

defence. This is all she needs. She asks no other advantage of Protestants. She knows the strength of her own cause and the weakness of theirs; and if she can only be met in fair discussion, she fears not the result. All she asks of Protestants is, that they consent to reason, instead of declaiming, and confine themselves to facts instead of falsehoods.

All appearances indicate that in this country the great debate is coming on, and is likely soon to absorb the attention of the American people.—The better portion of the community are daily losing their interest in political disputes,—their confidence in the ability of government alone to secure even the temporal well-being of a people; and are beginning to feel the necessity of a religion, fixed and firm, immovable amid the fluctuations of time, and able to command the passions, subdue evil propensities, wean the affections from things of the earth and place them on things above, and direct all our energies to gaining the kingdom of God and his justice. Our sects are breaking up. Puritanism has exhausted itself, and Congregationalism totters to its fall. The Presbyterian Church is divided into hostile factions, and the powerful sect of the Methodists is torn by schisms and internal divisions. The Baptists must follow the fate of their Calvinistic brethren. The Episcopalians, boasting of their "admirable liturgy," and pretending to be "a branch" of the Catholic Church—divided between high and low church into two parties, one seeking to get rid of the name of Protestant, the other to retain it,—having the form of godliness without its reality, must ere long fulfil the prophecy, that a kingdom divided against itself cannot stand. Union in the bosom of any of these sects is out of the question, much more the union of them all in one body. What have they, torn with intestine divisions, cut up into cliques and coteries, each armed against each, each controvcrting and confuting what each advances, to offer to satisfy the religious wants of the American people? Do they not see that their power is gone? How are they to recover it? They may exhort one another to union and peace. But what principle, save the negative principle of hatred to Catholicism, have they on which to unite, or which can be the principle of peace? Do they not see that their contentions are inevitable, their divisions impossible to be healed? They deserted the principle of unity, the ground of peace, when they left the Church. They have foolishly, like the rash builders in the plain of Shinar, attempted to build a tower which should reach to heaven, and God confounds their speech, and disperses them abroad.

In this state of things, the great question of Catholicism necessarily comes up. The Catholic Church steps forth in the majesty of ages, splendid

with the robes of light, and beautiful with the beauty of holiness, and offers to a distracted people, worrying and devouring one another, the olive branch of peace. She has a faith, once delivered to the saints, which she has preserved unimpaired through all the changes of time, to offer them; she has a worship consecrated by a long line of saints and martyrs, now reigning with Jesus in heaven, to offer them; she has a Church, which, like the ark of Noah, rises sublime on the deluge of waters, in which are the chosen of the Lord, and safety for all within to offer them; and will the distracted mind and the wearied heart slight her offer? "Come unto me," she says, in the name and tones of her Master, "ye who labor and are heavy laden, and I will give you rest." And is her invitation one not likely, in these days, to be heeded? We have sought repose, we have found it not; we seek it everywhere, and we find it not; we seek it in this sect or in that,—it is not there; we seek it in infidelity or indifference,—it is not there, for there is only the repose of the charnel-house. Where, then, shall we seek it? To whom, then, shall we go? To whom, but the blessed Jesus in the Church which he has founded as the medium of access to him, who only has the words of eternal life?

We do assuredly look upon the times as auspicious for the Church. We do assuredly look upon the spread of Catholicism in this country, as likely to be speedy and extensive. Its adversaries must, then, meet it, must renew the debate, and defend themselves if they can. That they will, there can be no doubt. They will go over the old ground, and free themselves, if in their power, from the old charges of heresy and schism. For with the spread of Catholicism revives faith in God, faith in Christ, faith in the Church; and with the revival of this faith, men cease to sit down easy under the charge of heresy or schism. Heresy and Schism become again words full of meaning, and of a terrible meaning, which cannot be looked in the face. Orthodoxy recovers its old sense, and men feel, that, without the true faith and the true Church, they are without Christ, and without Christ they are without God. The sects must prove that they, as sects, are members of the Lord's body, and that they maintain the true faith; or else abandon their pretensions, and acknowledge themselves to be rightfully condemned as heretics and schismatics, and therefore as dead branches, severed from the vine, whose end is to be burned.

STATE OF RELIGION IN ST. THOMAS, &c.—GROSS INTOLERANCE OF DENMARK.—In a letter by the last packet from St. Thomas, in the West Indies, I have received, among other interesting details, the following account of the gross and shocking spirit of religious intolerance, under the banner of the liberal, professing and Protestant, all-interpreting Denmark. The best French priest I have met here (says my correspondent) is the Rev. Father Abbé Mignon. He is as full of love for Ireland as if he