

It reddens with shame; and grows pale with apprehension. It smiles or dances with inward joy; or droops dejected, sheds tears, and often wails aloud, not from any hurt it sustains, or pain it suffers, but from deep thought and abstruse cogitation. How a faint glimpse of hope, which has no reality but in thoughtful anticipation, can brighten up its looks, dry up its tears, and still its lamentations on such mournful occasions! And after all these evidences of a distinct principle from the body, is it rational to suppose this last the only one that suffers and feels. Why, in this supposition, should not the body, still remaining after death, feel and suffer as before? Because its animating principle is fled; something they must own, infinitely exceeding what it has left behind; and essentially different from its perishable organ of clay; which, as henceforth useless to it, in its new state of existence; it drops on taking its flight to the region of spirits; leaving it to moulder away and mingle with its native earth; till the Omnipotent, who made and linked it with the soul, restore it to her in a state of merited bliss or misery interminable. It is therefore the soul, a distinct principle from the body, that suffers and feels in this life, and which may equally or more intensely be made to suffer and feel in a state of separation from its earthly organ, which had been adapted to it for the temporary purposes of its short sojourn in this place of probation.

Yet how, it is often asked, can a spirit, not matter, be punishable, according to the gospel threat, with material fire?—But is not the soul a spirit in her present state? and still, though by the medium of her organ, the body, she feels all the scorching effect of material fire, as well as all the pleasing or painful influence of the material elements surrounding her.—As God has tied her thus down to the earth, so may he chain her down to fire and link her if he chooses, to her own merited torment, for who can say what he can, or cannot do with his creatures? Or shall man with his short-sighted reasoning presume to limit his infinite power; or set bounds to his inscrutable justice? All we know from the certain idea we have of his justice and goodness, is, that he will inflict no punishment on the soul, which she herself is not at the time conscious of having deserved. That his wish in creating her was to have rendered her finally happy; for which purpose, without forcing her will, the free choice of which was to constitute her merit or demerit in this life, he afforded her more or less the means, if well improved, of securing to herself that perfect bliss, for which he had called her into being.—Looking, as he does, from eternity to eternity, he foresaw, if you will, her fate, and permitted it. But his foresight no more caused that fate, than my seeing any action done causes that action to take place. Is he then, as infinitely good, obliged to prevent it? But he is infinitely just, as well as infinitely good; and owes to his rational and immortal creatures the display of his dreadful as well as amiable attributes. Besides, where were that full freedom of willing and

choosing betwixt good and evil, granted to his creatures, after warning them sufficiently as to the choice they should make which he does by the internal moral sense implanted in them, as well as by external means; should he thus preclude the possibility of their choosing wrong?

This, however, is an awful mystery, not farther to be sounded by the human intellect, but sufficiently grounded on all the proofs adduced in support of the Christian Revelation; proofs, which the greatest and wisest of mankind have considered as unanswered and unanswerable; and therefore conclusive on the subject in the opinion of all, who reason as they ought, not on bare suppositions or fanciful theories; but on what we actually feel, and on matters of fact.

I need not here stop to expose the absurd consequences of the ridiculous hypothesis, which I have been refusing; or to prove the folly of the attempt to account for the very thoughts and volitions of the human mind, by the curlings, for instance, of a vapor; the corruscations or scintillations of an ethereal spark; or the various conglomerations, evolutions, separations, or conjunctions of material particles, all which has been abundantly held forth to public ridicule by those who have condescended to follow such argumentative maniaes through all the perplexed and bewildering mazes of their random conjectures. I shall therefore conclude with a quotation from an ingenious author, particularly adapted to our present purpose, that of demonstrating the absurdity of the supposition that the soul is material.

"She cannot be material, the soul; that can lodge within herself the whole mass of sensible things, which taketh up so much room without her: And when she has piled them upon one another in such vast and prodigious numbers, is still as capacious of more, as when she was altogether empty. In a word, that can grasp the universe with a thought, and comprehend the whole latitude of Heaven and Earth within her own invisible centre: who, though she takes in objects of all sizes; yet, when once they are in, they are not, as bodies, in a material place, where the greater take up more room than the less; for the thought of a mile or of ten thousand miles, does no more stretch and fill the soul, than that of a foot, an inch or a mathematical point. And whereas all matter has its parts, which extend, the one beyond the other in length, breadth and thickness; and so, is measurable by inches, yards and solid measure; there is no such thing as measurable extension in any thing belonging to the soul: for in cogitation, which is the very essence of the soul; there is neither length, nor breadth, nor thickness; nor is it possible to conceive a foot of thought; a yard of reason; a pound of wisdom; a quart of virtue. Then, if what belongs to the soul be immaterial; the soul herself must be immaterial: simple, therefore, indivisible, unalterable; incorruptible; therefore immortal and everlasting."—SCOTT.

From "The Churchman." A VISIT TO THE CATACOMBS OF ST. AGNES.

"I was exceedingly interested a few days ago by a visit to the catacombs of St. Agnes. I went in company with Mr. —, the American consul, and Mr. —, lately a member of Parliament. You have read that the early Christians of Rome were subjected to a series of violent persecutions, particularly under the reigns of Severus, Decius, and Valerian; when Irenæus, Victor, Fabianus, Cyprian, and others of great eminence, as well as innumerable private Christians, received the crown of martyrdom. These catacombs are the places in which they interred their dead; and in the time of those dreadful persecutions, sought refuge. For a long time, indeed, the ceremonies of their religion were performed in those dark and subterranean chambers which had been used for sepulture. The Campagna of Rome is formed almost entirely of volcanic ashes, which is called Pozzolana, and Tufo Rock, which appears of the same material, but hardened into soft kind of stone; in this latter the excavations of the catacombs were made. Into the catacombs we descended from a vineyard two miles outside the walls of Rome, by a flight of steps, (the catacombs are now being opened, and rubbish, &c., removed. The padre who accompanied us has the superintendence of the work;) we then entered narrow excavated passages—extending and ramifying in every direction; in the sides of these passages are cells excavated, some large enough for a human body to be laid, others for several bodies, and many smaller ones for children. Here we saw the mouldering remains of those whose great grandfathers saw the apostles. Many of the bodies (of course the bones only) rest as they were laid 1600 years ago. Many of them are now fast mouldering away, since the admission of the air, and the marble slabs or tiles which enclosed their cells have been removed; each of their cells (which are ranged one above another and within a foot or two of each other in every part of the catacombs) were closed after the body was deposited, and a piece of marble or more generally several large tiles were used for this purpose, sealed up with cement, so that the air could not enter, and this accounts in some measure for the perfect preservation of the bones. Many of these have been taken down, yet some of the cells are sealed up, and remain just as they were at first, and the mortar that was used appears as if it had only been spread a few weeks ago; the marks of the trowel are as fresh as ever, and in this mortar, inscribed while it was yet wet, is frequently to be found the name of the individual interred there, and the words (in pace) in peace, or sleeps in peace—an epitaph simple, but in those times of trial and tribulation, wonderfully expressive.

There are the bodies of many of the early martyrs; they are known by having a small lamp at their feet, inserted in the mortar whilst wet, and a small vase or vial at the head; the vial contained their own blood, which it was the practice of the surviving friends to obtain from

the body, and preserve in this manner; some of the lamps remain, but the vials have been removed—but the impression in the mortar where they were set yet remains. There are also impressions of the coins of the time in which the bodies were interred; by these the date of the interment is known. There are several small chapels, which are extremely curious; the walls are painted, and many of the pictures are quite fresh: the subjects are in general scriptural. I was pleased to see these pictures, which were painted in the early part of the third century, and the fact will be a good argument in favor of picture in churches. We remained in this city of the dead two hours, waiting at least an hour and a half of the time.—There must be thousands of bodies. The extent of the catacombs is not yet known. In these gloomy regions the early Christians took refuge in times of persecution, and the mind is overwhelmed with the multitude of associations that arise. We ascended—the sun was shining gloriously and the mountains that surround Campagna looked bright and calm, as they did when the dead thousands sleeping beneath our feet gazed upon them."

FRANCE.

We extract the following statement of the numbers of the Catholic clergy in France, and the provision made for them, from the budget of the Ministers of Public Worship. The total amount of these ecclesiastics is 36,014. They comprise fifteen archbishops, of whom the Archbishop of Paris has at present an income of 25,000*fr.* a year, which, however, is proposed to be increased to 40,000*fr.*, and the other fourteen have from 14,000. to 15,000*fr.*; sixty-five bishops, having 10,000*fr.*; but the three cardinal bishops of Rouen, Lyons, and Arras, have an additional 10,000*fr.* Such prelates as have two departments in their diocese receive 1,500*fr.* for the expenses of their visitations, and the rest have 1,000*fr.* Sums of from 8,000*fr.* to 10,000*fr.* are granted to archbishops and bishops towards the charges of their establishment. There are 175 vicars general. Those in the bishopric of Paris receive 4,000*fr.*, in the other archbishoprics 3,000*fr.*, and in the bishoprics 2,000*fr.* for each; 661 canons—those of Paris having 2,400*fr.*, and the rest 1,500*fr.*; 3,301 cures, with incomes of from 1,200*fr.* to 1,500*fr.*; 25,000 desservans or curates, such as are under sixty years of age receive 660*fr.*; between sixty and seventy years, 900*fr.*; and of 70 and upwards, 1,000*fr.*; 27,600 cures are established or authorized: 5,765 vicars, with allowances of 350*fr.*—(6,276 are authorized); 21 bishops' canons, having 8,000*fr.*, being dignitaries and canons of the second order, belonging to the chapter of St. Denis. There are also 3,000 seminaries.—Galignani.

Abdication of the King of Hanover—We take the following from *Le Commerce* of June 7:—"A report is again spread of the approaching abdication of the King of Hanover. It is added, but less confidently, it is true, that his Majesty thinks of allying himself by marriage with the family of a sovereign count of the German Confederation."