

From the Catholic Telegraph.

INFALLIBILITY OF THE CHURCH.

(Concluded.)

We next view another body of facts, which are in full evidence, respecting which there can be no doubt. 1st. Jesus Christ existed, and was put to death in Judea eighteen centuries ago. 2d. He proved by miraculous works, that he had a Divine mission. 3d. He wrote no book of doctrine; but he instructed a number of persons whom he had selected, and he in a special manner gave particular instructions to some whom he had chosen from among those disciples. 4th. He commissioned them to teach his doctrine to all mankind. 5th. They did teach, and they too wrought miracles. 6th. They instructed vast multitudes of others, some of whom they selected and commissioned as teachers, and associated with themselves. 7th. Their mode of instruction was not by giving to the people a book, which they said contained God's word, and telling them to read and interpret it for themselves; and that whatever they taught to be the meaning of the book was to be followed, though that meaning should be contradictory as the opinions of the readers might be contradictory. 8th. A few of them wrote abridged histories of the acts and sayings of Jesus Christ, the copies of which were very scarce; others wrote some epistles on particular occasions, and an imperfect history of the acts of the apostles was also written, together with a long and darkly mysterious history of a prophetic vision. But of all these the copies were few, & the circulation very limited. 9th. Several other histories, epistles, & visions, were also circulated, which have been generally acknowledged long since, to be compilations of falsehood, and many of them of folly, and have been rejected as such. 10th. There was a dispute amongst the early christians, in the days of the Apostles, respecting the observance of the law of Moses, and several other subjects. 11th. This dispute was terminated, not by referring persons to any books of authority, and leaving the individuals to judge for themselves; but by the authoritative decision of the teachers who gave a judgment, in which they asserted they had the aid and co-operation of the Holy Ghost. 12th. The persons who would not submit to that judicial decision were cut off from the church. 13th. All other disputes were terminated in like manner, and all who would not submit were in like manner cut off, and these formed new sects, calling themselves Christians, but were not recognized by the great body. 14th. More than three centuries elapsed before the books, which are recognized as containing the Word of God, were separated from those that were spurious. 15th. This selection was made by the Bishops of the church, as the successors of the Apostles, and was an act of judicial authoritative declaration. 16th. Hitherto, the holy ministry established in succession from the Apostles, had been considered as the only authority through which men could certainly know what Jesus Christ had taught. 17th. Their recognition of the truth of what the select-

ed books contained, could not, and did not destroy any authority which they previously had, and which they and their successors were to have to the end of the world. 18th. After this selection, they still continued to exercise their authority as before. 19th. At this period many nations, containing millions of Christians, had a full knowledge of the doctrines of Christ, although they had never seen a copy of the Scriptures, and their faith was found to agree with that of those who, belonging to the Catholic church, had also the Scriptures.

From these facts we draw the following conclusions, viz: That Jesus Christ did not establish, as the mode of knowing his doctrines, the publication of Bibles, and leaving it to individuals to interpret them as they thought fit, or what is but a modification of the same, establishing those individuals as judges to know from Bible-reading whether the teachers taught the truth or not—but that he sent teachers to whom the people were to listen, and from whom and upon whose authority the people were to receive his doctrine.—That this authority was established and approved by miracles, and therefore had the sanction of heaven.—That it was by the exercise of this authority, nations were converted; and the truth preserved.—That it is only by the recognition of this instituted authority that we can know that the Scriptures contain the Word of God.—That without its recognition we can have no certain knowledge that the New Testament contains the doctrine of Christ.—and if this be a fallible tribunal, in what concerns faith, we have no certainty that the Bible is the inspired Word of God.—Therefore, if the great body of the teachers of the church cannot give us with infallible certainty the doctrines of Christ, we can have no certainty that this doctrine is now taught anywhere in the World.

But the Church existed before the Scripture; the Church had authority to teach before the New Testament was written, and it was by the authority of the church the sacred volume was formed. The book is called *canonical*, because sanctioned by the canons of the church. If the Church, then, was not infallible, she might have taught error for true doctrine, and adopted books into the sacred canon which were not inspired. Thus, if the Church is not infallible, we have no certainty of what God has revealed. We cannot know what is true inspired Scripture, and what is apocryphal and spurious.

To this reasoning, I humbly apprehend there can be no alternative by which the conclusion can be combated, except by saying, that every individual, will infallibly discover that which the whole body of the church cannot; thus, instead of having an aggregate body infallible we shall have every individual infallible.—And those infallible individuals will have a thousand contradictions, and according to the hypothesis, all those contradictions will be true. Now upon our doctrine, we have an aggregate body, which has existed in unbroken succession from the days of Jesus Christ to the present day, testifying with infallible and authoritative certainty,

to the meaning of the doubtful and obscure passages. And this body has not in any one of these cases, during eighteen centuries, contradicted its testimony upon any of those heads.

We further humbly apprehend, that we have no choice left between embracing this consolating doctrine, or asserting that we cannot know with any certainty what is the doctrine of Christ, nor where it is to be found; which seems like taxing the almighty with cruelty, in requiring our obedience to what he has revealed, under the penalty of eternal reprobation, and yet he has given us no means of knowing his will, with any degree of certainty.

You see, my dear friend, that the important fact that the Church of God is infallible in her doctrinal decisions, can be established by irrefragable evidence, without the aid of one text from the written Word. I preferred this mode of reasoning, under the impression that it would strike you more forcibly. But I might adduce a powerful and irresistible array of Scripture in favor of our doctrine. We believe, according to the Scriptures, that the truth of God and his Church will endure forever. That Jesus Christ will be with the Church which he established, to the end of the world, and the Holy Spirit will still guide her into truth. Thus sustained and preserved by Almighty power, she has withstood the vicissitudes of time, amidst the revolutions of the world. While nations and mighty empires have arose and expired, this "pillar and ground of the truth," still stands on the top of the mountains, as the light and hope of the fallen world.

With deep solicitude for your eternal welfare, I am, dear sir,

Yours, &c.,

M. J. J.

O'CONNELL'S ELOQUENCE.

BY VISCOUNT CORMENIN.

It is almost indispensable that the people's orator have a full stature, a thundering voice, a manly air, and eyes full of fire. He must seem inseparably from the multitude—he must overtop the popular wave a full head or more—rouse them with a gesture and calm them with a look—he must be the master, the absolute lord of all the men whose servant he seems—he must summon and seize his audience, and bind them with the golden fetters of his eloquence, leaving them no time to reflect, nor rest, nor wonder—he must stir up from the bottom of their souls all those great sentiments of liberty, equality, tenderness, religion and virtue, which slumber in the hearts of all men. Let him call up before those gaping mouths, those burning and fixed eyes, and wondering heads, the great images of glory, piety and country—let him be by turns poetic and showy, merry and sarcastic—let his great utterance come like the swelling cry of a city or the roar of the tempest. He may ramble by laughing fields, and enchant them with the faint sound of the reaper's song. Be it his to apostrophise aught he pleases, and be sure it will answer him.

There is one man who has this power, and that man is O'CONNELL—

Eloquence has not all its influence, its strong, sympathetic, stirring influence, except on the people.—Look at O'Connell—the greatest, perhaps the only, orator of modern times! What a colossus. How he draws himself up to his full height! How his thundering voice sways and governs the waves of the multitude! *I am not an Irishman*—I have never seen O'Connell—I do not know his language; I should not understand were I to listen to him. Why, then, am I more moved by his discourses, badly translated, discolored, maimed, stripped of all the allurements of style, gesture, and voice, than by all those heard in my own country?

It is because they bear no resemblance to our rhetoric, tormented by paraphrase; because passion, true passion, inspires him,—the passion which can and does say all. It is because he tears me from the ground, rolls with me and drags me into its torrent—that he trembles and I tremble—that he kindles, and I feel myself burning—that he weeps, and tears fill my eyes—that his soul utters cries which ravish mine—that he carries me off upon his wings, and sustains me in the hallowed transports of liberty. Under the impression of his mighty eloquence, I abhor and detest with a furious hatred the tyrants of that unfortunate land, as if I were the countrymen of O'Connell, and I take to loving *la verte Islande* almost as much as my own country."

CENSUS OF IRELAND.—The census, which was simultaneously taken in every parish in Ireland, on a given day, in 1841, and which has occupied a considerable staff in its preparation for publication, will soon be printed and laid before parliament. A variety of curious and interesting details will be supplied for the first time. The exact amount of the population, rated according to sex and age—the diseases which are most prevalent and fatal—the number of insane persons under restraint, with other statistical details, will, we understand, be given with a surprising degree of accuracy. The following is a return of the population:—

	Males.	Females.
Leinster,	936,747	1,009,984
Munster,	1,186,190	1,209,971
Connaught,	707,834	711,072
Ulster,	1,161,846	1,224,579
	4,019,667	4,155,606
Total population,		8,175,273
In 1821, the population was		6,801,827
In 1831, it was		7,767,401
In 1841, it was		8,175,273

The increase in England has been in the ratio of nearly 3 to 1, as compared with Ireland. This is the first time that Ireland has shown a less degree of increase than England.—*London Sun*.

The less increase is readily accounted for—*first*, by the immenso emigration from Ireland during the last ten years, infinitely greater than that from England; and—*alas!* that we should have to write it—*secondly*, by the distress, disease and famine universal among the people.—*N. Y. Freeman's Journal*.