

fection; but he answered—"There is here no need of reflection, I have seen things at Treves which I might seek for in vain in the Protestant church;" and faithful to the divine vocation he made no delay in giving joy to his fellow citizens by a public adjuration.—*Ami de la Religion.*

The celebrated sceptic Diderot gives the following striking testimony in favor of religious ceremonies. In his work entitled *D's Essais sur la peinture*, is this remarkable passage:—

"Absurd rigorists have never known the impressive effect of exterior ceremonies upon the people: they have never beheld the adoration of the Cross on Good Friday, or witnessed the enthusiasm of thousands at the procession of the Fete de Dieu, an enthusiasm which has frequently even deeply impressed me. That vast multitude with foreheads bowed in the dust, that long line of priests clothed in their sacerdotal vestments, those young acolytes robed in spotless white and scattering flowers before the holy sacrament, that breathless crowd which proceeds and follows in religious silence, fills the mind with an indescribable awe. 'No, I have never,' he exclaims, 'heard those solemn and pathetic hymns, intoned by the priest and re-echoed by their infinity of voices of all sexes and ages, without feeling in my soul an irresistible emotion, which melted me to tears.' 'Suppress'—writes the philosopher—"suppress the ceremonials, abolish the sensible symbols of religion, and the rest becomes metaphysical folly, which embodies itself in a thousand ridiculous forms."

"There is something extremely touching in the material, accessible, and poetical characters of Catholicism; and the soul finds a constant asylum in her quiet chapels, before the Christmas candles, in the soft purifying atmosphere of incense, in the outstretched arms of the heavenly mother, while it sinks down before her in humility, filial meekness, and contemplation of the Saviour's love. The Catholic Churches with their ever opened portals, their ever burning lamps, the ever-resounding voices of their thanksgiving, with their masses, their ever-recurring festivals and days of commemoration, declare with touching truth, that here the arms of a mother are ever open, ready to refresh every one who is troubled and heavy laden; that here the sweet repast of love is prepared for all, and a refuge is found by day and by night. When we consider this constant occupation of priests, this carrying in and out of the Holy of Holies, the fulness of emblems, the ornaments varying every day, like the changing leaves of the flower; the Catholic Church will appear like a deep, copious well in the midst of a city, which collects around it all the

inhabitants, and whose waters, perpetually cool, refresh, bless, and pervade all around."—*Count Isidore, von Loben, Lotosblatter, 1817. Part I.*

CONVERSIONS IN PHILADELPHIA.

We take the following from the Philadelphia correspondence of the Pittsburg Catholic:—

'Among the many conversions to our faith, consequent upon the prominence given to it by the recent outrageous attacks upon it by the 'Friends of an open Bible,' in this city; there is one of so striking a character as to have excited no little astonishment. It is that of a very wealthy and respectable gentleman of this city, who had imbibed such erroneous views and such bitter enmity towards the Catholic religion, (from the misrepresentations of it by the Protestant Association lectures,) as to have made himself quite conspicuous upon the occasion of St. Augustine's conflagration, by huzzinga vigorously at the downfall of the beautiful cross which surmounted that church. His excessive gratification at that event was, however, followed by a sober second-thought, which led him to reproach himself for having thus rejoiced in the triumph of brutal violence and bigoted intolerance over the holy sign of man's redemption, the sacred emblem of that atonement, the sole source of his everlasting hopes; further reflections led him to enquire into the true nature of that faith, which it was manifested by that outrage, had gained the hostility of the vile, disorderly, and infamous rabble: and, as was shown by the unprecedented forbearance of the Catholics on that occasion, had imbued its adherents with Christian meekness, and magnanimity. The result of this enquiry has been seen in the generous candour with which he has since acknowledged his grievous error, and petitioned for admission into that very fold of which he was so envenomed an adversary, and in the edifying fervour with which he joins in the public exercise of our religion, thus publicly making amends for his public transgression.

I may be here permitted to refer to another instance of indennifying zeal in a convert, which reflects credit not only upon the character of the individual, but upon the genius of the religion to which he had united himself. Jonah Smith, a distinguished merchant of this city, connected with the Baptist church, became, some years since, dissatisfied with the grounds upon which the peculiar tenets of that sect are attempted to be sustained. After some years spent in an investigation of the claims set forth by the various religious denominations, he ultimately recognized the truths of that of the Catholic church, and was received into its communion. Having once embraced the truth, he laboured earnestly in an effort to communicate it to those still enveloped in the darkness of error, and gave in his death which recently occurred in the State of Delaware, (his native State, and to which he had