear the Church, let him be to thee as a

\* "Which, had they been written, the world could not contain the books."—*St. John*, 21st chap. 25th verse.

heathen". 2 *Thess.*, 2nd chap. 15th verse: "Hold the traditions, whether by word or our epistle". 3rd chap. 6th verse: "Withdraw yourselves from every brother that walketh not after the tradition". 2 *Peter*, 3rd chap. 16th verse: "As also in all his epistles . . . in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do the other scriptures, unto their own destruction". Again, in the same epistle, 1st chap. 20th verse: "Knowing this first, that no prophecy of the scripture is of any private interpretation".

Here we find St. Peter declaring, first, that no prophecy of scripture is of any *private interpretation*, a declaration in direct contradiction to the Protestant rule of every man to search the scriptures for his own belief; and, secondly, the *unlearned* and the *unstable* wrest the scriptures to their own *destruction!* Most solemn announcement, which surely ought to make every Protestant enter into himself; for what will it serve a man to have been his own prophet or his own interpreter, or even to gain the whole world, if after all he is to lose his own soul? And where an eternity is in question, is it not better to seek that rule and way in which *the wayfaring men, though fools, cannot err?*

#### BAPTISM.

*Matt.*, 3rd chap. 6th verse: "And were baptised of him". Same book, 28th chap. 19th verse: "Go ye and teach all nations, baptising them". *Mark*, 16th chap. 16th verse: "He

that believeth and is baptised shall be saved". *John*, 3rd chap. 5th verse: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of heaven". *Luke*, 7th chap. 29th verse: "And all the people that heard him . . . justified God, being baptised with the baptism of John". *Ephes.*, 4th chap. 5th verse: "There is one Lord, one faith, one baptism". *Heb.*, 6th chap. 2nd verse: "Of the doctrine of baptism, and laying on of hands". *1 Peter*, 3rd chap. 21st verse: "The like figure whereunto even baptism doth also now save us". *Acts*, 19th chap. 5th verse: "And when they heard this, they were baptised in the name of our Lord Jesus".

## CONFIRMATION.

*Acts*, 19th chap. 6th verse: "And when Paul had laid his hands upon them, the Holy Ghost came on them". *2 Cor.*, 1st chap. 22nd verse: "Who hath also sealed us, and given the earnest of the Spirit in our hearts". *Heb.*, 6th chap. 2nd verse: "Of the doctrine of baptisms, and laying on of hands". *Acts*, 15th chap. 41st verse: "And he went through Syria and Cilicia confirming the Churches".

## ABSTINENCE.

*Gen.*, 2nd chap. 17th verse: "But of the tree of knowledge of good and evil thou shalt not eat; for in the day whereof thou eatest thereof thou shalt surely die". *Exod.*, 12th chap. 15th verse: "For whosoever eateth leavened bread . . . that soul shall be cut off from

Israel". *Lev.*, 11th chap. 8th verse: "Of their flesh (swine) shall ye not eat". *Dan.*, 1st chap. 8th verse: "And Daniel purposed in his heart that he would not defile himself with the portion of the king's meat". Same book, 10th chap. 3rd verse: "And I, Daniel, eat no pleasant bread, neither came flesh nor wine in my mouth". Again, 12th verse: "Fear not, Daniel, for from the first day that thou didst chasten thyself before God, thy words were heard". *Acts*, 15th chap. 28th and 29th verses: "For it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things, that ye *abstain* from meats offered to idols, from blood, and from things strangled".

How often, alas! do Protestants sneer at the humble Catholic, for his blind obedience to his Church in respect to abstinence; as if there could be any virtue in fish over flesh! But, poor boaster, doomed as thou art to mingle with thy mother earth, and pay the penalty imposed upon the human race, say why death was imposed, why pain, humiliation, degradation, and woe were entailed upon us, and you will find out the virtue of abstinence, and perhaps understand how the eating of a forbidden apple could forfeit paradise.

The Catholic Church commands her people to fast as well as to abstain. The practice is vain and foolish, says the Protestant; yet it is a learned Protestant, Cruden, who says: "Fasting has in all ages and in all nations been an exercise much in use in times of mourning, sorrow, and affliction. Moses enjoins no particular fast in his five books, except that upon the solemn day of

expiation, which was generally and strictly observed. *Lev.*, 23rd chap. 27th and 29th verses: 'On the tenth day of the seventh month, ye shall afflict your souls'; that is, ye shall humble yourselves deeply before God, both inwardly by godly sorrow, judging and loathing yourselves, and outwardly by *fasting* and *abstinence* from carnal comforts and delights.

"Since the time of Moses," he goes on to say, "examples of fasting have been very common among the Jews. Joshua and the elders of Israel remained prostrate before the ark from morning until evening, without eating (*Josh.*, 7th chap. 6th verse). The eleven tribes which had taken arms against Benjamin, seeing they could not hold out against the inhabitants of Gibeah, fell down before the ark upon their faces, and so continued till the evening, without eating (*Judges*, 20th chap. 26th verse). Moses fasted forty days on Mount Hebron (*Exodus*, 34th chap. 28th verse). Elijah passed as many days without eating (*1 Kings*, 19th chap. 8th verse). And our Saviour fasted forty days and forty nights. The very heathens fasted (and do fast); and the king of Nineveh, terrified by Jonah's preaching, made an order that not only men, *but beasts* also, should continue without eating or drinking (*Jonah*, 3rd chap. 6th, 7th, and 8th verses).

"It does not appear," continues the same author, "by our Saviour's own commands, which He gave to His disciples, that He instituted any particular fasts; but when the Pharisees, in the way of reproach, told Him that His disciples did



not fast so often as theirs or John the Baptist's, He replied: 'Can the children of the bride chamber fast while the bridegroom is with them? but the days will come when the bridegroom shall be taken away from them, and then *shall they fast*' (*Luke*, 5th chap. 33rd, 34th, and 35th verses)." That is, fasting is a duty fitted to a day of mourning: it is not yet a time of mourning to My disciples, while I am bodily present with them; yet the time will come when I shall be taken away from them, and then it will be seasonable to perform this duty of fasting.

"Accordingly, the life of the Apostles and first believers was a life of *self-denial, of sufferings, austerities, and fastings*, as appears from the life of the Apostle Paul, 2 *Cor.*, 6th chap. 4th and 5th verses, and the 11th chap. 27th verse. Fasting is likewise confirmed by our Saviour's discourse on the mount." Then he goes on to give numerous references to the Old and New Testaments, in favour of fasting, and I think I cannot do better than copy from him the scripture texts he quotes, to prove the advantage, necessity, and universal custom of fasting.

2 *Samuel*, 12th chap. 16th verse: "David fasted and lay upon the earth". 1 *Kings*, 21st chap. 9th verse: "Proclaim a fast". 2 *Chron.*, 20th chap. 3rd verse: "Jehosaphat proclaimed a fast". *Ezra*, 8th chap. 21st verse: "Ezra proclaimed a fast". *Jeremiah*, 1st chap. 14th verse: "Sanctify a fast". *Jonah*, 3rd chap. 5th verse: "The people of Nineveh proclaimed a fast". *Matt.*, 9th chap. 15th verse: "Then shall they fast". *Mark*, 2nd chap. 10th verse, same words. Again, in *St. Mark's* gospel, 9th chap.

29th verse: "This kind can come forth by nothing but by prayer and fasting". *Luke*, 5th chap. 35th verse: "The days shall come when they shall fast". *Acts*, 13th chap. 2nd and 3rd verses: "And when they had fasted". Same book, 14th chap. 23rd verse: "And had prayed with fasting". *2 Cor.*, 6th chap. 5th verse: "In stripes, in fasting". Same epistle, 11th chap. 27th verse: "In hunger and thirst, in fastings often".

But I must stop somewhere, or I am afraid I should but be copying a large portion of the scriptures, known by heart as well to my readers as to myself; so that in short it comes to this: every one under the Jewish dispensation fasted; Christ Himself fasted, His Apostles fasted, the whole Catholic world fasts, and I myself, whilst in India, have often wondered at the severity, devotion, and perseverance of the Brahmins' and Mussulmans' fasts; and Mr. Cruden says enough to make one think the Protestant ought also to fast. But no; Protestants alone, of all the world, exempt themselves from this duty; and how strange, that they who talk so much of "*the Bible*," should neglect what it enjoins, thereby meriting one of its most awful threats: "Woe be to them who say, Lord, Lord, and do not the will of My Father: in that day I shall say to them, Depart from Me, for I never knew you!" While the Catholic, ever maligned, misunderstood, and contemned, continues on, faithful, not only to speak the word, but to practise it also.

#### CONFESSION.

*Matt.*, 3rd chap. 6th verse: "And were baptised of him in Jordan, confessing their sins".

*John*, 20th chap. 23rd verse: "Whosoever sins ye remit, they are remitted, and whosoever sins ye retain, they are retained". *Acts*, 19th chap. 18th verse: "And many came and confessed their deeds". *James*, 5th chap. 15th and 16th verses: "And if he have committed any sins, they shall be forgiven him: . . . confess your faults one to another". I *John*, 1st chap. 9th verse: "If we confess our sins He is faithful and just to forgive us".

The great Protestant writer, Cruden, explains *Confession* in his celebrated *Concordance* thus. He says: "We are to make confession first to God, whom we have offended, who knows our sins, can pardon us, or else punish us, if we refuse to confess. Secondly, to our neighbour hurt by us, who, otherwise complaining to God, shall have Him to revenge his quarrel. And thirdly, to the *Minister of God*, that, pitying the sinner's case, can and will give him spiritual advice against his sin, and pray for him."

The passages are many in the Old Testament which prove that confession was originally ordained by God Himself. It ought therefore to hold good until the same authority pronounce the ordinance null and void, but nowhere in all the New Testament can such a command be found. See *Lev.* v. 5: "And he shall *confess* that he hath sinned in that thing". Also xvi. 21: "Aaron shall *confess* over a live goat *all* the iniquities and all the transgressions of the children of Israel". Also xxvi. 40: "If they shall confess their iniquity". *Numbers* v. 7 (remark here that not only confession is ordered, but also the third part of the Catholic Sacrament, which is *Satisfaction*): "Then

they shall *confess* their sins, and shall recompense their trespass with the principal thereof, and give it unto him against whom he hath trespassed". *Josh.* vii. 19: "And Joshua said, My son, give glory to God, and make confession unto Him, and *tell me* now what thou hast done, *hide it not from me*". *Neh.* i. 6: "And *confess* the sins of the children of Israel". *Neh.* ix. 2: "And Israel stood and *confessed* their sins". *Psalms* xxxii. 5: "I said, I will *confess* my transgressions". *Prov.* xxviii. 13: "But whoso confesseth and forsaketh his sins shall have mercy". *Dan.* ix. 4: "I prayed to the Lord and made *confession*". Also 20th verse: "Whilst I was praying and confessing my sins". In these passages is found not only confession, but also satisfaction and penance.

## ABSOLUTION.

*Matt.*, 9th chap. 6th verse: "But that ye may know that the Son of man hath power on earth to forgive sins";—then we read in *St. John*, 17th chap. 18th verse: "As Thou hast sent Me into the world, even so I have sent them into the world," from which may be very justly concluded, With the same mission that My Father sent Me into the world, even so send I My disciples. And what was that mission, but to announce repentance and the pardon of sin? Again, at *Matt.*, 16th chap. 19th verse: "And I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven". *John*, 20th chap. 21st, 22nd, 23rd verses: "As My Father hath sent Me into the world, even so I send you: and when He said

this, He breathed on them, and saith unto them, Receive ye the Holy Ghost ; whosoever sins ye *remit* they *are remitted*, and whosoever sins ye *retain* they *are retained*". 2 Cor., 2nd chap. 10th verse : " For if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ ".

#### THE BLESSED EUCHARIST.

*Matt.*, 26th chap. 26th and 28th verses : " And Jesus took bread, and blessed it and brake it, and gave it to the disciples, and said, Take, eat, *this is My body* : . . . . drink ye all of this, for *this is My blood* ". *Mark*, 14th chap. 22nd, 23rd, and 24th verses : same words. *Luke*, 22nd chap. 19th and 20th verses : " And He took bread, and gave thanks, and brake it, and gave it unto them, saying, This is My body which is given for you, this do in remembrance of Me," etc. *John*, 6th chap. 27th, 32nd, 51st, 52nd, 53rd to 60th verses : " I am the living bread which came down from heaven : if any man eat of this bread, he shall live for ever, and the bread that I will give is *My flesh*. Verily, verily, I say unto you, except ye eat of the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth *My flesh* and drinketh *My blood*, hath eternal life, and I will raise him up at the last day. For *My flesh* is meat indeed, and *My blood* is drink indeed. He that eateth *My flesh* and drinketh *My blood*, dwelleth in Me and I in him. As the living Father hath sent Me, and I live by the Father, so he that *eateth Me*, even he shall live by Me." 1 Cor., 10th chap. 16th verse : " The cup of blessing which we bless, is it not the communion of the blood of



Christ? the bread that we break, is it not the communion of the body of Christ?" Same epistle, 11th chap. 26th, 27th, 28th, and 29th verses: "Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord . . . for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body". 2 *Peter*, 1st chap. 4th verse: "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature". *Col.*, 1st chap. 25th, 26th, and 27th verses: "Whereof I am made a minister, . . . to fulfil the word of God, even the mystery which had been hid from ages and generations, but now is made manifest to His saints, to whom God would have made known what is the riches of the glory of this mystery among the Gentiles, which is *Christ in you*".

#### EXTREME UNCTION.

*Mark*, 6th chap. 13th verse: "And they anointed with oil many that were sick, and healed them". *James*, 5th chap. 14th and 15th verses: "Is any sick among you? let him call for the elders 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, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him". Add to this the testimony of the fathers and the practice of centuries back, to which history attests.

#### FREE WILL.

*Genesis*, 3rd chap. 6th verse: "And when the woman saw that the tree was good for food, that

it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat". *Deut.*, 30th chap. 19th verse: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore *choose* life, that thou and thy seed may live". *Prov.*, 1st chap. 24th and 25th verses: "Because I have called and *ye refused*, I have stretched out My hand, and no man regarded; but ye have set at nought all My counsel, and would none of My reproof". *Isaiah*, 5th chap. 4th verse: "What could have been done more to My vineyard that I have not done? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" *Ezekiel*, 18th chapter, 31st and 32nd verses: "Cast away from you all your transgressions, and make you a new heart and a new spirit, for why *will* ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God, wherefore *turn yourselves* and live." *Matt.*, 23rd chap. 37th verse: "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings: *and ye would not!*" *Luke*, 13th chap. 34th verse: the same words. *Acts*, 7th chap. 51st verse: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye". *Heb.*, 12th chap. 15th verse: "Looking diligently lest any man fail of the grace of God". *2 Peter*, 3rd chap. 9th verse: "The Lord is long suffering to reward, not willing that any should perish, but that all should *come* to repentance". *Rev.*, 3rd chap. 20th verse: "Behold I stand at the door

and knock: if any man *hear* My voice and *open* the door, I will come in and sup with him, and he with Me”.

#### PURGATORY.

*Isaiah*, 42nd chap. 7th verse: “To bring out the prisoners from the prison”. Same book, 49th chap. 9th verse: “That thou mayst say to the prisoners, Go forth, and to them that are in darkness, Show yourselves”. Again, 51st chap. 14th verse: “The captive exile hasteneth that he may be loosed, and that he may not die in the pit”. Same book, 61st chap. 1st verse: “The Lord hath anointed me to preach good tidings to the meek, He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound”. *Zechariah*, 9th chap. 11th verse: “As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water”.

Take notice, the prophet is speaking in the spirit of the office of Christ, as the heading of the chapter announces, and therefore this prison spoken of cannot mean the material prisons or places of punishment in this world, since Jesus Christ in no way came to interfere with the civil authority of this world, nor even proclaimed liberty to the captives, or the opening of the material prisons to them that were therein bound. Consequently, there must be another prison to which allusion is here made, one which the blood of Christ's covenant alone can open, whereby the prisoners are set free; and that prison is Purgatory. But we will see what the New Testament says of it. *Matt.*, 5th chap. 25th and 26th verses: “Verily I say

unto thee, Thou shalt not come out thence till thou hast paid the uttermost farthing". *Matt.*, 12th chap. 32nd and 36th verses: "But whosoever speaketh against the Holy Ghost, it shall not be forgiven him in this world, neither in the world to come. . . . Every idle word that men shall speak, they shall give an account thereof in the day of judgment." What does this "account" mean which we are to render in the next world, or what does our Saviour mean by these words, if it be not to warn us that a place of expiation or punishment awaits us after death, where the forfeit of all our sins and imperfections must be paid to the very last farthing, at least such as has not been expiated by penitence in this world? *1 Cor.*, 3rd chap. 13th and 15th verses: "Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what kind it is. . . . If any man's work shall be burned, he shall suffer loss, *but himself shall be saved, yet so as by fire.*" *Ephes.*, 4th chap. 8th verse: "Wherefore He saith, when He ascended up on high, He led captivity captive, and gave gifts unto men". *1 Peter*, 3rd chap. 19th and 20th verses: "By which also He [Christ] went and preached unto the spirits in prison, which sometimes were disobedient, when once the long suffering of God awaited in the days of Noah, while the ark was a preparing wherein a few, that is eight souls, were saved by water". Not only have we no reason from scripture to suppose that our Saviour ever exercised any authority or power over the prisoners confined in the material prisons of this world, but we have proof to the contrary, for in *Matt.*, 5th chap. 17th



and 18th verses, we read: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil," etc. Therefore we are justified in concluding that the prophets prophesying of the office of Christ, that He should lead *captivity captive*, did not speak of the captive in the prisons of this world. And added to this, we must remember that the Jews, the ancient people of God, believed in purgatory and prayed for the dead, as we learn from the *Maccabees*, 12th chap. 43rd and 46th verses: "It is a good and a wholesome thought to pray for the dead". Besides which, our Saviour, who preached to the converted Jews, as also the Apostles, who represented to them the error and inutility of many of their ancient customs, would surely have told them to cease this practice if it were useless. But this is not all; for we see that Christ is said by St. Peter to have gone, after His death, to preach to the spirits in prison; that He led those in captivity captive; so that it appears evident that the souls of the faithful previous to Christ's advent, waited in this place of expiation to be released by Christ. And does not holy David, a prophet as we are told, say (*Acts*, 2nd chap. 31st verse): "He, seeing this before, spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption"? This passage would have no meaning were there no place for the souls of the dead in which they were kept till delivered by the conqueror of sin and death.

## HELL.

Its torments eternal.—*Isaiah*, 33rd chap. 4th verse: "Who among us shall dwell with devour-



ing fire? who among us shall dwell with everlasting burnings?" *Mark*, 9th chapter, 43rd and 44th verses: "To go to hell into the fire that *never* shall be quenched, where their worm dieth not, and the fire is not quenched". *Rev.*, 20th chap. 10th verse: "Where the beast and false prophets are, and shall be tormented day and night for ever". *Matt.*, 25th chap. 46th verse: "These shall go into everlasting punishment".

#### SIN.

Original.—*Psalms*, 51st chap. 5th verse: "Behold, I was shapen in iniquity, and in sin did my mother conceive me". *Rom.*, 5th chapter, 12th verse: "Wherefore, as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned". *Ephes.*, 2nd chap. 3rd verse: "Among whom we all had our conversation in times past in the lusts of the flesh, . . . and were by nature the children of wrath even as others".

#### THE SACRIFICE OF THE MASS.

Prefigured by Melchisedech.—*Gen.*, 14th chap. 18th verse: "And Melchisedech, king of Salem, brought forth bread and wine, and he was the priest of the most high God". *Malachias*, 1st chap. 11th verse: "And in every place incense shall be offered unto My name, and a pure offering". *Luke*, 22nd chap. 19th and 20th verses: "This do in remembrance of Me". (What is the *this* which our Saviour here orders to be done in remembrance of Him, but what is operated in the

most holy sacrifice of the Mass, the consecration of bread and wine, made by the power of God into the body and blood of His ever-adorable Son, and consequently, a perfectly pure and acceptable offering?) 1 *Cor.*, 10th chap. 16th verse: "The cup of blessing which we bless, is it not the communion of the blood of Christ?" *Heb.*, 5th chap. 1st, 2nd, 3rd, 4th, and 5th verses: "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and *sacrifices for sin* (this is what the Catholic priest does when offering the sacrifice of the Mass), who can have compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with infirmity, and by reason hereof he ought as for the people so for himself to offer for sin. And no man taketh this honour unto himself, but he that is called of God as was Aaron." (Therefore it is that no man can be a priest in the Catholic religion until he has passed such a probation as proves he is called to that state. How different is it in the Protestant religion, where all that is necessary after a good education is a lucrative living.) *Heb.*, 7th chap. 3rd, 15th, 17th 20th, and 21st verses: "Without father, without mother, without descent, etc. . . . for after the similitude of Melchisedech ariseth another priest, . . . for he testifieth thou art a priest for ever after the order of Melchisedech, . . . for those priests (speaking of those under the Jewish dispensation) were made without an oath, but this with an oath," etc. *Heb.*, 13th chap. 10th verse: "We have an altar, whereof they have no right to eat which serve the tabernacle".

## INDULGENCES.

The power granted by Jesus to St. Peter and his successors.—*Matt.*, 16th chap. 17th, 18th, and 19th verses: "And Jesus said unto him (Peter), Blessed art thou, Simon Bar-Jona, . . . and I say unto thee, Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and *whatsoever thou shalt loose on earth shall be loosed in heaven*". *John*, 20th chap. 21st, 22nd, and 23rd verses: "Then Jesus said to them again, Peace be upon you: as My Father hath sent Me, even so send I you . . . and He breathed on them, and saith unto them, Receive ye the Holy Ghost, . . . whosoever sins ye remit, they are remitted, and whosoever sins ye retain they are retained," etc. *2 Cor.*, 2nd chap. 10th verse: "For your sake forgive I it in the person of Christ".

Of all Catholic doctrines there is not one more universally misunderstood by Protestants than that of indulgences; it may not, therefore, be amiss to state here, that an indulgence is not, as is generally conceived, the remission of sins past, or permission to commit future sins, but simply the application to the soul of portions of those treasures which are in the Church's keeping, and of which St. Peter and his successors alone have the key; those treasures consisting of the superabundant merits of Jesus Christ and His members. For, since Christ could have redeemed us with *one drop* of His sacred blood, it necessarily follows

that having from love for us spilt to the last drop of it, there remains in the keeping of the Church an inexhaustible store of the over-abundant merits of Christ, the application of which to the soul remits a portion of the temporal punishment due to sin, and advances it towards that purity which it must attain before it can be united to purity itself—its God. As, for instance, in the case of David we see, that after his sin was forgiven and fully pardoned, there remained still a temporal debt to be paid, for the prophet says: "The Lord hath put away thy sin: thou shalt not die, *but* the child that is born of thee shall surely die". An indulgence is therefore the remission or payment of this temporal debt, through the treasures of the Church, which are confided to the particular keeping of St. Peter, and after him to his successors, by our Saviour Himself, when He said: "I give to thee the keys of the kingdom of heaven," and we all know that he who has the key of a door has the means of opening it.

Why, then, should there be such ignorance abroad on the subject of indulgences, but that the enemy of souls does his best to keep the world in ignorance of what is so ready a means of entering heaven? Where he cannot make it a cause of heresy, as he did through Martin Luther, he is satisfied with preventing their use, by which means so many souls have long sufferings to endure in that place of expiation, which they might have avoided, had they only better understood in this world how to profit by so powerful a means of satisfying the justice of God. For surely the Almighty is free to do with His own what He will, since the petty princes of this world

are not refused such a power. What more common or more reasonable than for a wealthy nobleman on the eve of quitting his palace for a time, to remit to his steward a certain portion of his riches to be dispensed for the wants of the poor in his absence? Would any one call that steward presumptuous or unjust, in giving out of those stores from time to time? No, certainly; then neither is the Pope so, for he is Christ's steward, and in dispensing indulgences, he but dispenses the treasures which his Lord has committed to him for that purpose.

#### IMAGES.

Sanctioned, nay, commanded by God.—*Exodus*, 25th chap. 18th and 19th verses: "And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end, even of the mercy seat shall ye make the cherubims on the two ends thereof." *Numbers*, 21st chap. 8th and 9th verses: "And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole, and it shall come to pass that every one that is bitten, when he looketh upon it shall live; and Moses made a serpent of brass" (which was but a type of the cross, towards which one look of faith is capable of producing even as wonderful results in the soul). *1 Kings*, 6th chap. 23rd and 32nd verses: "And within the oracle he made two cherubims of olive trees, each ten cubits high . . . and he carved upon the doors carving of cherubims, and palm trees, and open flowers".



Relative honour to be paid to them authorised.—2 *Samuel*, 6th chap. 12th, 14th, and 15th verses: "The Lord blessed the house of Obed-edom . . . because of the ark of God, so David went and brought the ark of God from the house of Obed-edom into the city of David with gladness . . . and David danced before the Lord with all his might". *Philip.*, 2nd chap. 9th and 10th verses: "Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow". If we are required to render homage to the *name* of Jesus, which, after all, is not Himself, but only that which reminds us of Him, why also may we not venerate, respect, and love every image, picture, or crucifix, which brings His life, passion, and love before us? See the sums spent on the pictures of our fathers and mothers, our friends and benefactors, to remind us of them, and of all they have done for us. And why do we sometimes weep, as we retrace those features so much beloved, and actually press the canvas to our lips, but because we love, not the *matter* before us, but the object represented? Why, in regard to religion, should we not make use of the same means of reaching our hearts and moving our affections?

#### ANGELS.

Devotion to them authorised from their having charge over us.—*Gen.*, 48th chap. 16th verse: "The angel which redeemed me bless the lads". *Exodus*, 23rd chap. 20th, 21st, and 22nd verses: "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place

which I have prepared. . . . Beware of him and obey his voice, provoke him not: for he will not pardon your transgressions: for My name is in him. . . . But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries." *Psalm* 91st, 11th and 12th verses: "He shall give His angels charge over thee, to keep thee in all thy ways . . . they shall bear thee up in their hands". *Hosea*, 12th chap. 4th verse: "He had power over the angel and prevailed, he wept and made supplication unto him". *Joshua*, 5th chap. 14th verse: "And Joshua fell upon his face to the earth, and did worship". *Zechariah*, 1st chap. 12th verse: "Then the angel of the Lord answered, and said, 'O Lord of hosts, how long wilt Thou not have mercy upon Jerusalem?'" *Matt.*, 18th chap. 10th verse: "Take heed that ye despise not one of these little ones, for I say unto you, that in heaven *their angels* do always behold the face of My Father which is in heaven". *Luke*, 15th chap. 10th verse: "Likewise I say unto you there is joy in the presence of the angels of God over one sinner that repenteth". *Heb.*, 1st chap. 14th verse: "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" *Rev.*, 1st chap. 4th verse: "Grace be unto you and peace from Him which is, which was, and which is to come, and from the seven spirits which are before the throne". *Rev.*, 8th chap. 3rd verse: "And another angel came and stood at the altar . . . and there was given unto him much incense, that he should offer it with the prayers of the saints upon the golden altar which was before the throne"

INVOCATION OF THE SAINTS, WHO ARE EQUAL  
TO THE ANGELS.

*Matt.*, 22nd chap. 30th verse: "For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven".  
*Mark*, 11th chap. 25th verse: the same words.  
*Luke*, 16th chap. 9th verse: "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations". This verse is full of consolation to the Catholic, but as a Protestant I never could make anything of it, as I dare say is the case with many; but now that I have learned to admit Catholic doctrines, the passage speaks for itself—give alms or money (which all will allow to be the mammon of unrighteousness), in the name of the poor souls in Purgatory, that when ye fail, that is, find yourselves in that place, where there is a failure of all our powers, they (having reached heaven something sooner through your alms, done for their assistance) may, by their prayers and intercession, receive you in your turn into everlasting habitations. *Luke*, 20th chap. 36th verse: "Neither can they die any more, for they are equal to the angels". *1 Cor.*, 13th chap. 12th verse: "Now I know in part, then I shall know even as I am known". *1 John*, 3rd chap. 2nd verse: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him". *Rev.*, 2nd chap. 26th verse: "He that overcometh and keepeth My works unto the end, to him will I give power over the nations".

*Rev.*, 5th chap. 8th verse: "The four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the *prayers of the saints*". For invocation, see 1 *Kings*, 17th chap. 21st verse: "And he cried unto the Lord and said, O Lord, my God, I pray Thee let this child's soul come into him again," and the Lord heard the voice of Elijah. *James*, 5th chap. 16th verse: "The effectual fervent prayer of a righteous man availeth much".

Here we find that after death the saints shall know even as they are known, which certainly implies a knowledge something very much above the idea of those who urge as a motive against the invocation of the saints, that they are incapable of hearing or knowing anything of us. Again, we are told they are equal to the angels, and if the angels, as we have just seen in *Zechariah*, could intercede with God for Jerusalem, why cannot also the saints? Again, we see that they who overcome or attain to be saints, shall receive power over the nations: does it not follow that it is good to endeavour by our prayers to obtain that their power be displayed towards us rather in mercy than in judgment?

#### RELICS.

Their virtue.—2 *Kings*, 13th chap. 51st verse: "And when the man was let down and touched the bones of Elisha, he revived and stood on his feet". *Matt.*, 9th chap. 20th and 22nd verses: "And she touched the hem of His garment . . . and the woman was made whole from that

hour". *Acts*, 5th chap. 15th and 16th verses: "Insomuch that they brought forth the sick into the streets . . . that at least the *shadow* of Peter passing by, might overshadow some of them". *Acts*, 19th chap. 11th and 12th verses: "And God wrought special miracles by the hand of Paul, so that from his body were brought unto the sick, handkerchiefs and aprons, and the diseases departed from them, and the evil spirits went out of them".

#### THE BLESSED VIRGIN—MOTHER OF GOD.

*Isaiah*, 9th chapter, 6th verse: "For unto us a child is born, unto us a son is given, and the government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, the *Mighty God*, the *Everlasting Father*, the Prince of Peace". *Matthew*, 1st chap. 23rd verse: "And behold a Virgin shall be with child, and shall bring forth a son, and shall call His name *Emmanuel*, which being interpreted is *God* with us". *Luke*, 1st chapter, 35th verse: "Therefore that holy thing which shall be born of thee shall be called the Son of God". Also at the 48th and 49th verses: "For behold from henceforth all generations shall call me blessed, for He that is mighty hath done to me great things, and holy is His name".

#### CONTINENCY.

Both possible and profitable.—*Deut.*, 23rd chap. 21st verse: "When thou shalt vow a vow unto the Lord thy God thou shalt not slack to



pay it, for the Lord thy God shall surely require it of thee". *Matt.*, 19th chap. 11th and 12th verses: "All men cannot receive this saying, save they to whom it is given, for there are some eunuchs which are born so from their mother's womb . . . there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake". *1 Cor.*, 7th chapter, 7th and 8th verses: "For I would that all men were even as I myself. . . . I say therefore to the unmarried and widows, it is good for them if they abide even as I am." Then again, 32nd and 33rd verses: "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things that are of the world, how he may please his wife". See also the parable of the *virgins, etc.*

#### CONVENTS.

Sanctioned and recommended by scripture.—*Matt.*, 19th chap. 21st, 27th, and 29th verses: "Jesus said unto him, If thou wilt be perfect, go and sell all thou hast, and give to the poor, and thou shalt have treasure in heaven: . . . then Peter said to Him, Behold, we have left all and followed Thee: what shall we have? . . . Every one that hath forsaken houses or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred-fold, and shall inherit eternal life." *Luke*, 14th chap. 33rd verse: "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple". *Acts*, 2nd chap. 44th verse: "And all that believed were together, and had all things

common". 1 *Cor.*, 7th chap. 34th to 40th verses: "The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit . . . but she is happier if she so abide after my judgment, and I think also that I have the Spirit of God".

## WORKS—GOOD AND MERITORIOUS.

*Gen.*, 4th chap. 7th verse: "If thou *doest well*, shalt thou not be accepted?" *Gen.*, 22nd chap. 16th, 17th, and 18th verses: "By myself have I sworn, saith the Lord, for because thou hast done this thing and hast not withheld thy son . . . I will bless thee . . . and in thy seed shall all the nations of the earth be blessed, *because thou hast obeyed My voice*". *Psalms* 18th, verse 20th: "The Lord rewarded me according to *my righteousness*". *Psalms* 19th, verse 11th: "Moreover by them is Thy servant warned, and in keeping of *them is great reward*". *Matt.*, 10th chap. 42nd verse: "Whosoever shall give to drink . . . a cup of cold water only in My name, verily I say unto you, he shall in no wise lose his reward". *Matt.*, 16th chap. 27th verse: "For the Son of Man shall come in the glory of His Father, with His holy angels, and then shall reward every man *according to his works*". *Rom.*, 2nd chap. 6th verse: "Who will render to every man according to his *deeds*". 1 *Cor.*, 3rd chap. 8th verse: "And every man shall receive his own reward according to his own labour". 2 *Tim.*, 4th chap. 8th verse: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but

unto all them that love His appearing". *Titus*, 3rd chap. 8th verse: "Be careful to maintain good works: these things are *good* and *profitable* unto men". *Heb.*, 6th chap. 10th verse: "For God is not unrighteous to forget your work and labour of love". *James*, 1st chap. 22nd verse: "Be ye *doers* of the word, and not hearers only, deceiving your own selves". Again, 2nd chap. 14th, 17th, 20th, 24th, and 26th verses: "What doth it profit, my brethren, though a man say he have faith, and have not works? can faith save him? . . . Even so, faith if it hath not works is dead. . . . But wilt thou know, O vain man, that faith without works is dead?" etc. *Rev.*, 14th chap. 13th verse: "Write, blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them". *Rev.*, 22nd chap. 12th verse: "And behold I come quickly, and My reward is with Me to give every man *according as his work shall be*".

Just as this my search of the scriptures was concluded, letters came pouring in not only from home, but also from my friends to whom my mental disease had been made known, all begging of me to read my Bible and to pray, as pride was the cause of my fall.

All they recommended me to do I did, for, added to the search of scripture, the proof of which I have just given, I prayed without ceasing that I might be preserved from Catholicity, *if it were false*.

Having no wish but to possess myself of God and to know His divine truth, these words signi-

fied nothing more or less than: "Lord, I believe: help Thou mine unbelief," or I am ready for whatever Thou shalt order and reveal unto me, even though it be to embrace that which so lately I despised,—to take for my lot that for which so much must be forsaken. Thus my heart told me my prayer was one which could not fail to reach and to please heaven, and therefore from my soul I wish every Protestant would adopt it, although it has no other merit than that of being sincere and from the heart, and such God will never despise.

As I have said before, proof is not wanting that I did not neglect my Bible in my distress and difficulty: but what did I find there but Catholicity in every line? Where was I, or where were my senses, when, as a Protestant, I read and re-read all those passages over and over again, without seeing anything in them to raise a doubt in my mind as to my religion?

It is very true I had often deplored, and indeed sometimes with bitter tears, the darkness and mysteriousness of scripture language; for I thought within myself, if God has given the Bible to be my guide, I ought at least to be able to understand it; but alas! for me, I found it full of promises to the Church of Christ, which reason told me ought now to be accomplished, but in vain did I try to trace one of them to the Protestant Church. And still worse, when I contemplated those made to her children, not one of them could I see accomplished either in my poor mock church or in myself. In the *Psalms*, under the heading of "the privileges of the righteous," I read, "Blessed is the man that trusteth in the Lord"—*Psalms* 34, 8th verse; and

yet while *I* felt ready to *trust* Him for everything, I also felt I was far from "*blessed*". Again, 22nd verse: "None of them that trust in Him shall be desolate;" and still, in my soul I was truly desolate. Also, in the 36th *Psalm*, 8th verse: "They shall be abundantly satisfied with the fatness of Thy house, and Thou shalt make them drink of the river of Thy pleasures". Again, 46th *Psalm*, 4th verse: "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most high". Afterwards, 119th *Psalm*, 165th verse: "Great peace have they which love Thy law".

When I read such passages of scripture as these, in which the ancient prophets abound, I really felt sick at soul; for that peace, satisfaction, and gladness of heart above described, were exactly what my soul pined for, without possessing.

And how often in my anguish have I pleaded with heaven the utter want of accomplishment of the above promises, and wondered why my soul thus suffered. Tempted thus on the one side to despair, to prevent so great an evil I went to the other extreme, believing the whole evil lay in my own poor wretched heart; that heart telling me at the same time, and telling me in such a way that I feared not in exposing its misery before its Creator, that *one* redeeming disposition, His own gift, existed there, and would one day find mercy before Him, that disposition enabling me to plead with heaven my willingness, if it were necessary, to cut off my right hand or pluck out my right eye, if thereby I might please Him better.

With such a consciousness as this, a partial peace never failed to come, but such a peace as



did not satisfy; yet it gave me everything to hope. With such thoughts, such sentiments as these, how often have I closed my Bible, unable longer to receive consolation from it, to deplore my own depravity, which could deprive me of so much good, and then, partially relieved by the acknowledgment of my misery, placing my hand upon my heart in token of my sincerity, and with one look of confidence towards heaven, which said as much as that I would still wait its good time, I have been enabled again to return to the world, and take my place in the family circle as others, believing my secret grief undiscovered by any. But no; I was often unable to hide my sufferings and disappointment; for I mourned the want of God, and the accomplishment of those promises made in the Gospel, that those who seek Him shall find Him, and that without eating Him we can have no life in us.

But, oh! how different do those precious promises sound in my ears, now that I read them with a Catholic mind, now that I test them with the Catholic Church!

My mind full of such thoughts, I was as one waking out of a *deep sleep*, that had well nigh ended in death. Something had passed over me in so short a time, that although I could not say how it came or what it was, still it prepared my soul for greater things; for that a change had been effected was certain, since I felt its happy influence, but no more could I account for how it had been wrought, than the blind man who was questioned, how he came to see, having been born blind. His reply was what mine must be: "I cannot tell, I only know that whereas I was

born blind, I now see!" I cannot tell, indeed, how that I now see in my Bible, which I had read hundreds of times, and studied hard, comparing passage with passage, what I never saw before. The substance seems to me truly changed, whilst the appearance remains the same. I cannot think my Bible has been interlined with Catholic doctrines by wily priests, as they are called:—*that* I know to be impossible, for the book has never been out of my possession; but even if it had, its unaltered appearance must prove that man had nothing to do with it. The ability thus to change the substance, whilst the appearance remains the same, I am forced to trace to a divine power, who has thus graciously prepared a way in my heart for the reception of another and a more blessed belief, even that of the most Holy Eucharist. Yes, I do believe the substance I receive is the *very body and blood* of my crucified Lord. I believe it simply because *He* has said it, and because I feel in myself the effects of such heavenly food, when my Saviour says: "*This is My body,*" and "*This is My blood,*" and "Except ye eat *Me*, ye can have no life in you". I believe—I cannot help it.

Christ came to save us and give us life, and if He says we cannot have life unless we eat Him, then it follows, He died in vain unless we can get Him to eat. What am I, a Bible reader, to think or do with such passages as these before me? reject them perhaps, because I cannot reduce them to my finite mind? To do so would oblige me equally to reject the first article of our Christian creed—"I believe one God in three Persons". If then I am obliged to begin with a

theory above the powers of my reason, upon what principle can I reject this mystery of divine love? St. Paul says, 1 *Cor.*, 11th chap. 29th verse, speaking of communicating unworthily,\* “Ye eat *damnation* to yourselves, *not discerning the Lord's body*”. And yet as a Protestant I am told His body is not really, substantially present, so that it must evidently follow by this scripture, if the Protestant is right, that I am to be damned (and that is a hard word) for not discerning what is not there to be discerned. But oh! glory be to God, one other alternative awaits me, and I will adopt it. I will seek that blessed food through fire and water, if needs be, for who can contemplate but with horror that word “*damned*”? and still it is all that scripture holds out to me if I remain a Protestant; for most certainly as such never was I invited to prepare for the reception of the “body of Christ”; therefore the warning of scripture must not be neglected; I must seek Jesus anywhere, everywhere, and since the Catholic Church alone offers Him to me, to the Catholic Church alone must I irrevocably attach myself for life.

But that those who read this may share my convictions—for surely it behoves us all where *damning* is in question, to examine the subject to the best of our ability.

First, then, the Jews said to our Lord: “But how can it be?” and so says the Protestant; but does our Lord answer their “*how*,” or clear up their doubts, as He was ever wont to do, where the case would admit of explanation? In the case where our Lord proposed an apparently

\* Protestant version.

similar difficulty, in that "we must be born again to enter the kingdom of heaven," Nicodemus said: "But, Lord, how can that be?"—*John*, 3rd chap. 4th verse: Jesus instantly explained that He did not literally mean that a man was to enter his mother's womb a second time, but that He alluded to their being reborn in baptism by water and the Spirit. But in this case how different! He replies to their "*how*" only by increasing the difficulty. "I tell you except ye eat *Me*, ye have no life in you." And when they said: "This is a hard saying, who can hear it?" He again replies: "Does this offend you?" as much as if He said: "Does it offend you to be told you must eat *Me*? how much harder then will it be to believe it, when you shall see My body ascend up to where it was before; and yet if you will not even then believe it, ye shall have no life in you".

But, yes, Lord, I do believe it, and blessed be God for it. I believe that He who has made all things out of nothing, can make His body present when and where He will, especially since it is food for my soul, which has always pined, and pined in vain until now, for a nourishment that could sustain it. To the Jew and the Protestant it is indeed a hard saying, for they have not faith; but to me, though most unworthy, it has become, through the one only true faith, both life and peace.

A Protestant clergyman, to whom I confessed my belief in this doctrine, said to me: "And is it possible you have fallen so far in so short a time, as to believe a doctrine not only blasphemous, but so thoroughly contrary to human reason?" "It is not more contrary to human reason, sir," said

I, "than is the incarnation of our Lord, and yet you believe the one and reject the other. Now I find them both equally unintelligible to our human reason; but my happiness is to be able to say, I believe in them both, because both were alike performed by an omnipotent Power to whom nothing is impossible."

Added to the above testimony, I found upon looking into my Protestant catechism upon the subject, that in answer to the question, "What is the *inward sign* of the sacrament of the Lord's supper?" the answer is: "The *body* and *blood* of Christ, which are *verily* and *indeed taken* and *received* by the faithful in the Lord's supper".

The Holy Ghost has said of the Church of Christ by the mouth of the prophet Isaiah, "that the wayfaring man, though a fool, cannot err therein". Now, I would ask any Protestant (who is candid enough to give an honest answer) how he would understand these words, "the *body* and *blood* of Christ, which are *verily* and *indeed taken* and *received* by the faithful in the Lord's supper". I venture to say his answer would be the same as mine. I take them as the Catholic Church has taken the words of Christ for the last eighteen hundred years. But the Protestant religion says the Catholic Church *errs* therein, though the Holy Ghost has said *it can't*; so that it comes to this with me, to which authority shall I bow?

Much astonished at all the testimony which presented itself to me in favour of this and other Catholic doctrines, and all from sources which had taught me before diametrically opposite opinions, I could not help thinking of that passage where it is said: "They have eyes and see not,



and ears but cannot hear". And so, thought I, it must have been with me, for certainly it is wonderful that I now see and understand as I never did before.

I did not, however, rest satisfied with even the proofs I have given in favour of Catholicity; for although in my heart I felt convinced, still I thought, for the sake of others, I would leave no means untried, of thoroughly examining the subject to the best of my abilities. To do so effectually, I was obliged to look at ancient history, to see what the belief of the Christian world had been on those doctrines which seemed to me of the most vital importance; and universally I found up to the sixteenth century, they were favourable to the Catholic view of the matter, unless with the exception of an odd heretic, who appeared from time to time.

Now, it may appear to some, who have followed me through my scripture proofs, and who have in consequence, ere this, promised God from the bottom of their hearts, that they too will be sincere, and do their best to find out the truth, that it is a more difficult undertaking than they had anticipated, since the study of history has been made mention of. But, no; for it has been said: "Where there is a will there is a way". And so, from having often heard this proverb cited to me in my youth, I now determined to apply it to this case. Having but little time at my disposal, I did not at first conceive how it could be accomplished; but knowing I had the "will," I remembered the old saying, and determined to find out the way, which all must allow when once known, nothing can be more effectual, and which is simply this:

to turn to the index of works, whatever they may be, and simply to choose out such portions as bear on the subject in question, and thus confining myself in this way, my object was perfectly accomplished in a very short time.

Here, however, a difficulty presented itself, which was, that these histories were, with few exceptions, by Catholic authors, and consequently, to form my decision upon their authority would have been to condemn my old religion upon the testimony of its enemies, which injustice I had already rejected in regard to my new one, and therefore I felt my search would fail in sincerity, if I favoured one side more than the other.

In order, therefore, the better to please God, and draw down His blessing upon my effort, after much consideration, to know how I could be impartial, I decided to spare no pains that could better ensure the interests of my soul. Therefore I took down every reference made in these Catholic histories to Luther and other Protestant authors on paper, and when my list was completed, without saying a word to any one, for I would not then trust a Catholic priest, to translate these references, which were in *Latin* works, and therefore out of my own reach, I set off all alone to the University of Edinburgh, determined to brave every difficulty, and overcome every repugnance for my soul's sake, knowing that there I would be in the midst of Protestantism, and that thus my mind would be preserved from any future doubts arising respecting the translation I might receive, upon my references to Protestant writers.

After some difficulty and much embarrassment, I found myself with my scrap of paper in the

splendid library of the Edinburgh University, where were books enough to satisfy a world,—so old and dusty looking, that I felt sure some of them had never been removed since first placed there, and how could I ever have courage to require them to be brought down for me?

Such thoughts as these for a time depressed me, so that I was near giving up my first intention, especially as I perceived the few students present were profoundly engrossed, each with his respective study, and besides them, I saw no one who could befriend me in my undertaking.

Perfectly at a standstill, and not knowing what to do, I was about to give up and retire, when a thought of the great judgment rushed into my mind, and of the awful account to be rendered upon that day, as also the verdict to be pronounced upon myself, the result of which in a measure would depend upon the accomplishment of what I was then about.

This tremendous thought was enough for me; what had I to dread from men I had never seen before, and probably never should see again until that very dreaded day, and suppose even they were to think me a fool or a mad woman, what the worse should I be for that?

So my determination taken, I looked about for the least disagreeable face amongst them, and thus approaching a gentleman, I said in a low voice: "Sir, pardon this intrusion, but I am under particular circumstances, and require some books down: would you kindly assist me to obtain them, as I am a stranger here?"

The good gentleman raised his eyes, and asked what books I required. I then said those to

which I had references, which were written on the paper which I showed him.

On looking at my paper, he smiled, and said: "But these books are all in Latin". "I am aware of that," said I; "but perhaps, sir, if you are a Protestant, you won't refuse to translate those passages which are marked for me."

He instantly replied with an air of great satisfaction: "Why, yes, thank God, I am a Protestant, and shall have much pleasure in doing what you ask".

A porter was then called, and a ladder brought, and Luther himself could not have caused more confusion than did the hauling down of his dingy, dusty old books.

They were got down, however, and referred to, and what was my surprise to find the Protestant gentleman read out the passages one by one, and word for word, as I had read them in the Catholic works. I thanked him much for his kindness, and feeling I could do no more in favour of my Protestantism, I left him.\*

Having had occasion, as I have before noticed, to refer to my catechism, which is bound up with the Protestant Book of Common Prayer, I was thus led to a close examination of that book, which, like my Bible, had hitherto been in constant use, but which now seemed, like it, to speak a diametrically different language to what I had read therein as a Protestant. Indeed, if my Bible has seemed to my newly opened eyes to turn traitor upon my Protestantism, this book, to my surprise, appeared ten times more so.

\* It seems a strange coincidence that this very gentleman became a Catholic about two years after this time.

I will here, for the sake of others, point out as briefly as I can, the inconsistency of this little volume, which, from being in general use with every Anglican Protestant, may almost be styled the summary of their belief and practice.

First, then, I copy out of it.

*A Table of the Vigils, Fasts, and Days of Abstinence to be observed throughout the year.*

The Evens or Vigils before	
The Nativity of our Lord, or Christmas.	St. Matthias.
The Purification of the Blessed Virgin Mary, or Candlemas.	St. John Baptist.
The Annunciation of the Blessed Virgin.	St. Peter.
Easter Day.	St. James.
Ascension Day.	St. Bartholomew.
Pentecost.	St. Matthew.
	St. Simon and St. Jude.
	St. Andrew.
	St. Thomas.
	All Saints.

NOTE that if any of these feast days fall upon a MONDAY, then the Vigil or Fast shall be kept upon the SATURDAY, and not upon the SUNDAY, before it.

*Days of Fasting or Abstinence.*

- 1st. The forty days of Lent (can any one believe it?).
- 2nd. The Ember days at the four seasons, being the WEDNESDAY, FRIDAY, and SATURDAY after the first Sunday in Lent—The Feast of Pentecost—14th September—13th December.
- 3rd. The Three ROGATION DAYS, being the Monday, Tuesday, and Wednesday of the Ascension of our Lord.
- 4th. ALL THE FRIDAYS IN THE YEAR (oh!) except Christmas Day.

Now, would any one who knows how Protestants live, and how, alas! they but too often permit themselves to talk of Catholics and their religion, believe that the preceding extract is a true copy from the Protestant prayer-book? I know, for my part, if I did not see it with my eyes, no one could persuade me it was there; and why I never saw it as a Protestant I am unable to say, unless it was that my hour was not come.

But we have not yet finished with fasting, for at the communion service, just after the creed, we read the following words: "Then the curate shall declare unto the people what holy days or



*fasting days* are in the week following". An injunction I never heard put in practice in all my Protestant days, and for a very good reason I doubt not, since the persons present might have turned upon their minister, by telling him first to practise, before he need expect them to heed his preaching.

But the prayer-book goes still further.

At the service for the solemnisation of matrimony, it is ordered that the minister give out, "that all persons prepare themselves for the holy state of matrimony by *abstinence and fasting*,"\* an order to which I am just as great a stranger as to the former, although I have been married.

This order, however, has probably been condemned amongst the *old-fashioned customs*, and therefore it is that at my marriage it was passed over.

In the collect of the first Sunday in Lent we read a prayer addressed to Almighty God to beg grace to use such "*abstinence*," in short, grace to do that which people often tax their humbler brethren with superstition for doing.

While we are on the subject of mortification, let me beg of my reader to turn to that portion of the prayer-book called "a Commination," or as I have heard it called by persons of a merry turn, "the service for cursing day". "Brethren, in the *Primitive Church*, there was a *godly discipline*, that at the beginning of Lent, such persons as stood convicted of notorious sin were put to *open penance*, and *punished in this world*, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be

\* There seems some mistake as to this injunction,

the more afraid to offend. Instead whereof (until the said discipline may be restored, which is much to be wished) it is thought good that at this time should be read the general sentences of God's cursing against sinners," etc.

The inconsistency of Protestantism does not, however, end here, for every Sunday Protestants are obliged by their service to declare they believe in *One Catholic and Apostolic Church*; a declaration it is true many make (as I made it myself) without weighing the words they are uttering, or ever imagining their last judgment will very much depend upon their solemn announcement of their belief, hardly one word of which is true in their mouths, or acted up to in their lives.

I believe, says the Protestant, in *One Catholic and Apostolic Church*. How that Church can be "one" which is separated into *Episcopalians, Lutherans, Calvinists, Dissenters, Presbyterians, Independents, Seceders, Baptists, Pædo-baptists, Quakers, Methodists, Jumpers, Universalists, Destructionists, Moravians, Sabbatarians, Sandemonians, Hutchinsonians, Irvingites, Dunkers, Shakers, Mystics, Swedenborgians, Johnsonians, Joanna Southcottians, Millenarians*, and fifty other sects, surpasses comprehension!

And although it be said, as often as these facts are adduced against Protestantism, that the differences between all these motley sects are only in *non-essentials*, and therefore of no consequence, and incapable of destroying the unity of the Protestant religion as a Church, I would ask, then, what the *essentials* of the religion are? or whether God could have taught some that baptism

is necessary to salvation—others, that it is not? To some, that He is really and substantially present in the holy sacrament—to others, that He is not? To some, that His flesh and blood must be eaten to have life—to others, that they have life without it? To some, that His church (which is called in the Old Testament “a mountain,” to signify that it should be raised above and be visible over all things, and from every part) should be visible as “a city set upon a hill, that all nations might flow into it,”—to others, that during hundreds of years it should be invisible? To some, that Jesus is God—to others, that He is not? \* To some, that it is not permitted to women to speak in church—to others, that they may teach and speak there? To some, that the sacraments are necessary to salvation—to others, they are not? To some, that sin can be remitted in this world—to others, that it cannot?

But this catalogue would never finish, since the errors abroad in the world are as numerous as there are fanatics to adopt them, and as contradictory to the words of our Saviour as Satan himself could desire. It is not surprising that such differences should be termed *non-essentials*, for being the author of confusion, and a liar from the beginning, he is thus enabled by *non-essentials*

\* This may almost seem an extreme supposition, and yet a very near relative of my husband's, and father of a large family, holds the Socinian belief, which deplorable circumstance is allowed to pass by those nearest and dearest to him, as a matter of very little importance, whilst my adoption of the holy Catholic faith is bemoaned as an irreparable evil, compared to which all former family afflictions appear of no moment. Strange deception in favour of every belief but the only true one!

to rob God of His *essential* nature—*truth and consistency*, and to claim for his new religion, in spite of its numerous progeny, “oneness, or unity,” to which it has not the shadow of a pretension.

It may not here be beside our purpose to notice the various changes through which the articles of this poor church have passed since Henry VIII. created *six*. Afterwards in the reign of Edward VI., they swelled into *forty-two*. And in the reign of Elizabeth they diminished again into *thirty-nine*. And who can say but that in this, our own day, they will not take some new shape or meaning?

It has already been proved there can be but one religion or faith, as coming from God, since He Himself has said by the mouth of St. Paul: “One Lord, one faith, one baptism”: and to admit or suppose more than one, would involve the blasphemous supposition that God is the author of confusion. If, then, there is but *one* religion, so it follows there can be but one *holy* religion.

Here I would wish not to be misunderstood; for while I say there is but one religion holy with the *holiness of God*, I am very far from saying that in other religions there may not be, and are, many good things and persons, as well as an appearance of holiness, which, in proportion as it approaches the reality, is dangerous because proportionately deceptive.

Scripture tells us: “There is a way which seemeth right unto a man, but the end thereof is the ways of death”. Christ also says: “Many shall come in My name, saying, ‘I am Christ,’ and shall deceive many”. Also we learn from the same source that “the devil transformeth himself into an angel of light,” the better to deceive souls:

added to all which, our Saviour again says : " Many shall say to Me on that day, ' Lord, Lord, have we not prophesied in Thy name, and in Thy name done many wonderful works ? ' and then I will profess unto them, ' I never knew you ; depart from Me, ye that work iniquity ' " .

From all these passages it is clear that there is a holiness which is not of God, and which shall deceive those who profess it up to the very hour of their judgment, so that they will actually plead it before God, together with the works they wrought in it and by it, from whence we ought to learn its extreme deception and danger, and leave no means untried of detecting its fallacy, knowing it to proceed from our wildest enemy, who has chosen it as the best and surest way of deceiving and capturing poor creatures who have really a desire to be holy and to save their souls.

Since then the Church of Christ is a *holy* Church—holy in doctrine, holy in practice, holy in good works, and holy with a holiness which belongs to it alone, let us endeavour to understand what that holiness is, which is claimed by other religions.

That the Protestant Church is not holy in doctrine, has already been clearly shown, since those doctrines proved from scripture as belonging to the Church of Christ, it does not generally profess, nor practise those it does. It next follows, to show that the Protestant Church is not holy in her practice with the holiness of God, having only that outward appearance which will not bear the test, and which is in reality nothing more than saying, " Lord, Lord," without *doing* that which God requires.



In the first place, the Protestant Church has no sacrifice for sin, and St. Paul says, "that priests are taken from among men, that they may offer both gifts and sacrifices for sin; and that by reason of their own infirmities they may have compassion on others, therefore they ought as for the people so for themselves to offer for sin"—*Heb.*, 5th chap. 1st, 2nd, and 3rd verses. These words having been written by St. Paul many years after the death of Christ, they could not have allusion to the actual sacrifice on Calvary, which is the only one admitted by Protestants.

Melchisedech offered bread and wine as a *type* and *shadow* of that body and blood which should under the Christian dispensation be daily offered for sin. That dispensation having arrived, we have come to the reality, and can no longer continue satisfied with types and shadows. Our Saviour was a priest after the order of Melchisedech, offering Himself daily, body and blood, soul and divinity, a sacrifice for sin. And our Lord, in whom was all power, chose out for Himself a royal priesthood, men who should be like Himself, priests for ever, after the order of Melchisedech, who also being without father or mother, or any earthly tie, the better typified the disengagement from all earthly attachments which should qualify the true priest of Christ for his heavenly office in the Church.

No one who *really* knows what the life of a Catholic priest is, can fail to recognise and rejoice in the applicability of these words of our Lord and Saviour to him. He has left father and mother, house and home, every earthly tie which could attach him to this world, the better to verify the

real type, "Melchisedech". He is despised by the world, because not of the world, and one with God and in God, he daily offers the adorable sacrifice for sin, thereby reconciling the children of the true faith with their God, through the merits of Jesus Christ their Redeemer.

Now, every Protestant knows that there is no such sacrifice for sin in his Church; and indeed, were it even not a point free from all dispute, which it is, since the Protestant Church utterly rejects the mention of any daily sacrifice, the thing would be an impossibility with them, since they have no priests; for St. Paul says, a priest's office, that for which he is ordained, is to offer gifts and sacrifices—neither of which the Protestant minister does, as I shall now prove.

The Jewish sacrifices prefigured and were typical of the *one all-sufficient expiatory sacrifice* wrought for us on Calvary's cross, whereby the world was redeemed from sin, that so, Christ dying once for all, purchased at once all graces by which the just are sanctified; for we read, "By one oblation He hath perfected for ever them that are saved". But it does not follow that those graces when purchased were in consequence applied; else, how is it that, notwithstanding being purchased, as all Christians allow, the largest half of the world is still lost? For does not common sense tell us that the most efficient medicine ever compounded, or the most useful ordinance ever issued, must be totally without effect until applied?

The most holy sacrifice of the Mass, that only *pure oblation* spoken of by the prophet Malachias (for surely none would dare to call their prayers a *pure oblation*, which is what the Protestant says

the prophet here speaks of), which is to be offered up everywhere from the rising of the sun to the going down thereof, applies to our souls, and to the world in general, the merits of the one expiatory atonement made on Calvary. Thus it is clear the Protestant Church is without this sanctifying sacrifice by which the Catholic Church is being daily purified, and by which she is obtaining mercy for the world, although the world knows it not, that through this most effectual sacrifice Christ's atonement is daily offering satisfaction to God, averting the vengeance which otherwise the sins of the world could not fail to draw down upon it.

It is very easy for the Protestant minister, who has not one of the qualities which belong to the real *priest* of God, to tell his people that the sacrifice of the Mass is *idolatry*, that it derogates from the all-sufficiency of the great sacrifice of Calvary. But while we deplore the deception, played, alas! but too successfully on a world loving darkness, and ever ready to be deceived, let *us* rejoice who have, by the power of God and the influence of His grace, learned to understand and appreciate the life-giving principle, by our own daily practice.

And while we thus rejoice, let us keep ourselves very humble in the recollection of that time when, like those we now deplore, we too could listen to the defamation of holy things which we did not understand, and from the mouths of their avowed enemies too, which is not only a crying injustice that cannot fail to displease God, while it is for ourselves a deplorable folly we should be incapable of in matters of minor importance. For assuredly the knowledge of these things is not to be obtained

through human wisdom, but solely by the Spirit of God, which these poor men do not possess, although so often full of learning and capacity, according to this world, by which they only verify the words of St. Peter, in that they wrest these, as also the other scriptures, to their own destruction. Also, the sacrifice of the Mass, though offered for the same end as that of Calvary, differs from it so far, that the Mass *applies* to the souls of the faithful the merits purchased by the sacrifice of the cross, from which it derives all its excellence. Thus the Protestant Church is sufficiently proved to be without the *holy practice* of offering sacrifice for sin, which the Catholic Church has **uninterruptedly** enjoyed since the Apostles' day, and through which it daily sanctifies all its other offerings and actions.

It next remains for me to speak of confession, a most holy and most profitable ordinance, in daily use in the Catholic Church, but which, although acknowledged and recommended by the Protestant liturgy, is not only utterly neglected in practice, but even maligned and scoffed at. For Protestants, for want of experiencing its effects, judge of it as of everything Catholic, after the prejudiced and malicious testimony of those to whom it is a reproach, and thus they find themselves reduced to one or two extremes, either to practise it and expose themselves to the rigour it imposes, together with the humiliation of adopting the old and acknowledged Catholic doctrine on the subject, or to reject it, and maintain that rejection, by an unjust and unlimited abuse, which being the easiest is the course generally adopted.

And thus in the Protestant minister, the very

mouth which may be said to have sworn to the practice at his ordination, when the power of forgiving sins was apparently transmitted to him, since that book enjoins him to *confess* the dying, dares to assert it as a practice got up and invented by priests for bad purposes.

Now, let me here say as from authority, that the man of letters was never yet found, who could say at what time, or for what cause, or in what way, this *wonderful invention* was got up. Yet if it were got up, as the Protestant minister so often unblushingly urges, it is evident there must have been a time preceding, when it did not exist; and if the practice be so very shocking as we are made to suppose, how terrible must not this dreaded invention have appeared to the primitive Christians upon whom it was first imposed, and yet nowhere mention is made of its introduction.

Now, if all these suppositions be true, how strange it is that so monstrous an evil could have inflicted itself upon the world, without any one being able to say when and how it came, and for what plausible cause. But no; such is not the case, for of all the precious practices in religion whereby the soul is really helped onward, this exceeds and surpasses them all. This it is which causes a vigilant watch to be kept over our actions, words, and even thoughts, and in one word, over the whole interior man. Here it is every evil finds a remedy, every stranger a friend, every feeble one a support, every orphan a father! In short, that so great an enemy to sin should have drawn upon itself the wrath of the evil one, is not to be wondered at; for where is



God more sensibly, more powerfully present than in the confessional, where no power of this world or of hell has ever yet obtained one breach of confidence during the various persecutions against it for the last eighteen hundred years? Surely here is something worth maligning by those who will neither understand its power nor try its influence.

Nor is it strange that the minister of the *reformed* religion should be confused in witnessing the crowds of Catholics who flock to their church every Saturday, and on the vigil of every religious feast, to prepare themselves by this sacrament for the still more mysterious one which awaits them on the morrow. Nor that he should be reproached by the thought that the Catholic priest not only possesses the hearts, affections, and respect of his people, but their very minds and consciences also, and that thus he not only gains upon the poor and the ignorant, but equally on the rich and the great, who perhaps in a larger degree need the assistance of his ministry, and feel the efficiency of the power bestowed upon him. Oh, no! that such should be, is in the order of things, and for those who have had the happiness of experiencing in themselves the divine influence of this most holy practice, there is no longer wonder or amazement, that a world which loves, and is still determined to love sin, should be unmeasured in its expressions and abuse of what it does not comprehend, and desires not to be restricted by.

But here let me earnestly appeal to those who love truth and justice and their own salvation, to form the determination to test and learn for themselves what it is.

And in order to do so, let them enter the

Catholic churches in any town, during Advent or Lent, or at the time of a mission, or before any great feast, and there they will see benches crowded with hundreds of persons, waiting sometimes three, four, five or six hours, to be able to approach the sacred tribunal; and there too, if they have but the patience to await the end, they will perceive apostolic men who seek not their own ease, and whose lives are not dear to them, but inasmuch as they may serve the flock over which Christ has placed them, retiring fatigued and exhausted, after six, eight, and often nine hours of service by the day, inhaling the infected air of a crowded church, and the still more confined and injurious atmosphere of a closed-up confessional, surrounded by creatures, rich in faith and grace also, but often exteriorly poor and dirty.

And there also will be seen aged heads bowed down with sorrow, mourning a life ill spent, and youth and beauty shrouded in tears and sighs and groans, which from excess of feeling have escaped from hearts no longer under the world's influence, no longer restrained by its cold and heartless precepts.

Such as these, then, will they soon perceive are the "*bad purposes*" which the priest has attained through the confessional; and if the eye that witnesses such real, undeniable effects, be not convinced, let the heart and reason suggest at least this question: why the priest, if so wily as said to be, has not known how to attain his *bad ends* at a cheaper rate?

I will here just give a few beautiful lines upon confession, which I translate out of a French work which lies before me, entitled *Philosophical Studies upon Christianity*, by Augustus Nicolas.

“Who but must see the immense succour which society thus destroyed by an intestinal evil would draw from confession, in this *tribunal of souls*, which envelopes all the mystery of the will from its indefinite jurisdiction ; whose action bears upon thoughts and desires, as the public strength of the law does upon evil and crime ; which arrests and punishes not only homicide but slander, not only adultery but a simple look, not only vengeance but the least want of charity, and constitutes us interiorly guilty in our own eyes, long before that we are so to the eyes of men ? Posted at the first avenues of the conscience, this sacred tribunal watches while human law sleeps, listens to the least disorder, prepares hearts for the accomplishment of all public and social duties, by the intimate observance of religious and private duty, preparing deeply in the soul, by the harmony of the virtue of Christian perfection, that harmony of common virtues which constitutes public morals. A Protestant lawyer, not able to contain his admiration at the sight of this beautiful institution, exclaims : ‘What security, what pledges, are not thus required of each individual for the accomplishment of his social duties ; for the exercise of all virtue, integrity, benevolence, charity, and mercy ! Can anything equal to it be found elsewhere ? Here the conscience is regulated before the great tribunal of God, not by that of the world. Here the guilty one is himself his accuser and not his judge. And whilst the Christian of another communion examines himself lightly, pronounces in his own cause, and absolves himself with indulgence, the Catholic Christian is scrupulously examined by another, waits his decree from heaven, and sighs

after that consoling absolution, which is either granted, refused, or deferred in the name of the Most High God.

“ ‘What an admirable means of establishing between men a mutual confidence, a perfect harmony, in the exercise of their different functions! The authority of the prince cannot degenerate into despotism, nor the liberty of the people into licence. The magistrate cannot render justice without impartiality, the senator is equitable and disinterested, the priest is pure and zealous in his ministry, the soldier loyal, the subject faithful, the sovereign just.’ Fitzwilliam, *Letters of Atticus*, pp. 181, 182.

“ ‘It cannot be denied,’ says another Protestant and a great philosopher, Leibnitz, ‘It cannot be denied that the whole of this institution is worthy of divine wisdom, and there is assuredly nothing more beautiful and worthy of praise in the Christian religion. The Chinese themselves, and the people of Japan, have been seized with admiration of it. In effect the practice of confession turns many men from evil, those above all who are not yet hardened in it, and it offers the greatest consolations to those who have had the misfortune to fall into it. Thus I look upon a pious, serious, and prudent confessor as the greatest organ of the Divinity for the salvation of souls, for his counsels serve to rule our affections, to make us remark our faults, to make us avoid occasions of sin, to make us restore that which has been unjustly acquired, to repair scandals, to dissipate doubts, to raise the broken spirit—in short, to heal or to soften all the evils of diseased souls; and if it be difficult to find in human things anything so excellent as a faithful soul, what will it be when this soul is bound

by a divine sacrament of an inviolable religion, and thus held to keep towards you his faith and friendship?' Leibnitz, *System Theologicum de Confessione*. Such is confession. Again, confession is too conformable to the nature of man, not to have presented itself from the beginning to the minds of legislators and philosophers: thus do we find amongst nearly every people in the universe the trace and proof of it. Moses first established in his laws a confession express and even public. *Leviticus*, 5th chap. 15th and 18th verses, and 6th chap. 6th verse. *Numbers*, 5th chap. 6th and 7th verses. An ancient legislator of India has said: 'The more a man who has committed a sin really and voluntarily confesses himself of it, the more he disembroasses himself of this sin, as a serpent of his old skin'. *Laws of Menu, son of Brahma*, in the works of W. Jones, 4th vol. 3rd chap. 11th page The same author continues: 'We have already cited upon confession the remarkable words of Seneca; here, then, are those of Socrates, nothing less powerful'. 'Whosoever has committed an injustice,' says Socrates, in the *Gorgias* of Plato, 'ought himself to seek from a judge and a physician a ready chastisement which awaits him there; let him accuse himself, discover his crime, and expose it to the light, so that he may be punished and healed: . . . let him be his own accuser, and let him not hide anything, but courageously give himself up, his eyes closed, to all but the operation of the physician, in the fear lest this malady of his soul degenerate into an incurable ulcer.' How much then would not Socrates have admired the institution of confession! and how consoling is it for Christians to see themselves in



full possession by their faith of advantages foreseen and presented by the reasoning faculties to the ancient philosophers. The same ideas having acted on all sides and in all times, confession has been found with every people who have received the Eleusinian mysteries. It has been found with the Brahmins, the Turks, in Thibet, Japan, and even with the people of America. It is upon these natural and universal bases that Christianity has established the supernatural theory of sacramental penance and confession. In the divine hands this institution has purified and perfected itself, so that from the state of mystic and of a symbol or emblem, it has passed to a state of perfect reality, it has in short met its real object."\*

\* It may not be uninteresting to the Protestant reader to know what Martin Luther once thought on the subject of confession. He says: "There is no doubt of confession being necessary and established by God. But the secret confession as now practised particularly pleases me, and is not only useful but necessary. God grant that it may ever exist; and I rejoice that it is to be found in the Church of Jesus Christ, because it is the only means to give peace to agitated consciences."—*Luther*, 1st vol. page 84, B., Latin edition, Wittemb., 1546.

Again, he says: "Two motives should incline us voluntarily to confess our sins: The first, the sacrifice of the Cross, because the humiliation and the shame which man feels in accusing himself, and displaying his shame and his nakedness before other men, is a precious portion of the Cross of Jesus Christ. Oh," he continues, "if we knew how this voluntary shame is estimated as a satisfaction by our God, how it attracts His mercy when the sinner thus humbles and annihilates himself to *honour Him*; if we could justly appreciate this, we should go, as I may say, thousands of miles, even to the bowels of the earth, to seek confession. All scripture attests the mercy of God towards the humble sinner. There are no fasts, no prayers, no absolution so salutary as this *voluntary shame*. And what is it after all to blush before a man, when at death (which is never distant) we must blush before God, the

It would be as presumptuous as useless to add anything more from myself on the subject, after the testimonies in its favour which I have been enabled here to give from such high authorities : however, I will just add what my own experience authorises me to testify—that to him who tries it with entire good will, it will prove to him infinitely more efficient, more soothing, and more divine, than anything expressed or supposed in what is above.

But the want of confession, of so holy a practice as it has been proved to be, is not the only proof of this nature against the want of true holiness in the Protestant religion ; for this poor phantom of a Church is without another most powerful means of attaining holiness, which the Catholic Church alone has at all times possessed, and now more than ever offers and presents to any of her favoured children, who are called to profit by it. I allude to convents, where holy men and women offer themselves up, living sacrifices unto God, where every moment of their lives is given to the one great object, that of dying to themselves that Christ alone may live in them.

O how little is it to be wondered at, that a wicked world, neither desirous of holiness nor in any way capable of appreciating or comprehending

angels, and the demons, which will be a thousand times more terrible, and which we can easily prevent by taking upon us the shame of our sins before a single man? and neither can I conceive that any one can have a lively faith, if he cannot resign himself to suffer the confusion of thus carrying a light portion of the Cross of Jesus Christ.

“The second motive,” he goes on to say, “for a voluntary confession, is the precious promises of God Himself. *Those whom you release, are released; Whose sins you forgive, they are forgiven*’.”—Luther, 7th part on Confession.

this mysterious life, where man is no longer man, but living the life of angels, though still exteriorly clothed and doomed to train along with him a flesh he is henceforth vowed to crucify, that a wicked world, unable to understand what is so much above its debasing tendencies, should defame, belie, and seek to annihilate what so often reproaches its liberties and hateful sin!

Again, the Protestant Church has not that holy practice to offer to her children which the Catholic Church, especially in Catholic countries, is ever proposing, ever pressing upon those of her communion who, while they are still in the world, and doomed there to remain, have nevertheless souls to sanctify and to save, and therefore have need of what is called spiritual retreats, where men of the world and of business, the matron and the mother, may each of them in respective communities, according to their sexes, retire for a week to occupy themselves with one only pursuit,—that of arranging the affairs of their souls,—in short, of preparing themselves for death, the only certainty which awaits them in this world.

O what a holy and profitable practice this is, what changes take place within this short week, and what peace follows, is only known to those who have experienced it!

The Protestant Church has no *fasts*, no *pilgrimages*, no *prayers for the dead*; their poor dead whose works are being tried in a burning pit, as St. Paul says, and out of which the Saviour Himself says they shall never come until the very uttermost farthing be paid; and yet for whom the Protestant never offers so much as one little prayer, forgetting it was ever since the beginning

of the world a natural as well as religious duty for the living to release the dead. For if such an obligation had passed away, surely our Saviour, His Apostles, St. Paul, or somebody would have said somewhere in scripture, that a law so natural, so precious, so necessary, so sweet, so graven on every heart, had passed away, and for why? But no! not one word is anywhere to be found to tell us that prayers for the dead are useless, or their necessity done away with; and still their poor, poor dead are left in that pit of infinite suffering, unheeded and unaided! Oh! cold and heartless religion! suited only for those who draw their happiness from, or rather seek to find it in, worldly pleasures and amusements from which they never can attain it, what will you who profess it feel, when that deceptive world recedes, and leaves you to the embraces of that relentless enemy, death?

O chilling death! which severs so cruelly the living and the dead! so unlike our holy happy faith, which reserves so much warmth, so much hope, and so much charity, for that last hour of trial, that last enemy to be combated and conquered!

But that is not all; for the poor soul, when once it has burst its fetters, and has taken its flight, and is actually in the presence of its God, about to render up the tremendous account of all, even to the idlest word—then it is more than ever that the inseparable union of that mystical family is the more closely linked together; for as in death all animosities, all human frailties are forgotten and repaired, so then it is that all, whether friend or foe, stranger or brother, all unite to testify their respect for the dead, all pray that the departed



soul may find mercy before its judge, if thereby they themselves may also obtain the like favour.

Nor again has the Protestant Church any sacraments but two, the principal of which is baptism, the efficacy of which is now a disputed point between her clergy, a very great number of whom have declared against its power to cleanse away original sin; and the second, or the Lord's supper, has already been proved no sacrament, but the mere elements of bread and wine, a continuation of types and shadows, long since accomplished and realised in the true Church of Christ.

Thus, what life can there be in a religion, when it is thus robbed of all vitality, under the false idea that all they have to do is to "*believe*" in the Lord Jesus, and they shall be saved? forgetting that the devils also believe and tremble, by which we learn that the right belief implies the adoption and practice of all Christ taught and willed, added to which our Lord Himself has warned them that saying, "Lord, Lord," will not be sufficient, unless they *do* the will of His Father in heaven.

Thus it seems evident that the Catholic Church alone is holy in practice. We shall now show how the Protestant Church is deficient in holy fruits of good works.

To commence then, turn to the life of Henry VIII., who made the first step towards Protestantism by breaking with the Pope, to whom he had hitherto always been subject, because the Holy Father would not give his sanction to the divorce of Queen Catherine, with whom the king had lived in wedlock nineteen years, but now wished to put her away, without any other motive but to



gratify his passions, and enable him to marry another wife.

All this time the king kept two mistresses, Elizabeth Talbois and Mary Boleyn, and when refused by the Pope the divorce of his lawful wife and queen, he married Anne Boleyn, who was, according to some authors, his own illegitimate daughter. And then, ere long, becoming enamoured of Jane Seymour, he had Anne Boleyn's head cut off, and the next day married Jane Seymour. But it did not end here; for shortly afterwards, having managed to rid himself of this last, he next married Anne of Cleves, whom he beheaded afterwards, to marry Lady Catherine Howard, whose marriage cost her also her head, after which this monster and first champion of Protestantism took his sixth and last wife, Catherine Parr, who had the good fortune to outlive the king, though her death warrant had been signed.

To fill up this tale of iniquity, there were sacrilegious plunders, murders, and all sorts of horrors committed by his command without remorse. Indeed, history (see Cobbett's *Reformation*), as well as our own eyes, proves the relentless system of plunder carried on by order of this beginner of Protestantism against Catholic property and Catholics. For do not all the ancient and splendid abbeys which one sees in travelling through England, now in the hands of Protestant proprietors, attest by their very names to their lawful owners, and the injustice by which they were taken from them to be bestowed upon Protestants? But, to be brief, no less than 645 monasteries, 90 colleges, 2374 chantries and free chapels, and 110 hospitals, were taken away

during this reign from their lawful owners and either sold at a low price, or divided openly among the courtiers, many of whom were as depraved as their wicked sovereign.

Next came the horrors of Queen Elizabeth's reign, murders and martyrdoms which defy calculation, and every iniquity that could satisfy a miserable woman led away by her passions.

But as I have as little ambition as ability to turn historian, I must here refer my readers to facts which stand revealed to the world in Lingard's *History of England*, and Cobbett's *History of the Reformation*.

One word, however, of Martin Luther, the founder of Protestantism, who has left recorded by himself that in his religious opinions he *stood alone*, having forgotten that St. Paul said "there were to be no divisions, no differences of opinion on faith, but all were to speak the same thing, all to keep the traditions he had left, whether by word or epistle".

This man was a friar of the order of St. Augustine. Pope Leo X. having granted an indulgence, the Archbishop nominated the Dominican friars to preach on the occasion to the people, instead of nominating the Augustinians, as Luther desired, one of whom he was. He therefore determined that since he could not preach for it, he would preach against it; and in order to do so, he had to cast off the vow of obedience which he had made to God, he had to invent lies respecting the said indulgence, thereby to raise doubts and misconceptions respecting it in the minds of the people.

All this he commenced boldly, and finding he succeeded in attaining his principal end, his own

elevation, and that there were plenty ready to avail themselves of an easier religion, which would leave them wider scope for the gratification of their passions, and deliver them from the restraints which the practice of the Catholic religion imposes, he devised the idea of a reformed religion, and began it by breaking the vow of chastity which he had made to God, and making his ill-fated partner, Catherine Boran, who was a nun, and had also made the same vow to God, do the same thing.

He has left many strange declarations of himself in writing, many of which ill become my pen to trace; but as justice to the cause I have taken in hand, the love of truth, and the value of souls, all oblige me to be faithful to my task, I do so, hoping that those who, by the consideration of language so degrading, and so incapable of proceeding but from an agent of the devil, and of which they may hitherto have been in ignorance, may thus be assisted in discovering where truth and holiness really are to be found. He says: "When I lived in my monastery I observed my vow of chastity, of poverty, and obedience; but now I am burnt with flames of my untamed flesh. I am mad almost with the rage of lust, with . . . I, who ought to be fervent in spirit, am fervent in impurity, in sloth."\* Again: "Relying on the strong foundation of my learning, I yield not in pride, either to emperor, king, prince, or devil, no, not to the universe itself".† Again, speaking of devils, he boasts of having constantly kept company with them, indeed he mentions having had particular devils, to whom he was much attached,

\* In Coll. Mens.

† Resp. ad Maled. Reg. Ang.

and who often sat with him at his meals, walked with him, and even went to bed with him; some, he says, were merry devils; \* some ate salt, and cracked nuts with him; † some were learned devils, who attended him continually; ‡ and another that slept closer to him than his Catherine. §

But to leave this wretched man, of whom Protestants have got up such histories as might make one believe him a very saint, notwithstanding these testimonies from his own pen proving him rather a wicked man, given up to the indulgence of his passions, and from that to the corruption of truth, the spread of delusion and heresy, and thus the very agent of hell, whereby souls may be eternally lost.

Once again, the Protestant Church has no miracles; and so far from even pretending to them, she loudly cries out against the presumption and folly of the Catholic Church for laying claim to them; and in proof of this statement no other testimony is necessary than the conscience of every Protestant before whom this assertion may fall; but in rejecting which, strange to say, they do but prove their own distance from God and separation from His truth; for our Lord has Himself said: "And these signs shall follow them that believe; in My name shall they cast out devils . . . they shall lay their hands on the sick, and they shall recover". And again in another place: "And greater works than these shalt thou do, because I go to My Father". ||

\* Epist. ad Elec. Sax. v. 5, Ed. of Jena, p. 485.

† Con. Dom. Rem. f. 19.

‡ Col. mens. Ed. f. 32.

§ De Missa Privata, Ed. Wittemb., tom. 7, fol. 228.

|| Hear the opinion of the great reformer on miracles. He



As a just consequence of all we have hitherto stated, the Protestant Church has no legitimate saints; for although she has in her calendar saints' days, a few, still she takes little or no notice of them, because she bears them not the feelings or affections of a true mother, inasmuch as she knows them to have been saints of the first centuries of Christianity, when all the world was Catholic, saints who lived and died hundreds of years before Martin Luther was dreamt of, and to whom in consequence she can have no just claim. And as regards the still smaller number of those whom Protestants call *their own saints*, it would be well for the sake of truth and justice, to consult different authors as to the sanctity of their lives, as there is upon that subject the very greatest difference of opinion, even amongst Protestant writers; and if they are determined to canonize Luther, notwithstanding his own testimony to the contrary, may it not also be the same with others?

It may not here be amiss to say a few words upon the process which takes place in the Catholic Church for the canonization of saints, a subject much misunderstood by Protestants, and upon which the sincere amongst them might be glad of information.

Few, very few indeed, compared to the many who die fully sanctified, are canonized. The canonization of a saint is never seriously thought of until heaven seems to demand it by the repeated

says: "I, Martin Luther, do teach in the seventh of my writings, and seventh page, where I confidently affirm, with all Christendom, that the saints should be honoured and invoked; because, who can call into question, at the present time, that God, by virtue of His holy name, works miracles upon the tombs of the saints?"



miracles which are wrought through the intercession of the departed spirit.

Let it be remembered the Catholic Church very often does not proceed to the canonization of a saint till many years, and sometimes centuries, after his death; nor is the matter contemplated until the faithful have called the attention of the Church to repeated and frequent miracles obtained at the shrine of the saint, or through his intercession. Application is then made upon the subject to the Holy Father, the visible head of the family of the faithful, who, before he assents to the first steps even being taken towards the canonization, requires such proofs as shall probably ensure success, after which the process is commenced, and then the canonization proceeds, which for one saint only, lasts sometimes fifty, sixty, seventy, and up to a hundred years.

Such is the precision and minuteness with which the examination is carried on, and according to the difficulty there may be in collecting the necessary evidence, the expense is more or less, but never under several thousand pounds. When all this is considered, surely Protestants would do better to reserve some of the irony so frequently indulged in on the subject of canonizations in the Catholic Church, for the thousands which take place amongst themselves daily, at no further expense than a delusion of the mind and a declaration from the mouth.

For what Protestant will deny that a death-bed repentance is even something still more doubtful? The name of Jesus, for instance, forced by the dread of an opening eternity and the horrors of death from a mouth perhaps ill-accustomed to holy

articulations, suffices to have it said the moment the soul has left the body: "Alas! he is dead, but the soul is in bliss with God!" And thus a Protestant's canonization is performed without the expense even of a thought. How deplorable then is the delusion in which Protestants amuse themselves on this subject, a delusion from which numbers of them are never delivered but by their own sad experience, when time is no longer theirs to repair the evil.

Hence, then, it appears very plain, that with the Protestant Church there are not either holy doctrines, holy practices, or holy fruit.

Let me next speak of her apostolicity. For the Protestant Church to be apostolic, it would be necessary for her to have come down in an unbroken line and succession from the Apostles, as the Catholic Church has, like a chain in which no link is wanting, and which is able, from century to century, to trace its lineage up to St. Peter, the first Pope and Bishop of Rome, to whom the charge was given, with the keys of the kingdom of heaven, to feed and watch over the whole flock of Christ's fold upon earth.

The Protestant Church not only is not able to establish, but does not pretend to such a proof in favour of her apostolicity, since its book of homilies declares that "every man, woman, and child of the Christian world was drowned in damnable idolatry [or in other words 'Popery'], and this for eight hundred years". Where then was the Protestant Church all those years? She could not have been in the world, since all the world according to her own testimony was overrun with Popery. The plain truth of the matter is, the Protestant

religion and Church had no beginning at all before the sixteenth century, and therefore it came into the world fifteen hundred years too late to be apostolic.

Again, the Protestant Church has not received, and does not teach, as we have already shown, the doctrines of the Apostles, but those of her own making, since history and the holy fathers prove that the bishops and priests of the early times taught that there were seven sacraments instituted by Christ Himself, and handed down to them by their predecessors the Apostles, and that through these sacraments the merits, passion, and death of our Lord and Saviour Jesus Christ can alone be applied and avail our souls unto salvation.

Now we all know the Protestant Church talks of but two sacraments: the one *Baptism*, upon which they are at this moment in high dispute; the other, consisting of *bread and wine*, remains still but a shadow, and therefore cannot be called a sacrament. And here at least the Protestant has just reason to tremble, for the word of God has said: "If any man shall take away from the words of this book, God shall take away his part out of the book of life"—*Rev.*, 22nd chap. 19th verse.

If this view of this most important subject appears harsh to any one, who, judging from the sincerity of his own heart, finds it difficult to understand how, with a perfect desire and intention to serve God, he has nevertheless been in gross error, let him remember that his former error was more his misfortune than his fault, and that all God requires of him now is to make use of the light given him, to repair the evil as soon as he can, consoling himself with the Saviour's own words, when He

said: "I have other sheep which are not of this fold: them also I must bring, that there may be but one fold and one shepherd". Whereby he will learn that though he was in error, he is still the dear child of that loving Father, who looks to the heart, and knows that through ignorance only did he hitherto persevere in error.

But to continue: the Protestant clergy are not apostolic, since they have not received their orders from the Apostles, as the Apostles were dead fifteen hundred years before there was a Protestant bishop or minister in this world: consequently, neither the Protestant Church nor her ministers can claim apostolicity. For not only did she not receive her orders from the Apostles, but neither did she from their lawful successors; since Barlow, their consecrator, was never himself consecrated, no records existing in the world either to prove or even allude to his ever having been consecrated. Then if Barlow was not consecrated, he could not consecrate Parker, and on him is laid the foundation of the Protestant episcopacy. But even supposing that Barlow had been consecrated, the Protestant Church made use of an invalid and unlawful ordinal for one hundred years, from 1552 till 1662.

Then again their ministers are not priests, for they have not the intention in ordination to offer sacrifice, which is the principal office of a priest, as I have already shown St. Paul clearly states.

And lastly, they have no mission, they have not been sent, therefore they do not come from God, nor have they any authority to preach. For so necessary is a lawful mission to the true priest of God, that our Saviour thought it necessary to



prove His own credentials and authority to preach to the world, before He could claim their respect, or enforce obedience to His doctrine and preaching. In giving this mission to His Apostles, He says: "As the Father hath sent Me, so I send you; go ye therefore and teach all nations". Then we see the Apostles laying hands upon others, and sending them, even as they themselves had been sent. "They then sent them away; so they, being sent by the Holy Ghost, went to Seleucia"—*Acts*, 13th chap. 3rd verse; and St. Paul, speaking of the Apostles, says: "*How can they preach unless they be sent?*"—*Rom.*, 10th chap. 15th verse. Thus, neither having apostolic orders nor an apostolic mission, how have they entered the sheepfold? Is it by the door? for all, says our Lord, who come in by any other way are both *thieves* and *robbers*. But listen to what Dodwell, a Protestant writer, says: "Where there is no episcopal ordination there is no ministry, no sacraments, no Church, men are out of the covenant of grace, and hope of salvation".\*

\* Fletcher's *Sermons on Mor. Sub.*, 2nd vol., p. 294.

Luther himself writes thus on the ministry: "The mission," says he, "is received in two ways, *mediately* and *immediately*. In our days this mission takes place *mediately*, that is to say, by the ministry of men; but the Apostles received their mission *immediately* from Jesus Christ, in the same manner by which in the Old Testament the prophets received their missions from God Himself. The Apostles have transmitted this mission to *their disciples*, as St. Paul did to Timothy and to Titus, who accordingly transmitted *theirs* to the bishops, those bishops to their successors up to the present time; and this will continue even to the end of ages, in such a manner as to render the *mediate mission* no less *divine* than the *immediate*."

Then he says, speaking of those who have no lawful mission: "You must not tolerate these intruders in any way, but



We now return to the "communion of saints" and the "forgiveness of sins," having, I think, clearly stated the case, and proved the inconsistency of the Protestant, professing to believe in *one Catholic and Apostolic Church*, to neither of which titles his Church has the shadow of a claim.

I shall next proceed to examine what that communion of saints and the forgiveness of sins is, of which he also makes profession every time he repeats the Apostles' Creed. In the 17th chap. of St. John's Gospel, we find our Saviour's most beautiful and touching prayer made to His Eternal Father in favour of His Apostles and *all* who should believe in Him through their word, wherein He supplicates His Father that after His departure those whom the Father has given Him, though in the world, yet not being of the world, may be preserved as one family, *one in Him, as He is one with His Father.*

Now, in the Catholic Church we find one immense family forming three parts of the Christian or civilised world; one supreme visible head or shepherd, governing, ruling, and ordering the whole, without whose authority and signature no bishop is consecrated; whose anathema is death to the soul, whose benediction is life; at the sound of whose voice every child of the whole family of the faithful is attentive, as oft as it is made reach them through their pastors.

must certainly hold them to be the messengers of the devil. You must ask them: Where do you come from? who sent you? who has ordered you to preach to me? where are the miracles and proofs of your mission from God, or your letters and seals from men?"—*Luther*, 2nd part, 210th page, etc.; *Letters upon intruders and unauthorised preachers.*

In one word, no spot on this wide earth is too far removed for that voice not to penetrate freely, whereby the faithful Catholic may learn his duty and be united in the performance of it with the great whole, and thus in action and attention this mighty multitude is as one. In short, it is to this great centre of attraction that every eye is turned, that every ear is attentive; and when the world's calamities call for help, for redress, for something to stay, to appease the wrath of an offended God, it is then the Holy Father makes his voice to be heard, it is then he reunites the spiritual family, it is then he orders all to prayer, and it is then, with one spontaneous movement, that every Catholic, no matter in what country or clime, bends the knee to implore mercy for a world bathed in iniquity, and last of all, it is then the development of Catholic unity takes place, and the divinity of a system so gigantic and so super-human is easily traced.

But this is not all: for in this great family there is also union and communion defying all time and space, begun here, but to be strengthened and perfected in eternity, and over which that great enemy, death, by which all else is doomed to be conquered, has no other control or influence, but to increase and purify it. For no sooner is the Catholic soul liberated from its earthly tenement, than the Church and the faithful hasten to relieve it from that prison, in which it can do nothing for itself, and once liberated from those purifying flames, the celestial spirit is henceforth invoked to use its influence in favour of its less happy brethren, who failed not to do their best for it as long as it stood in need of their prayers. And

thus as long as this earth and heaven shall last, that communion in which the Catholic professes his belief in reciting the creed, shall also last, for that alone can be called the "*communion of saints*"; and to this communion of saints none other than the Catholic has the shadow of a claim.

Feeling myself at first very much bewildered on this article of the Apostles' Creed, I asked a Protestant theologian in what sense he took it, as I had puzzled my head in vain to find out in what, or where in Protestantism, the communion of saints was to be found. To which he replied by saying: "And is it possible you have never tasted of its sweetness?" On my replying in a doubtful way, and begging a clear definition, by which I should better understand whether I had or not, he said: "Why, it is that delicious communion which Protestants enjoy together when they meet, and are of one mind upon any holy subject". "But where," said I, "do they meet, and *when are they of one mind?*" "Why, at tea parties, and at Bible meetings, and in visiting one another, and in short in a thousand different ways." "All this is well," said I, "but it involves one difficulty which makes me know *I* never enjoyed the communion of saints; for, whatever you may think yourself or your friends to be, I know I am not *a saint*; and so I must seek for the communion of saints where I shall find it on less doubtful grounds than those you propose to me."

And thus it is with this doctrine as with every other Catholic one adopted by Protestantism, for when once examined and analysed, it falls to the ground in their hands, and in falling crushes all

their poor boasted claim to it, and leaves them poorer than if they had never pretended to it.

And as to the *forgiveness of sins*, in which Protestants also make solemn profession, without any doubt it must share the same fate; for what can it mean in their mouths but empty words, since they leave that precious privilege to poor "*deluded*" Catholics?

But let me give it a fair examination, since no extraordinary power of argument is necessary to prove my point, nor indeed any examination, as the thing must declare itself to the mind of any sincere Protestant, who considers the subject in a candid and unprejudiced manner. Let us turn, for the satisfaction of all, to that part of the prayer-book service called "the general confession," where we read as follows:—

"Almighty and most merciful Father, we have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done; and there is no health in us," etc.

After which general confession we read: "*The absolution or remission of sins, to be pronounced by the priest alone*" (although no priest at all, as has been proved). Here then the absolution and remission of sins is performed by the minister in favour of persons who, for all he knows of the matter, may, from the general nature of this confession just pronounced, be guilty of every sin in the catalogue of sins, after which he (the minister) stands up, while all the guilty kneel, and



without any further assurance of penitence on the part of the culpable than this general declaration, he declares the remission of sins in the most off-handed manner, without being anything the wiser of the mighty deliverance he has just performed. Again, we see on this same subject at the visitation of the sick; after the dying person has been made to state his belief in *one Catholic and Apostolic Church, the communion of saints, and the remission of sins*, etc., we read:—

“Here shall the sick person be moved to make a *special confession of his sins*, . . . after which confession the *priest shall absolve him*—after this sort: ‘Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences: *And by His authority committed to me, I absolve thee from all thy sins*, in the name of the Father, and of the Son, and of the Holy Ghost. Amen’”.

How can I give utterance to the surprise I felt on first considering the folly of these words in a Protestant minister’s mouth, and the just indignation I could not help experiencing, to think that my soul had been so long the dupe of a system of mummery such as all this!

Again I would beg to know, what Protestant, on going to church and repeating this general confession, with a conscience surcharged with sin and his soul depressed in consequence, has ever felt the one cleansed or the other relieved, as this wondrous absolution has been pronounced? But there is yet one other circumstance to be noticed here on this same subject, which goes to prove the inutility of such holy usages and sacraments



in the hands of any others but those to whom they have been confided, and with whom alone they are legitimate and of avail.

When our Saviour gave His disciples the power to remit sins, it is of all importance to remember that He also gave them the power to *retain sins*. This very great power, coming from our adorable Saviour, whose horror of sin was so great that He did not hesitate to sacrifice to the last drop of His blood to efface its stain and effects on the human race, proves the absolute and evident necessity on the part of the priest not only to know the sin (which the Protestant says need not be known to any but God), its nature and circumstances, but also the disposition of the soul of him who applies for absolution or remission of sins. For the dispositions of the heart, being either good or evil, can alone direct the priest as to whether the penitent is worthy of the *remission* or *retaining* of his sins.

But these are nice distinctions, which the theology of Protestantism has not yet defined; and without troubling his head with such minutiae, the Protestant minister seems to think the simplest way the most convenient and best, and thus the rigid observance, to which alone the happy results are attached, is left undisputed to the Catholic Church.

I shall now, as briefly as I can, go regularly through the prayer-book, to point out the different inconsistencies which most struck myself; and if in doing so, any expressions escape me which may appear too severe, I would beg to remind that they are not applied to any individual, but to a system which has well nigh robbed me of a blissful

eternity. And in thus exposing its fraud to the world, I have but one earnest desire at heart, namely, to be the unworthy instrument in the hands of God, of awaking others to the peril of their position. I have moreover found such peace and security within the bosom of the True Church, that I think the laws of Christian charity oblige me to do my best to share my happiness with as many others as I can, who may have been born to inherit the same delusion with myself.

In one of the first pages is seen the hymn called the *Te Deum*, in which we read: "To Thee cherubin and seraphin *continually* do cry, Holy, Holy, Holy, Lord God of Sabaoth". Here we see the Protestant announces and declares that the holy angels in heaven are ever and continually employed in glorifying God with the same words; and yet when a poor Catholic is heard many times a day repeating the same prayers, how generally he is condemned for his much speaking! Such conduct is not only an injustice against the Catholic, but a crying inconsistency, for which he will one day be called to account; for the same mouth which lauds the holy angels for *continually* repeating the same words, should not denounce and despise the Catholic for doing the very same thing.

Next in order comes the canticle called the *Benedicite*, in repeating which we find the Protestant assenting and declaring with a loud voice his belief in, and adoption of, the Catholic doctrine of the "invocation of the angels and saints," and not content with that, he actually in his enthusiasm calls upon the *sun, moon, stars, mountains, hills, seas, fishes, whales, and beasts, etc., to unite*

with him in praising the Lord. To repeat the whole canticle is not necessary, but it runs thus : " O ye angels of the Lord, bless ye the Lord ! O ye sun and moon, bless ye the Lord ! O ye spirits and souls of the righteous, . . . O Ananias, Azarias, and Misael, bless ye the Lord." Now all this is very well, for the Lord loves fervour and humility in our approach to Him ; but when the Catholic is seen to raise his eyes to heaven, there to seek an advocate who will plead his cause before a God of unutterable purity and holiness, and at the same time cover his own unworthiness, it is not necessary to say *who* never fails to denounce him as an idolater for addressing the departed saints, and still less necessary is it to state here, that a day of retribution will come, when a just God will become the judge between the denouncer and the denounced ; for such inconsistency and injustice will call for revenge from a God of order : how sad then is such delusion !

The Athanasian Creed comes next upon my list ; and how many poor souls have staggered at its recital ! would to God they had staggered until they had fallen upon something like truth and consistency ! Many Protestants, I venture to say, have often heard talk of the great want of charity amongst Catholics, for the belief they hold that none can be saved out of the true Catholic faith, without which belief all shall perish everlastingly.

In contradistinction to which, the Protestant never fails to adduce the liberality and charity of his persuasion, which admits all who are sincere in heart, equally to the joys of heaven, whether he be heathen, Jew, or Turk, forgetting the necessity

of Christian baptism, forgetting "that except a man believe and be baptised, he cannot enter into the kingdom of heaven"—in short, forgetting the whole tenor of the Gospel.

But laying all that aside, let us see here in this Athanasian Creed what they really do believe, or at least what one might suppose they do believe, from what is contained in this "chosen piece," reserved by their Church for the most solemn feasts, as Christmas Day, etc. The first words of this Creed run thus: "Whosoever will be saved, before all things it is necessary that he hold the Catholic faith, which faith except every one do keep *whole and undefiled without doubt he shall perish everlastingly*". Then follows an explanation of what the Catholic faith is concerning the doctrine of the Blessed Trinity, till at last we arrive at the conclusion, which reads thus: "And they that have *done good* shall go into life everlasting, and they that have *done evil* into everlasting fire. This is the Catholic faith, which except a man believe faithfully, he cannot be saved." Now, that this faith is not held actually and vitally by the Protestant, has been sufficiently proved; and that it is not nominally, needs no proof, since the word "*Catholic*" has ever been in execration amongst them until within late years, when a few have ventured to adopt it as a cloak or calmer to save their consciences. But a little anecdote which happened to myself will, out of many others, go to prove the acceptance of the word "Catholic" in the world. On visiting Kingstown for the first time after my conversion to the Catholic faith, my first desire was to visit the Catholic church; so addressing some poor creatures who sat chatting by



the wayside, I asked them if they would show me where the Catholic church was, to which one old woman replied: "Look, jewel, do you see the sign of the *crass* (cross)? Well, that always marks the *Catholic church*; but if you want the *Protestant church*, dear, you have nothing to do but just to look for a *weather cock*, and there you have it, sure."

Besides the inconsistencies already mentioned in this Creed, as pronounced by a Protestant, is the declaration at the end, that those *who have done good* shall go into *everlasting life*, which is also a Catholic doctrine denied by Protestants. O religion of inconsistency!

Again, by one glance at the litany will be found another token of Catholicity, which unfortunately seems everywhere with Protestants but just where it ought to be, and that is in their hearts. However, the evidence of it is so strong in this little borrowed book, which is in so many instances mainly based upon Catholic offices, that tracing it in every page I cannot conceive what excuse that soul will have to make before its God, who, after having it thus clearly pointed out, should be found at the great day of reckoning, with no other belief to boast of, than such a series of inconsistencies and delusions as we have here before our eyes.

In this litany we read: "From fornication and all other *deadly sin*, Good Lord, deliver us". Or in other words—Good Lord, deliver us from what we abuse Catholics for saying there exists—*deadly sin*! Again: "*From all false doctrine, heresy, and schism*, Good Lord, deliver us". Or to reverse the thing as above—Good Lord, deliver us from



what history, religious and profane, the ancient fathers, the holy scriptures, and the true Catholic Church, all declare to us that we are under since the sixteenth century, and which we are determined still to continue under in spite of a testimony so strong.

On further, and towards the close of this litany, we find a little prayer running thus: "O God, we have heard with our ears, and our *fathers* have declared unto us, the noble works," etc. But when a Catholic talks of the traditions of the fathers, the reproof he invariably meets with is well known. To conclude, a prayer of *St. Chrysostom* closes the litany, and that *St. Chrysostom* was a Catholic saint, and a doctor of the great Catholic Church, needs no further testimony than the simple announcement of an uncontested fact.

We next come upon the collects, and in that one falling on the third Sunday in Advent, we read: "Grant that the ministers and stewards of Thy *mysteries*," etc. Now I would ask, what mysteries these can be; for as a Protestant I remember often hearing it said that the great beauty of our religion consisted in its having nothing mysterious about it, while in the contrast the Catholic Church was always cited as being nothing but mystery (yes, to those who do not understand it). But I ask again, what these mysteries are, which are spoken of in the collect; for surely all will allow that in simple bread and wine there is no mystery, but when that bread and wine becomes by the power of God, as in the Catholic religion, *Christ* whole and entire, body and blood, soul and divinity, here is something like a mystery, and a mystery which has triumphed over all difficulties,

and has and ever will outlive all (falsely so called) reformations.

Then again in the collect of the sixth Sunday after Epiphany, we read: "O God, whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal salvation; grant us, we beseech Thee, that having this hope, *we may purify ourselves, even as He is pure,*" etc. Now, without knowing it, the Protestant is here again detected, boldly announcing and imploring heaven in favour of another Catholic doctrine, namely, *Christian perfection*, the attainment to which the Catholic Church declares possible, and is ever urging upon her children as a motive for greater efforts, but one for which she is as much cried down by Protestants, as for any other of her divine truths.

We arrive at last at Ash Wednesday, *dear Ash Wednesday!* Just after the collect there is an order given out that it shall be read *every day* throughout Lent after the collect of the day. But where, may one ask, is it to be read, since their churches are often open only on Sundays? Now this order, which frequently occurs in the Catholic missal, from which it is copied, is another proof not only of Catholicity, in that it witnesses in favour of that religion, which not only has a collect for every day in the year, but a priest ever at his post, and an open church, inviting all who are partakers of God's daily favours to unite in His daily praises; but also of the inconsistency and want of vitality of a borrowed system. For although the collect might do to take the loan of now and again, when their own inspiration failed,

it does not at all follow that those parts of the true liturgy which concern the *practical* part of religion, would do so well to pass off as the original, but rather, as is here exemplified, they go to prove the deception and shallowness of the whole delusion.

In the epistle of the same day's service, which is also the epistle in the Catholic missal, we go on to read: "*Turn ye, saith the Lord, to Me, with all your heart and with fasting*". Of the appropriation of such language by a Protestant, enough has already been said; but, oh! when I think of it and of the fatigue I have often witnessed, ignorant of its cause, in the expression of our poor Catholic servants on a day of fasting, I cannot help shedding tears of anguish over all my old Protestant thoughts and feelings; and while I abase myself for them as lower than the dust I unheedingly crush under my feet, my tears still flow from very gratitude, to think that, while others so much better than myself still wallow in their delusion and error, I have burst its bondage, and am delivered from its heartless thralldom. And from my soul I am forced to cry out: Go on, go on, poor, lowly, but consistent Catholic, go on in your steady adherence to the well-known and oft-repeated commands of your God, for the scoffs and jeers you so often meet in the performance of your sacred duties will ere long be changed for that unspeakable reward which awaits your fidelity.

The next collect, or title of a collect, to which I would draw attention as more or less significant in the Protestant service, as meriting a feast with a collect, epistle, and gospel, etc., is "*The Purification of St. Mary the Virgin*". And, as worthy

of the same honour, "*The Annunciation of the Blessed Virgin Mary*". Here one is almost justified in supposing the learned compilers of this little book must have become drowsy; for these feasts are Catholic property, as all well know, together with the honour offered the Blessed One in them. But they are followed by others equally inconsistent, as "*St. Michael and all Angels*," which collect runs thus: "O everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order, *mercifully grant*, that as the holy angels do Thee service in heaven, so by Thy appointment *they may succour and defend us on earth*: through Jesus Christ our Lord".

Here surely one is induced to rub his eyes, as not seeing aright, for who would suppose that any but superstitious Catholics could dream that the holy angels can, will, and do, succour and defend mankind?

Then comes another in the same style, entitled, "*All Saints*," the collect reading thus: "O Almighty God, who hast knit together thine elect in one communion and fellowship in the mystical body of Thy Son, Christ our Lord, grant us grace to follow Thy blessed saints in all virtues and godly living," etc. In this prayer the mark of Christ's elect is specified by *one communion and fellowship*, to which, without controversy, Protestants can lay no claim, since the numbers of their different communions would be most difficult to attest, inasmuch as they are increasing every day, and this is too notorious to require specification. Secondly, the supplication for grace *to follow the saints in all virtues and godly living*, is

surely equally inapplicable, inasmuch as the means which the saints employed for attaining holiness are out of the practice, if not out of the reach, of any but Catholics, as for instance fasting, confession, and a constant approach to the other sacraments alone to be found in the Catholic Church.

We have now reached the communion service, at the end of which there are certain observations and directions as to how the service is to be conducted, and amongst them we read thus: "And there shall be no celebration of the Lord's Supper, except there be a *convenient number* to communicate with the *priest, according to his discretion*"! Again, "And if there be not above twenty persons in the parish of discretion to receive the communion, yet there shall be no communion *except four (or three at the least)* communicate with the priest". That little is necessary to be said here to prove the materialism and utter want of vitality of this service is evident, since one or two souls, no matter how ardently they may long to unite themselves to Christ, or desire to partake of this heavenly bread, may and must thirst, and thirst again in vain, should there not be enough of persons to be found in the same dispositions, or should the *discretion of the priest* see otherwise than to satisfy their longing necessity. In fact, one cannot help a thought intruding itself here in spite of oneself, and which is, that this prohibition arises out of an economical calculation that *one or two souls* are not worth the bread and the bottle of wine necessary to a consecration, and that thus, until the fervour of the parish has produced a *convenient number*, that is, the *three or*



*four* for which that outlay can justifiably be made, there can be no communion! O cold calculating deception! O mere phantom of the thing you are aping at, and fain would be! for all the vitality or life you possess, it were as well that the number be few as many who are to drink of thy delusions; and better that it were none than any, if thereby souls for whom Christ has bled, any one of whom is of more value than all else that this world contains, might be rescued from thine insufficiency, to attain the source from which springs of life and love are daily flowing!

This service is at last concluded by a timely apology (to prevent all mistakes) for the observance of another Catholic custom, which is that of kneeling at the communion, which position to the Catholic, who believes he kneels before his God, is a necessity, but the Protestant approaching his "bread and wine" in the same reverential manner, it being nothing more than such, an apology is justly deemed necessary, and runs thus: "Lest kneeling should by any persons, either out of ignorance and infirmity, or out of *malice* or *obstinacy* [fair ingredients truly for making a holy communion!], be misconstrued and depraved, it is hereby declared that thereby no adoration is intended, or ought to be done, either unto the sacramental bread and wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood, . . . for that were idolatry, to be abhorred of all faithful Christians," etc. Then follows a logical conclusion: since "*Christ's natural body*" cannot be "at one time in more places than one". Thus an apology is prepared to quiet the consciences of those who might be troubled

at this practice, which, according to the Protestant belief of the communion, is not only an open violation of the second commandment, but so essentially justifies the belief of Catholics upon this important point, that an apology is in consequence most justly deemed necessary, and given upon logical conclusion, drawn from natural and material laws.

This foundation upon which the apology rests may perhaps serve to satisfy some, but goes in my mind most effectually to prove the vitality and divinity of the Catholic doctrine upon this most holy communion, against which the Protestant Church has but so poor a refutation to offer, founded upon reasoning so material as can in no way apply to the most elevated and sublime doctrine which Christianity proposes, and favours us with : as if the corruptible and immortal body of our adorable Redeemer God, was ever, much less after His resurrection, subject to natural laws and material solutions. But lest I should take too much upon me, I must recommend the Protestant who may feel inclined to rest satisfied with this worse than no apology, to look to the testimony of scripture upon this subject, where in the 20th chap. of St. John's Gospel and the 19th verse, we find that our Lord appeared in the midst of His disciples, *the doors being shut*, which is better proof than my ideas upon the matter, that His glorious body is free from those laws which bind and keep us down, and is capable of being present when and where it will.

For further light upon this point, the divine nature which even our own corruptible bodies

shall possess when raised in incorruption, I should recommend the perusal of the 15th chap. of 1 *Cor.* But perhaps the Bible makes a mistake, or rather perhaps the wise heads who compiled the prayer-book would wish to make us think so, for it says such is contrary to human reason.

Here, as elsewhere, not only the inconsistency and materialism of Protestantism are again displayed; for it protests without hesitation that *no adoration* is intended in the act of kneeling before the *bread and wine*; and yet when the Catholic Church urges the same, as her children bend the knee to render a relative honour to sacred symbols, the Protestant cry is redoubled, and the Catholic religion is denounced as idolatrous, etc. Alas! for the delusion which admits no ray of light!

Next we come upon the service of the baptism of infants, which immediately follows that of the communion, in which we find another remnant of Catholicity, so self-evident that "the reformed religion," large and elastic as it sometimes is on the most important doctrines, finds itself unable to pass over what might comparatively be called a minor point, without such qualms of conscience as force a reluctant and equally inefficient excuse for persevering in the practice of another testimony in favour of Catholicity.

The first thing which we remark in this service is the rather extraordinary announcement with which it commences, and which runs thus: "The people are to be admonished that it is *most convenient* that baptism should not be administered but upon Sundays and other holidays," etc., and at the close of this paragraph is added: "Never-

theless (if necessity so require), children may be baptised upon any other day". Here little is needful to be said to prove the cold-heartedness of this false religion, which is like the step-mother whom the wisdom of Solomon so quickly and so effectually tested, as wanting the affection of a *real mother* : we find that baptism, which is a sacrament necessary to salvation, is to be deferred for six days in order not to *inconvenience* the minister unless *necessity so require*. But who that knows the uncertainty of life at all times during the first week of infancy, but must shudder at the postponement of this sacrament, without which the newly born soul, if called suddenly away, must *for ever* be deprived of the light and glory of God's presence, for fear of *inconveniencing the minister*, or obliging him to quit his comfortable home for the salvation of only one little soul!

But this great consideration for the minister's ease, and little consideration for the salvation of a soul for whom Christ died and spilt to the last drop His blood, is just in keeping with what we have already exposed in the communion service.

What a contrast to that ardent, heartfelt love, that indefatigable care of the *real mother*, whose maternal and legitimate tenderness has made provision against the possibility of such a misfortune; first, by appointing her priests to be every day at their post, both ready and anxiously watching the occasion of admitting a new soul into the one fold, the true Church; and secondly, by authorising any lay person to baptise an infant, where the ministry of an ordained priest cannot

be had. O admirable wisdom ! O powerful love ! which has left nothing undone or forgotten whereby to save the life of that soul for which Christ has died.

But let us not forget the apology of which I have already spoken, and which we find occasion for as the service progresses, where, after the child is baptised, while yet the minister retains it in his arms, he says :—

“ We receive this child into the congregation of Christ’s flock, *and do sign him with the sign of the cross*, in token that hereafter he shall not be ashamed to confess the faith of Christ,” etc. Then at the end of the service is found a notice which runs thus : “ It is certain by God’s word, that children who are baptised, dying before they commit actual sin, are undoubtedly saved. To take away all scruple concerning the use of the sign of the cross in baptism, the true explication thereof, and the just reasons for the retaining of it, may be seen in the 30th canon, *first published in the year 1604 !* ”

Now, not having the canon within reach to which reference is here made, the force of this apology must for the present be measured after the fashion of the last, or even at a more doubtful rate, since we are fully justified in supposing that, were it very efficient, it would have been copied at large ; and for the last-mentioned notice, one cannot help exclaiming in admiration of the *favoured epoch* of 1604, when the *Christian* first needed an apology for using the sign of the *cross*, the sacred sign of man’s redemption !

Of the first notice it can neither be amiss nor unjust to say, that if it be certain by God’s word, that children who are baptised, dying before they commit actual sin, are undoubtedly saved, so



does it follow that it is equally certain by God's word, that children who are not baptised, although dying before they commit actual sin, are not saved; therefore the minister, if he thought as much of the value of a soul as he does of his own ease, ought to be ever ready to attend to the one, and think less of the other, if indeed he were the true disciple of Christ; for Christ says: "The true shepherd gives his life for the sheep," not doing which, there is every needful proof that he is not the true disciple of Jesus Christ.

More and more alarmed at the evidence that I found rising up against me on all sides, I directed my steps, without knowing exactly where I was going, or having any fixed intention, towards the dwelling of a minister whom I had met once or twice; and when before his door, at which I had unconsciously arrived, so occupied was my mind upon the examination of the prayer-book, the result of my visit to the university, and with Luther's own testimony of his oft-repeated conversations with the devil, that I paused in surprise at what seemed to me almost a coincidence, and imagining that perhaps Providence had guided me thither to receive timely help, I at once acted upon the thought, knocked, and requested an audience without knowing exactly what I was going first to propose.

Having failed in all my former efforts, I thought I would profit by this occasion to gain light upon a subject I had not as yet spoken to a minister upon, but one which, when it was first mentioned to me, truly surprised and puzzled me. My first question, then, to the gentleman was, what the Protestant rule of faith was? to which he answered,

“The Bible”. “And is it infallible?” said I. “Certainly,” said he. “Then,” said I, “it is the only rule of faith the Protestant has?” “Yes,” he replied, “unless the contents of the prayer-book be added, which is not necessary, as it is one and the same thing, it being written upon the Bible, and in perfect conformity with it. The Bible, therefore,” said he, “is our only rule of faith, each individual to search for himself.” “If then,” said I, “it is your only rule of faith, do you profess all its commands, and abstain from all it forbids?” “Yes,” again was the answer; but no sooner was the word out of his mouth than my heart fell, for here appeared the difficulty which I had by this time determined to propose to him, which is as follows: that this sacred volume furnishes us with a *strict command* under the Patriarchal, the Jewish, and last of all the Christian law, to keep the Sabbath or *seventh day* holy, the breach of which solemn command was often death, to which we have the example of Christ Himself added, for we read in *Luke*, 4th chap. 16th verse, that “as His custom was, He went into the synagogue on the Sabbath day”. How is it then, was naturally my next question, that Christians do not keep holy the *seventh day*, as God commanded in the scriptures, but have put in its place the *first day* of the week? To this he replied: “We keep the first day of the week now instead of the seventh day, because we see the Apostles kept the first day by meeting on that day to pray and break bread, and that you can see yourself by looking in your Bible, at the 20th chap. of the *Acts*, and 7th verse”. “Yes, sir,” said I, “so I see, but if you will look again at the 11th verse, you will see that

they also met on the second day. Why therefore should we not keep the second day as well as the first, or who has the power to choose between or decide which of those days ought to be the one sanctified? Besides," continued I, "a command from God, such as He has given us to keep the *seventh day*, is binding until a countermand comes to us from the same authority; whereas, in the Bible, I find it everywhere commanded to keep the seventh day, and *not once* to change it."

"Well," replied the minister, "I have given you a proof from scripture that the day is changed." "Yes," said I, "you have given me a proof that the Apostles met and broke bread on the first day of the week, and I have given you a proof from the same source that they met also on the second day. If, therefore, you consider your proof authority for keeping the Sunday or first day, mine is equally good authority for keeping the Monday or second day: so that you see your authority is disputed, and for one who would feel satisfied with such an authority, a hundred would not be satisfied: and so what is to be done?"

By this time the minister began to perceive it was a troublesome guest he had got, and although perfectly a gentleman, he replied: "Oh! well, if you are not satisfied, I pity you, for I can give you no other reason than that which is sufficient for the whole Protestant world". So with many recommendations from him to become more humble and docile, which spirit can only be acquired by prayer and reading the Bible, I took my leave, more depressed and more pained, as may well be imagined, than before meeting him.

Much perplexed in my mind upon this subject,

I employed some time in endeavouring to gain light which would clear up my doubts and really satisfy my mind and give me peace at heart.

Amongst other works which fell in my way and treated of it, I came across one only just published, and written by an eminent Presbyterian minister of Edinburgh, the Rev. John Bruce, whose work was entitled, *The Duty and Privilege of keeping the Sabbath*. After endeavouring in vain satisfactorily to prove the grounds for the change from the seventh to the first day, the writer, feeling the weakness of his own arguments, and dissatisfied with his preceding proofs, has at last recourse to the following conclusion, as making up at once for all his former fruitless efforts, and thus sums up: "In other words," said he, "you would reasonably suppose, or expect the change should be made, which the *Christian Church* affirms had actually taken place".\*

This testimony of a Protestant writer in favour of the *Church*, resorting to it as the best authority for this change, very much astonished me; for I thought the authority of the Church which will justify the Catholic at the great day before his Judge, whose mercy will then give place to His justice, must inevitably condemn the Protestant, inasmuch as he produces an authority which the general practice of his life has despised and condemned, whereas the Catholic, were his Church even in error, which so many proofs show it is not, is still consistent in referring to that Church, which he has respected, loved, believed in, and followed all the days of his life.

\* Page 32.

Thus convinced there was no actual authority for the observance of the first day instead of the seventh but that derived from the Catholic Church, I mentioned the subject in a letter to the Rev. Mr. H——, in answer to which he begs I will not suffer any uneasiness on the subject, for, says he, “I can prove to you by a *most beautiful and clear calculation*, that the day we keep holy is *actually the very same day the patriarchs kept for their Sabbath*”. This was quite a new idea, and as such occupied my mind for a moment, with a hope which reflection told me would no more go to help me out of my dilemma, or save me from the inconsistency of Protestantism, than a straw which a drowning man might seize for want of anything more solid to assist his fruitless efforts. For a discovery, even supposing it good and true, accidentally made by Mr. H—— in the nineteenth century, proving that we have the good fortune, without knowing it, to be actually observing the seventh day, and therefore the very day God commands in scripture, while all the time we imagined it the first, would ill justify us in the sight of God, and still less the whole Christian world, who for the last eighteen hundred years believed they were observing the first day, the march of intellect not having made such progress as to lead them to Mr. H——’s happy discovery. Wherefore they are under the sin of disobedience, equally as if it existed, since they believed it so, had they not indeed, as my heart told me they had, some good, lawful, and sufficient reason for making the change.

This “*beautiful*” and “*clear*” solution was sent me by letter, which I consider rather a fortunate



circumstance, for who would believe it if the proof were not in his own handwriting, that a clergyman of the Anglican Church could have furnished me with anything so absurd? But as there is good to be drawn from every evil, I shall give a copy of it, just to prove to what purposes the holy scriptures can be wrested and tortured, when once they are left to the delusive judgment of man, to construe as he pleases.

Since, then, this beautiful and clear solution has produced no stronger reasoning, no more solid comfort, to keep me from Catholicity, than that I have been *actually observing the right day without knowing it*, let me rather profit by it, as the most effectual proof that could be given of one Catholic doctrine, and this one, that the scriptures cannot be our only rule of faith, but that the Church, to which we *are obliged* to have recourse, as a sufficient authority for this most important change of days, not only is the only authority for this change, but is also our only authority for the identity of the scriptures themselves, and consequently for the sense and just interpretation of the same. Thus, if Mr. H—— fails to prove in favour of Protestantism, he has not of Catholicism, whose title to perfect truth is such, that even its greatest enemies are forced thus to evidence in its favour. All glory be to God, who not only is the author but the all-powerful protector of this precious depository of His everlasting Word.

The “*beautiful*” and “*clear*” solution runs thus :

“The Patriarchal and Christian Sabbath celebrated on one and the same day of the week.

“*Exodus*, 20th chap. 11th verse, and 31st chap.

17th verse, orders the observance of the seventh day in remembrance of the creation. *Deut.*, 5th chap. 15th verse, enjoins it in the remembrance of the deliverance from Egypt without any reference to the creation. If the Israelites had left Egypt on the day which had previously been observed as the Sabbath, in remembrance of the creation, we might conclude that this passage contained an additional reason for the observance of this same day; but if they left Egypt on the day before the usual Sabbath (which remember would be Friday), then it can be viewed in no other light than as an injunction to observe their Sabbath on a different day and for a different reason.

“That the Israelites left Egypt on the day before the Sabbath, is thus proved: they arrived in the Wilderness of Sin on the fifteenth day of the second month, *Exodus*, 16th chap. 1st verse. The sixth day from that day was the day before the Sabbath, verses 5 and 23, and the twentieth day of the month; consequently, the twenty-first day was the Sabbath, and the twenty-second was the day after the Sabbath. Now, if we reckon back, we shall find that the fifteenth, the eighth, and the first days of this month were also the days after the Sabbath; and so, the thirtieth and last day of the preceding month, Ahib, which is called the first month, was the Sabbath day, and consequently the twenty-ninth, the twenty-second, and the fifteenth days, were the days before the Sabbath, but the fifteenth was the day on which the Israelites left Egypt. *Numbers*, 23rd chap. 3rd verse.

“I wish, my dear friend,” he concludes, “that all that has been stated to you by Romish priests, was *equally capable of that clear demonstration which I have given you above!*”

Now, it is for those who read the above, to judge

for themselves of its *clearness* and *beauty*; to me it appears, if anything is proved, it is that *Friday* ought to be the day kept holy; but as this is proved on the statement that the Israelites arrived on the *fifteenth* day, and that *six* days after, being the *twentieth* of the month, I find myself obliged to reject the whole of this “clear” and “beautiful” solution, since it is made upon a system of calculation so different from my mathematics. For I have ever considered that six added to fifteen would make twenty-one; but Mr. H—— says the proof is “clear” and “beautiful” which makes it twenty, and so I suppose Mr. H—— will continue to think. How any one could prove from the 5th verse of the 16th chapter of *Exodus*, that the sixth day from the fifteenth was the day before the Sabbath, passes all comprehension, as no such thing is there stated which makes one justifiably conclude that the writer of this solution depended upon its ambiguity and confusion, whereby most persons would be deterred from following it out, and that, instead of looking out and proving the texts given, they would prefer believing it all as it is stated to be.

But supposing, for argument's sake, Mr. H——'s point proved, it then follows that the whole Christian world has mistaken the seventh day of the week for the first, while the Jewish world must have mistaken the sixth day for the seventh; for unquestionably our Christian Sabbath is kept on the day immediately following the Sabbath of the Jews; therefore, if our Sabbath be still the seventh day and not the first, as the Christian world has always supposed, then it follows, the whole Christian world has been wrong from the beginning. And if our Sabbath be still the seventh day and

not the first, it follows that the Jewish Sabbath must have been the sixth day, or Friday, since theirs was the day before ours, be ours what day it may; thus it follows again, the Jews were all wrong, and the Christians were also wrong, and nobody is right but Mr. H——.

Still Mr. H—— himself believes Christ died on Friday, or the eve of the Jewish Sabbath, and keeps Good Friday in consequence after a fashion, at least as far as hot cross buns go. Moreover, Mr. H—— believes that our Saviour kept the Jewish Sabbath as the Sabbath, and the proper one: therefore Mr. H——, to be consistent with his first principle, must allow that Christ Himself mistook the days. Well indeed might he and every other friend I have in the world bemoan over me, if all I have learned from *Romish priests* could be no better proved or more clearly demonstrated than what it is stated above. Yes, common tears would be but a poor offering at such a shrine: tears of blood would not be too much for a soul so lost!

Again I discovered another strict ordinance, not only commanded in the ancient scriptures, but repeated in the most positive manner in the New Testament, and declared at the Christian Council at Jerusalem, and still one never observed by Christians, and yet for the neglect of which, I find myself as a Protestant utterly without a reason to justify the breach of what appears to me as strong a command as ever God issued.

In *Acts*, 15th chapter 28th and 29th verses, we read: "For it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these *necessary things*, that ye abstain from



meats offered to idols, from *blood*” and from certain other things.

Now I would like to know what Protestant scruples to eat wild fowl, black pudding, etc., all of which contain blood; and yet the Apostle says it is a *necessary thing* that we must abstain from it.

Catholics, it is very true, partake without scruple of the very same things, but they know why they do it, and in doing so they are both consistent and justified, and have all sufficient reason ready to offer to God for their apparent breach of this command, inasmuch as the Church has sanctioned the non-observance of this law, as it sanctioned the change of the Sabbath day.

The nature of this world, and the changes of times and seasons, are such that we must ever require a living voice to direct us, since that which might be good and profitable to observe under one circumstance, might also be the very reverse under others.

Having mentioned these subjects to many who were concerned for the rapid progress I was making towards Catholicity, just to see if any one of them would be able to help me out of my troubles and difficulties, they one and all started, and asked me if I was allowing *such trifles* to unsettle my mind. But I would ask them in return, if the breach of God’s command in a similar case by Adam was a trifle. If so, certainly not the punishment inflicted by God upon all his posterity for it. For oh! who can gaze upon the process of death, upon its unrelenting power, its inexplicable silence, its livid paleness, its cold incomprehensibility, and not learn to appreciate the *breach of such trifles*, for God is not a God to



be mocked, and surely it is a dreadful thing to fall into the hands of the living God!

Many other Protestant inconsistencies have since come to my knowledge through reading and prayer; still they existed not for me whilst a Protestant, for I never saw them, nor could have believed them possible.

Why it never pleased Almighty God to visit my soul with the shadow of a doubt, for the many, many long years I spent in supplicating heaven to satisfy the gnawing blank and empty chasm in my soul, which kept ever crying out to be filled with something real and substantial, is not for me to say; but all I know is, that in those moments of anguish I bowed before the throne of mercy, determined to look nowhere else for help, and not to communicate my interior struggle elsewhere than there. I felt, however, the hour of mercy would sooner or later sound for me, and trying as it might be thus to grope and combat as it were for ever in the dark, neither knowing from what I suffered, nor for what I had pined, I consoled myself with the sweet and precious assurance that He to whom I prayed knew all, and would in His own good time come to my relief.

Such was the course my soul adopted, let us hope through divine inspiration, since I had no other guide, no other teacher to deliver me from the spiritual famine under which I languished for the best part of my life.

It is now past, and blessed be God for it; the hour of mercy, of deliverance, of satisfaction, of light, of peace, of contentment to the soul's full desire, has sounded, and I am free. My eyes see what they saw not before, my heart feels what it

never knew before, but what the germ of life within made it instinctively pine after, as its only good, and the great end for which it was created—the possession of its God. And while my whole soul rejoices within itself, and feels it never can do enough for Him who has so wondrously, so graciously done so much for it, shall I desist as long as there is within my reach another proof against what so long weighed me down, and still weighs down hundreds and thousands who will not, or rather cannot acknowledge their want, until they have tasted, experienced, proved, as I have done, the remedy? No, for I know not how or when it may please God to bless by His grace my words to others, and in that hope I will continue to enumerate some other things, good in themselves, but inconsistent and condemnable in Protestant practice, because nowhere ordered or authorised in scripture; and others which they leave undone, which are nevertheless strictly commanded therein.

Infant baptism, for instance: where is the command in scripture for it? On the contrary, the Bible says to be baptised we must *believe*, which condition we know an infant incapable of fulfilling, and yet the Protestant pretends to adhere to the Bible. Still, in the face of all this, the Anglican Protestant baptises his new-born infant, nor would he for the world leave it undone; but why, he neither knows nor can he tell any other “why,” than that he does it upon the authority of the Holy Roman Catholic Church.

Again, the Protestant not only declares the scriptures to be his sole rule of faith, but pronounces them infallible, which to be an efficient

rule they should be, as no other would be suitable to the necessity of man, or worthy of an infallible God.

That the scriptures are infallible, when infallibly interpreted, is what all must allow ; but in the hands of the Protestant, where their signification depends upon the frenzied fancy of each and every presumptuous mind that declares itself directed by God and His Spirit to unfold them, common sense assures us they are anything but infallible, and in support of what I say, the scriptures themselves give us a testimony which there is no refuting. In 2 *Peter*, 3rd chapter, 16th verse, we read: "There are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction". In the face of which authority, however, Protestants declare that the "unlearned" and the "unstable," yes all, *all* are capable of interpreting them for themselves, each according to the inspiration he is pleased to imagine the Holy Spirit of God imparts to him, although scripture here so plainly attests they do so *to their own destruction!* Is this, I would ask, infallibility, against which infallibility itself pronounces? But even if the scriptures were silent, and did not furnish us with so decided a denunciation of the Protestant system, would not the confusion resulting from private judgment upon the divine Word of God, prove to any thinking mind its deceptive and erroneous results? For the whole resolves itself into this (which being blasphemous, I only advance the better to prove my point), Is God the author of confusion? and is His Holy Spirit the inspirer of as many religious opinions

as there are chapters in the Bible, and fanatics to torture them to their own views and purposes? Never! common sense repudiates the idea! the *unity* and *essence* of the Divinity pronounce it impossible! Scripture itself declares it "destruction!" for the Word of God is ONE, even as He is one!

Since the Protestant's rule and privilege is such as it is, and that every one is invested with the power of judging for himself, I would ask any consistent mind, how, after the testimony I have produced, any one can blame me for embracing Catholicity, and for changing my fanciful and erroneous Protestantism, for a treasure so sure, so consistent, so unchangeable, and so *infallible*?

To give, however, a practical proof of how completely the Protestant system overturns the infallibility of scripture, and turns it into a floodgate of error and untruth, I will give a very brief sketch of my own experience in that way. Born a member of the Episcopal Church, I lived as such during the dependent years of my life, never dreaming but that my church was the true one, founded upon the rock Christ Jesus; for, as I have said before, the idea of its not being such, or that the false Christs and false prophets which the Saviour Himself warns us of, were those upon whom I was building all my hopes, never once entered my head.

Time passed, and I became independent, or at least dependent only on a will which always bent to mine, and with my independence came an increase of soul, of internal necessities, which demanded in the way of religion what was not everywhere to be found.

As the years rolled on I changed my habitation, where I had been blessed with an *evangelical minister*. I found myself, however, about to lose, decidedly, the best part of my religion, not being able to bring my minister with me. In those sentiments I was not peculiar, as they were those of several members of my own family, as well as very many of our friends.

In great distress about my soul, I began to look about me in my new locality, for some preacher as ardent as I wished him, and for something of religion in general to come a little up to *my* ideas of what it ought to be, and what it must be to suit the desires of my soul. As Providence would have it, the Episcopal preacher of my new parish was matter-of-fact to the last degree, dry in his addresses, and in short it was a degree of virtue so much above my capacity to listen to him, that I decided my soul made so much more progress, and enjoyed itself so much better in reading the Bible, and praying at home alone, that it would be better to follow the plan which gave me so much more consolation, than waste my time in going to church to be magnetised, in spite of myself.

After a certain lapse of time, however, my conscience became uneasy with odd qualms about never going to church; and as I had always the good fortune to act at once when that voice spoke, I searched high and low to find a church somewhere that would provide me with a preacher more to my mind and to the necessity of my soul. After giving a trial to all the godly edifices which the locality furnished, I decided I would follow for the time being the Wesleyan Methodists, as



there the worship was infinitely more fervent, the preaching more practical, the singing more inspiring, and the occasions of public worship and prayers much more frequent, than in the Episcopal church.

It is true I missed the church service greatly; but thinking of the old saying, that one can't have everything, applied to religion as well as to every defective system in life, I acted upon it, and determined to make amends for all deficiencies by the fervour of my devotion and attention to the extra services which Methodism furnished me.

Thus I continued a friend and follower of Methodism as long as it suited me to do so; but ere very long I was obliged to remove from the neighbourhood of the Wesleyan chapel, and to seek anew in another locality a form of worship sufficiently devotional, and offering as frequent occasions of prayer and hearing the Word of God.

The result of my researches in my new position, terminated in favour of a third branch of the fruitful tree of Protestantism, called "Presbyterianism".

In thus following these different sects of Protestantism, as I have said before, although the circumstance seems almost incredible to me now, it never once crossed my mind, the inconsistency of such conduct, or the impossibility of their all being right.

In fact, it is hard, if not impossible, to assign any satisfactory reason why persons, reasonable on all other subjects, can in *good faith and sincerity* be so unreasonable on the most important of all subjects, *viz.*, religion. But so it is, and has been with even some of the most learned and talented

of the late clerical conversions to Catholicity, since some of them have remained up to a certain hour (although all the time logicians, mathematicians, and even theologians after a fashion) incapable of detecting the enormous inconsistency of their own position.

However, if there is a definite reason to be given upon the matter, it is simply this: that the Protestant idea of a church being so vague and imaginative, that it admits of all opinions, whilst it is exempt from accepting any, has therefore, when all others fail it, still the latitude to create a church for itself, without detriment to any pre-existing one. As for instance we see in the world, when it is a question of religion, how easily pleased the great majority is, and how well satisfied most are with the hereditary religion of their parents; for the gain of the world, not the salvation of their souls, is the *unum necessarium* with them. But the few, the very few who are born to know but one thing *essentially necessary*, what course do they adopt? Why, not knowing Catholicity, they try many sects of Protestantism, and not finding any of them to suit their peculiar necessity they reject them all, and concentrating themselves within themselves, they raise an altar to the unknown but true God, and there abide until He discovers Himself as He is now doing to so very many, blessed be His holy Name!

Hence it follows that the Protestant view of a church being so vague and so false as to exclude the thought of the Great Author of all truth being its author, it is unsuitable to his mind (however inconceivable this may appear to the Catholic, who, far from reducing his church to meet his

mind, is forced to raise his mind to meet his church, which he knows to be the work of God, and therefore in no way subject to human changes or opinions), to reduce any system or sect to the test of a church he only knows as a human institution, as a disuniting one, incapable of ever producing unity or fixedness, as is clearly and evidently proved by its bishops being at this very time publicly at cross points upon the most important truths of religion.

It is therefore essential that such a church continue ever an ambiguous chameleon-like thing, until the Redeemer's words be verified in its regard—*Matt.*, 12th chap. 25th verse: "Every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand". And in further support of this I hesitate not to assert, that the most perfectly consistent resolution a Protestant can come to is the abjuration of his Protestantism, since thereby he carries out his Protestant principle and rule of judging for himself to the highest perfection, and at the price of what he holds dearest on earth—the power of ever again judging for himself in sacred things.

But let me ask, for the sake of others who are not where I now am, how is one to decide which amongst these is right, which wrong? Can God's unchangeable, unerring, and perfect truth, revealed in scripture, depend upon the mind of the person who declares it? Or can His Divine Spirit have breathed as many contrary inspirations as there are sects of Protestantism setting up for the truth of divine revelation?

Would it not be more dignified, more worthy of the nature and greatness of the subject in question, rather to believe the Almighty has confided the sacred deposit of His everlasting truth somewhere, where it is and ever will be safe from anatomy, such as is found in Protestantism, the spirit and promises of God watching over it? And this concession once attained, once granted, it will be for each one to look about him for that truth which is now preached as a novelty, or having for surname or author, such a one as Luther, Calvin, Wesley, Irving, etc., and for preachers, men who advance no marvel or new invention, nor the shade of a revelation as from themselves. Men, who boldly declare to you the whole truth, all of which you must accept or reject; the old way of 1800 years' standing, over which they have no power, no control, but to give it to you as it was given to them; that holy faith which, the further it travels and the wider it extends itself, the more its *unity* and *oneness* are developed, with God for its author, Jesus Christ for its founder, the Holy Spirit for its inspirer, and the one holy father and episcopal shepherd at Rome for its visible treasurer. O who can mistake it? And when this much has been discovered, the rest will follow without much difficulty, for these are the men to whom it was said:—

*“Go ye therefore and teach all nations—teaching them to observe all things whatsoever I have commanded you; and behold I am with you always, even unto the end of the world”*. And again: “I will pray the Father, and He shall give you another comforter, that He may abide with you for ever: *even the Spirit of Truth*, whom the world cannot receive, because it



seeth Him not, neither knoweth Him : but ye know Him, for He dwelleth with you and shall be in you !”

Here is then both the divine mission which is to go, and the divine truth which is to be preached to all nations, and which will ever wend its way through the rolling of ages, unchanging and unchanged. And all I can say is, that having come myself upon this blessed, this precious truth, I recognise at once its dignity and its divinity, and finding it, O most different, most wondrously different from all I have ever met before, I only wish, and pray with all the energy a grateful heart can inspire, that none who seek it may ever rest until they find it, for short of it all is delusion.

And if a hint from one who has attained it, after many a hard and lengthened struggle, can avail to help others on, my testimony is this : that its name is CATHOLIC—its ensign a cross—its foundation firm as the rock of Calvary on which it was first planted—its hopes high as the heavens to which it soars—its charity unbounded as the east and west to which it points—and its mercy, as enduring as its outstretched arms, shall continue to beckon and welcome all to its maternal embraces, to the repose to be found only on its bosom. In one word, he who finds it, finds a treasure worth *seeking* ; but, let all remember the orthodox definition of that word, for everything will depend upon it, as none who shall “*seek*” aright but shall find.

Having thus discovered *The Church*, through the testimony of all evidences united, I found the *true disciples of Christ* might be recognised not only through scripture evidence, but also through



the verification of that evidence given by their enemies, by those very men who set themselves up for the disciples of Christ, without any other claim or mark of being such than their own personal pretences, or supposed qualifications thereto.

Contrasting all things in my mind, I found that not only God's own truth should ever be subject to endless misconceptions and misrepresentations, through the malice of Satan working in and by a perverse world, which wills not the light of truth, but also that His true disciples must be held up to reproach, a very scorn and derision to the world, and that as the Master has been called *Beelzebub*, so shall His faithful followers.

After thus tracing the promised inheritance of the true priests of God, it was not difficult to discern that the dignified and polished Protestant minister, with all his creature comforts around him, could not be of these despised ones; for every candid Protestant will allow, that of all honourable positions, in the most worldly acceptation of the term, none is more universally acknowledged as such, than that of minister of the Established Church, many of whom not unfrequently have no other pretension to the calling, than the offer of a rich living, which by some happy chance has occurred through perhaps the unexpected death of some relative. But for that no matter, only some way or other the church has gained a minister, at the loss perhaps to the army of a hero.

Alas! what a tale is to be told of ministers in general, and what confusion of ideas and doctrine there is amongst them! Here I am not afraid

again to apply for justification to the candid Protestant, who would sooner betray his cause than his conscience in advancing, that out of ten ministers, eight will be at cross points on the most vital truths of religion. For what is more common than the following manner of conversation: "O! is not Mr. — a beautiful preacher? I like him because he is high church." "O!" says another, "I like Mr. Suchabody much better, for he is truly evangelical." "O!" adds a third, "there is no one for me to come up to Mr. Anotherbody, who has but the one fault of being tainted with Calvinism, and that is easily got over when under the influence of his eloquence, which is capable of proving black white." Then, last of all, a fourth will declare that none of these is worth listening to, but only his preacher, such a dear man, with such peculiar views! and so soul-inspiring and consoling! above all when he touches on controversy, which he does sometimes in style, whereby he displays in their proper colours the horrors of popery, and from thence he never fails to make one feel the beauty, security and perfection of one's own happy state of freedom: O that's the man for me!

Some may persuade themselves that this is overdrawn. But as to the spirit of what is stated above, it is as true as it is common, for I myself have often taken part in such conversations, which is what passes in polite Protestant society every Sunday in the year when religion comes in question.

And again, without fear of exceeding the bounds of justice, I dread not to advance, that devotees are often found clinging to neighbour-

hoods and places, because of some fanatical preacher or other, who takes such a view of scripture as will not easily be met elsewhere, and therefore they cannot make a voyage, nor will they take change of air, because their dear parson can't go with them; for assuredly they could not expect the divine blessing, were they, without extreme necessity, to throw away such advantages as they receive under his preaching. And why all this? Why, but simply because the enemy of souls must find some way of deluding those who seek to advance themselves in religion; and Protestantism with its private judgment affording him such ample scope, he finds a ready and easy way, under the semblance of religion, as in the above example, of insinuating a "very angel of light," and all the while that the soul's interests and pure religion are the nominal and avowed objects, the delusion has taken such deep root that the *real centre of attraction* escapes without detection! Alas! it is under such *strong delusions* (2 *Thess.*, 2nd chap. 11th verse), that the sanctification of the half of England is operated.

For instance, what more true or more common, than the interest created in a neighbourhood amongst a certain class of the parishioners on the arrival of a young unmarried clergyman? Instantly piety becomes the vogue, prayer meetings and poor schools alone have interest for certain young persons, and the progress religion makes in that locality is nothing short of miraculous, until all of a sudden a check comes, a mournful blight as it were spreads itself over all holy things, and a serious diminution of fervour is painfully witnessed by all. And what is the cause of so

deplorable a falling off? why, simply this—the interesting chief is caught, and one happy fair one bears off the prize, to the unutterable disappointment and despair of so many less fortunate aspirants.

That the indisputable truth of this example may render it painful to some, is an evil I would fain remedy at any price, short of compromising the interest of the cause I plead; but that the thing is so, all the world knows, and that it is in the nature of things as they are, that it will be so, is a fact equally well attested.

That I am obliged to pain any in making my subject appear as it really is, which is my sole object, I sincerely regret; nor should I desire, if I only considered my own feelings, to occupy myself henceforth with the realisation of a short-lived happiness to some, or blighted hopes to others, things which can never more either concern or interest me personally. But when it is considered, that these very things, apparently little, comprise within them the eternal loss of thousands of immortal souls for whom Christ died, I feel, that having been myself under the delusive spell, I owe it in gratitude to Him who has delivered me out of such deception, to warn others, as far and as perfectly as I can.

Again, how much more so, when these very men themselves become authors of tales against the pure and virgin priesthood of Christ, do I doubly feel that every one who has a voice should use it in undeceiving those who, from numberless circumstances of education and deep-rooted prejudice, etc., would for ever remain ignorant of the real state of the case, and therefore incapable of



seeing through the fair exterior of Protestantism, much that it concerns them to know, and that once knowing they will treasure, as we all do who have gone before them in the discovery.

O! how true is it that the poor Protestant, imbibing from the cradle the most unjust and false ideas of the Catholic priesthood, is ignorant of the purity and heavenly effects of the chastity of their lives, and therefore incapable of contrasting them with those of their own clergy, whereby they would soon discover that the real motive which induces those stories of shame and horror to be told against the Catholic priest, is the sad pain of witnessing in these true servants and faithful ministers of Christ a height of virtue they dare not acknowledge, because they know and feel they cannot practise, and which not being able to practise, their pride forces them to belie and deny.

It would be ill placed in me to enter more fully upon the hateful inventions on the same subjects in newspaper stories, whereby a bigoted editor fills up most conveniently all empty spaces, and secures a bigoted patronage from the effervescence of his own impure mind, where all is precisely stated, *but the place, the time, and the persons are invariably wanting*, which are ever written and told against priests. No, I would not sully my mind by writing upon them; suffice it, if I here expose certain facts, which may lead others to examine the subject sufficiently so as to arrive, through their own experience, at a due appreciation of men, who neither desire nor need my defence of their reputation. For the testimony of their own conscience is their all-sufficient



defence, and their own patient silence their most powerful pleader; rejoicing rather in themselves, that they are accounted worthy to suffer shame for His sake who has said: "The servant is not greater than his Lord: if therefore they have done these things unto Me, how much more shall they not also do them to you My disciples?"

That it is also in the nature of things as they are in Catholicism, will equally be accorded, that the priest should obtain from his people a veneration, respect, and love, which the Protestant minister never can know, because he is never in a position to merit it.

First, then, there is the future priest, from the very hour that he declares publicly that he feels himself called to the royal priesthood, although (with but few exceptions) not yet out of his teens, he is obliged to prove that calling by the sacrifice of the paternal roof, together with all the comforts and consolations of home and family, relations and friends; a probation of several years of collegiate life being essential before being admitted to that holy state. The time of trial is over, and the servant of God regains his liberty, yet the doors of his college seminary open not for him, but to send him forth a *victim*, the will bound by vows, the head shaven in token that he is no longer his own, but the temple of the Holy Ghost; the willing slave and mortified member of a crucified Chief.

Thus it is the Catholic priest enters on the duties of his parochial mission, a second Melchisedech, as it were, without father or mother, or other earthly tie, and being thus free, he not only is able, but merits in an eminent degree, to re-

gain after a spiritual manner all that he has sacrificed in the way of nature. Hence it is, having no object but that of gaining souls, full of zeal and devotion, he becomes the property of others, all, whether rich or poor, have an equal claim upon him, and alike to all, he becomes the venerated, respected, and beloved father.

Under what appearance, then, does the bigotry or jealousy of a Protestant world endeavour to disguise this happy, though to them painful, contrast of things they are never likely to know or attain to? Why, it is a sin laid at the door of the priest, a profitable commerce alone which could make any human being so universally sought and beloved; and as to the people who are guilty of such idolatry, though wise enough on other matters, the reproach here is *ignorance*; for what else could excuse such fidelity and fervour, but that it is only found with a *wilfully blind and priest-ridden people!*

Such, indeed, are the flippant terms which are applied, in hopes of disguising the natural and fair fruits of the noblest and sublimest virtue, alone practised before the world by the Catholic priest; although in Catholic countries, thousands and thousands of persons, both in and out of religious houses, live under the very same vows, and which the Catholic Church wisely requires in her priest, principally to obtain the very ends we thus perceive it so universally produces, and which contrasts so painfully with the Protestant, with that fair exterior which distinguishes its minister, but which wastes itself upon itself. So unlike the priest, his crucifix alone for companion, ever free, ever devoted to the one object, his

time, his heart, his labour, and his whole energy, all at the disposal of each new child God confides to his care, he is their friend and counsellor, and the receptacle of all their sorrows and cares in health, and their never-failing comforter in the time of sickness and at the hour of death, when, no longer in himself, he visits the poor worn-out sufferer at that awful moment of his mortal agony, bringing with him the dying sinner's best friend—his God, his Redeemer, his all, whose compassion has ordered it so; that at this dread hour of dissolution, when all that this world contains is as nothing, and begins to disappear, *He* may be with, and united to the soul at this last stage of its pilgrimage, to guide, to console, to sustain it in its passage from time to eternity.

He comes then in the most Holy Viaticum, borne by the hand of the priest, the only hand which may convey such a treasure, who, notwithstanding his life of purity and privation, shrinks within himself from a sense of unworthiness, without still the power to desist—for his God, and the necessity of the dying, both require he should thus closely approach the source of all purity—even purity itself.

If, then, the better to fit himself for so sublime and so sacred a mission, the priest feels himself called to live, not as other men, but separate and pure, what wonder that people both individually and unitedly should make the best return their grateful hearts are capable of for attentions and cares he does not give, it is true, for their sakes alone, but for which they feel not the less grateful, because sanctified by being offered to God?

Such is the true picture on one side, when on

the other arises in too glaring contrast the Protestant minister, trammelled down in every feeling and affection, his time, his heart, his labour and his love, all, all already consecrated at another shrine! He, too, has vowed, "*with my body I thee worship, and with all my worldly goods I thee endow*"; consequently he is not his own, he has given himself away, he cannot be the poor man's right, as is the true priest. What wonder then again, if the poor, and the rich too who are poor in spirit, give to their priest the love and affection of children, when they see themselves adopted as such, at the price of every natural tie, whilst they know their poor Protestant brethren are no better than spiritual orphans, for their minister's first duty is to occupy himself with those whom nature has given him? \*

Arrived at last to contemplate with an unprejudiced eye and candid mind the above sketch of clerical life as it is in the Catholic and Protestant religions, it is not astonishing that, independent of the *reproaches, the scorn, and bitter things*, so elaborately bestowed on the former, and serving in themselves as an indication of the true disciple of Christ, if no stronger existed, my mind and heart became captivated as soon as convinced, by a system, reduced to practice and real life, at once divine, and demonstrating both in its nature and effects, that man had never devised it, and that man by himself could never accomplish it.

\* See Dr. Whately's (Protestant Archbishop of Dublin) address to his clergy during the cholera in 1830, in which he cautions them against exposing themselves to infection on account of their families.



That those then who may but look on, without the power to imitate or do likewise, should be both jealous and active to overturn and destroy its influence, is only the natural course of things, and in fact a very part of the testimony that Christ Himself has assured us shall ever follow His faithful ones.

All overjoyed at my discovery, and at the wonderful ways and power of God, who is thus able to bring good out of evil, and to turn to His own purposes even the very weapons of Satan, for it is the quantity and quality of the evil I had ever heard uttered against the Catholic priesthood, that seems now to measure my reverence and respect for it, and which bursts forth from its darkness, as it were, like a beacon of light, to guide to His own most perfect Church, so perfect that they who would speak ill of it must invent and resort to untruth! O yes, most holy Church! most happy priesthood! glory be to God, I have found you both out, for ye are *one*, as He who hath founded and consecrated you is one with His Father in heaven. And the very things which once made me fly and abhor you, are now, by the grace of God, what leads me and attaches me to you for ever. And my respect and veneration for those sacred men, set apart as was Melchisedech for God's service only, are as unbounded now as once they were the contrary.

What is it to this subject that the sneer of scorn be raised, and we are told by a malicious world, which knows nothing of what I have been speaking, that though this theory sound so well, yet after all, let it be remembered these men are still but men, and ever liable to fall? To be sure they



are, and if it were not so, I should not sympathise with them as I do. The holy angels I love and venerate for themselves; but when men live the life of angels, then it is we are forced in spite of ourselves to raise our thoughts and our thanksgivings to heaven, for it is then the greatness of God shines forth in the weakness of man.

Rejoice with me then, all ye who have been born but to know them as they really are, and learn to appreciate them by deception practised upon your less fortunate fellow-creatures. Above all, cease not to implore deliverance for those who are still captives to a deception so deplorable. Yes, this is the Church of Christ, this is the faith, and the only faith which will sever a child from her parents; and Christ knew that when He said: "Ye must not love father or mother more than Me, else ye shall not be worthy of Me".

The Church of Christ, for which I have so long sought, must she not be *visible* if she be such as is described by the ancient prophets, by the Apostles, by Christ Himself? and not as the Protestants say, an invisible Church, because theirs answer to none of the indications of the visible one. Now how different is it, for I see her all beautiful, her young virgins adorned with refined gold and precious stones, those virtues of such high price before God. O dear and holy Church, how happy am I to be within you at last, to stake upon your power and truth the eternal destinies of my immortal soul. Take them, they will be well off in your keeping! Here will I live, and here will I die, unworthy that I am of so rich an inheritance; henceforth shall I build upon the rock of ages, a sure harbour and sweet resting

place, where no varying winds of doctrine shall ruffle any more, or endanger my peace.

Such is indeed my unchanging resolution, and as available would it be to urge upon the poor, weary, weather-beaten mariner, returning after a venturesome voyage, having escaped frequent shipwreck, his bark all leaky, her helm gone, and both unable henceforth to stem that torrent which bears upon them, to avoid the fertile land which he sees within reach, and which offers him shelter, peace, and repose, as to try and urge me to desert my new-found faith.

With such proofs ever presenting themselves against my poor Protestantism, no one will be surprised at my decision to follow at once the dictates of my conscience, by enrolling myself without further delay amongst the children of the old orthodox Catholic faith, to which I was additionally urged by painful letters from my mother, entreating of me to hasten home and leave them no longer in suspense about me, as there I could equally well accomplish my desires, should I continue to wish to do so. To meet my mother's first wish I felt a duty, but for the second I reasoned differently, as I did not feel at liberty to risk my soul on the deep waters until I had first accomplished the demands of my conscience, after which certainly I could undo at home whatever might then appear advisable, even to giving up what it had already cost me so much to attain to.

Whilst others were excusing themselves from the marriage feast, and thus rejecting perhaps the last offers of mercy, I had arrived at perfect conviction, and therefore determined, let

the consequences be what they might, that I would no longer trifle with divine grace, God's most precious gift, but would boldly advance to that which my conscience urged me, leaving all the rest in the hands of a gracious Providence and tender Father.

On the 24th of February, 1842, the feast of St. Matthias, my lot was drawn, and my fate decided for life; I became a Catholic, an undeserving but happy Catholic!

A Catholic! the thought is startling, the idea overwhelming! for with that word what a rush of feeling, what a combination of extremes! what imaginary woes, what real benefits! what threatening sufferings, what certain and everlasting consolations! what reality in vital things, what a reversion of nursery tales!

But that my feeling may not be misunderstood, let me pause one moment to indulge in the plenitude of the great and delicious thought! and whilst I think, O how shall I refrain from praising that Divine power by which I know and feel this wonderful change has been wrought in me? Once so zealously and sincerely opposed to everything Catholic; *now*, as it were, living and feeding upon it to my soul's unspeakable delight. Once a respected member of a respectable society—a devoted child to the best of parents—the beloved wife of an incomparable husband—a doating mother of a fair offspring; *now* severed perhaps in every one of the above relations, and yet resigned, contented, possessing all things in the possession of Catholicity!

Need I here expatiate on my own deep feeling of what I owe to God for this wonder He has

wrought in me, by recalling the appeals made to me by those dearer than life itself, at that most trying moment, when first the thought, the immense thought forced itself upon me, that I had been reared and nurtured in error, and that Catholicity alone was the One only perfect truth, which hitherto I had believed an erroneous fable, and the invention of man?

When this thought first burst upon me with the force of conviction, what a moment was that to pass!—for it was in vain to wish I had been born a Catholic, or to wish I had never been born at all; two only alternatives presented themselves to my agonised soul—the one, to sacrifice its eternal interests at the shrine of paternal and fraternal love; the other, generously and boldly to enter the fold of life at the loss of all the rest!

Or need I, in order to give another testimony in favour of Catholicity, revert to the heart-rending appeals made to me by a mother, whom I loved, and to whom till now I had ever been a consolation, not to break her heart, not to inflict the severest pang she has ever known by taking the dreaded step of declaring myself a Catholic; or to the importunity, prayers, arguments, entreaties, and last of all, threats of a father, whom I had ever loved even as he loved me? Need I hint at the thousand hopes and fears, which alternately rushed upon me as to the effects the news of my great change might have upon my absent husband, whose love and fidelity I had known to outlive every other trial, but which I already imagined yielding when Catholicity was in question? Need I, in short, for the last time, revert to these and a thousand other real and imagin-



ary woes, which rent and tore my heart, until then a stranger to such sorrow? Yes, I will just allude to it, in order that, should these lines meet the eye of any one like myself, he may know that the trial was not greater than the grace vouchsafed to me, and which I esteem worth a contest, if it could be ten thousand times more acute than even I have known it, when a treasure such as I now possess is attained in return!

But, O let me close my eyes to the dark side of this sketch, and rather paint, if I can, the peace, the calm, the security, the delight, the ecstasy of having come to truth,—that truth which can never fail; truth, that will be the same when all that now exists shall have passed away for ever!

Last of all, that truth for which my soul has ever searched, ever pined, and which, once attained, reveals, bestows, and manifests to me Jesus Christ, the Redeemer of my soul: Him who has said: "*I will show you what great things you must suffer for My sake*"; and again: "*If ye love father, mother, husband, or children, more than Me, ye are not worthy of Me*". Yes, it was for Jesus I endured all, and did He leave me without a recompense? O let my tongue be sealed in death when it shall cease to praise Him for the mercy He has shown me; for the recompense He has heaped upon me; for the peace I enjoy; for all and everything, even my very sorrows, I can but praise Him, since they led me to joys unknown and untasted but by those for whom they are prepared. The decisive step once taken, and my peace made with heaven, how did my soul enjoy the precious fruits of the happy exchange I had made!



That Almighty God did help my infirmity in the search of truth, I must ever proclaim, and praise and bless His holy name for it; for without anything in myself to offer Him, I was thus enabled to glorify Him in the work He had Himself operated in me. For where would have been my after-trial, humiliation, my suffering, and perhaps I may add my merit, could I have met the imputation of "folly," "insanity," and many other reproaches put upon me, by pointing to the example of a Newman, a Faber, an Allies, or a Feilding, together with the learned, clerical, and high-born procession which has since entered the narrow path I had to tread alone?

Twenty-eight long years have now tolled their months, weeks, and days, since that ever-blessed light broke in upon my soul, since when the sleeping watchmen of Protestantism have been aroused by the cracking of their foundations and the uprooting of their noblest cedars. The State Church is threatened with an internal earthquake, and the very pillars of Protestantism are bending and crumbling, whilst its learned doctors, after years of deep and difficult research, of retirement and prayer, of sleepless nights and anxious days, come forth from Oxford and Cambridge, those hotbeds of Anglicanism, but to declare to the world their former delusion, and to call upon it to profit by the result of their profound and dear-bought researches, to warn it with this attestation, that a State Church is not the church of Jesus Christ, nor the way by which to attain eternal life. And this attestation they seal and ratify by the renunciation of all the dignities they had received while in her communion; and in shaking off the pollu-

tions of her rich endowments, they become as little children, supplicating with humility, admission into the bosom of the true Church, the one fold and real spouse of Jesus Christ!

Such great and public events as these having come upon the world, the world will have to render a more rigorous account for them; for it was not by the rays of a noon daylight such as shines at present, that ten or twenty years ago the truth was to be discerned, nor were the public newspapers then the heralds of the Gospel, and messengers of warning and mercy to man, as they are now.\*

\* As one proof out of a thousand others of the advertisements which are to be seen every day in the public papers, I read the following in the Dublin *Saunders's* newspaper of the 14th April, 1856:—

“*Proposed new version of the Bible.*”

“There are now three petitions signed by hundreds for a new version of the Bible. Some of the petitioners, who are well acquainted with the original languages, are of opinion that the authorised version of the scriptures is *not so free from faults as the translation of such a book ought to be.*”

“They also point to the far greater number of MSS. now accessible to translators, by which *many existing passages are proved to be spurious*, and urge that to require anything should be regarded as the Word of God, which *numbers of sound scholars and excellent men* have pronounced a forgery, is unworthy of a Defender of the Faith. All these petitions were presented to Parliament by Mr. Heywood, M.P.”

Some minds may be so construed as to read the above statement without emotion or horror, but I am unable to conceive how enlightened and educated Protestants can believe the scriptures to be their guide and rule of life, and not shudder with dismay on now learning through the medium of a truly Protestant paper, what the Catholic Church has always said, but what they only discovered now in the nineteenth century, that *many passages of their Bible are spurious*, and that by sound scholars and excellent men (of course Protestants and very probably ministers), they are pronounced a *forgery*.

What then, may one justly ask, is the fate of the millions of Protestants who have been living by the Bible as it now is for

That more will consequently be required now from those who seek, is very certain, since God will require at the hands of each, the measure of light and assistance He Himself has given, through whatever channel it may be. And if the

the last three hundred years, when here it is declared to contain many spurious passages and forgeries,—what, but that they lived and died victims to forgery and error, which could never have befallen them had they not left the original rule of faith, as taught them by that Church from which they received the scriptures, but which they (the reformers so called) have thus spuriously translated?

In another of *Saunders's* papers, dated March, 1856, we read that at a numerously attended meeting at the Rotunda, Dublin, Major Bolton *proved from the Bible* that there are five future states awaiting us in the next world! That the meeting was most numerously and respectably attended, especially by clergymen, and that the speaker most clearly developed his principles, and was often loudly cheered (which more or less demonstrates that his listeners were satisfied with his proofs).

Thus again is it in the nineteenth century (that favoured epoch) that the Protestant is to learn from a *layman* a totally new doctrine of what is reserved for him in the future world. O dear Protestant reader, let such things be a warning to you to look to your eternal interests before it is too late, and if you will be wise, look for them in the unchanging Catholic faith.

One more advertisement I must give; it is taken from the *Plymouth Mail*, 16th April, 1856, and runs thus: "Among the curiosities seen at Knott Mill Fair, just held at Manchester, was a Bible stall, set up by the Bible Society in the midst of booths, tents, and shows. The attempt to sell the sacred writings to some of the thousands who attended this very lively fair from country places, was not unsuccessful. The return of the sale was eighty-one Bibles and sixty Testaments."

For spurious writings and forgeries the fair might be no bad place for speculation as far as raising money goes; but when one thinks of an English fair, and a booth for Bibles next door to a gin booth, it really makes one's blood run cold. Would to God such an indecency may be the means of opening the eyes of many to the abuses carried on in those societies calling themselves religious in England!

light be bright without, must not also the sincerity and internal effort correspond, and the soul still wend its way through proportionable suffering and combat, that the faith of each may be tried, and come out as gold refined in the furnace, heated if it must be sevenfold hotter to meet the proportion in the advance from without ?

One word of warning, therefore, I would say to all, and that is, that whether the Protestant ministers assist and advance towards Catholicity, as those of whom I speak did me, or whether the necessity of the times enables them to oppose or retard, by artificial pleadings and false reasoning, this happy and only desirable consummation, God is still there, on the one hand abundantly ready to help the soul which will be beset with outward temptations in proportion to its inward light; and He who cannot be deceived will rigorously demand every inspiration and every light which has been given : and therefore let none deceive themselves, but humbly throw themselves on the mercy of God, imploring His help, who promises to a faithful correspondence all the graces required. And though the experience of all be not what mine has, there is no doubt we shall meet at the same enviable term, each in his different way attesting to the one only truth, in favour of which alone these lines are written, in the hope they may be useful to some, and serve in a measure, with the blessing of God accompanying them, to approach and facilitate the attainment of truth, without which no soul can have peace on earth, or eternal life in heaven.

More reasons I could give for this great and glorious change, yes, this happy and peaceful



change; but are more necessary, or would more advance my object? Must not every candid and unprejudiced heart already pronounce me more than justified? To have longer resisted would have been to fight against God. Therefore, I am happy, more than happy, having obtained a possession for myself and an inheritance for my children, as rich as it is unexpected, as satisfactory as it is full!

My Bible is now a treasure beyond all price, and that respect I blindly rendered it as a Protestant, I can now consistently and with the homage of the head as well as the heart offer it. It led me to Catholicity; and to the Catholic Church alone am I or any one indebted for it; for as a Catholic only can I render it the honour due to it. To me it is henceforth *infallible*, because I have it through an infallible interpretation. No more to me belongs the prerogative of hearing my preacher to condemn his doctrine, since I know, if he holds not truth, he never could be in the place where my instructor is. My Bible is to me now what a beautiful picture is, when reflecting the sublime imagination of a renowned artist; I can contemplate in it the light and shade with rapture, as long as I have them as their author left them; but let some presumptuous student bedaub it with his unskilful touches, and I turn with disgust and dissatisfaction from what was originally as instructive as beautiful.

After feasting my soul till Easter in the dear land of my soul's birth, I returned to Dublin, but not to the happy home nor to the embrace of those dear ones I had so lately left in love. My poor mother, though so anxious for my return



while yet a Protestant, had no sooner heard of the fatal step being taken, than she wrote privately to warn me what I must henceforth expect, and to beg of me in consequence to prolong my absence as long as I could, in order to regain my strength sufficiently to enable me to meet with courage all that awaited me.

It is thus that a mother's love will weather every storm; for when I did return, who had borne for hours the relentless blast upon a cold quay, but herself? and yet, alas! though she still loved me, how changed was that love! for though she came to meet me, it was rather to mourn over her disgraced child, than to welcome me back to a home I was no longer worthy to enter.

She came, in short, to conduct me to lonely lodgings that had been engaged for me, and to break the startling tidings, that I had rendered myself unfit to be the protectress of my own children, and therefore that those innocent ones could no longer gladden with their presence the heart of their mother, now more than ever capable of cherishing and appreciating their pure and infantile affection (until at least their father's will should be known on the subject). She came, poor thing, to mingle her tears with mine, and to mourn over the wreck of what she once so loved and cherished. But let it pass, that moment of agony, that moment in which nature was so severely tried, but over which grace had so glorious and complete a victory.

Time, that softener of every woe, passed over us, and obtained for me at last to meet, and if it might be appease, a father's wrath. He came,

poor man, to make a last effort in favour of a child his affection knew not how to yield up ; he came to propose I should accompany him to the house of a Protestant minister, a *great star*, before whom I was to render an account of what I had done, and be made feel the fallacy of all my new notions.

The meeting took place, and ended, as such occasions generally do, unsatisfactorily. The minister abused me for having no intelligence, then, the great Faith I had embraced, along with all Catholic doctrines, by every contemptuous epitaph in the catalogue of words.

My father was present, and I hoped the minister's violence would have opened his eyes. . . . But no, we both left as we arrived, each firm and unchanged in our ways of thinking.

May God preserve souls from errors and delusion, since it is so hard to receive the light of Truth, once early impressions and prejudices have confirmed them as it were with our very nature.

One proof more in favour of Catholicity, and I shall have accomplished the task my conscience has imposed upon me, and let me hope this last proof may be as effectual to others as it is consoling and sweet to myself.

Sacred History informs us, that four thousand years before the redemption of man was accomplished, the Divine wisdom was already occupied tracing out in a measure the great plan of man's salvation. At *Genesis*, 3rd chap. 15th verse, we read the curse uttered against the serpent who had just operated the fall of man, by the co-operation of a woman, through the fruit of the tree:—

“Because thou *hast done this, thou art cursed . . . and I will put enmity between thee and the woman*”.

So that death came into the world by the first Adam, or man, by the co-operation of a woman, through the fruit of a tree; so redemption is come by the second Adam, also by the co-operation of the second Eve, through the fruit of the tree or wood of the cross.\*

This thought is confirmed by St. Irenæus, *Adv. Hæv.*, iii., 34:—

“The obedience of Mary broke the chains forged by the disobedience of Eve. What Eve had found by incredulity, Mary has unbound by faith.”

Also in another place, i., 33, the same father says again:—

“For as Eve became the cause (meaning the impulsive cause) of death to herself and to the whole human race, so did Mary become to herself and all the human race the cause of life”.

St. Augustine says:—

“By one woman death has come to us: by another life. Perdition by Eve, salvation by Mary.”

Again, after the lapse of three thousand years, the Spirit of God, by the sacred penmen, lets us a little further into the secret but ripening projects of the Divinity in our favour. In the *Psalms*, and all through the *Song of Solomon*, glorious tidings of wondrous love and endless

\* See a beautiful work entitled *Simple Explanation concerning the co-operation of the Most Holy Virgin in our redemption*.

good are announced to us, in the advent of a Saviour, and the projected establishment of a Church, through which our human race shall be redeemed and saved.

Seven hundred years before that redemption was accomplished, the Prophet Isaiah enlightens us still further upon the subject where he says: "And a Virgin shall conceive, and bear a Son, and He will be called Emmanuel" (which being interpreted is God with us). And again: "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace".

The day of grace arrived, and St. Matthew tells us of a *Virgin called "Mary," who was found with child of the Holy Ghost, and she brought forth a Son whose name was called "Jesus"*. Of the life, actions, or merits of this Virgin, sacred history is equally silent as upon that of the Saviour Himself, leaving us only for direction thereupon, that she came to fulfil the designs of God—to cooperate with the Divine Trinity in presenting to the world the second of its Sacred Persons as Redeemer;—that she was the result of God's consideration from eternity;—that she was ministered to by angels;—that she was overshadowed by the Holy Ghost, and gave of her flesh and her blood to form the material substance of the Son, this mighty God spoken of above. That *He* strengthened Himself in His childhood through the nourishment He drew from her maternal but virginal milk; that she formed His youth, and that together they lived, unknown but to themselves, until the mission for which He had come drew nigh, and the redemption of the world

forced Him from her union. That He devoted to her thirty years, whilst three sufficed for the redemption of the human race!

The world was redeemed through sorrow and suffering—Jesus ever the principal—Mary ever the partner and partaker of His cup of anguish. On Calvary our salvation was completed, the wrath of God appeased. The cup was drained to the dregs—blood flowed—the cross was sanctified, and became from henceforth the tree bearing fruit unto eternal life. The Church was founded, and grace, the price of so much woe, was purchased, all, all through Mary's offering of her Son.

If then this Virgin Mother was permitted, nay, necessitated from the union that existed between her and her Son, to share so largely the woes by which the world was redeemed, must she not equally share the benefits and favours it has obtained for mankind? O yes! for in life they were one, and in death, though severed, they were not divided, for she existed only in Him for whom alone she was created; and the Church, which was begotten through their united sufferings, shall it sever and separate them in its graces and glory? Models, both of them, of that most perfect life—the hidden life, the sacred penmen had no mission to reveal or unfold its secrecies. For God had willed it hidden, and jealous that it should ever remain so, He has reserved to Himself alone the revelation of its mysteries, which He communicates to those whom He invites within its narrow precincts.

To the Church then, happy progeny of so much greatness, holiness, and merit, are we obliged to



look for the solution of so much that still remains to be told. She it is that unfolds with truth, consistency, and love, the part which henceforth that Blessed Mother and Virgin is to take in the redemption of the world. Ever one with her divine Son while on earth, and most of all in His sufferings and death, she is still one with Him in heaven, where she is "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars"—*Rev.*, 12th chap. 1st verse,—and there she remains, the dispensatrix of every grace poured on the Church—the gracious channel through which mercy is ever flowing upon this world—the efficient advocate of sinners before her divine Son—the mother of the faithful, and of every one in affliction—the sinner's friend and intercessor before the offended majesty of God, when the consciousness of well-merited wrath incapacitates his own approach—the queen of angels, of martyrs, of virgins, and of all saints, she lives, and lives only in God in heaven, as she lived with Him upon earth; one with God to plead for us, to help us, to befriend us, and after death to present us to her divine Son!

Thus, let us see what the summing up of the whole is. Why, to remind my Protestant reader, as the last and most effectual word of warning left us of God's eternal decree in her regard, that "between *her* and the serpent a deadly enmity shall reign!"

Who, then, is her enemy? Who refuses her with a deadly hatred that title which the scriptures promise her shall be hers for evermore, saying, "*Blessed* art thou amongst women, and *blessed* is the fruit of thy womb, Jesus—and be-

hold, from henceforth, all generations shall call me blessed"? Who turns from the mention of her name with scorn? Who looks with contempt and disrespect upon her sacred image, whilst that of a pagan philosopher, a Bacchus or a Venus, is admired and valued? Who is it calls those idolaters who love her name, seek to imitate her virtues, and implore her prayers—who? Ah! reader, is it necessary for me to reply?

The sacred text, has it not already answered the interrogation, and your own heart, has it not ere this recognised the painful truth, that you yourself, your religion, your ministers, in one word, your Protestantism alone, bears that deadly enmity towards her, which the curse has imposed upon the seed of the serpent: towards her who is all purity, and whose loveliness can only be exceeded by her humility; whose charity never had a limit, and who is still ever ready to make use of all her power and efficient influence before her divine Son and her God, in favour of all, even those who have loved her least, but who are willing, however late it may be, to seek her effectual intercession?

Ah! incredulous Protestant, how is it that you do not recognise that the enemy of God, of salvation, of eternal peace to the soul, is to declare himself by enmity to this *woman* of promise, this harbinger of salvation, this mother of the soul's eternal peace and redemption; in one word, that Satan, that deadly diabolical enemy, is, with all his seed and numerous posterity, doomed through the curse of God, to be at eternal enmity with this woman ever blessed, with her seed, the Divine

Jesus, Redeemer of the world, and with her seed's seed, the elect and chosen of God?

What wonder is it, if, indeed, this subtle one accomplish the divine prediction against himself, by concealing his secret and deep-rooted enmity against this virgin of promise under the garb of deception, under the appearance of an angel of light, as we have been warned he will assume, if thereby the better to succeed in deceiving a world ever ready, ever lending itself to delusion? What wonder again is it if he chose this *blessed one*\* as the great stumbling block whereby to keep souls out of the pale of the true Church; that he prevents the success of her all-powerful intercession with her Divine Son, by urging that to seek her intercession or to gain her favour by the close imitation of her virtues, is idolatry, and taking from the glory of God to give it to His creatures?

O artful one! what wonder is it that the most powerful instrument of God's appointment for winning, fascinating, drawing, and captivating souls to Jesus, should be fixed upon by thee as the object for keeping thousands in ignorance of her all-powerful advocacy with her Divine Son? What wonder then is it, or rather what a wonder would it be, were it not so?

Think, then, poor Protestant, of all this, and remember that though the world may blame you for your unbelief, and those too who have been brought up to love her, and consider her their best friend after Jesus, Mary: shall she not know how to excuse the results of an erroneous

\* *St. Luke*, 1st chapter, 42nd and 48th verses.

and prejudiced education? shall she not quickly forget the past in her anxiety and ardour to present to God a new soul, purchased by the ever-precious blood of her own and only Son? Ah! test her readiness, prove her power, and try with a sincere and perfect heart her intercession, and all will speedily be accomplished, and you yourself will be the first to take up her defence, and to sound aloud her praises, in urging her invocation upon all your fellow-men who are suffering, of what kind soever it may be, and who need a friend, able and willing to meet all their necessities, and to obtain for them the favour and blessing of her divine Son.

Having at last concluded the proofs my own experience has suggested to me in favour of Catholicity, I would fain seize this opportunity of offering one last word of notice or affectionate warning to one class of Protestants, whose ardent desires after virtue, and whose conscious sincerity and uprightness of intention, deceive and become a hindrance to them, through the wiliness of that serpent, our mortal enemy, rather than as might, and otherwise would be an assistance and natural means of attaining the truth.

The disuniting principle in Protestantism is so complete, and the differences of opinion amongst its ministers on the most important doctrines so irreconcilable and incompatible with stability or duration, that long ere this the evil would have become its own remedy, were it not for the ability of our great enemy, whose subtlety is always equal to the necessity of the case, and who never fails to bring all his wiliness to bear upon the circumstances of the moment, to keep souls in

error and deception, just in proportion as he finds them tending towards virtue.

In order, therefore, to meet the inconsistency of Protestantism, and prevent its producing its own speedy dissolution, the natural result and consequence of its first principle, this wary one has resort to a powerful weapon, and that weapon is the holy scriptures, which themselves bear witness that even they may serve, under the influence of Satan, as the strongest weapon against our soul's real interests. For, when the hour of temptation drew nigh, and the Lord of life and glory was Himself to be tried in His human nature, were not the scriptures the only weapon Satan dared to use against Him with any hopes of success?

To speak here of the countless ways by which the Almighty has reserved for Himself a passage into the human heart, would be to speak of every relation and circumstance of life, and after that were done, it would seem as if nothing had yet been said, so far short would it be from reaching that number, or defining the utterances of that voice, which every soul created has heard, and shall continue to hear, until the given number of the warnings has tolled for each, and the voice of conscience has sunk into silence, never more to speak again.

Indulgent reader, be patient with me while I make my last appeal to your heart, which I judge after my own, and which I thus address with no other motive, no other hope, than that of sharing with it a happy deliverance from error and delusion.

The holy scriptures are good and profitable for the soul's necessities, as a draught is good for calming the pains of an internal malady, if taken



as ordered, at the times, and in the way and quantity prescribed. But let the dose which was to have been divided into twelve portions and taken in twenty-four hours, be gulped down all at once, and the efficient remedy becomes an effectual poison, and the long-desired repose becomes the sleep of death.

Thus the proper use and not the abuse of holy things can help us on to eternal life.

“Believe on the Lord Jesus Christ, and thou shalt be saved”—*Acts*, 16th chap. 31st verse, are words full of life and peace to those who receive them in connection with the subject to which they were applied, and with the mind of the Apostle when he uttered them; but that they may and often do bring death to the soul, taken in the Protestant sense as an abstract proposition, scripture itself decides.

If any one who has had the patience to follow me thus far, feels still inclined to blame my judgment, and condemn the course I have taken, let me ask such a one, will he take upon himself to answer for my soul before God, were I to reject all this testimony in favour of Catholicity, to return again to that which has no other claim upon me than that of being born in it? No, no; there is no one would dare to do it, though many there may be to blame me. But, O! if at the judgment seat it should turn out, that I, on the contrary, have been wise, let me remind such while there is yet time, that it will be of no avail to plead there that “*you thought* I was in error”. Take heed then to yourselves while yet such can profit you, for “what will it profit a man to gain the whole world and lose his own soul?”

To such others, on the contrary, who, more just and more reasonable, do allow I had cause for the change I have made, to them also would I say one little word by way of advice : *search for yourselves* ; for if I had cause to change, there is cause sufficient that you too should do likewise. See what this religion is, which is so universally despised and abused, but which has nevertheless the power still, as with the strength of iron, to hold and retain those who enrol themselves upon her lists, and those firmest who were most clamorous against her ! Search, I say, for yourselves, and think not to overcome this truth by committing it to the flames, or by turning your back upon it : in either case it still lives, and will serve one day as fuel for that fire which will consume all else but itself. Better then become one with it now, than leave it to rise up in judgment against you at that tremendous moment, when even the just shall fear and tremble.

Search then for it with sincerity, with good-will, and from the only source upon which you can depend ; for to condemn it upon the testimony of its enemies, is an injustice you would scorn to show to the cause of a traitor.

Let then the Catholic cause meet at your hands the same justice, if not mercy, you would require for yourself.

Go then to those to whom this faith is confided—to its clergy, who are devoted to its interests, although other motives be charged upon them ; go to them, I say again, who have given up all for this sacred cause ; they are public property, the poor man's friend as the rich, whose exceeding reward is to win souls into Christ's fold.

Speak not ill of these men, until you have been eye-witness to the evil, and when you see it—remember there was a Judas! Go, and may God only deal with you as graciously, as generously, as He has with me, giving you an equal share of joy and peace, and your soul shall be more than satisfied, more than rewarded, for all it may have to suffer in the trials unavoidable in changing your opinions, be they what they may, for Catholicity.

As a last testimony of my own Catholicity (for I am as jealous of the title as I feel unworthy of it), let me salute thee, my sweet angel guardian, who hast so often befriended me whilst tracing these lines, the protector alike of my youth, as the guide and inspirer of my riper years; to you do I present my homage in offering you this little tribute of gratitude for so much tenderness as you have heaped upon me. Thanks, many thanks, for the warning voice you breathed into my youthful mind. Still more thanks, for the holy desires you later in life inspired me with, to live for God, to possess myself of God. And most of all, thanks, never-ending thanks, for the help, light, strength, and courage you obtained for me in that dark hour, when I had to choose between the ties of nature and affection, and God's unerring truth.

O yes! most kind though invisible friend, you have indeed been more than a friend to me, and I hope, ah! I do hope you will evermore continue such to me. If so, then indeed may I take courage and hope for the best, since assuredly, unless I reject your care and turn away from your counsels, your assistance for the past gives me all things to hope for the future—even to

enjoy a blissful eternity with my God, to whom I offer endless praise for the glory He has bestowed on you, my dear, sweet, good, and holy angel guardian.

Before closing this little book, let me here state, that as it seemed advisable, I have submitted its contents to the authority and judgment of that Church to which our Blessed Lord gave His commission to go and teach all nations, promising to be with and bless whatever comes through her authority. The fullest approbation having been granted to it, I can with every confidence send it forth once again to the world, hoping it may be more and more blessed to many a sincere but struggling soul. And humbly supplicating the same from the ever-bountiful hand of God, the Author of all truth, whose work of liberating souls from the bondage of error I humbly endeavour herein to advance: and may God Himself deign ever to bless it to those into whose hands it may fall, and for whom it is written.

THE END.









PITTAR, FANNY MARIA. BQT  
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