

writer and sincere convert to the Catholic Faith
Mr Brownson :—

"Protestant nations are the most enlightened and advanced portion of mankind."

"Is that a conceded fact?"

"Is it not?"

"Do Catholics concede it?"

"Perhaps not."

"They are the great majority, and, as they deny it, how can you put it forth as generally conceded?"

"The denial of Catholics amounts to nothing, — the fact is as I allege."

"In whose judgment?"

"In the judgment of all who are competent to judge in the premises?"

"Who says so?"

"I say so."

"On what authority?"

"The fact is evident, and cannot be questioned."

"But it is questioned and denied by Catholics, who are as five to one of your Protestants."

"They will swear to any thing their priests tell them. Their denial is not to be counted. They are not to be permitted to testify in their cause."

"As much as you in yours. Their denial is as good as your assertion, till you show some reason why your assertion is to be preferred."

"I tell you protestant nations are the most enlightened and advanced portion of mankind, as is well known."

"To whom? To themselves?"

"Yes, if you will."

"By what right are they both witnesses and judges in his own cause?"

"By the right of being the most enlightened and advanced portion of mankind."

"What is it to be truly enlightened and advanced?"

"Those nations are the most advanced that are the most enlightened and advanced in what is of the greatest importance and utility to man."

"And what is that?"

"Religion, the 'one thing needful.'"

"True religion, of course."

"The most enlightened and advanced nations are, then, those who are most enlightened and advanced in the requirements of true religion?"

"They are; and therefore I claim Protestant nations as the most enlightened and advanced."

"And therefore beg the question. If Protestantism be the true religion, you are right; if Catholicism be the true religion, you are wrong. Consequently you must determine which is the true religion, before you can determine which are the more enlightened and advanced nations."

We cannot resist the temptation of quoting another passage in which some wholesome truths are

proclaimed to the enemies of the Church, and some sound advice given to Catholics themselves by this quondam Puritan, but now fervent Catholic :—

"Our authors would do us a service, if they would stamp with disgrace that silly notion which some, who regard themselves as the better sort among Catholics, are not ashamed to express,—that our condition would be much pleasanter, and the cause of Catholicity more flourishing in this country, if we had a larger number of wealthy and distinguished Catholics. We have heard this said, and coupled even with a regret that so large a portion of the Catholic population is made up of poor foreigners. Converts from the old Puritan stock, like ourselves, are very apt, when first coming into the Church, to take up without reflection a notion of this sort. God forgive them! Whom did our Lord choose for his intimate friends and for his apostles? Were they not poor fishermen and condemned publicans? Who composed the first Christian congregations in the cities of the Gentiles? Were they not poor dispersed Hellenistic Jews, the poor Irish of their day,—almost an abomination to their proud and idolatrous heathen neighbours, and after those chiefly the slaves and the lowest class of the people? Did the Apostles complain of this? Nay, they, gloried in it. Do our venerable bishops and priests complain of the rank and standing of their flocks? By no means, for they know that God seeth not as man seeth. What matters it where a man was born? Let us who are native-born remember that so large a portion of our brethren were born elsewhere only to remember the faith and virtues they brought with them, and to engage in a holy strife with them which shall out-do the other in humility, and works of charity and mercy. The Church is the Catholic's country, and his home is where God is offered from the living and the dead, and abides with his people."

Finally, we beg our authors to study to strengthen the sentiment and draw closer the bounds of brotherhood among our widely scattered population, and to induce us to feel and speak of ourselves as a CATHOLIC COMMUNITY. We are such, if we would but own it. We are in the world, but not of it; and, saving that charity which knows no geographical boundaries, or distinctions of race or creed, we should seek, as far as possible, to concentrate our interests and affections, our hopes and aspirations, our joys and our sorrows, within our own cherished Catholic community. Taking care, in relation to those without, to discharge all our duties as good citizens, kind neighbours, and faithful servants, we should regard ourselves as forming a commonwealth of our own, in which we live according to our own laws and usages. We are such a commonwealth, and the closer we draw its bonds, the better for us, the better for all. This accepted.