

trine of indulgence. It is, besides, an article of the Catholic faith, that, in order to receive the benefit of an indulgence, one must be in the state of grace: for all in the state of mortal sin are enemies to God; and God owes nothing to his enemies but punishment. All such must then avail themselves of the means afforded them in the Church of Christ, of effecting with their offended God a thorough reconciliation. This every Catholic knows can never be accomplished but by a sincere repentance, which supposes a real sorrow for our sins; a resolution never to commit them more; a renunciation of our evil habits; a reparation of all injuries done to our neighbor: and a humble, true and full confession of our guilt to our spiritual director, by whose council we are bound to abide. This duty concluded with a worthy communion, and the exact fulfilment of what other good works are enjoined, as the conditions of our obtaining an indulgence, will secure to us all the advantages of one: and therefore confession and communion invariably make part of the conditions on which such a spiritual favor is granted. Is there ought in all this encouraging to sin, as has been asserted by the lying reformers?

This granting of indulgence is one of the many ways by which, during the present season of mercy and grace, the Church applies the purifying and sanctifying efficacy of the Saviour's atonement to the souls of her obedient and dutiful children. That this or any other of her sacred institutions may be abused, none will deny. Must then the institution itself, when abused, be rejected? Or is the Church to be blamed for the infringement of her precepts?

The indulgence granted for contributing towards the building of St. Peter's Church in Rome, was Luther's first pretended plea for quarrelling with the Pope, and the occasion of his apostacy from the faith. He began by railing against that particular indulgence, the preaching up of which had been transferred from the monks of his order, the Augustinians, to those of the Institute of St. Dominic. He next attacked the general doctrine of indulgence: and thus continuing to pull down, article by article, the whole Catholic faith; proclaimed his work of ruin a glorious reformation:—his random negatives, his loose and contradictory ravings, a fairer scheme of Christianity, than any hitherto existing, or henceforth imaginable.

Yet, what rational Christian, but must own that the undertaking, for which this indulgence was granted, was proper, pious, praiseworthy and meritorious?—The building of the temple by Solomon, and the rebuilding of it by Esdras, were undertakings, as the scripture shews, praised and rewarded, by God himself. And is the building of a temple to the same God, by the converted nations, less deserving of his approbation? Was it not becoming the Christian world to rear such a monument to the glory of the Messiah: who, disowned and rejected by the Jews, was received and worshipped by the Gentiles? To erect on the ruins of idolatry, laid prostrate in her own warring capital, an illustrious trophy to the victorious Prince of Peace? To bid his blessed banner be displayed; the cross, his royal standard, be exalted; on the remarkable spot, where Peter, his chief Apostle, and deputed champion, had beaten down the proud imperial standard of Satan; the gory ensign of Mars, the slaughtering Abaddon—the destroyer?

XXVI.—ON THE BENEFIT DERIVED BY THE LIVING AND THE DEAD, FROM THE PRAYERS AND GOOD WORKS OF THEIR BRETHREN HERE ON EARTH.

Protestants own that the living are benefited by the prayers of their brethren here on earth: though any of their pious, charitable, or good works offered up to God for their spiritual or temporal welfare are considered by them as useless. But all such good works are evidently prayers, and that of the most effective kind; they are prayers not in word only, but in deed; and prove their sincerity by the virtuous acts performed. If therefore as is, and must be acknowledged, such prayer can benefit the living; why may it not also benefit the dead; who, as has been shewn, may be in a state of temporary suffering, capable of being mitigated, or wholly remitted by that merciful God, with whom the prayers and good works of the righteous, like those of the pious Job, and the holy Daniel, are sure to prevail? For as we read in the Sacred Scripture, "the prayer of him who humbleth himself shall pierce the clouds; and till it come nigh, it will not be comforted; nor will it depart till the Most High behold it." Ecclesiasticus, xxxv. 21. And we are assured, by the same divine authority, that "Charity covers a multitude of sins." James v. 20.

In the mystical body of Christ, which is the Church, every member, according to Saint Paul, exists, as in the natural body, not for itself alone, but for the good of the other members. "If one member," says he, "suffers in any thing, all the members suffer with it; and if one member glories, all the members rejoice with it." 1 Cor. xii. 26, which exactly happens in the Catholic Church; where all the members concur in affording their aid towards the relief of the suffering members; and in rejoicing at the happiness of the glorified members, the Saints: which last, in their turn, interest themselves for the safety and well being of their brethren here on earth, still fellow members with

them of Christ's mystical body, and children of the one great Family of God, the Church. They therefore, as our Saviour tells us, rejoice so at the conversion of the sinner. These again, and those on earth, interest themselves, in behalf of their suffering members in a middle state after death, who cannot help themselves: yet, who, not having been lopped off at last, as incurable, are still members of Christ's mystical body; who adhere for the present in a threefold relationship united together, and are joined in the communion of Saints.

EXTRACTS FROM MR. O'CONNELL'S SPEECH

The Irish Catholics have never persecuted, and never will. They are the only people on the face of the earth who, from persecution, were three times restored to power without persecuting in their turn. I held out a challenge in the corporation, and I now repeat it to all Ireland—I defied any man to take up the volumes of Irish history that have been written about these periods, and to show me, from them, a single instance where any individual was persecuted by the Irish Catholics while in power, and if they could, I would give up the controversy at once.

In the reign of Queen Mary the Catholics were fresh out of a most fearful persecution, during which the English soldiers were in the habit by way of amusing themselves, to place the head of the friars between their knees, and then to batter in their skulls with stones to the verge of the circle of the hair to which their heads were shaven [loud cries of oh, oh, and hear.] Such were the hideous and horrible cruelties inflicted on the Archbishop of Cashel, who was made to stand in a pair of boots that were made water tight; but filled around his feet and legs with water and lime until his flesh was burned to the bone [hear, hear]. It was after such atrocities that the Catholics came to power, and that the Protestant government was at an end; but though Mary persecuted her Protestant subjects in England—though she burned them, and put them to death in many other ways, the Irish Catholics did not persecute a single individual—though they had the example of the English Catholics before them. Oh, I do rejoice in being an Irishman, when, notwithstanding persecution, and example combined, they did not persecute a single Protestant.

The "Christian World," an Unitarian paper published in Boston, contains an extraordinary document by the Rev. O. A. Brownson, we publish this week a few points in his argument.—*Catholic Telegraph*.

1. We receive unfeignedly, without any equivocation or mental reservation, the paramount and the absolute authority of the Church Catholic, in all matters pertaining to human life, temporal as well as spiritual, and therefore in all matters of faith and discipline. Its decisions are final; the questions it has adjudicated, have ceased to be open questions; its instructions are the most sure evidence of truth.

2. The ground of this absolute authority of the Church, is in the fact that it is the living Body of Christ the Lord, and therefore filled with the Holy Ghost, the Spirit of Truth which was promised to lead it into all truth. It is by this mode an inspired body, and its authority is the authority of God who inspires it. Divine Inspiration ceased not with the closing of the Sacred Canon. The Church of to-day, is the true Apostolic Church unbrokenly continued. In it and through it, we have a continuous Inspiration, supernatu-

ral, Divine, in no sense inferior to or different from that of the Apostles themselves. This is the real doctrine of the Church Catholic, which, however, her doctors have, for the most part at least since the rise of Protestantism, but too timidly asserted.

3. This continuous Inspiration is the principle and condition of progress in the Church itself by virtue of which the Church shall never be outgrown, never need to be superseded, and in consequence of which, it is and must be a kingdom without end. The error of protestantism, aside from its principle of individualism, is that by its rule of the sufficiency of the Written Word, it denies this continuous inspiration, and therefore makes no provision for the progress of humanity. Unquestionably the Written Word contains all the great fundamental principles what was, is, and must forever be, the true Christian Faith; but these principles are obviously susceptible of an almost infinite variety of applications, and the Apostles themselves, though applying them always infallibly, did yet apply them in their particular teachings, only to the actual questions then before them, and to those questions even only in the precise form in which they then came up for adjudication. With time and circumstances other questions come up anew, under other forms, and with other bearings, which make them, as it were, new, and therefore, open questions. It is in vain to pretend that all these new questions, or old questions under new forms, that is to say, all possible questions of all times, in all their possible variations and relations, have been adjudicated in advance, and the decision recorded in the Sacred Canon. To tie us back and down to the Written Word, then, allowing us no inspired interpreter of it, would obviously be to close the door to all future progress, and to strike the race with the curse of immobility. This has been widely and deeply felt, and its disastrous effects are seen in the narrow-minded and intolerant bigotry, on the one hand, or the sectarianism, individualism, indifference, or absolute infidelity, on the other hand, into which Protestantism almost universally degenerates.

The Catholic doctrine, on the other hand, making the Church of to-day the actual continuation of the Holy Apostolic Church, possessing a continuous inspiration, at all times available, competent to the authoritative decision of all new questions, which with time and the course of events may come up, redeems us from the curse of immobility, which is that of eternal death, to which the Protestant rule necessarily dooms us; and lays the foundation in the very bosom of the Church itself for the interrupted progress of the race.

4. Although the authority of the Church Catholic of to-day is Apostolic, yet it cannot, from the nature of the case, be so construed as to admit the introduction of any new principle, doctrine, or any alteration or modification of an old principle, or doctrine, that would impugn its existence, authority, or infallibility, as the Church of God; for any such introduction would be suicidal. The Court can make no authoritative decision impugning its existence as a court, or its authority of the Church.—According to its doctrine, the principles on which the Church is founded, must be for ever fixed and unalterable, and be preserved in all its decisions intact.

CASH RECEIVED FOR THE CATHOLIC.

Guelph—Mr. Hefferman, 15s.
Bytown—Very Rev. P. Phelan for Thomas Jones, 10s. and the Revd. Mr. Manseau [Longueil] 15s.

Kingston.—Rev. P. Dollard, for Timothy Donoghue, 15s. Thomas Johnson, Terence McGarvey, Walter McCuniffe, Mrs. Redmond, Moore Higgins, John Kane, each 7s 6d.

* In your letter of 16th February last you requested these sums not to be then published.

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IN THE

PRICE OF TAILORING !!!

THE Subscriber, wishing to extend his business, takes this method of informing the public that he has made a very great reduction in his prices, amounting on some articles to one third less than formerly.

But in consideration of this great reduction, he intends in future to exact payment on delivery from all, without distinction of persons, as the time spent in collecting small debts might be more profitably employed; from this rule he will not deviate.

Those who patronise him may rest assured that no pains will be spared to have his work done in a style that will bear comparison with any in the Province.

The price of Cutting is also reduced.

SAMUEL McCURDY.

N. B.—The Spring and Summer Fashions are just received, in which a very material alteration in style will be observed from that of the last reports.

Hamilton April, 6. 1843.

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THE NEW MIRROR.

Every Number embellished with an Original and exquisite design on steel—Edited by Geo. P. Morris illustrated by J. G. Chapman, who is engaged exclusively for the Work.—Terms Three Dollars per annum; single number six and a quarter cents.—On SATURDAY MORNING, the 8th instant, the undersigned will commence, on his own account, the publication of a new Series of the NEW YORK MIRROR, in the octavo form, on an entirely novel and original plan, with a Steel Engraving in every number, and at the reduced price of Three Dollars per annum, or six and a quarter cents per copy. The New Mirror will appear with many striking and attractive features, distinguishing it from every other periodical. It will be published with new type, on fine paper, and each number will contain a beautiful original Engraving on Steel, designed and etched by Chapman, illustrating the letter-press which it accompanies, and which it will invest with peculiar interest. Besides the contributions of all our extensive corps of correspondents—which embraces most of the talent of this country—we have made arrangements for fresh and early translations from some of the best writers of France, and for proof sheets from several of the popular authors in England. With such materials, and with such able fellow-laborers in the literary vineyard, we hope to present to the American reader a weekly journal of great value and unusual excellence. The parade of mere names will be sedulously avoided. The Mirror will be remarkable, we hope, rather for good articles without names, than for poor articles with distinguished names. It will embrace in its scope every department of elegant literature, comprising tales of romance, sketches of society and manners, sentiment and every day life, political essays, domestic and foreign correspondence, literary intelligence, wit and humour, fashion and gossip, poetry, the fine arts, and literary, musical, and dramatic criticisms. Its reviews of new works will be careful, discriminating, and impartial. It will aim to foster a literature suited to the taste and desires of the age and country. Its tendency will be cheerful and enlivening, as well as improving. It will seek to gratify every refined taste, but never to offend the most fastidious; and it will ever feel its duty to be, to "turn the sunny side of things to human eyes."—The Work will be published every SATURDAY, in numbers of sixteen large octavo super royal pages, with double column, and enclosed in a neat ornamental cover. It will form, at the end of the year, two superb volumes, each of four hundred and sixteen pages, filled with gems of literature and the fine arts.—The very low price at which it will be issued, renders it the cheapest periodical in this or any other country, considering the cost and beauty of its FIFTY TWO ENGRAVINGS, and the intrinsic value of its literary contents. Those desirous of receiving the paper from the commencement, will have it punctually sent to their address, upon their forwarding to the undersigned, at No. 4, Ann Street, Three dollars, free of expense—Letters, enclosing the amount of subscription, may be franked by all postmasters. Agents, carriers and newsmen will be supplied on the usual terms. The Cash system will be rigidly adhered to, without any deviation whatever.—Such Editions as copy the above, will oblige me by forwarding a marked paper, and by requesting the exchange, which was interrupted, much to my regret, by circumstances over which I had no control.

GEORGE P. MORRIS,

Editor and Proprietor,

No. 4, Ann Street, near Broadway.