

to regret the want of that zeal for the cause of God which is so necessary in these times of His great favor. The Catholics of Great Britain and Ireland, if united, could move mountains. The obstacles to our total emancipation—the trammels now placed upon religious liberty—the monster injustice imposed upon her Majesty's subjects, who, in this enlightened age, are compelled to support the state religion of a divided minority, the ignorant prejudices which retard the progress of truth, would all melt into air like other vapor, were we but to show a tenth part of the zeal, in this our real cause, which but too many among us show in defence of their private grievances, or in opposition to this or that proceeding which does not accord with their views or their interests. The Catholic Church in England enjoys the exalted privilege of possessing as its archbishop a Cardinal prince who is one of the most distinguished prelates which the Church, so fertile always in great and illustrious men, has ever numbered in her ranks. We allude to this gratifying fact only in order to remind our brethren of the account which (not to speak of a higher tribunal) those who follow us will require at our hands for this great privilege; and to ask them what the faithful historian of the times since the ever memorable and joyful event of the restoration of the Catholic hierarchy will have to record of the use we have made of this great blessing. It is but too true that we have not done all our duty; that, in too many instances, we have wasted that time in jealous and petty oppositions which we ought to have employed in generously uniting to give credit and lustre to the benefits which the Holy See conferred upon us, and to gladden the heart of the Sovereign Pontiff and of Christendom, by our union in the sacred cause which, by the grace of God, has been confided to our hands. It will hardly be believed beyond our shores, or even by many among us, that there are professed Catholics in these countries who saw with regret the restoration of their faith in its ancient and legitimate form. It is almost beyond belief that such a feeling can exist in a truly Catholic heart, yet it does here and there exist, to the great wonder and sorrow of every true son of our Holy Church.

We are anxious to impress upon our readers that we are no longer a small body outwardly distinguished by the antiquity of our lineage, and by the steadfastness of our forefathers in their religion. We number in our ranks (in addition to this) some of the most celebrated and distinguished men of our time. The Catholic body of to-day is no longer what it was twenty years ago. It is a body composed of all the elements of which Christian communities and nations are formed. We have no longer to look solely to the influence of a few illustrious names to cause our Faith to be respected; we must count upon ourselves, united and knit together by that spirit of devotedness which is the unique heritage of our Faith effectually to inspire.—It is a sad fact, we repeat, that there are a few whose timid souls are too cold to appreciate this glorious change, who look back with almost childlike satisfaction upon the time when it was a certain worldly distinction to be a Catholic, who were content to be regarded as a curious representation of a once mighty power—become too weak to excite fear, and too well-behaved to be actively persecuted. Like Lot's wife, these look back and yearn for what they have left behind. They merit the just condemnation which must reach them; but our nobler hearts will not refuse them a sensation of sorrow as we pass them by and think how unworthy they are of the great mission to which they were called, and of the men with whom they might have distinguished themselves. They must indeed be timid souls who would fear to advance in such a cause as ours. Good soldiers respect and honor their king and their generals, obey their orders, and have confidence in them; it is upon such men that we must rely in the struggles which we have before us. Such alone are worthy of our love and our honor.

It is most needful that we, who are united in the bonds of faith, should act as one man for its advancement. What are the miserable interests of the world in comparison with the eternal destinies of the Catholic faith? We are citizens of the world to come, and for that kingdom we must work. There is too much of human respect among us, too much fear of affecting our temporal interests, too much dread of offending those who are not of us. We are not struggling for the mere advancement of a political party, or of a particular interest. The cause we have in hand—apart from the great matter of individual salvation—is the advancement of the social and religious condition of our country upon the only principles by which they can be really advanced: in it are included all the great questions which constitute the happiness of mankind here and hereafter.

Let us, then, show to our erring brethren what confidence we have in our Faith, how certain we are of its divine superiority, and how great is that charity which induces us to surmount every obstacle in order to lead them to accept the blessings which we enjoy. Let us show our thankfulness for those blessings by the veneration which we manifest for those who are the chosen instruments for conveying them to us; and if there are hearts among us who seek to excuse themselves from taking an active part in our work, let us pass them by as unworthy to be associated with us in so great a cause. In a few years they will be numbered among the past, and we will be too merciful to remember that such things were ever heard among us.

We would remind our brethren that, although our enemies from without are numerous, they are not united. In their ignorance of the Faith they hate what they do not understand; but in their knowledge of their co-sectaries they hate each other too much to unite against us;—this is our visible strength. On another hand, the mind is made for truth, which is its proper food. When we appeal to a just man to choose between truth and error, he has within him a judge which decides the question; his thirsty soul has found the true water of life, from which it will not be led astray. We do not desire to offend them, then, but to lead them from doubt to certainty, from the shifting sands of error to the rock of eternal truth, from darkness to light. The great question is not between Protestant and Catholic, but between error and truth, between total error, and total truth; for the consequence of Protestantism is infidelity, as the consequence of the Catholic faith is true religion.

The good Christian is a man of devotedness. "He envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not his own, is not provoked to anger, thinketh no evil." Twelve poor men with this character shook the foundations of pagan Rome. The truth which inspired them is the same which we possess; but in the beginning the "multitude of the believers had but one heart and one soul." Such

was their devotedness: it should be ours. The promises made to them are made to us also, if we imitate their devotedness. "No weapon that is formed against thee shall prosper, and every tongue that resisteth thee in judgment thou shalt condemn. This is the inheritance of the servants of the Lord, and their justice with me saith the Lord."

JERUSALEM.

There is a flat grassy plain forming the space surrounded by the walls of the Harem Scherif, or enclosure of the Temple at Jerusalem, which is levelled over the most interesting ruins in the world. No Christian dare enter this enclosure under pain of death. The infidel can only look into it from a neighboring eminence. One or two adventurous individuals, however, not Mahometans have succeeded in entering in disguise, and returning with their lives. They were spit upon, to be sure, and their ancestors were set down as having met an igneous fate; but they did the thing. The result was, an accurate survey of the ancient enclosure. By-and-bye, we shall have the de-orientalizing spirit at work, even in the Holy City, and then these maps and plans may guide us in our researches—for researches will be made, sooner or later, in the pious spirit of an enlightened curiosity, even up to the porch of the Holy of Holies, and the walls of the Holy Sepulchre, wherever that is. Even now a move has been made in the right direction, by the formation, in London, of a society called the Palestine Archaeological Association. A portion of this enclosure contains the Mosque El Aksa—built as the best topographers inform us, on the site of the temple of Herod—in other words, of the threshing-floor of Araunah the Jebusite. This temple was destroyed, according to prophecy, to a level with the earth, but as it exhibits the studied accuracy of that prophecy, not below it. Its foundations exist to the present day; they reveal themselves in the outer or enclosing wall, of the present harem. The huge Cyclopean stones remain as they were placed, probably by Solomon, too massive even for Roman destructiveness. These stones enclose vaults; some of them are open. They are of vast dimensions, with supports massive enough, to have borne a temple even of the fabulous altitude of Josephus's. But some are closed, filled up with rubbish from above. These are the innermost vaults those immediately under the central part of the temple. They were probably overwhelmed at the time of its destruction by Titus; and in all likelihood formed the last refuge for the fugitives of the sacerdotal order, whether they had collected what yet remained of valuable and sacred within the holy precincts. Whatever was brought there then, remains there still. Over the whole the ploughshare of desolation was passed. Behind that ploughshare other buildings sprang up, and around these the grassy plain was smoothed down. Whatever was beneath was sealed up for the day appointed for its discovery. That day has not yet come—but it is approaching. What may we not expect to find? The sacred utensils, the sacred records, the bones of the priests, the ark of the second temple, as Pridaux argues—corroborations, unexpected and awful, of scripture details.

Nay, it is believed that the ark itself—that which contained the tables of stone, the pot of manna, and Aaron's rod—was preserved by the Prophet Jeremiah, and hidden in some place of safety. Who knows but it may be lighted upon in the illness of time? A pickaxe struck into the floor of the Harem Court might clear up a controversy carried on for ages. We are now prepared to use, without abusing, such new revelations; they will, therefore, be revealed. These precincts have been recently surveyed. Is this the first survey? Very probably not. At the period of the Roman domination, registries were made more minute than our most careful modern surveys, of all places within the provinces and colonies of the empire. We are told by Ulpian and Lactantius that the original entries were engraved on brass tablets and deposited among the archives at Rome.

A GOOD COMPARISON.

The Rev. William Roulatt, a well-known Methodist clergyman, residing at Naples, draws the following amusing but apt comparison between Dr. M'Plane's celebrated Vermifuge and a ferret: "A ferret, when placed at the entrance of a rat-hole, enters the aperture, travels along the passage, seizes upon the rat, exterminates his existence, and draws the animal's defunct carcass to the light. And in like manner have I found Dr. M'Plane's American Vermifuge to operate upon worms, those dreadful and dangerous tormentors of children. This remedy, like the ferret, enters the aperture of the mouth, travels down the gullet, hunts round the stomach, lays hold of the worms, shakes the life out of the reptiles, sweeps clean their den, and carries their carcasses clear out of the system. This, at least, has been the effect of the Vermifuge upon my children."

A neighbor of Mr. Roulatt, Mr. John Briggs, adopts the simile of the reverend certifier, thus both giving their most unequivocal approval of this great specific, after having witnessed its operation upon their own children. Let others try it, and be satisfied.

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THE QUARTERLY MEETING of the above-named Association will be held in the ROOM adjoining the RECOLLET CHURCH, on TUESDAY EVENING next, 7th June. The Chair will be taken at EIGHT o'clock.

By Order, F. DALTON, Secretary. Montreal, May 31, 1854.

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THE USUAL MONTHLY MEETING of the ST. PATRICK'S SOCIETY, will be held at St. PATRICK'S HALL, on MONDAY EVENING next, the 6th instant, at EIGHT o'clock precisely.

By Order, W. F. SMYTH, Rec. Sec. Montreal, June 1, 1854.

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