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Les pseaumes, aux quels nous voila arrives dans te cours de nos explications Biblicales; etant une portion si importante et interessante de l'ecriture Sainte; nous voudrions en presenter a nos lecteurs un commentaire plus choisi et etudie; ce que, pour to moment, nous ne scourions realizer a notre pleine et entiere satisfaction. En cessant donc pour un temps, de continuer nos expliations de la Bible: nous esperons pouvoir avec avantage les recommencer dans notre second volume; s'il paroit que aous puissions hazarder la continuation de notre periodique: ce qui depend de l'exactitude avec la quelle les abonnements sont remis au publicateur. Can, quelque disposes que nous soyons a dedier nos veilles gratis et sans retour isibas, a l'instruction publique, et a la defence de la religion: nous ne nous trouvons pas a meme de souffrir une si grande perte annuelle en suppleant le defaut des payments a l'Imprimeur, au fournisseur, ct 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: tor, 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 the defalcation of payment.
The EDITOR.

"The Editor of the Catholic professes that he, and his persuasion, are unwise and simple ones: vet claims for them Infullibility .- Christian Guardim of August 6. No. 90.

Christian Guardian; as may be seen in our letter to him transcribed into his paper of the above date, were the fellowing :- "As for me, and those of my

to be therefore inappropriate, we have concluded || persuasion, we are only WISDOM'S LITTLE ONES the unwise and simple ones, whom she invites to her prepared feast. Proverbs, ch. 9. ver. 4, 5. Fools in the opinion of the worldly wise, for so unlesitatingly relying upon her word and promise: for casting down, as the Apostle exhorts, every height that exalteth itself against the knowledge of God; and bringing into captivity every understanding, in obedience to Christ. 2. Cor. 10.5. Fools for allowing ourselves (as our Saviour says we should,) to be all taught of god, this unexplicable mystery. John 6, 45, and not rather grounding our faith on human surmise and opinion.

> The Editor of the Catholic did not therefore profess that he and his persuasion are unwise and simple ones; but that he & they are Wisdom's unwise & simple ones, for relying wholly on the infallible word of God; not on the fallible word of man, however great or wise he might seem in his own, or in any others conceit. And does not such reliance constitute infallibility? The Editor of the Guardian could not but see and feel the force of this argument; but it did not suit his purpose to let it be equally seen and felt by others. Wishow he therefore drops altogether, in his slight allusion to our words: and then represents us as FOOLS indeed who though professing ourselves unwise and simple ones, claim to ourselves, notwithstanding, infallibility, Is this a fair or honest mode of argumention? And yet it is a trite and usual one with protestant polemics. These, according to Saint Jude blaspheme whatever things they know not, and what things soever they naturally know, like dumb beasts, in these they are corrupted. Jude. verse 10. The public must therefore plainly perceive how useless it were for us to continue our discussion with an antagonist, whose mind is so hermetically shut against conviction .- Editor.

### IGNORANCE AND THE VICES. A M. S. POEM.

Continued.

Next lust, of either sex a monster foul, Wont with the savage herds to mix and prowl: Chang'd by the spell, the beastly form resigns, And bright in seeming rational beauty shines.

Won by the semblance, once the world ador'd The fiend; and hail'd him Jove, the sov'reign Lord, In cv'ry shape rever'd th' adult'rous God All nature fancying subject to his nod. And to his daughter lewd, the cyprian Queen, Its guilty homage paid of rites obscene.

Then grov'ling gluttony, whose sole delight Is swinishly to gorge his appetite. Now, like a gay, carousing debauchee, The prince appears of festive revelry.

Not so jocund are seen, and debonnair The rest, who at the Syren's call repair.
With inward thrilling anguish envy pines—
Revenge stoops brooding o'er his dark designs Oft gnaws the lip, as inward agoniz'd; Then smiles, his purpose fancying realiz'd.

Self-starv'd, and tatter'd, and by all abhorr'd. Vile av'rice crouches o'er his jingling hoard:
While harpy want behind him keeps her watch, His secret treasure spied intent to snatch.

The last that came, was dear alike to all ; Our words thus alluded to by the Editor of the What chang'd, as each admir'd, its shape and hue; Camelion to th' observer's fancy true: To each subordinate: yet, than each, or all,
A stronger Tamer to her sov'reign's thrall.
Charm d, like the rest, the witch was at the sight;
And welcom'd sensual pleasure, her delight.

"Go, then she said, supporters of my sway, Whose empire vast through you I firm maintain; And make him Lord supreme of earth's domain, While Lord of him, its owner, man beguil'd, And led in error's maze a wand'rer wild; Where clouds obstruct his sight; or glimm'rings din; Show wond'rous fair, our objects ghastly grim. Go : on our liege's rival full exert Go: on our liege's rival full exert
Your influence each: and ply your ev'ry art.
T' entice and win his will be chief your care:
For 'gainst him only wiles, not force, we dare.
His will secur'd, your ready dupe and slave
He straight becomes, in all you'd wish or crave
Fair reason's light for error's gloom forgoes,
And counts for gain his loss; for bliss his wees.

"Yet must you ne'er expect his will to tame.
Ere well your'e mark'd the tenor of his frame;
How, since his fall impair'd his mental sight,
That false for true, and wrong mistakes for right.
What passion rules him chief, with care observe:
If that you're found, with that you'll make him swerve
For passions urge him various to some end:
These but exalt: beyond the mark he'll tend,
Where is ust hegins our mear, mark demain. These but exalt: beyond the mark he'll tend,
Where just begins our mazy, murk domain:
Thus strive, and soon your purpose sly you'll gain.
This way and that, his fancy best to lure,
Pre winning made your forms, the most impure.
Go then, and prosper !"—Sudden, as she said,
They vanish, on her dev'lish errand sped.
Man straight with all their hurings they assail;
And o'er his will their fett'ring spells prevail.
Nor he perceives his mis'ry, when undone;
But head long secks the snare: not strives to shun.
Hence all of moral ill is here below
One huge, o'erwhelming deluge seen to flow. One huge, o'erwhelming deluge scen to flow.

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