

ormination, shewing that the Christian Religion descended from the Jewish, and formed its completion, when the Saviour's doctrine and truth was once revealed and proclaimed.

The color and quality of each stone in the rational indicate the distinguishing and particular sanctity and perfection of each of the twelve precious stones, on which he founded his church: namely, the twelve Apostles. The three first, a *Sardius*, a *Topaz* and an *Emerald*, are supposed to indicate the three chief Apostles, Peter, John and James. The *Sardius*, a stone of the Cornelian kind: one of the fittest for being engraved upon;—not brilliant, though diaphanous, and of a modest brownish tinge, seems very appropriately to represent St. Peter, the most humbled by his fall, and ever afterwards, though the highest in dignity, the lowest in his own estimation, being always mindful of the Saviour's words:—"Let him, who is the greatest among you, become as the least." What next could be a more appropriate emblem of the loving and beloved disciple, St. John, who leaned upon the Saviour's breast, than the flame colored and blazing Topaz. The green in scripture is a constant emblem of living sanctity; and may therefore denote the particular sanctity of St. James, the other of the three, whom Christ honored more than the rest of the Apostles. The Carbuncle, the first stone on the second row of the rational, is, from its fiery and sparkling lustre, supposed by some to represent St. Paul, both on account of his learning and the brilliancy of his eloquence; and of his glowing zeal, which he thus describes: *who is scandalized, and I do not burn?*—2 Cor. 11, 29. Though the last chosen, yet on account of his surpassing qualifications, as the doctor of the Gentiles and the fellow labourer with St. Peter unto death, he may have merited after the privileged three, to rank before all the other apostles.

We shall not venture to dive further into these particulars, than merely to repeat, what is generally understood, that these twelve stones of the rational allude to the twelve Patriarchs of the new law; the twelve foundations of the wall of the city of God, (the Church) having in them the twelve names of the twelve Apostles of the Lamb. Apoc. 21, x.v. Indeed, from the tenth verse of the twenty-first chapter of the Apocalypse, to the end, we find the meaning just given of the rational clearly revealed: and the same is found in Isaias ch. 52. v. 11, 12.

THE PENAL CODE EXISTING STILL IN IRELAND.—In the Consistorial Court of Cloyne, a marriage, celebrated by a Catholic priest, between John Cook Wallis, Esq., of Minehill, a Protestant, and Ellen Harrigan, a Catholic, and a widow, was annulled. The parties were married by the Rev. Justin M'Carthy, of Mallow, and the evidence being such as to leave no doubt of the Protestantism of the husband, the court had no option but to declare the marriage null and void. It does not appear from the report whether the proceedings were instituted by the husband or his friends.

All letters and remittances are to be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDonald, Hamilton.

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, FEBRUARY 16.

Translated from the *Melanges Religieux*.

ON CATHOLICISM,

AS CONNECTED WITH THE VARIOUS OBJECTS OF HUMAN KNOWLEDGE.

Catholicism is truly the universal religion; not only in the ordinary sense of the word, but because it affords the principles of the various branches of human knowledge, and forms the rule which the intellectual activity should follow in its tendencies towards THE GOOD, THE BEAUTIFUL, and THE TRUE—three heads which embrace all the objects of Art and Science, and the various relationships of Man with all the Creatures.

Religion, therefore, should not be viewed as an order of things apart—as a special law to regulate purely spiritual matters—as only explaining the immediate and direct relations between Man and his Maker; and as having no connexion whatever with the diverse theories of science; no influence on the social world. It is by having been thus insulated that religion has lost all the sway which it formerly had over the human intellect. An abstraction of its principles has been made from political, philosophical, and literary theories. History has been disconnected with it. Looked upon as estranged from the various operations of the human mind, it has been banished from the general system of intellectual studies. It was only left to the individual to regulate his conscience by; in pretending to explain all without its intervention; and that the idea of it was uncalled for, from the constant need we were in of having recourse to its enlightenment, it was soon forgotten, and quite lost sight of. Science, thus accustomed to do without it, and perceiving no more the relation it had with the wants and operations of the human intellect, disregarded it; and, vexed at its remonstrances, ended by declaring open war against it, and endeavouring with all its might to undermine and destroy it.

Such has been the result of the system of education pursued in christian schools. There has been in this separation of religion from the other objects of human knowledge an inconceivable mistake, an essential defect of logic, a total want of reflection on the destination of the intellectual faculties.

Religion explains all.—Without religion nothing is explained. If this principle is true, it follows that no theories can be understood unless it is based upon religion; and, consequently, this last should make part and parcel of all kinds of instruction.

The greatest christian society, the one properly styled universal, has proclaimed the maxim,—*That out of the true church there is no salvation.* Allowing this proposition its full extension, and applying it

to the various objects of human studies, it may be rendered thus: out of Catholicity there is nothing good, nothing true, nothing beautiful. It is not hereby meant that there is nothing good, true, or beautiful, save in the Catholic society; but that every theory which contradicts Catholic principle is imperfect, or false; and we affirm on the contrary, that every thought inspired by Catholicity, is fertile in consequence, satisfactory to intellect, and beneficial to society.

Unity is the essential character of the works of God, for God himself is unity.—The whole creation has but one end, and that end is God. In creating the world, the Almighty could have no other object in view but himself; that is to say, his own glory in the manifestation of his attributes, and the homage due to him from the creatures. The principle of all that exists, He is likewise of all such the end. As all descends from him, so must all be referred back to him again. This is what supreme justice and the general law of order discover to reason; and what religion proclaims by affirming, that all should be referred to God, and be directed towards him alone.

But how are we to know the means of giving to all our actions that impulse which directs them to God? How are we to realize the end of our existence by referring all to him, from whom we have received our all? God, himself here comes to our aid, by letting us know his will by revelation.

Religion is the expression of the connexion existing between God and Man, and that which indicates the tie that unites the Creature with the Creator.

Man ought with his whole being to tend towards an union with God, who is his only end. His diverse faculties are the means of bringing him in contact with the Sovereign Good. But they do not always immediately and directly lead him to the creator. Between God and Man there are other men—there is society; there is nature; all which are subjects of particular relationship for man, and objects which should engage his several faculties.

But, how are we to turn towards the Creator these several relationships of man with the creator? How are we to direct to God our various knowledge acquired by the application of our understanding to the surrounding objects which exercise its activity? That education is necessary, which teaches us how to fulfil this important and difficult duty. The whole of the truths revealed to us by God—i. e. Religion—ought it not to include such education, and to show in its principles how to direct all towards the sovereign good, and to refer all to God?

Suppose any branch of knowledge, any whole of the relationships of man with created objects, which could have any other than God for its last end. What, then, else could it have for its last end?—How, in the general system of creation's laws, could that order of things be found, the particular consequence of which should be a derogation from the direct purpose of the creator? This seems quite inexplicable. Reason cannot account for it, since it is forced to trace all back to unity. Nor could God allow such to be the case with-

out giving up his right; that is, without abdicating his supremacy, that which implies an absurdity.

All ought, therefore to be referred to God, as to its chief and only end. All ought, therefore, to be regulated by his revealed religion, since it embraces all the necessary relationships between man and his maker, and is the light held forth to us by God himself, to light us on the way which guides us to himself.

Let us apply these principles which we have laid down to the three general objects of intellectual research;—social, philosophical, and literary knowledge.

What is the end of all social theory?—It is to direct mankind to what is good; to place society in the best possible condition; to combine the moral with the material good under all circumstances the most likely to produce the wished-for effect.

Now, the moral good in society can be nothing else than the maintenance of order, the observance of justice, the exercise of reciprocal benevolence observed by mankind towards one another, and the liberty granted to every one of tending towards his chief end, which is God. Now, is not this just what religion prescribes and regulates? She has no other object in her precepts regarding our common relationships with one another. In her moral doctrine, she has only in view to perfect our race; and the observance of that doctrine must constitute the happiness of society. If individuals are good and just, then society will be good and just. Can any one imagine that what makes the man happy, would make humanity wretched? Therefore, according as the religious principle more or less prevails, so will there be more or less happiness in the state.—Therefore, every political system, every social institution, opposed to this religious principle, ought, on that very account, to be rejected. Therefore, in order to form the best theory for the happiness of the public, one must deduce its principles from religious education.

On the other hand, the material good, which forms the object of the publicist's investigations, can only be looked after as the means of placing society in the freest exercise of its moral tendencies; of facilitating the development of the intellectual faculties, that they may the sooner attain their object, the supreme good. Every system of political economy having only for its end, and not intended, but as the means to acquire material enjoyments, would lose sight of its proper object, Society, and the end of man: Thus, the impulse to be given to the natural sciences, the application to their discoveries, the attention of individuals to manufactures, should not tend to procure the best physical state of being; but all ought to be directed so, that it produce the choicest moral state of being.

Here, again, Religion ought to be consulted; not only on account of her general instruction as to the effects of the material enjoyments on our moral conduct, but because many of her precepts and institutions show us the more or less fatal and demoralizing tendency of certain physical enjoyments. It is in the study of her spi-