

is still more clearly evinced, by the abortive and ridiculous attempt made by certain classes, even in violation of all the proprieties of language, to assume to themselves the title of Catholicity. The feverish anxiety which they display for its possession, shows how they value that title. It makes them indirectly admit, that their church can have no claims to truth, if it be not in some shape Catholic; and hence they wish to have at least the name, though they can have no pretensions to the reality. The only question then to be decided by the Christian in determining his faith is, which is the Catholic church? This is a fact of history, which may be easily and clearly ascertained. Can any of the various denominations claim for themselves Catholicity of duration or extent? They are all sent as of yesterday when compared to the establishment of Christianity. Their very names indicate that they are the creation of no very distant period; a few centuries back and their existence was not heard of. Their claims to universality of diffusion are still worse founded, a few millions will comprise the total amount of their members; and these few millions confined to a mere corner of the universe. But Protestantism in general may perhaps claim to be Catholic in its extensive diffusion. If Protestantism could be taken to imply any positive kind of Christian belief, we might contend that such a belief had a very general diffusion. But Protestantism is a merely negative term, and to use it as expressing any species of religion, is going contrary to all established notions of what religion is. If a collection of churches, disagreeing in the most vital points of revelation, continually anathematizing and condemning each other, presenting every variation of doctrine from Puseyism to Parkerism, can claim to be a church; it cannot, most certainly, be the church of Christ, which the scripture represents as one-fold, as a body having all its members joined together in harmony and unison under one head.

But even taking all denominations of Protestantism they will not number more than 50 millions—about one fourth of the Christian world, so that even the entire aggregate of discord and dissension could not deserve the title of a Catholic. It remains now to show that the church, in connection with the Roman See, and to which alone the appellation of Catholic has been given with universal consent, is the only religious institution that deserves that name. Its perpetuity of duration, tracing as it does the line of its Pontiffs in an unbroken series back to the days of Peter. To ascertain whether it has universality of diffusion we need only mention some of those nations in which its doctrines are professed. Italy, Spain, Portugal, France, Austria, Bohemia, and Poland,

the provinces of the Netherlands, the Kingdoms of Sicily and Sardinia, with a few fractional exceptions are entirely Catholic.

In England, Holland, Prussia, Sweden, Denmark, though doomed to a lengthened and systematic persecution, quite sufficient to have crushed any mere human institution, the church still maintains her footing. In fine, in every kingdom of Europe the Catholic religion is not only known, but very generally professed. It is alone professed in many kingdoms, and it is partially professed in all. In America her members far outnumber those of any other communion. In Asia, the cradle of Christianity, and long the nursery of eminent saints and martyrs—in Asia, where vice and superstition have unhappily erected their thrones—the Catholic religion still possesses many churches. In China and Japan, in Syria and Persia, on the banks of the Indus and the borders of the Euphrates, from the shores of the Red Sea in those of the Corea, and from the frozen gulfs of Siberia to the sultry extremity of Cape Comoro, the Catholic religion has votaries—millions who believe her doctrines, venerate her mysteries, and submit to her injunctions. She then alone can with justice claim the title Catholic; and it should be observed that the one hundred and seventy millions which, even according to Protestant historians, she numbers in her communion, are not held together by the belief of a few common principles of Christianity, without any bonds of connexion or unity. In all those regions, though differing in every thing else, Catholicity is one and the same—all are united in the same belief, all join in the same form of worship; no circumstances of time or place can affect that worship. The neophyte Indian, converting his rude wigwam into a temple, can assist at the same sacrifice which is offered under the gorgeous dome of St. Peter's.

PROGRESS OF INFIDELITY.

Every American, who loves his country, must be appalled at the rapid progress of infidelity in our blessed republic. That hideous monster of sneering unbelief, which had heretofore hid its odious head and skulked in darkness, now ventures to stalk about in open day, and to exhibit his fiendish features to the gaping multitude, with as much complacency as if they were not blackened by the smoke of the bottomless pit, and did not smell of brimstone! The infidels of America have just held a public and numerously attended convention in the City of New York. The speeches delivered on the occasion have been spread out before the community in that vehicle and sewer of filth the New York Herald, and, we believe, in other papers!! What makes this infidel convention the