

mer sphere of utility, (we hope that the next official intelligence will confirm the news of his elevation) he now occupies a throne the most venerable and glorious in the range of civilization.—*Pagan Rome*, the mystic Babylon of old, is fallen; from its ruins has risen the Christian Rome, the just pride and triumph of the cross, the honor and the happiness of the Catholic world.—The *Cæsars* are, as if they never were; their sceptres like themselves have crumbled into dust. The Pastoral staff of office has succeeded; and though used for Eighteen hundred years, by the true shepherd of the true flock, exhibits the same freshness, and firmness of texture as when it was first committed to the hand of the Prince of the Apostles by the Saviour God, who invested him with Pastoral Supremacy, when he said: 'Feed my lambs; feed my sheep.' Cardinal Cappelari is now in his 66th year, and in the enjoyment of good health, a fine constitution and full majesty of mind.—May he live long upon earth! and shortly witness the nations that had revolted from the Apostolic faith, grounding the arms of their rebellion, and once more rallying about the cross of Salvation.

As a Biographical sketch of Cardinal Cappelari must be interesting to our readers, we furnish the following, which we have every reason to believe is correct.

Mauro Cappelari was born in the Venetian States in the year 1765—He early distinguished himself in *belles letters*, the study of which he cultivated with much success, in the most celebrated colleges of the republic of Venice. Notwithstanding the public honors decreed to his merit, and the encomiums of relatives and friends, so flattering at the age of 22, he was sensible that there existed a vacuum in his young heart, which time would only increase and religion alone could fill. He abandoned the world and its deceitful illusions, and retired to the Benedictine Convent where he consecrated himself solely to prayer and study.—In his retirement he rendered himself conspicuous by his austere piety and ready obedience to the commands of his superiors; while he pursued his studies at the same time with astonishing success and filled successively the professorial chairs of *Belles Letures, Philosophy, History, and Theology*. But Leo the XIIth, whose discriminating tact in the choice of his counsellors was so refined, neglected no opportunity of becoming intimately acquainted with the learned Capellari.—He accordingly invited him to Rome in 1824, where he was raised by his colleagues to the dignity of Superior of the convent of St. Gregory, on Mount Caelius, founded by the Saint whose name it bears—Leo the XIIth soon admitted him to his confidence and was not long in perceiving that the learned Monk was endowed with sagacity and judgment to an extraordinary degree, and a firmness of character which could be influenced only by virtue or a holy desire of promoting the cause of the Catholic religion.—He accordingly elevated him to the dignity of Cardinal in 1826, and shortly after to that of Prefect of the Propaganda. The Cardinal, since his elevation to

the Roman purple, has not in the least deviated from the simple habits he had contracted in his monastery—He leads a retired but active life, never accepts of invitations, but generally passes the Festivals with his former colleagues; the pious monks of St. Gregory. He is so very plain in his dress, that were it not for the *Calotte* in which he is obliged to appear, it would be impossible to discover by his apparel the dignified rank of Cardinal—Yet there is so much majesty in his look, and nobility in his deportment, that one cannot but immediately recognize in him the man of superior mind.

H. D.

DEFENCE OF CATHOLIC PRINCIPLES,

By Demetrius A. Callitzin, a Russian Prince: now a Catholic Priest, addressed by him to a reviewer of our Holy Religion.

DEAR SIR.

AFTER your unprovoked attack upon the whole body of Roman Catholics, it was expected that an apology for the same would have been considered by you as due to them. To exhibit above one hundred millions of Catholics, as standing upon a level with heathens; to represent the whole of them as a superstitious set, wandering in the paths of darkness, and finally to exclude the Catholics of the United States from their rank of citizens, cannot be considered by you as a trifling insult. Now, sir, as a gentleman, you cannot be ignorant of the common principles of civility. As a Christian, and especially as a teacher of the Christian religion, you cannot be ignorant of that great precept of christian charity which our blessed Saviour declares to be the very soul of religion, on which depend the whole law and the Prophets. Matt. xxii. 40. Wishing to act under the influence of those principles; I shall, according to the direction of your and my Saviour. (Matt. v. 44.) return you good for evil, and pray God to bless you, whilst you are persecuting and calumniating us. However, as you refuse us (what we think we are justly entitled to) an apology, I shall step forward in the name of my Catholic brethren, and give you and the public an explanation of our principles, which will convince you, I trust, that we are not guilty of superstition.

If, instead of accusing us in a general manner, you had been pleased to state distinctly in what particular points we are guilty of superstition, a great deal of time would have been saved, as my defence would be confined to those particular points of attack: but now, not knowing for which particular points the attack is intended, I must be ready at all points.

In order to ascertain whether we are or not guilty of superstition, it will be necessary, in the first place, to give a distinct definition of the word superstition. Many disputes originate altogether in the misunderstanding of words, and might be entirely avoided, by first agreeing about the meaning of those words.

Collet, a great divine of the Gallican church, gives the following definition of the word superstition, which you will readily grant to be correct,

*Superstition (says he) est inordinatus cultus veri vel falsi numinis.* Which I thus give in plain English: Superstition is an inordinate worship of the true or of a false divinity.

To accuse us of superstition then, is to say, that we either worship the true God in an inordinate manner, or that we worship false Gods, or that we are guilty of both.

To which of the tenets of the Catholic Church does any of these three modes of superstition apply?

I reply boldly—to none: and in order to convince you and your hearers, that I am justifiable in saying so, I shall give you a short sketch of our Catholic principles; but do not expect to find, arrayed amongst them, those pretended Catholic principles which ignorance, prejudice, and, I am apprehensive, sometimes malice and ill-will, falsely attribute to Catholics. Thus, I shall say nothing about the infallibility of the Pope, the Pope's power to grant licenses to commit sin, or dispensation from the oath of allegiance, about the worship of Saints, and many other articles falsely attributed to Roman Catholics, and which (I have too much reason to believe) are industriously propagated, to answer certain iniquitous purposes.

May the great God give me grace to display before your eyes, and before the eyes of the public, the beauties and perfections of the Catholic Church—that in her you may behold the true and immaculate spouse of Jesus Christ Ephes. v. 31; ever subject and ever faithful to him, 24; ever loved and cherished by him. 25, 29; joined to him by an indissoluble union, 31, 32; that in her you may behold the kingdom of which Jesus Christ is the King, St. Luc. 1 35; the sheepfold of which Jesus Christ is the shepherd, John x. 16; the house of the living God, 1 Tim. iii. 15; the pillar and the ground of the truth, *ibid.*; always one, John x. 16, Ephes. iv. 4, 5; always visible, Matt. v. 11; unconquerable by the united efforts of hell and earth, Matt. xvi. 18; that you may not fall under the sentence pronounced by St. Peter, 11, ii. 12, "These men blaspheming what they know not, shall perish in their corruption; and by St. Jude, 10, these men blaspheme what they know not. "Woe to them," &c. On the contrary, I trust, that you will feel yourself compelled to exclaim with Balaam, "How beautiful are thy tabernacles, O Jacob; and thy tents, O Israel!" Numb. xxiv. 5.

We believe, dear sir, that Almighty God is perfect in himself, and perfect in all his works. After creating the world, and all it contains, God saw all the things that he had made, and they were very good, Gen. i. 31. By the help of natural philosophy, physic, anatomy, astronomy, and other sciences, many of the beauties and perfections of nature have been discovered, which give us the most exalted idea of the power and wisdom of the Creator; many more, however, are, and will remain wrapped up in mystery, and are thereby the better calculated to give us some, though faint idea of the immensity of God. From what discoveries have been made, we are struck with astonishment at the wonderful harmony displayed in the whole