

our Redeemer and His saints; we honour them as memorials of Christ and His holy ones; as representations of our Redeemer, or of our redemption; as helps to pious thoughts and affections; but we condemn and anathematize all such as would pray to them, or believe any divinity or power inherent in them, or give them divine worship. [See the second Council of Nice, Ac 7; and the Council of Trent, Sess. 25.]

2dly. We believe in Lord Jesus Christ, the eternal Son of God; who, for us sinners and for our salvation, was made man, that He might be the head, the High-Priest, the Advocate and Saviour of all mankind. We acknowledge Him our only Redeemer, who paid our ransom by dying for us on the cross; that His death is the fountain of all our good; and that mercy, grace, and salvation; can by no means be obtained but through Him.—We confess Him to be the Mediator of God and man, the only Mediator of redemption, and the only Mediator of intercession too; who intercedes in such manner as to stand in need of no other merits to recommend His petitions. But as for the saints, although we address ourselves to them, and desire their prayers, as we do also to God's servants here upon earth, yet we mean no otherwise than that they would pray for us, and with us, to our common Lord, who is our God and their God, through the merits of the same Jesus Christ, who is our Mediator and their Mediator. [See the Council of Trent, Session 25.]

3dly. We believe the Scriptures of the Old and New Testament to be the Word of God; we have the highest veneration for their divine authority, and had rather die than disbelieve or doubt of one iota or title of them; and if at any time or in any place, the pastors of our church have restrained the ignorant from reading them, it was not out of disrespect to these sacred volumes, much less out of a sacrilegious design, to keep the people by that means in ignorance and error; but purely because the unlearned, as the Scriptures themselves inform us, are apt to wrest them to their own destruction; 2 Pet. iii. 16. And if we also receive unwritten traditions, as part of the Word of God, we mean no other traditions but such as are divine, and which we believe to be divine by the same authority by which we believe the Scriptures.

4thly. We believe that, in order to enter into life, we must keep the commandments of God; and that whosoever dies in the guilt of a wilful breach of any one of these divine precepts, will be lost eternally. That no power upon earth can authorize a man to break the commandments of God, or commit sin, or do any evil whatsoever, that good may come of it. That neither the Pope, nor any man living, can dispense with the law of God, or make it lawful to lie, or forswear himself, or do any other thing that is forbidden in the Divine Law.

5thly. We believe that neither priest, bishop, nor pope, nor any power in heaven or earth, can forgive any man his sins, without a hearty repentance, and a serious purpose of amendment. That the indul-

gences granted in our church are neither dispensations to commit sin, nor pardon for sins to come, but only a remission of the temporal punishment due to our sins; and that no indulgences can avail any man towards this remission, until, by a hearty repentance, he has renounced the guilt of his sins.

6thly. Our faith teaches us to detest all massacres, treasons and murders, whatsoever, whether committed by Protestants against Catholics, or by Catholics against Protestants. We look upon these as the very greatest of crimes that can be committed betwixt man and man, and such as cannot be justified by any pretext of religion. And so far are Catholics from thinking it lawful to murder heretics, that, in all kingdoms and states which profess the Catholic religion, such murderers of heretics must certainly expect nothing less than death by the laws of his country, and damnation, if he dies impenitent, by the faith and doctrine of his church.

7thly. As to the Blessed Eucharist, we believe it to be both a Sacrament and a Sacrifice. In this Sacrament and Sacrifice we adore not the bread and wine which would indeed be a most stupid idolatry; but Jesus Christ the Son of God, whom, upon the strongest grounds of the Word of God and authority of His Church we believe to be really present in the sacred mysteries. And it is to His passion and death, which we there celebrate and offer to God, we attribute all that propitiation and grace which we look for from the Sacrifice which we call the Mass.

8thly. In fine, we believe that no man can be justified, either by the works of the Law of Nature, or of the Law of Moses, without faith in Jesus Christ. That we cannot, by any precedent works, merit the grace of justification. That all the merit of our good works is the gift of God; and that every merit and satisfaction of ours entirely depends on the merit and passions of Christ. See the Council of Trent, Sess. 6.

These are our real principles, taught by our church in her councils; and learn by her children in their very catechisms. These true Catholic principles we are ready not only to sign with our hands, but if called to it and assisted by divine grace, to seal also with our blood. We denounce, detest, and anathematise all contrary doctrines imputed to us by the Father of lies, or any of his agents; who are, and always have been busy to misrepresent and slander the church of God. But what wonder? Christ our Lord was thus treated; so were the primitive Christians; and he himself foretold, his disciples should be treated in the same manner.—(Matt. ix.) As to the private opinions, or practices of particulars, if in any thing they had been contrary to these Catholic principles, the church is no way answerable for them. There was a Judas among the twelve. Let such criminals answer for themselves; we detest their doings, and daily pray that such scandals may be removed. But, alas! as long as men are men, scandals there will be, until the great Judge comes to rid His kingdom of them, and send them to their proper place.

THE CAUSE OF IRELAND.

We had thought that human ingenuity could discover nothing, which could be alleged as a motive for refusing to redress the grievances of the Irish people. If ever a nation deserved the sympathy of mankind, for enduring through centuries the most galling oppression, the most heartless, barbarous persecution, devised in the bitterest malignity and enforced without mercy to the young or the old of either sex, Ireland certainly has a right to ask that sympathy from all who value the best feelings of humanity. Let any man, no matter what may be his creed, no matter how violent his prejudices, provided he be susceptible to feeling, take up the statute book and read its bloody enactments, and we will ask nothing more to claim his commiseration for the people who dwell in that island of sorrows. If the worst men that ever lived were required to legislate for a nation, they could not have suggested laws more destructive of human happiness. Nor do we ask any one to take up a Catholic history to become acquainted with these heart-rending barbarities; Protestants themselves have left on record scenes so atrocious, crimes so infinitely vicious, that their detail fills the mind of the reader with disgust and consternation. Every effort of the government had been directed for centuries, to the degradation of the people. Whenever some bright hope, the natural attendant of warm hearts and clear intellects, cheered them to exertion, and offered some better prospect to their view, an act of Parliament speedily suppressed it, or if permitted to linger for a time in the minds of the people, it was only that it may be extinguished in blood. To give the people knowledge was almost equivalent to high treason, to burn or destroy books in the Celtic tongue was a special favour, recommending the perpetrator to the esteem of the government; to teach the people the truths of Christianity was an offence making the head of a priest as anxiously sought for as the head of a wolf, and the schoolmaster was hunted as a traitor and either hanged or banished! So pitiless was the persecution, that the unhappy people were compelled to retire at sunset to their homes; no light was permitted to burn through the melancholy hours of the night, and thus they were denied the poor satisfaction of recounting in friendly ears by the fire side the story of their wrongs and lamenting the sad destiny which permitted their country to be the plunder ground of Foreign Tyrants, of lustful and rapacious Lords. No wonder the people should occasionally yield to the phrenzy of despair which such horrors produced and take the lives of their oppressors; no wonder they were ignorant. Yet their religion is blamed as the cause of their degradation, and many a stupid play is extolled, because the actors mimic the speech of the people, and the faith which has come forth purer than refined gold from that burning ordeal of persecution.—Through all those years of worse than Egyptian bondage, no friend could be found to have mercy on Ireland; and men, Bishops forsooth, successors of the Apostles, as they are called more in mockery than in

truth, acted their worldly parts, sat in the House of Lords, but, never, never once raised their voices to mitigate the grievances which spread like a plague over the entire land, or to save one innocent victim of the thousands who were immolated.

The Irish people are struggling for the redemption of all without distinction of creed; the question is not, does he belong to this sect or to that one, but is he a man, has he a soul made to the likeness of God! If so, they deny the right of any power less than the Almighty's to oppress him.—No Methodist, Presbyterian, or in fact any dissenter could enter Parliament, until the Irish people by their united action, forced the privilege from the British Government. And now what is the gratitude of Methodists for having the badge of slavery removed from their brow! The most bitter opposition to that people whose efforts procured their admission to the Senate House and a participation in Municipal honours.—*Catholic Telegraph.*

ROME.

The sole topic of interest engrossing the attention of all parties here just now, is the progress of his Holiness and his journey to Loretto. The daily accounts contained in the *Diario di Roma* continue in every respect satisfactory. On the 3d inst. his Holiness, being at Spoleto, visited the cloth manufactory, established there by Conte Pianciani. Passing from Spoleto to Foligno, through the Valle dell' Umbria, the road was lined with the thousands who had gathered together from the whole neighborhood, and had raised several triumphal arches over the way, at which they prevailed on their Holy Father and sovereign to stop, and bestow his pontifical benediction. At St. Eracleo, the walls and windows were gaily hung with tapestry, and the streets covered with thyme and other odoriferous herbs. At Foligno the Holy Father was received at the gates by the governor of the district, and the civil magistracy, &c. his carriage was drawn to the cathedral by a select band of youths in black uniform, with white and yellow shawls; the clergy and confraternities of the town formed in procession, and immediately in front of the carriage eight elegantly dressed children, chosen from the most distinguished families, scattered flowers and sweet smelling herbs over the pavement. In the principal street had been erected a magnificent triumphal arch, of white and yellow wax, these being the national colors of the Pope's states; the Doric pilasters were formed of long wax torches, clustered together; suitable inscriptions above expressed the exultation of the people. At the cathedral his Holiness was received by the bishop of Foligno, Perugi, and Assisium. Having prayed for some time there, and given his benediction from the town hall, he proceeded amidst the cheers and acclamations of the people to the Episcopal Palace, where he was to reside during his stay. On the following day the clergy, various deputations from the neighboring cities, &c., were admitted to the audience. His Holiness during the whole day, taking ad-