

and, worse than all, should ambition shew him placed within his reach the tempting ensigns of brief authority remorseless wading through the blood and slaughter of his fellow creatures towards a throne: thus desolating the scene of his short sojourn; and dealing destruction all around on the opposers of his invidious progress towards the lofty object of his aspiring wishes.

Does he then forget that he is but a passenger here below? that he must very soon take his departure hence never to return? That he can carry nothing along with him of all that he so toilfully collects in his transit through this life, but the merits or demerits of his temporary conduct? Alas! of all this too he is fully aware; and still risks his eternal bliss for the pleasures of a moment; pleasures less real than imaginary; seldom unaccompanied with pain; and always followed with regret, if not also with remorse.

Still, had he only bliss to lose, his folly, though prodigious, were less. But how astonishing is his madness in acting thus at the same time that he is fully aware that by so coveting present enjoyment, he not only forfeits his claim to future bliss: but, incurring also the divine displeasure by his guilty and forbidden choice, he exposes himself to misery endless and incalculable.

Reason alone might teach him, as did even the Pagans, that it was not for so mean and transient a purpose that providence sent him into this world merely that he might taste and relish, then drop at once forever, all the painfully acquired, but fast perishing sweets, which the present scene affords; such being only allowed him occasionally, as needful refreshments to the wayworn, hungry, and thirsting traveller; but that to tarry over them, and think only of indulging in such; giving up all further thoughts of prosecuting the journey, were at once to forgo all further hope, and willfully to miss the end to which he is tending. But viewing as he does, exposed before him in the broader and brighter blaze of revelation, all the dismal consequences of so preposterous a choice; and when he hears also the Deity incarnate contrasting the final doom and reversed condition of the rich glutton and a suffering Lazarus; declaring blessed the poor and those who mourn; but denouncing only woes against the rich and worldly happy: when he contemplates the choice made by dying wisdom, while here in human form, of privation, ignominy and pain for himself and his followers; what must be his folly in preferring the enjoyments of a moment to those of an eternity; dreading more a few short sufferings and privations here, than the loss of all the promised bliss, and the being exposed to all the threatened woe hereafter? He knows that his present life is but short, when longest, and always uncertain: that its enjoyments are hard to be come at; never fully satisfying when obtained; precarious while possessed, and all but momentary; leaving nothing behind them, but regret and remorse. Of all this he is perfectly sensible, acknowledging often his folly and guilt in still continuing to give such the preference in his affections. He seems thus as if not bound by the fatal potency of some magic

spell; that quite captivates and paralyses all his rational faculties, thus preventing him from making the slightest effort to ward off the dreadful evil, which he sees fast approaching him.

Is not this indeed the deplorable state in which the immortal stranger on his passage through this world has unfortunately placed himself? Endowed with reason; having the just sense of right and wrong, and inwardly apprized of his obligations; knowing the shortness of his existence here, and that he soon must bid an eternal adieu to all the earthly objects of his affections; left still free to act and choose between good and evil, and thus to merit the approbation and favor of his maker: re-deemed, even when lost by the early abuse of his free will; and reclaimed from the mazes of pagan error; having now his light of reason renewed at the blazing glory displayed to him of truth itself: with all these natural and supernatural advantages is it not truly wonderful that still his will should remain so chained down to earthly objects, as if by the force of some mighty and unconquerable spell; and rendered quite incapable of obeying the acknowledged dictates of reason and the applauded counsels of prudence and wisdom?

Who then can break the mighty charm; dissolve the dread enchantment, and dissipate the dire delusion? who, but he, great nature's Lord, who so often has stretched out his mighty arm, to snatch him from destruction? His grace alone can free, without violence, the self-captivated will; and make it joyfully obey the else vainly urged admonitions of the understanding. Among the endless ways, by which he in his mercy may judge fit to unfetter the will, and to restore to all its rational vigour and activity the human mind from its supine state of lethargic indifference; for all that is not worldly; the most usual and ordinary are what the unthinking deem the greatest misfortunes and calamities; The sudden disappointment of all our most sanguine hopes and earnest wishes: the severest losses, sickness and sufferings; above all the heart-rending sight of some dear departing friend, expiring before us, and breathing his last in our arms. These afflicting reverses are merciful visitations to most; without which they would continue to glide on unmoved down the smooth stream of prosperity; only amusing themselves with every flitting object that happens to catch for a moment their idly busied attention: but never thinking on the fate that awaits them; or of the interminable gulf, and shoreless ocean, into which they are soon about to be precipitated. This is the reason why, as the Saviour says, the chance of salvation is so small for the worldly prosperous; and why he declares far more fortunate and blessed the poor and afflicted. These, not finding their comforts here, are more easily induced to look for them, and strive to secure them hereafter; while those, unless when roused from their dream of pleasure by such sudden warnings and alarming shocks; never look or hope for ought beyond their present sensual enjoyments.

Happy they, who neglect not to turn these severe but kind visitations, to a profitable account: who remain not deaf to these powerful calls; which re-

minding them of the perishable nature of what they are apt here to prize most and covet; bid them: make the objects of their chief hopes and wishes the imperishable good things of the life to come. Then shall they use the things of this world as they were intended to be used, only as their needful support on their journey hence: as but refreshments spread out at proper intervals to the weary and hungry traveller; and the means of enabling him securely to reach at last his long looked-for happy home, and final destination.

Say, ye with speech endow'd; my fellow beings!  
Amid this boundless scene of wonders plac'd;  
Whence come; and how, like shipwreck'd mariners,  
Have we on this strange coast together met?  
Yet met not unexpected; since we find  
All for our use and comfort ready made:  
A mansion fitted up magnificent,  
And furnish'd forth complete; how rich! how vast!  
How splendid!—Say: was such a palace rear'd  
For our reception? such a region spread  
For us delightful since none nobler claim  
The vacant lordship of this fair domain?  
Ours then 't was sure intended. All its wealth  
So various and exhaustless round us spread,  
Is plac'd at our disposal: nor are found  
On all its surface, far and wide explor'd,  
Who dare dispute our sway.—And yet, not here,  
Where all observ'd is subject to decay;  
Born, but to die; and flourishing to fade;  
Not here is found our final fix'd abode,  
We too must hence, successive as we come,  
Full soon depart. That tide, which cast us forth,  
Returning quick, shall bear us hence away  
'To yet more wondrous scenes, and world's unknown.

Our present then but for a future state  
Is meant a preparation. Hence we find  
Trac'd on our minds indelible a law  
To moral good still urging; and alike  
From ill restraining. Who not then perceives  
Enjoin'd our duty two-fold; vice to shun  
And virtue practice? Who so dull, but knows  
That all on this depends our chance of bliss  
In yet some final state of untried being?

We omitted giving the following communication in two last numbers.

For the Catholic.

SIR—In the *Watchman* No. 24, I find another communication from the malevolent and would-be Irish Spectator, (but from whose interrogation, I would guess to be a tract-dealer,) in reply to my communication in the *Catholic* No. 12. He first gives a summary statement of my communication, and then commences to prove his assertions, from the very source from which they were taken,—one of the Kildare-street catch-penny tracts, which has already met its merited obloquy. The following is a quotation from this tract, from which it appears the second *Spectator* has borrowed all his information of what he would fain promulgate for practices of Irish Catholics.—“Having mentioned the subject of penance, it may not be out of place to remark, that I think penance as practised by the Roman Catholic Church, could easily be shewn to be a part of that persecuting principle that has ever been interwoven in its system, and will while there is a rag end of it exists on the earth. Religious persecution is nothing more or less, than inflicting injury upon others, for entertaining a right of judgement for themselves, which the persecuting party refuses to allow them the liberty of.”—From the above quotation of the spectator, we may infer, that penance as imposed on Catholics, and