

but most intelligible figure, that he should be the head and father of all future Christians; and the foundation stone of Christ's Church on earth.

But, say the protestants, we are told by Saint Paul, 1. Cor. 3, 11, that *no man can lay any other foundation, but that, which is laid; which is Christ Jesus.* This however is false in the sense alledged; as is proved from the words of the same holy Apostle who calls the apostles and prophets the foundation likewise of the Church: *Built says he upon the foundation of the Apostles and prophets; Jesus Christ himself being the chief corner stone: in whom all the building being framed together, groweth up into a holy temple in the Lord, &c.* Ephes. 2, 20, 21. Nor can that foundation of the Apostles be, as Protestants pretend, their faith; since the same Apostle adds, *Jesus Christ himself being the chief corner stone; by which words he means that in the Church as in all other buildings, the foundation consists of various stones; the first and greatest, or chief corner one, being Christ himself on which all the others are grounded; but first, and next to him, the Apostles and prophets; who thus serve as a foundation to all who follow; as St. John in this Catholic sense so clearly testifies; where in his apocalypse, he says: And the wall of the city (that is of the church,) had twelve foundations; and in them the twelve names of the twelve Apostles of the Lamb.* Apoc. 21, 14. On this account does St. Paul say: *built on the foundation of the apostles and prophets; rather than built on Christ; because, in the building up of the church, we are more immediately contingent with them, from whom we directly receive the faith; to whom we are successively united, and built up in the mystical fabric.*

But if the Church is founded on others, as St. Paul affirms; not only on the Apostles but on the prophets also; what special privilege is then conceded to St. Peter by these words of the Saviour: *thou art Peter, (or the Rock) and upon this Rock will I build my church, &c.* Are not they as truly the foundation of Christ's Church, as he? They are indeed but in a subordinate degree to Peter; as Peter is but in a more subordinate degree to Christ himself, the main & all supporting foundation of the fabric. And hence is Peter stiled by St. Chrysostom the prince of the Apostles. Hom. 55. *patri primatus.*

Thou art Peter; and upon this Rock will I build my church; and the gates of Hell shall not prevail against it.

Although this promise regards the whole church militant here on earth, which we have shewn, is grounded on Peter, as her visible foundation after Christ; yet history, and the knowledge of the wonderful changes, which have taken place in the world during these eighteen hundred years past, since the promulgation of the christian religion; cannot but convince every reflecting person that this promise of perpetual durability regarded in a particular manner the papal See, erected in Rome, the Capital of the Heathen world, by the prince of the Apostles. For who does not know that, amidst all the revolutions of states and Empires, which, in the course of these by gone centuries, have risen, flourished, fallen, and disappeared; the only unalterable government remaining is that of the Roman

See: the only unbroken succession of Rulers all the while, is that of the successors of St. Peter in the capital of the Nations; conquered not by the sword of Man, but by the word of God, preferred, as the Jerusalem of the converted gentiles, before the Jerusalem of the unbelieving jews: the immortal trophy of the prince of peace; the Saviour. Won from Mars, the God of war: the *Appollon*; the destroyer? And, while all the other Sees, founded by the Apostles, have been swept away by the infidel; or in the mystical language of scripture, while their *candle-sticks have been moved out of their place:* Apoc. 2, 5. the Roman one, though all along the chief object of envy and hatred to heresy, Schism and Infidelity, has, like a rock in the midst of the toiling ocean, withstood every shock; and still all over the surrounding deep its lofty beacon blazes forth, and shines as bright as ever.— We refer our readers to what on this interesting subject we have already published, No. 2. In our article on *Jerusalem and Rome*; and No. 26, page 196, in that on the *temporalities of the Pope.*

To be continued.

IGNORANCE AND THE VICES.
A M. S. POEM.

Continued.

As when the tempest-troubled night is o'er;
And all is hush'd the dread nocturnal roar
Of warring winds, and show'ry torrents pour'd;
We view with joy the smiling morn restor'd;
In disarray, while o'er the face of heav'n,
In giant lowering groups, the clouds are driv'n:
So glad from error's phantom crowded night
We view the dawn of truth and reason bright.

At length 'twixt man and his prevailing foes
His pitying maker deigns to interpose.
Th' eternal father's coeternal son
Did not the task enjoin'd reluctant shun.
Down silent gliding through the circling spheres
He on our earth, in man's frail form appears.
A new born babe, in manger laid, between
An Ox and Ass, great nature's Lord is seen!

Ah! why so abject, poor and mean disguis'd
Such man of sorrow, suff'ring and despis'd!
As if, beyond compare he'd wish to seem
Alike in misery as in bliss supreme.
He, who so bright, glids with his glory's ray;
And with his smile supports all nature gay:
As man prefers to lead a life obscure,
Drain sorrow's bitter cup, and death endure.
'Tis thus he means the vices to subdue,
That we in him our model bright may view;
In him, who mock'd their ev'ry art when tried,
And all their joint exerted pow'r defied.

Lo! in the desert when his fast is o'er,
They 'gainst him ply their vain seductive pow'r.
With ready fare they tempt his hunger keen:
Crave the vain test of worth, 'love human seen:
Bare on his sight, in vision gorgeous gay
Of worldly pomp and pow'r the rich display.
These, theirs pretended, all they'd give, did he,
Their vassal, homage yield on bended knee.
Their boasted ALL to win such dreaded foe,
To him at once, they vainly proff'ring, show.
Foil'd in their purpose dark, with huge dismay
They fly rebuk'd, and dread their ending sway:
Since one, so fierce assail'd of human kind,
'Gainst all their lurings proof at last they find.

To be continued.

AU PUBLIC.

Les pseumes, aux quels nous voila arrives dans le cours de nos explications Bibliques; etant une portion si importante et interessante de l'ecriture Sainte; nous voudrions en presenter a nos lecteurs un commentaire plus choisi et etudie; ce que, pour

le moment, nous ne saurions realizer a notre pleine et entiere satisfaction. En cessant donc pour un temps, de continuer nos explications de la Bible: nous esperons pouvoir avec avantage les recommencer dans notre second volume; s'il paroit que nous puissions hasarder la continuation de notre periodique: ce qui depend de l'exacititude avec laquelle les abonnements sont remis au publicateur. Car, quelque disposes que nous soyons a dedier nos veilles *gratis* et sans retour icibas, a l'instruction publique, et a la defence de la religion: nous ne nous trouvons pas a meme de souffrir une si grande perte annuelle en supplant le defaut des payments a l'Imprimeur, au fournisseur, et a la poste, pour la publication la moins dispendieuse qu'on puisse nommer.

NOTICE TO THE PUBLIC.

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

THE EDITOR.

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