

(that is our English Protestant version of it, full of errors purposely as well as ignorantly made; and disagreeing with all previous and subsequent translations but sanctioned by a British monarch, and his infallible parliament;) this British bible, (read understand and interpret it as you please,) is your only sure and soul-saving monitor and instructor. All preaching, or teaching besides, is but the word of man; Tracts too, and all written or unwritten testimony, as essentially fallible, must never be relied on. This is every Protestant's professed belief; and that, as we observed, on which the Bible Society has built its money making speculation. This is that loudly lauded, and much admired mode of universal conversion and modern evangelism. Why did not the allwise founder of christianity reveal to his followers this Bible scheme? It would have spared them a world of difficulty and danger in propagating every where his holy religion, Their only duty would then have been to print off, and cause to be generally circulated, a sufficiency of Bibles in every language. Such a mechanical method of instruction would have rendered unnecessary all their toil and risks by sea and land; and saved them even the expense of their journeys; except, like those of our modern missionaries, when undertaken for profit and pleasure. Nay, it would have proved to them, as it has done to our Bible Society men, an inexhaustible and easy wrought mine of treasure. Instead of carrying the Saviour's ignominious cross they might have wielded the golden rod of Mammon; and made, with the monopoly of a Bible press, all the nations of the earth their tributaries. What a glorious spectacle it would then have been to behold thus evangelised and enlightened the whole family of Adam; all at length become Bible readers, scripture searchers, truth explorers, free expounders, random guessers, bold affirmers, loud protesters, and tireless scheming new reformers. Then would have taken place at the beginning what we have been blessed with in our day.

A godly thorough reformation;
Which always must be carried on;
And still be doing: never done:
As if religion were intended
For nothing else, but to be mended.

AU PUBLIC.

Les pseaures, aux quels nous voila arrives dans le cours de nos explications Biblicales; etant une portion si importante et interessante de l'écriture Sainte; nous voudrions en presenter a nos lecteurs un commentaire plus choisi et etudie; ce que, pour le moment, nous n'esperons realizer a notre pleine et entiere satisfaction. En cessant donc pour un temps, de continuer nos explications de la Bible: nous esperons pouvoir avec avantage les recommencer dans notre second volume; s'il paroit que nous puissions hazarder la continuation de notre periodique: ce qui depend de l'exactitude avec laquelle les abonnements sont remis au publicateur. Car, quelque disposes que nous soyons a dedier nos voiles gratis et sans retour icibas, a l'instruction publicque, et a la defence de la religion: nous ne nous trouvons pas a meme de souffrir une si grande perte annuelle en supplicat le defaut des payment,

a l'imprimeur, au fournisseur, et a la poste, pour la publication la moins dispendieuse qu'on puisse nommer.

NOTICE TO THE PUBLIC.

THE Psalms, at which we are now arrived in our Biblical Notices and explanations, are so important and interesting a portion of the inspired writings; that we could wish to give a more choice & studied commentary upon them, than we can well at present accomplish. We must therefore suspend for a while our scriptural notes; which we intend renewing in our second volume: should we be induced to continue the publication. This, however, entirely depends on the exactness, with which the subscriptions are remitted to the publisher, for, though willing to yield, as we have hitherto done, even single handed, our labours GRATIS to the public in the cause of truth; we cannot afford to be at so very considerable a yearly loss, to make up the defalcation of payments to the Printer of the cheapest periodical in existence.

THE EDITOR.

IGNORANCE AND THE VICES.

A M. S. POEM.

Continued.

There are, who feel their gen'rous bosoms swell
With all th' aspiring passion to excel.
Such, to some lofty object as they tend,
And o'er the rest conspicuous far ascend,
Pride marks the worthiest objects for his prey;
And from their glorious pursuit tempts away,
Th' aerial demon, whispering unperceiv'd
What signal feats their talents have achiev'd,
Shows what they might of fame and wealth obtain,
Did they but bend their efforts such to gain:
Points honours plac'd within their easy reach.
To these, their merit's meed, straight bids them stretch:
Bares on their view the emblems bright of pow'r:
Tells how these oft were won in lucky hour
By those to them inferior.—A'rice next,
To sway them from their nobler purpose fix'd,
His countless heard displays, that yellow gleams;
And gold all pow'rful here on earth proclaims.
Then envy prompts the sigh for bliss so rare,
Another's spied; and wish to snatch or share:
And, should her sting o'er reach th' unguarded heart,
It, with its venom leaves a careless smart.
Lust too assails the mind, if stubborn still;
And seeks, prone-rushing, to upset the will:
While sensual pleasure acts her part with each:
Strives with her poison sweet the heart to reach:
The will in ev'ry form enticing wooes;
And, if to be subdued, at length subdues.
Then all is sudden lost man's self-controul,
When once he steps beyond th' appointed goal;
Nor need surprize us more the pranks he plays,
While on enchanted ground he darkling strays.

Of one suffices of these tempters dread
Beyond the moral bounds our steps to lead;
Then, say, what must not all their might combin'd,
Or urg'd successive on th' unconscious mind!

Alone lust arm'd all Asia with his spell
The Greeks, reclaiming Helen, to repel.
'Gainst these he still his fondest vot'rics arms,
The Turks, who dread to lose their harem's charms
Yet, with their pristine valor those assail,
And must, in cause so just, no rest prevail.
'Tis not for liberty alone t'ay fight,
And bold reclaim their long usurped right:
From haual lust they strive, and ignorance blind,
To guard the fair; and free the fettered mind.
God's champions these acknowledge'd, say, can such,
E'er vanquish'd, to such brutal miscreants crouch?
No: weak in human means though they contend,
Their righteous cause must triumph in the end.

Curs'd be that late alliance, holy sham'd!
By despots plotted for their purpose damned!
If they, who form'd it, christian, o'er should place,
As co-legitimate, their own disgrace,

Within its pale secure the barb'rous Turk,
And bid from justice there the ruffian lurk!

Thou, whom thy happier fate, such compact dire
Forbids to sanction! Thou, should heav'n inspire,
Whose frown can shake the haughtiest despot's throne!
O Britain, make the glorious cause thine own!
With thee let tempting a'rice plead in vain
A respite to the lustful demon's reign;
And shew thee all in jeopardy else plac'd
Thy wealth of Ind; and home expence increas'd,
Ho lies, the fiend. Thou greater hence shalt rise,
Admir'd by all; and dearer to the skies.
Nor less thy conqu'ring banner, near unfurl'd,
Than distant spread, shall awe the eastern world.
'Tis thine the noble task, by heav'n assign'd,
To break th' oppressor's bands, and free mankind
Hence, like his Samson, in gigantic might,
God sends thee forth, his people's wrongs to right
If thou not too secure like him recline
In pleasure's lap, shorn of thy strength divine.
If war must be, 'tis godlike to repel
Th' aggressor's wrong; and wanton fury quell.

To be continued

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