

One Faith.

However great may be the obstacles which society presents to unanimity of belief amongst all the professors of christianity, there are few who do not occasionally indulge the hope that the day may come, when, in the language of the apostle, the earth will be blessed with "one Lord and one faith." Never, since the origin of the christian religion, did the necessity of union appear so evident as at the present time; and never, perhaps, was the mind less disciplined to appreciate the influence which it would assuredly produce. Wherever we direct our attention we find unusual excitement prevailing amongst those who profess to enquire for the truth, and a deep solicitude for their future welfare, developing more forcibly than words can utter, the unhappy condition of those who are agitated by their fears, and yet unacquainted with the means by which they may appease them. The distractions of Protestantism have disturbed the minds of men, disordered the elements of society, and introduced into the world such a tumultuous chaos of uncertainties, sophistries, and perverse opinions, that christianity is fast becoming a by-word of reproach; and a reckless disregard of God in the rising generation, is poisoning the souls of all who are destitute of the safe guard of a divine religion. Vain are all the efforts of men to accomplish their salvation, so long as the great primary principle of "One Lord and one faith" is sacrificed for the maintenance of some individual notion: in vain are the labours and worship, the creeds and formularies of synods and congregations, if the Lord be stripped of his right to require from man the profession of one, true, religion, which must have preceded perfect from its author, and be consequently indefectible as well as immutable. But the pride of mankind will not brook submission to the Divinity, under the specious pretext of making the Bible their rule of faith; and with all that exterior affectation of evangelical lowliness, which attracts proselytes but repudiates humility, they have cherished every sectarian illusion, until men, made desperate by the distractions in which they have been entangled, either reject the scriptures altogether, or dissipate their intelligence in following to some remote extremities, the idle theories on faith which ignorance suggests, or vanity endeavours to exalt, or fanaticism invests with wild unmeaning imagery.—Christianity, deprived of the strength which unity produces, is thus reduced to the condition of a frame enervated by disease. Society no longer feels the power which religion in its legitimate position is designed to exercise; men have now no controlling or supreme authority on which to depend for support, or appeal to for redress; human rights are becoming as vague as if their destruction was already announced. National and individual security grows weaker; the passions are becoming more ferocious, and the ear is daily saddened with details of wrongs inflicted and sufferings endured—the natural result of mere physical impulse, unrestricted by the salutary principles of a true,

supreme, universal religion. Uncertainty in faith, and a consequent distrust in the integrity of revelation, are producing eccentric movements in popular opinion, characterised by the grossness of their conception, and in many ways preparing the public mind for the rejection of the gospel. Religion, possessing no sanction for its dominion but the unsettled, ever fluctuating, ideas of the mind, is thus powerless to accomplish good for humanity and almost despicable in its resistance to national vice.

Since the period of what is called the Reformation, the aggregate of human misery has fearfully increased. The spirit of the world, in opposition to the spirit of God, has taken possession of the heart, and a universal distrust, and a feeling of selfishness, appear to be the guiding principles of national and individual action.—If disunion in religion had been approved on high, it would not have produced the sad results which we find existing wherever this doctrine has been established.—The strength which unity would give for resistance to the oppression of governments, for the foundation of magnificent asylums, for the conversion of the heathen, is all sacrificed to gratify the pride of opinion. Christianity, instead of being like a structure presenting to the beholder a spectacle of strength, sublime proportion and faultless execution, is now like the ruins of the desert, where columns lie broken around, and the beauty of the desolate city excites no other than melancholy feelings.

The poor have suffered especially from this disunion of the professors of christianity. How terrible their sufferings in lands where once every provision was made for their comfort! Their patrimony has been lavished on the worthless notions of power, and the charity which once flowed from the spirit of religion, is now forced by legislative rigour from the pockets of people who have lost the faith of their fathers. No wonder the English church is torn with dissension, by the efforts which some of her professors are making to restore her to the happy position which she occupied when she believed in "one Lord and one Faith." Their example, we trust, will produce a revolution in public sentiment, and from the signs of the times, such a blessed result may not be as far distant as some may imagine. The world is dissatisfied; from various sources come complaints of men and nations lamenting their condition, but uncertain or uncensured of the remedy. A return to the unity of faith affords the only hope for the oppressed. In that alone can we find peace and tranquillity; for by its influence the spirit of the world will be weakened, and men will be taught to yield to religion the authority with which God invested her, and which preserved the world so long in contentment of mind, in comparative innocence, in greater purity of morals, and in national repose.—*Catholic Telegraph.*

Respect yourselves and you will be respected; despise yourself, and you will be despised.

Leicester—England.

[The following is extracted from a letter addressed to us by the Rev. Mr. Woolfroy:—]

"In compliance with a pressing invitation, I assisted yesterday (Sunday, 14th November,) at the solemn high mass celebrated by the Rev. Mr. Caestrick in the chapel at Leicester. After the English prayers had been said by the Rev. Mr. Oxley, he, the said Mr. Oxley, ascended the pulpit, and having read the right Rev. bishop's circular, and expressed his sentiments concerning the change which was immediately to take place in his regard, in a most feeling, humble, and edifying manner, having also pronounced a beautiful eulogium on his intended successor, he then proceeded to announce to the congregation a most interesting account of the cure of a Protestant young man, which had been effected by the prayers of that congregation. And, said he, the young man of whom I speak is now standing before me, and is come a distance of ten miles to this temple of God, to return his solemn thanks to God, in union with you all, for this signal favour conferred upon him. I afterwards learned the circumstances of the case, both from the young man himself (who dined with us) and from the Rev. Mr. Oxley. The young man is now about 21 years of age; is the eldest son of a respectable Protestant farmer, a Mr. Turnbull, of Skiffington lodge, about ten miles from Leicester. The said young man has been the victim of the falling sickness from the age of two years until about thirteen weeks back, and this disease has been so violent on him that he has suffered a return of the fits four times per day on an average. At one period of his life this grievous malady had so operated upon him that he was considered as dead by all around him; so much so, that preparations were made for his burial, the church bell tolled, &c. About thirteen weeks ago it happened that an Irish Catholic labourer was working for Mr. Turnbull, and knowing how much his son was afflicted, recommended him to apply to some Catholic priest. Mr. Turnbull took the advice, and went to the Rev. Mr. Oxley, of Leicester. He, the Rev. Mr. Oxley, having admonished the father that the cure of his son must depend on his faith, promised to recommend the case to the prayers of the congregation. This he did on the following Sunday, and on the Monday after he offered the holy sacrifice of the mass for the same intention. From that precise period the young man has had no return nor symptom of return of the fits. He has been ever since in perfect health. Six weeks after his cure, his mother accompanied him to Leicester to return thanks; and yesterday [Sunday, 14th Nov.] the young man himself alone came for the same pious purpose.—From having thus experienced the powerful efficacy of prayers offered to God in the holy Catholic church, and especially of the holy sacrifice of the mass, the young man is convinced that this church is the one, and the only one, founded by Jesus Christ, and he is resolved to enter

its precincts without delay; and there is no doubt but his whole family will imitate his example, 'credidit ipse et domus ejus tota.' This is, undoubtedly, a triumph of faith; and adds one more to the innumerable substantial proofs of the divine veracity of the Roman Catholic church and the doctrine she teaches. The incredulous will, of course, say that the young man might have got better had not the holy sacrifice of the mass, and the united prayers of the Catholic congregation, been offered for him. They would be equally justified in saying, that Lazarus might have risen from the tomb had not the vivifying command been given by Jesus Christ. But our words are for those who are able to believe what common sense shows them would be unreasonable to disbelieve; *cum fidelibus non infidelibus sermo noster.* He who is 'able to believe' will be satisfied to admit that the same God who wrought so many wonders for the propagation of the faith in the beginning of the church, and who has continued to display his divine power in favor of the truth in every succeeding age, can, when and how he pleases, operate the same wonders even now, for the preservation of the same faith, and the distinguishing it from all erroneous doctrines. It is no matter of surprise that these demonstrations of God's power in favor of his holy church should make but little impression on the minds of many, for there are many who 'will not believe, if one should rise from the dead'—*Tablet.*

Catholic Prejudice.

The present incumbent of the gubernatorial chair (GOVERNOR DAVIS) of Massachusetts, recently delivered a Lecture at the Warren Street Chapel, in this city. His subject was the "March of Mental and Moral Improvement." The lecture was, itself, an elegant and beautiful composition, but the sentiment was low and vulgar in its bigotry. Gov. Davis is a man eminent as a lawyer, and equally eminent as a scholar. Holding this honorable character, and being invested with the insignia of Commander-in-Chief of Massachusetts, we could not expect from him the rampant bigotry of a fanatic against Catholic institutions—as he represents them, "Catholic subserviency to the promotion of ignorance, and the tyranny of the Popes."

Gov. Davis speaks of the "dark ages," portraying that period of the universal reign of Catholicism, in the partial hues of the primitive Protestant writers, and wields the arguments of a man who has read the slander, but not the refutation. He argues for freedom of opinion, yet is the first to condemn his theory by his practice. He speaks of the Spanish Inquisition! What has Catholicity to do with that? It was a political creation, utterly discordant with Catholic faith: it arose in the midst of an excited, convulsed, and disorganized nation, and was one of those perversions to which religion is ever liable, and had no connection with Catholicism. It would be as just to charge Catholicity as the cause of the French revolution and the horrors of the guillotine, as with the Spanish Inquisition. It was the