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The Catholic.

Quod semper; quod ubique; quod ab omnibus

VOL. I.

KINGSTON, FRIDAY, NOVEMBER 5, 1830.

NO. 3.

Original.

ON MIRACLES.

Nisi signa et prodigia videritis, non creditis.

Unless you see signs and wonders, you will not believe.
John iv. 48.

The nobleman mentioned in the gospel, who brought our Saviour to go down and heal his son, had not a proper faith in Jesus Christ, till he saw his child miraculously cured: for only then did he himself believe and his whole house. Our Saviour therefore said to him, when he made his request: *Unless you see signs and wonders, you believe not.* By these words he gives us to understand that our faith in him should not be always requiring new signs and wonders to confirm it. And he let us know by his conduct on this occasion, that, having once given miraculous evidence of the truths of his doctrine, we are not to expect, as often as we could wish, to see such evidence renewed: but that we are to rely on the testimony of those who at first have witnessed such evidence. He was aware that what is too common, however wonderful it may be, is apt to make but little impression on our minds; as it happened in effect with the Israelites of old; who were at last so little moved at the sight of the prodigies performed by Moses, because they had become frequent and ordinary. He therefore meant to reserve miracles as rare and striking proofs of his doctrine, to be manifested when and in what manner he in his infinite wisdom might think fit.

The Pharisees, though they had the testimony of the whole Jewish nation, that was daily witnessing the miracles wrought by Jesus Christ; would not however content themselves with this testimony; but were ever calling upon him by some new sign to prove to them his Divinity. Their curiosity, more than any desire of knowing the truth, prompted them to make these demands; and therefore our Lord did not choose to comply with their request.— *This wicked and adulterous generation, says he, seeks a sign: and no sign shall be given to them, but the sign of Jonas the prophet.* Matt. xii. 39. As they prided themselves in their knowledge of the law and the prophets, he referred them to those, by whom he was so clearly foretold and prefigured. Miracles, it would seem, he intended more as proofs to the heathens and ignorant, who had not such unquestionable evidence, as they.— *Search the scriptures, said he to them, in which you think to have life everlasting: and these are they that bear testimony of me.* John v. 39.

King Herod also knew by the common report of the nation that our Saviour performed the most won-

derful prodigies; and therefore rejoiced at his being sent to him by Pontius Pilate, in hopes of seeing him work some miracle before him. But our Lord did not choose to gratify his vain curiosity. For it was not certainly to any proof of his doctrine that Herod wished to have seen a miracle performed. He had such proof sufficiently by report. Nor did he ever doubt of our Saviour's power to work such wonders; else he would not have made himself so sure of seeing one wrought by him.— Herod therefore believed in the miracles of Christ, without believing in Christ; which clearly shews that even signs and wonders may not always enforce conviction. It were wrong therefore to desire them, while we have more than sufficient evidence of our faith besides, in the testimony of all Christians in every generation since his time. It is this testimony precisely that our Lord wishes us to ground our faith upon; and he therefore declares that he who will not hear the Church, is to be looked upon as a heathen and a publican. Matth. xviii. 17. While at the same time he blames those who wish to have their faith confirmed by signs and wonders. *Unless you see signs and wonders you believe not.*

I would believe, says the Infidel, in the mysteries of the Christian Religion, did I myself but see such wonders wrought, in their confirmation, as those I find recorded in the scriptures. Thus would he arrogantly prescribe to the Deity the terms on which he would choose to admit his sacred and infallible word for the truth. Still might this be so far excusable, had he no other sure proof left him, than that of miracles. But can he desire a more forcible and convincing proof than the unanimous testimony of all nations ever since our Saviour's time? Let him name, if he can, that single fact in history, which has such incontrovertible evidence in its favour.— Indeed, were he to believe nothing without such evidence, how few things would he then believe! Yet such is the inconsistency of our free thinkers, that they who call in question facts so well authenticated and facts so very important, that on their admission or rejection our eternal happiness depends; make not the least difficulty to credit, on the testimony of a few heathen authors, facts of small or no consequence whatever. The exploits of an Alexander, the wisdom of a Socrates or a Plato, &c. are never once doubted of. Yet can such for a moment, however unquestionable, be thought supported by an equal authority with the doctrine, miracles, death, resurrection and ascension of Jesus Christ.

Still if they require signs and wonders to confirm

their faith in him, they have them of the most striking kind in that very church which he has established, and whose authority they despise. They have them in the manner in which she was propagated over all the earth; and in the manner in which she still continues to subsist.

The manner of her propagation is certainly, in the eyes of every rational and thinking person, the wonder of wonders, and the greatest of miracles: and it proves the divinity of her founder as much as all his other miracles. For had he been less than God, how differently would he have prepared for such a prodigious enterprise? An enterprise which aimed at nothing less than overthrowing all the received erroneous opinions and external modes of worship, as well of his own nation, which alone had the knowledge of the true God, as of all the other nations of the earth; which opinions and modes of worship were sanctioned and defended by the laws of the several countries in which they were received? Yet to shew that he required no human or natural means to bring about so great an event, for thirty years of his life he remained retired from the world, working with his reputed father at the carpenter trade: and, during the other three years of his life, when he applied himself more particularly to this work, how did he betake himself in order to accomplish it? What sort of men did he make choice of for his associates in it? Twelve poor fishermen, without learning, riches, friends or interest. These he meant to oppose to all the learned, the eloquent, the rich and mighty ones in the world! And how did he say, were they to prevail? By suffering and dying! That they have prevailed, we know. That they could have prevailed was evidently impossible, had he not been God, who sent them; especially as they taught a doctrine so disagreeable to flesh and blood, against which the pride and sensuality of mankind must have revolted, as it still continues to revolt. He foretold them both the opposition they should meet with from the world, and their success.

The Jews are the first to take the alarm. The most learned among them conspire against him.— He is reviled and persecuted; and at last, as he had foretold to his disciples, delivered up by the whole people to be crucified. But when I am exalted, says he, I will draw all things to myself; including as the Evangelist says, to what manner of death he was to die. What man could speak with such certainty of what was to happen after his death, and with such indifference so very cruel and ignominious a death, as that he foresaw he was

about to suffer? With equal cruelty are his Apostles and Disciples persecuted after him. Nevertheless, tho number of the Believers encreases; and the Christian faith, as St. Paul already testifies in his epistle to the Romans, c. i. 8. in so short a time extended to the most distant nations of the earth.

Rome the mistress of the universe, and the capital of the heathen world, at the voice of a poor ignorant fisherman begins to tremble for her Gods. She collects her who might to crush this new Religion at its very first appearance, and in its infant state. But she who could subdue all the nations of the earth, and dictate the fate of kingdoms, found all her efforts vain against the doctrine of a crucified God. In vain her emperors arm themselves against it. In vain for three hundred years do they continue to shed the innocent blood of the Christians. They warred against a God who was greater than all their Gods: and at length the doctrine of that God prevailed. Rome according to the expression of the ancient fathers of the Church, was quite astonished to find herself Christian, ere yet she had forgotten that she was heathen. Her emperors at last bow their necks to the yoke of Jesus Christ. Her philosophers, with all their boasted learning and eloquence, acknowledge themselves vanquished. The standard of Satan is beaten down, and the cross of the Redeemer erected on the ruins of idolatry: and she, who was the Mistress of the pagan world, has become the head of the Christian Church.

Meanwhile the Jews, who refused to acknowledge their promised Messiah; who had put him to death, and first persecuted his infant Church, are themselves persecuted in their turn. Their city and temple, as he had so clearly foretold them, are destroyed: they themselves banished their native country, and condemned to wander without a home among the nations; yet still subsisting, a distinct people; never blended with those, among whom they reside; carrying about with them, wherever they go, the sacred books of the law and the prophets, which they continue to reverence, and which bear such ample testimony to the divinity of Jesus Christ; where most of the circumstances of his life and death are detailed, with the establishment of his Church, and their own reprobation. Thus are they still preserved to be the living and most unsuspected vouchers of the truth of that Religion which they continue to reject.

The manner in which the Church of Christ continues to subsist, is no less wonderful than the manner in which she was propagated. For, what can be more wonderful, than that this Church should continue to subsist, which has never ceased to be violently attacked? In every age she has had to contend with schisms and heresies, which have often so far prevailed, as to threaten her utter destruction. But always in these emergencies has Divine Providence interposed to save her: and still she exists visible and great, when the very names of most of her opponents are buried in oblivion.

Besides what a formidable host of enemies is at

all times mustered up against her, of those who cannot bear the austerity of her doctrine, which thwarts their evil inclinations; denies them the criminal gratification of their passions; confines them against their will within the pale of justice and equity; binds them down to so many penitential exercises, and to the performances of so many painful and disinterested duties: thus always subjecting them to the practice of virtue, and holding forth to their belief so many mysteries surpassing their understanding, and to which their proud reason, which though so limited, would comprehend every thing, does not choose to stoop. Who can deny her existence in the midst of such mighty opposition, to be altogether miraculous? Who but must own that the finger of God is here? States and nations rise and fall; kingdoms and empires, with all their power, are changed or overthrown; but she still remains the same and outlives them all. I say of such as require miracles to confirm their faith, and reject the evidence of such a Church, what should they see even *signs and wonders*, they would not believe.

Happy those, who can trust themselves to the direction of such a Church! who can see in her very existence the evidence of the truths she inculcates! They need no other signs and wonders to confirm their faith, but those they discover in herself, and which are truly great. All is clear to them who allow themselves to be taught by her; which is dark to the unbeliever. They dwell among the people of God in the land of Goshan, where all is light, not with the Egyptians, who grope in darkness, and cannot find their way, *Exodus x. 23.*

Still should they wish for *signs and wonders*, they may daily see enough to reclaim them from their incredulity in those which God works in the daily admiration of the universe. These, though common, yet, to one who thinks, are no less admirable than the greatest miracles; which strike us more forcibly only on account of their novelty, and because they seem deviations from the common course of nature, and the fixed order of things.—Did the infidel but consult the great book of nature as he ought, he would soon renounce his incredulity: and the believer would always find in it new motives of credibility, new and conclusive arguments to convince him still more and more of the truth of what he already believes.

We read in the gospel how our Saviour with a few barley loaves and some fishes, fed several thousands; and that, when the multitude had satisfied their hunger, several baskets were filled with the fragments left. Such a miracle, one would think, were sufficient to enforce conviction, and to compel the most obdurate infidel to profess himself a convert to the faith. Yet it had not generally this effect on those who had witnessed it: nor would it in all probability upon us: else how comes it that we are so little moved with a prodigy as great, if not greater, which is observable every year in the reproduction of the corn and other seeds, which are buried in the ground. Out of every grain we see rising a stalk, surrounded with leaves

and bearing many grains; and thus to man is rendered a hundred fold that which he had sown.— God still continues in a stupendous manner to multiply the loaves in the desert to feed his creatures; but the wonders, which he performs in the usual course of nature, strike us not, because they are common and ordinary.

We would stand astonished to see a dead man raised to life; and ye tw are nothing surprised at the much more wonderful sight of millions of creatures, whom God is daily calling into existence, and on whom he bestows a being and a life, which they never enjoyed before.

We would easily discover the finger of a God in the change of an Aaron's rod into a serpent; of the rivers of Egypt into blood; of the water into wine at the marriage feast of Cana, in Galilee. And yet we see not the same finger in the daily and equally astonishing change it makes on ourselves, and on all living creatures, by converting the meat and drink we take, into the very substance of our flesh and blood; and even the substance and various juices of the earth, into the substance of trees, herbs, fruits, and flowers: which change shews the possibility of another still more wonderful one, which God has reserved for himself to work by the ministry of his lawful pastors in the great and unbloody sacrifice of the new law. And though this change is proved by none of the senses, but that of the hearing; yet on this very account, like the mystery of the Unity and Trinity of God, it is the most proper object and trial of our faith.— Faith, says the apostle, comes by hearing. *Fides ex auditu.* And our Saviour gives this clearly to be understood by his speech to the apostle St. Thomas, after his resurrection. *Because thou hast seen me; Thomas, said he, thou hast believed: but blessed are they, who have not seen, and yet have believed.*

Should we wish for *signs and wonders* to confirm our faith, there is abundance of them to be seen in nature; which are not the less astonishing that they are not miracles. Consider only with what admirable design the great Ruler of the universe sends forth his sun in the morning, and recalls him at night, when he has sufficiently warmed our earth with his rays; and afforded us light to discharge the necessary labours of the day. Then the cool which succeeds, condensating the vapours which his heat had raised, makes them descend in dews to refresh the earth. A sable curtain, as it were, is drawn round nature's couch: and every animal is invited to enjoy soft repose. Yet that nature may not seem to relapse into primeval darkness, and lest we should require some light even during the silence of the night, he has hung up his moon in the heavens, and has strewn the whole firmament with twinkling stars, to shed a milder lustre on us, which can neither disturb our rest by its excessive brightness, nor scorch our earth with its burning heat,

Consider the wonderful economy, with which he causes the air to bear aloft the rising vapour, to roll it into clouds; which, being wafted in every direc-

tion on the wings of the wind, descends at last in showers of rain to water the earth; and is again restored undiminished to the deep, from which it had been extracted for so wise an end. Nor is it without design that the deep itself, that mighty mass of waters, has been salted throughout, lest Ocean, rotting in his bed, should send forth vapours of contagion, and breathe infection and death over all the world.

These are wonders, which we every day witness, as we may thousands and thousands more. And if we but consider them attentively, they will suffice to make us doubt of nothing revealed, however difficult, or even impossible it may seem to us; when we reflect that God is the agent, whom all his works proclaim omnipotent. Or if these suffice not, then may it be said of us with truth, that, even when we see signs and wonders, we believe not.

Let us at least be more humble and docile believing without hesitation what God has been pleased to reveal to us; and at the same time practising what we believe. Then shall our faith be that faith, which is acceptable to him, being not a faith in word, but indeed also a lively faith's working by charity. If in this manner we continue to believe in God, whom we see not now, we shall one day see and enjoy him in whom we have believed; and be put in full possession of that never ending bliss, which he has promised to the true believer as the reward of his faith.

THE LEAST PREFERRED BY OMNIPOTENCE TO THE GREATEST.

But the foolish things of the world hath God chosen, that he might confound the wise; and the weak things of the world hath God chosen that he might confound the strong; and the mean things of the world and the contemptible, hath God chosen; and the things which are not; that he might destroy those which are: in order that no flesh might glory in his sight.—1. Cor. 127.

To have created all things out of nothing, was the exclusive operation of Omnipotence: and the more does any thing great or good appear the effect of Omnipotence, the less it is in its beginning, and the meaner the origin, from which it is derived.—Hence it is that God, to manifest his power, seems invariably to choose the least things, as instrumental in his hands, to produce the greatest: the weakest, to produce the strongest: the silliest, meanest, most contemptible, and even that which is scarce worth the rating as any thing at all, to produce what is supereminently grand, august, noble and excellent. Thus man by his nature was greatly inferior to the angels, even in his perfect state before his fall: much more so in his fallen and degraded state. Yet God has caused from that very nature, which constituted his inferiority, and even from the degradation of that nature, a dignity to accrue to him, which raises him not only to a level with those glorious spirits; but which even places him above them all. For, by the mystery of the incarnation, in which the Deity himself stoops to take upon himself man's nature, and so to be-

come his brother; man is raised to the dignity of being a kinsman and a brother to God. And, in the person of Jesus Christ, he is identified with God himself: for while he is perfect man, he is perfect God, the second person of the blessed Trinity, whom the angels must all adore. *Et adorant eum omnes angeli Dei.* Heb. i. 6. Psalm xcvi. 8. Thus by humbling himself so much in order to raise us up, poor sinful worms, from our lowly, abject and wretched state, he has exalted us far above even the original state from which we fell; and made our very guilt, for which he came to atone; our very degradation itself, which he came to repair; the cause of our greater dignity and exaltation. *Ubi abundavit delictum, superabundavit gratia.* Rom. v. 20, "Where sin has abounded," says the apostles, "grace has superabounded."

David, a shepherd boy, a mere stripling, is chosen, preferably to all the great and mighty ones, in Israel, not only to be his country's victorious champion, but also its mightiest monarch, its greatest prophet and the head of the regal race, of which the Messiah was to be born.

Nay the more the Deity intends to exalt the humanity he assumes, the more he previously humbles and debases it in the eyes of the world: in so much that, as the prophet says, *he became as a worm and no man: the reproach of men, and the outcast of the people.* Psalm xxi. 7.

How weak and abject, poor and ignorant were the twelve individuals, whom he chose to be the propagators of his holy religion over all the earth! Yet how great was the undertaking, with which he entrusted them! And how glorious its accomplishment!

But it is not only among rational and moral agents, that God chooses the least and meanest for the greatest and most noble ends. He also pitches upon the most insignificant and trifling objects in the physical world, in order to annex to them in a figurative and conditional sense, the most important consequences. The fruit of a certain tree, only an apple, was singled out by him to be the occasion of our happiness or misery for time and eternity. The eating of it against his command, has brought sin and death, and all their unhappy consequences, into the world; and has also given occasion to God, who alone can bring good out of evil, to shew forth the wonders of his infinite mercy towards us. Hence it seems that as a tree and its fruit, eaten in defiance of his prohibition, has proved the instrument of our ruin; so has he selected, in the tree of the cross, and in the heavenly and mystical fruit it bore, and of which he now commands us to eat, (*John vi. 55.*) the selfsame object to be the instrument of our salvation: to shew us that with any thing he can do all he pleases; even turn our greatest bane to our chiefest advantage; bringing forth eternal happiness from endless misery, and life itself from its contrary death. The Church in the preface for Passion-Sunday, addresses Almighty God in the following remarkable strain: *Qui salutem humani generis in ligno crucis constituit: ut unde mors oribatur, inde vita re-*

surget: et qui in ligno vincebat, in ligno quoque vinceretur. "Who hast annexed the salvation of mankind to the tree of the cross; in order that life might spring afresh from that which proved the source of death; and that he who conquered in the tree, might himself be conquered in the tree."

Numberless instances might be pointed out in the old law of the meanest trifles, considered in themselves to which was annexed the greatest consequence; on account of their figurative meaning, and the allusion they made to some mystery to be revealed, or some grace or spiritual favour to be imparted, under the dispensation of the Redeemer.

What immense consequence is not still attached to the short and simple ceremony of Baptism: and how much is made to depend upon a drop of water sprinkled on us, and a few words repeated over us at the time! The great graces communicated to us by means of this and the other sacraments, the validity of which depends on their administration by the right minister, and the scrupulous observance of their proper matter and form: shew us from what nothings, as it were, Almighty God is wont to bring forth the greatest and most stupendous goods: and convince us that every thing, however insignificant of itself, becomes of the highest importance, when enjoined by him.

THE RULE OF FAITH.

Et hæc eris vobis directa via, ita ut stulti non errent per eam. *Isaius xxxv. 8.*

And this shall be to you a straight way, so that even fools may not err therein.

The grand discriminating principle between Catholics and others, is their rule of Faith. Protestants admit as their rule merely the Scripture, as interpreted by each individual in the sense he thinks the truest: and thence the cause of perpetual disagreement among them concerning the real meaning of the text. Catholics admit as their rule of faith the same Scripture, not as interpreted by one's self or by any private or particular individual; but as unanimously understood, and invariably explained by the Pastors of the Church: together with certain traditional truths, which have been universally received and carefully handed down to them from the beginning; one of which is, (what Protestants themselves admit,) that the Scripture is inspired writing, and the sure word of God.—This, indeed, seems the very rule of faith, laid down by Jesus Christ himself, when he commanded all to hear the Church, (*Matt. xviii. 16.*) and to attend to the voice of his pastors instructing, with the same deference, as one would to his own. *Luke x. 16.* Faith, says St. Paul, comes by the hearing. *Fides ex auditu.* Rom. x. 17.—It is not the result of one's own reading and investigation, as the very word *Revelation* implies: for what is discovered by one's own lectures and study cannot surely be called revealed.

In the Christian system, that which has been revealed, not discovered, is the object of our belief; and it becomes a proper object, when once the au-

thority on which it rests, is proved an unquestionable one. The nature of this authority is therefore more the object of our disquisition, than the truths it propounds; and which though never contrary, are often impenetrable to our limited reason.—In proof of the infallible nature of this authority, all might be adduced, that has ever been urged in defence of *Revelation*.

Selected.

Mr. O'Connell has addressed the following letter to the editor of the *Evening Post* :—

Merrion-square, 5th Oct. 1829.

My Dear Sir,—I read without surprise, but with some small indignation, the anonymous letter which you published in your paper of the 3rd inst. I imagine I detect the writer in the style of his thinking, and especially in the *dishonesty*, which I believe to be one of his political characteristics. If I be right, he did well to conceal his name, for it is one little known indeed in Catholic affairs, and of that little, less of good could with truth be predicated.

To pass from the man to the matter—I hastily take up his three charges against me, and will as hastily dismiss them.

His three charges are those :—

First—that I am a *liberal* and a Catholic.

Second—that I have inflicted a deep injury on the Catholic cause in Ireland!! in two ways—the one, that when I was touched I *roared* aloud and visited with indignant reproach Ministers and the Legislature—and

Third and last—that I hoisted the standard of radicalism.

With respect to the first charge, the one half is true, and I am happy at it. I certainly am a Catholic in the most thorough conviction of the sole truth and superior morality of Catholicity: a conviction which, whilst it proclaims itself, thus with alacrity, does not interfere with the opinions or religion of any one who differs from me on that subject, leaving every man to his own individual and awful responsibility, as I stand upon mine. I am also a most sincere and active friend of civil liberty in every clime and country, and for every sect, cast and colour—but it is false, that I am a *liberal*.

The liberals are a party in France—a party which once called themselves Jacobins, and have now (for times are changed) softened their denomination into the more seducing cognomen of liberals. I know that party well—they are not friends to liberty—they have crouched already beneath the iron hoof of military despotism. They are quite ready to crouch again before the throne of the first gilded military adventurer, who will join with them in their one great passion—their hatred of Christianity. I know the liberal party well—they do not desire any other liberty save that of crushing religion, and once again embuing their hands in the blood of the Clergy.

These are serious charges, but they are borne out by the evidence of facts. One of the newspa-

pers most supported by the French liberals, did, the other day, discant on the discovery which has enabled pictures to be preserved, although the substance on which they were originally painted had been destroyed; and it continued thus, “so that by these means, this really immortal painting, (speaking of a particular picture) is certain of living through all ages of man, and of *surviving Christianity itself!*!”

Yes, these are the genuine sentiments of the French liberals. Their attacks on the Catholic Clergy of France are incessant; ninety-nine out of one hundred of these attacks are gross calumnies, devoid of any foundation of fact. The falsehood is detected and exposed. What of that? The liberal journal never retracts. His only apology is a fresh lie—a new calumny. His only contrition an infidel sneer.

Recollect that the precursors of the liberals, the Jacobins of 1792, incarcerated as many Catholic Priests and Bishops as they could lay hold off; and on the ever memorable 2d and 3d of September, 1792, they broke into the prisons and massacred in cold blood eight or twelve Bishops and upwards of three hundred Priests. Souls of the martyred Clergy of France! it is not profane to swear in your names, eternal opposition, hatred, and contempt towards those false friends of liberty, whether they call themselves liberals or jacobins, who claim for themselves the license of infidelity and immorality, whilst they at the point of the bayonet, and with the assassin's dagger, refuse their fellow men the privilege of believing in divine revelation and keeping the commandments of God, and the observances of his Church.

It is not only as an humble, though sincere advocate of divine truth, but as a devoted and enthusiastic admirer of civil liberty, that I war with the “liberals.” Alas, they have been the most bitter enemies of civil liberty—I pass over the story of blood, anarchy, and military despotism, called the French Revolution. Look to the Spanish Cortes, and read their history truly. You will there find that the young hope of freedom was blasted in Spain by the Spanish liberals, who, forsooth, took religion into their keeping, and commenced by the subversion of the Catholic Church. So in Portugal the liberals lost the support of the people, and deserved to lose it, because they too assailed the rock of ages, and sought to legislate for, or rather against, the faith of the Portuguese.

The people of Spain and Portugal were too simple to understand how that could be liberty which deprived them of the right of following the faith of their fathers, as those fathers had believed. The original Cortes at Cadiz, three fourths of whom were Priests, abolished the inquisition. The Pope successfully interfered to prevent Ferdinand from restoring that abominable tribunal. The people joyfully acquiesced in that change, but they revolted against the destructive projects of the new liberals, and fled to the cruel resource of temporal tyranny to avoid the more odious oppressions of spiritual despots.

Now, if the liberals of France, for example,

were honestly disposed to human freedom, would they not admit this truth, that a man has as good a right to be a Jesuit as a Deist—that he has as good a right to be a Capuchin as an Atheist—that in short human laws should not interfere with opinions, but with actions—that crimes, not creeds, should be the subjects of human tribunals.

It would be idle too, to allow men to believe what they pleased if they were to be prevented or obstructed in the exercise of those observances and religious ceremonies which, whilst they were commanded or sanctioned by religious tenets, did not interfere with others, or impede others, in either a similar liberty or in any of the transactions of business. But no! The French liberals are ready to allow Atheism and Deism, and every vice and error, whether ending in ism or otherwise; but they hunt down with blood-hound cry, all the practices of piety—all the decencies and solemnities of worship and all the faith and doctrines of revealed religion.

Imagine to yourself the lying *Mail*, the atrocious *Warder*, the foul-mouthed *Star of Brunswick*, with however considerably more of talent, and what those papers are never enlightened by—some traits of genius. Imagine all that, and you will have some notion of the liberal press of France.

I a liberal!—No. I despise the French liberals—I consider them the enemies, not only of religion, but of liberty; and I am thoroughly convinced that religion is the only secure basis of human freedom, as religion, pure and unadulterated by the admixture of party zeal and personal interests, is the first, the most powerful, the most noble, and the most rewarding incitement to labor for the melioration of human laws—the extension of human rights—the establishment of impartial justice, and the security of property, life, and individual liberty.

The second charge alludes to my “roaring,” as the writer facetiously calls it, when a gross act of injustice was perpetrated, in violation of law, as I shall prove next session to the House of Commons. I do not value the calumniator's charge on this subject a single bull-rush. I did speak out as any man ought when in his person injustice is committed. Was it to be expected that I should tamely set the example of acquiescing in wrong. If I might be permitted, without intending to suggest any comparison between the mighty dead and the little living. I should point to the case of Hampden—if he had submitted to the wrong of paying three shillings and four pence without “roaring,” the consequence might be, that at this moment there would be as little of civil liberty in England as there is in Protestant Prussia or Protestant Denmark, and your pen would be probably guided by the uncouth hand of a licensing censor of the Press.

But I scorn to defend myself against the charge made by a man who does not feel how important it was that I should rouse Clare, and through Clare, all Ireland, to prevent the Constituency of Ireland from lapsing into the hands of the Oligarchy, as it was intended that they should do—in that I have succeeded. The £10 freeholders are, and will

prove themselves more serviceable to democratic liberty than the friends of popular rights could have possibly anticipated. Yes, if the thing were to be done over again, I would "roar," not only as I "roared" already to achieve this object, but I would roar "like any sucking nightingale" to attain so desirable an end, and that in utter contempt of your skulking correspondent.

The third charge is, that I hoisted the standard of radicalism—"It is insinuated that I became a radical out of revenge for being excluded from my seat. Such insinuation is totally false—I was always an avowed, perhaps an ostensibly avowed radical. I expressed my radicalism in London during the passing of the bill, and that avowal was circulated in the English newspapers.

Yes, it is quite inevitable that I should hoist the standard of radicalism, because I am deliberately, and upon principle, of the political sect of the "Benthamites." Our maxim, our motto, and our object is—the greatest good of the greatest possible number.

This being our sole object, we must and do desire a radical reform of all political abuses, until the people are fully and freely represented in the Commons House of Parliament—until the law is made clear, distinct, cheap and speedy—until the overgrown wealth of the Established Church is reasonably diminished, and rationally and justly distributed—until proper and effectual checks are provided against undue public expenditure—and in fine, until a rational system of public liberty shall make revolution impossible, whilst it renders individual property more stable and more valuable.

Yes, I am a radical—and if my love for Ireland burns as it does burn with more of intensity in my heart of hearts, there also glows there a flame of liberty which would fan a warm the inhabitants of every clime and country, in the habitable globe.—Yes, this is one of my day dreams which cheers and comforts me in my labours, and makes me look down with derision on the puny assaults of interested, or mistaken, or malignant calumniators. Let them work in their vocation, I will labour in mine.

One word more and I have done ; as we *Speechifiers* say—you have praised the liberals who do not deserve it. You have censured the Catholic Clergy of France who are every thing but what you conceive them to be. I wish you knew that clergy as I know them. If you did you would join with me in esteeming and in loving them, though like me you would not give them unmixed praise. They are not, I own, friends of civil liberty, simply because they have heard and daily hear revolution lauded. They tremble not for themselves alone, but for the flocks whom they love and would die for, lest the wolves of infidelity and blood should again devastate their folds. They feel the assassin's dagger at their throats, as they are daily assailed with the lying assassin's pen. It is too much to believe, that the men who murder their characters daily by false accusations, would once again massacre their persons if they had it in their power? No! The Catholic clergy of France, affrighted

by liberalism, cannot see the beauties or the merits of genuine liberty. This is the only fault, or rather their great misfortune.

But they are meek and pious, and humble, and indefatigable, and sincere, and saintly in their deportment and conduct. They instruct, they preach they comfort, they pray with fervour and devotion. Poor in human wealth, a Parish Priest has £60 a year, a Bishop £800, an Archbishop £1200 a year. Poor in human wealth, they are rich in sacerdotal and christian virtues. They visit the sick and console the dying—they relieve poverty and mitigate disease—their charity abounds and exceeds their means—yes, Sir, they have calumniators and enemies, but they have friends too, and, believe me, that the uproar of liberalism, whilst it re-echoes on the surface of society, and affrights those who do not understand its weakness, leaves still unassailed and uncontaminated much of the core of society, and may reckon for its enemies a powerful mass of real christians and of sincere friends to humanity.

But, alas, the miscreant liberals are driving the men of humanity and religion into the hands of the paltry Polignacs, and the doubly hardened, treacherous De Bourmonts. Yes, the liberals in France, deserve, for this alone, the detestation of the friends of human freedom, and of human happiness—that they are driving the soundest part of the French people into the arms of despotism, just as the wearied and terrified mariners, when the overwhelming waves are destroying their vessel, rush with delight upon the most dreary and inhospitable shore.

I deemed it right to throw off these thoughts hastily and with a running pen, lest as I was joined in the same censure with you, I should be deemed to concur either in your praise of the liberals, or in your opinion of the pious and exemplary Catholic Clergy of France. I do not the less feel grateful for your public services, though I differ from you on these points. The truth is, that I know more of the real state of affairs in France than you do.

I have the honor to be,

Your obedient servant,
DANIEL O'CONNELL.

Original.

BIBLICAL NOTICES AND EXPLANATIONS.

GENESIS.

V. 26.—*Enos* the son of *Seth*, and Grand Son of *Acam*, begun to call upon the name of the Lord: that is, was the one who first established a public solemn form of worship: mankind being by this time considerably multiplied.

Sacrifice, it is clear from those of *Cain* and *Abel*, was offered up to God from the very beginning. It may not, therefore, be improper here to consider the meaning of this most ancient, universal, long-lasting, and solemn rite of religion.

Man, for sin, deserved to die. Death was the doom denounced against him for his disobedience. Yet God, in his mercy, had resolved to spare him. A victim then must be substituted in his stead: a

victim capable of satisfying God's rigid justice; and therefore one of infinite worth: still that victim must be *human*, from which alone satisfaction is due. Such a one was promised in the seed of the woman; the filial Deity, himself is to be born of our race. Then as the Psalmist sings, shall mercy and truth have met each other: then shall justice and peace have kissed. Ps. 84, 11. His obedience, even unto death, as man, shall win for man the power of rendering to God an acceptable obedience; and, by dying, like him, a temporal death, of escaping the originally denounced eternal one.

It is to this final and fully atoning victim that all man's other victims were intended to allude. These last had evidently nothing in themselves to satisfy God's justice. They were merely symbols held out to us; shewing, under various aspects, the holy, healing, sustaining, and propitiatory qualities of the redeeming victim, whose immolation would reverse our doom. The first of these sacrificial emblems mentioned, was *Abel's* slaughtered lamb. The others were the several victims slain and offered up by the worshippers of the true God, down to the coming of the Saviour. When we come to touch upon those prescribed by God himself to his chosen people; we shall endeavour in each, and its accompanying ceremonies, to point out the allusions thereby made to the Saviour. But this we may at present observe, that, in the holocausts, or whole burnt offerings, the worshippers were always wont to eat of the flesh of their victims; that which we have shewn us, takes place in the fulfilment of the figure. Also, that there were *unbloody*, as well as *bloody* sacrifices ordained; the *unbloody* always following the *bloody* ones; emblematical of Christ's *eucharistic* and *unbloody* sacrifice of bread and wine; following his *bloody* sacrifice on Mount Calvary: for he is a priest for ever, according to the order of *Melchisedech*. Who offered up bread and wine; for he was priest of the most high God: Ps. 109, 4. Heb. 5, 6. Gen. 14, 18, and as they represented *Jesus* Christ, greater, according to *Saint Paul*, than *Abraham*, the Father of the Jews, whom he blessed; and from whom he received tythes. Heb. 7, 7.

The Nations, after their dispersion, though they had lost the knowledge of the true God, yet, every where retained the solemn rite of sacrifice. But, as they had lost sight of the object and end of this rite, their sacrifices had no rational meaning, or appropriate allusion in them. For they supposed not their victims merely figurative offerings; and but a temporary substitution for one every way worthy of the Deity's acceptance: and therefore, often deeming their ordinary victims too worthless and common to be regarded by their imaginary divinities; they sacrificed the best they could furnish, even human ones; and of these, by times, the most illustrious.

In proportion as their sinful propensities and superstitious caprices, multiplied their male and female Divinities; their modes of sacrifice, and choice of victims, varied according to the whim and fancy of the priests and worshippers. Every thing at length was worshipped as God, except the

only God, to whom all worship is due. The whole host of heaven : the several elements : kings next and heroes, through flattery, or fear : beasts, birds, and reptiles : plants even and vegetables : all the criminal passions : with every vile, weak, and wicked propensity of the degenerate human mind. These, and a thousand other ridiculous Deities of metal, stone and tree, had their altars and victims, offered up with absurd and unmeaning, if not with cruel, obscene, and execrable rites. Such was the general state of the world, when the expected Saviour made his appearance in it.

Verse 17. After the separation of Cain from his brethren, his genealogy downwards is given ; distinguishing his race from that of Seth, his younger brother ; who, for their piety, are denominated the Sons of God ; while the race of Cain, from their forgetfulness of God, and their exclusive concern about the things of this earth, one stiled the Children of Men. The intermarriages with the daughters of this wicked, and hitherto proscribed cast, corrupt so the manners of the holy progeny ; that God threatens to withdraw his spirit from the whole human race ; and shortens their life ; or rather limits the time of his forbearance with their wickedness, to a hundred and twenty years, ere he destroys them in the deluge.

Chapter 6, v. 4. Giants are mentioned, as the monstrous offspring of these unhallowed connections : Giants, not, probably so much in size, as in daring deeds : and this the sacred text seems to indicate, adding : these are the mighty men of old ; men of renown : doubtless the first, who made might pass for right.

In the history of the Deluge there are many mysterious circumstances worth noticing. For instance, the Ark itself, out of which all are left to perish, was, according to the holy Fathers, a figure of the Church of God : and the small number of just souls, who were saved in it, of the small number of the elect. We observe here, previous to the Law of Moses, the distinction existing between clean and unclean beasts. Only seven persons entered the Ark, besides Noah, its builder ; who was the representative of Jesus Christ, the spiritual carpenter, who built the Ark, that is, founded the Church, in which he abides ; and saves from destruction a remnant of our race. Seven days after completing the Ark, were allowed to elapse, before the flood was poured out upon the earth. Ch. 7, 4, 10. The mysterious week of the creation is suffered thus to pass, before the final destruction of the wicked : for that week is considered the emblem of the duration of this world ; or of the whole space of time allowed to the human race, by faith and obedience to secure their salvation. We remark also, that the flood continued increasing for forty-eight days ; during which God destroyed every living creature on the face of the earth. Hence, in the old law, and also in the new, the term of forty days has been ordained a penitential one, of fasting, prayer, and special good works, to deprecate the wrath of the Omnipotent. The Raven, as a bird of prey, that returns not to the ark, but feeds upon the dead ; represents the evil spirit,

whose prey are all who perish. The Dove betokens the spirit of peace, whose resting place is with the living in the ark, till the deluge subsides ; that is, according to Christ's promise, with the faithful in the Church to the end of the world. John 14, 16, 26. On its second message forth, it brings back to Noah the green olive bough, as the earnest of God's wrath appeased, and of earth's fruits to mankind restored. Hence in most countries since, the green olive bough has been considered as the symbol of peace. The olive, besides, is the tree of unction, and an evergreen : representing, imparted to man, the sanctifying unction of the Holy Ghost ; and that grace, which keeps us alive to God ; ever pliant, adhering to the parent tree, and fruitful, like the greenwood : not barren and brittle, like the dry. It was in this sense that he said, when carrying his cross, if they have done this in the greenwood, what will they not do in the dry ? Luke 23, 31. Signifying, if on him, who is holiness and grace itself, such sufferings could be heaped for sin ; what has not the real sinner to fear ?

Chapter 8, v. 4. The Ark rested on the seventh month, on the seven and twentieth day of the month, on the Mountains of Arabia.

Here is a week of months, on the seventh day of which the Ark rested, and ceased to be tossed about on the troubled waves of the deluge. We shall find afterwards established the Levitical week of years ; & the great jubilee week of seven times seven years ; and also the week of thousands, mentioned in Scripture : all which divine institutions were not ordained without a meaning ; nor recorded, without an end : for, according to Saint Paul, whatever is written, is written for our instruction. Rom. 15, 4.

Verse 20. The first act of Noah, on landing, was to build an Altar to the Lord ; and offer up to him upon a holocausts of all the cattle and fowls that were clean. His homage and supplication secure to him and his posterity the blessing of God, and the divine assurance that there should never be another general deluge : but that all the days of the earth, seed time and harvest, day and night, should not fail : and that all the other creatures should be spared for his sake.

Chapter 9th.—The sign of this covenant between God and Man, is the rainbow in the clouds, reminding man when it threatens rain, that he need fear no flood again, like the former, to destroy all flesh and waste the earth.—Nay, in the spiritual sense, it is the showery sign of baptismal grace : and the glory that enriches Messiah's mystical Church, the Church.—Ezek. 1, 28. It is the sign of the everlasting covenant made with the prefigured Noah, who built the prefigured Ark, that Church in which all to be saved, are saved ; and that too by water, the purifying water of baptism ; the sacrament, or element on which his Ark is built, and the flood on which it floats secure.

Verse 21.—We see the shameful effects of drunkenness displayed, though accidental & involuntary ; and also the powerful efficacy of a parent's merited blessing and curse. Shem and Japheth are blessed

by their father Noah, for their reverence toward him in his disguised state ; and Ham, their younger brother, cursed for his disrespect, and doomed, with his posterity to be the servant of his brethren. We see this curse exactly verified in the deplorable condition of the African negroes, condemned still to be the slaves of their brethren. For, after the dispersion of the human race, Africa became possessed by Ham and his posterity ; as appears even from several passages in the holy scripture ; Pslm. 77, 51—ibid. 104, 23, 27.—105, 22. Besides, the most ancient of the African deities was Cham or Ham ; stiled by his latest votaries, Jupiter Hummon. He was worshipped by the natives as the founder of their race, under the figure of a Ram ; which, at first, was but his sign, or accompanying hieroglyph ; he having been, like the other Patriarchs, a feeder of flocks, or a Shepherd.

Chapter 11.—The great event mentioned in this chapter is the building of the tower of Babel ; and the confusion of tongues. The undertaking, as was observed, originated in presumption and distrust in God's solemn promise that he would no more deluge the earth. God, therefore, confounded the builders, by dividing their tongues, so that, not understanding one another, they were obliged to desist from their enterprise, and separate in groups speaking different languages. In all this is recognized a striking figure of the spiritual Babel ; or the confusion of tongues among those, who, distrusting the solemn promise of Christ, that the gates of hell should never prevail against his Church ; that the floods and storms should never overthrow his house, which he, the wise man, even wisdom itself, had founded on the rock ; Mat. 16, 18. Ibid. 7, 25, presume to build on sand a more perfect, safe and durable one of their own. But the moment they set about their foolish enterprise, their tongues are confounded. The one understands not the language of the other ; and they are all divided in different groups, each named after its particular leader ; for, till they made this vain attempt, all the earth was of one tongue.

Chapter 12.—Besides the call of Abraham, and God's promise, that in him all the kindreds of the earth should be blessed ; we read here how God protected Sarai, the emblem, according to St. Paul, of the Christian Church : Gal. 4. 24. whom he permits not to become defiled : that Church, whom, in the words of the same Apostle, he has so loved, as to deliver himself up for her, that he might sanctify her ; cleansing her by the laver of water, in the word of life ; that he might present her to himself a glorious Church ; not having spot, nor wrinkle, nor any such thing ; but that she might be holy and without blemish.—Eph. 5, 26. Such is the beauty of the spiritual Sarai, whom the spouse in the Canticles eulogizes thus ; Thou art all fair, O my love ! and there is no spot in thee.—Cant. 4, 7.

Chapter 13, Verse 9.—Abraham's disinterestedness appears in his allowing his nephew, Lot, the preferable choice of the country he wished to inhabit.

it. But, though Lot chose the most delightful region, he did not long enjoy the advantage sought; whereas God renews to Abraham his promise, in the spiritual, as well as in the temporal sense, to extend his possessions, and multiply his seed, *as the dust of the earth.*

Chapter 14. After Abraham's defeat of the confederated Kings, and the rescue of Lot and his family; for whose sake he had attacked them: the most remarkable incident mentioned in this chapter, is the appearance of *Melchisedech, the King of Salem, bringing forth bread and wine; for he was the priest of the most high God: who blessed Abraham, saying: blessed be Abraham by the most high God, who created heaven and earth! And Abraham gave him tithes of all.* Verse 18.

He was, by his sacerdotal and regal character, the most illustrious figure of Jesus Christ, as the Psalmist declares, 109, 4, and Saint Paul explains: Heb. 7—affirming him greater than Abraham, whom he blessed; and from whom he received the tribute of tithes, v. 7, *King of Salem, the city of peace: without a known, or recorded father or mother.* Nor had the Saviour a father, as man; nor a mother, as God. *Who, says the Prophet, can recount his generation? Isaiah, 53, 8. Neither was Melchisedech's priesthood under the Levitical law; but, like that of the Saviour, independent of that law.*

Chapter 15. Abraham's belief in the promise of God, that his beloved wife, Sarac, though barren, and past the time of child-bearing, should bring him a son and heir; and that his posterity should be numberless as the stars in the heavens; was reputed to him unto justice. This shews that the merit of faith consists in relying on the word of God, even when it seems to promise utter impossibilities: for *with him no word shall be impossible.*—Mat. 19 26.

Abraham's sacrifice, which is next described, is full of Mystery; considering the choice of the victims to be offered up; and the manner prescribed to him of offering them. These, however, all point at the great propitiatory victim, Jesus Christ; and are explained, as follows: The victims were, a cow three years old: a she-goat, three years old: a ram three years old: a turtle dove and a pigeon.—The promise to Abraham was a long posterity.

The cow, a clean animal, whose flesh is wholesome to eat; the mother of the promised progeny; that giveth her milk to rear and sustain her young: represents the Saviour sacrificed; the parent of the spiritual progeny, whom he rears and feeds in the Holy Sacrament with his own proper substance: *for my flesh, says he, is meet indeed, and my blood is drunk indeed.*

The she goat The goat is the emblem of the sinner. Matt. 25. 23. The Saviour took that appearance. He was the *scape goat*, that took upon himself, and bore away all the maledictions of the people: Lev. 16. 5, 8. 21, 22. The she goat, or prolific parent, feeding and rearing its young with its substance.

The ram, the father of the flock: the male lamb, without spot or blemish: the innocent lamb of God.

All three years old. The Saviour was offered up three years from the commencement of his public ministry. He was then but three years old, as a leader.

All these three victims were divided. The Saviour, as our victim, is divided; on the cross his soul was separated from his body by death: and in the Eucharistic sacrifice, the same division is represented by the separate forms of bread and wine, and thus, according to St. Paul, *is the death of the Lord shewn forth, till he come*

The turtle dove and pigeon are not, like the rest, divided; as they represented him, as he is in himself, still indivisible and entire; winging his flight to

and from our earth under the emblematic forms of peace and love.

The fowls, that come down upon the carcasses, like the birds, mentioned by our Saviour, that pick up the good seed falling on the highways; are the evil spirits who seek to snatch from us the benefit of the sacrifice; and, therefore, like Abraham we must keep watch, and beat them off all the day long, till sunset: that is to the end of life, the end of that day, during which our Saviour exhorts us to work; *lest we be overtaken by that night, in which no man can work, John 9, 4.* Then shall we, like Abraham, hear God's sentence pronounced: See the *smoking furnace, the topeth*, prepared hot for the wicked, on the one hand. Is. 30. 33. and the *lump*, the enlightening and scrutinizing spirit of God on the other; passing between and discriminating the portions; showing how far we have been faithful to our charge, and exact in preserving from stealth or contamination by the unclean spirit, the whole of the propitiatory oblation entrusted to our keeping.

Chapter 16.—The Allegory of the two Churches: the Jewish under the legal bondage, represented by the handmaid, Agar, and her offspring; and the Christian represented by the Mistress, Sarai, and her late born child of promise, with his numberless free and spiritual progeny: is sufficiently explained by Saint Paul. Gal. 4. 24. We need only add that when the bond woman was finally dismissed with her child, Ch. 21. 14. an angel found her with him, perishing in the wilderness, for want of water. v. 19. *when God opened her eyes, and she saw a well of water: and she went, and filled her bottle, and gave her boy to drink; all which alludes to the forlorn condition of the Jews, deprived of those waters of life, of which the Saviour speaks to the Samaritan woman at the well: John 6. 11. but shews that God in the end will open their eyes to discover the Saviour's fountain of salvation: and to allay their mortal thirst at the pure and refreshing stream, which the Prophet beheld issuing from under the threshold of the sanctuary, and deepening in its course: Ezech. 47. the doctrine and sacraments of Messiah's church, particularly that of baptism.*

Chapter 17.—The Lord, appearing again to Abraham, renews his promise to him, and establishes his covenant of circumcision with him and his posterity. This was the *covenant of blood*. He himself and every male child of his household and descendants, was to be circumcised the eighth day after its birth. To be continued.

ON THE PASSIONS.

Trahil sua quamque voluptus.—Virg. Eccl. 2.

It is quite a mistaken notion to think, as may be apt to do, that it is our duty on all occasions to thwart our inclinations, and to oppose the bent of our passions. This were as absurd as to think to prevent a river from flowing by stemming its current. Its waters thus accumulated must either bear down before them whatever obstructs their passage: or if the opposing bulwark is too strong to be removed, they must necessarily overflow. The source of the passions is opened at our birth, and continues to run on in a more or less tranquil stream through life. By imprudently checking its progress, we only detain it till it has collected itself in all its might: when grown too strong to be any longer resisted, it bursts forth an impetuous and destructive torrent, and lays waste, and disfigures what, in its natural and easy course, it was calculated to have enlivened and adorned.

Our passions are indeed the gift of Nature, and the main spring of human actions. Without them a man would be like a bird without wings or a ship without sails. Give the ship sails, if the seaman can ply them with skill and dexterity; if he knows when to contract and when to spread

them at large; he will be enabled by their means to gain the wished for harbour. But if he is incapable of managing them properly, they will only serve to run his vessel on rocks and shoals.

We must not therefore think ourselves always bound to be at variance with our passions and inclinations, as certain stoical reasoners pretend we should, who carry the idea of self-denial to an unnatural length. All that we should endeavour to acquire is the important art of managing them completely; and then they will prove the sure means of attaining to the end for which providence has sent us into this world.

Now this management of the passions, and complete mastery over them, is chiefly to be acquired in the beginning of life, ere yet they are come to their full force, and before we have contracted the bad habit of indulging them in things improper and unlawful. For such a habit, if once properly formed, can scarcely ever be overcome. You might just as well think to turn a river out of the irregular bed it has once dug for for its self.

Our passions in the beginning of life are but like so many small rivulets. Their course is then readily determined; and each of them may at that early period, without much difficulty, be turned or led into its proper channel. But if we neglect to take this precaution in time, their course will necessarily become irregular. They will mingle their streams, swell into a torrent, and pour along with a rapidity almost irresistible.

It is therefore the particular duty of parents to keep a watchful eye on the dispositions of their children; and to strive to give a proper bent and direction to their passions and inclinations. Now this is done by seeking and finding out for them proper objects, on which they may freely and lawfully exert all their activity: and in this, I may say, consists the whole art of moral education.

Different men are swayed by different inclinations and passions; which form the difference of character between man and man. Their variety, and the wonderful manner in which they are distributed among the individuals of the human species, so as to knit them altogether in one great body of society; and, by their mutual dependencies on one another, and their separate views, to make each, in labouring for his own particular pleasure or private interest, contribute to the common good of the whole: make it evident that we are not the sport of chance, the blind God of our modern free thinkers; nor yet below the attention of the Deity; but that we are under the immediate care and direction of him, who holds in his hands the reins of the creation; and hinders one being from stepping into the sphere of action prescribed to another.

The Editors have noticed the unprovoked scurrility of the *Watchman*. They would esteem their labours but of little worth, could they descend to employ them in attempts to refute calumnies invented centuries ago; and repeated by every Gospel-gabbling, who has fled the tailor's shop-board, or the cobbler's stall, and set up quack Theologian. Neither would they compromise the dignity of their cause, by entering the lists of logical disputation with opponents so egregiously wanting in candour, as to condemn an article as illogical and flimsy, without offering the least particle of proof in support of their assertion; and who are so profoundly illiterate, ignorant, and presuming, as to declare that the words: *and he took the cup, and gave thanks; and gave it to them, saying: drink ye all of it*, are an injunction, not to drink the contents of the cup, but the cup itself!!!

POETRY.

Original.

THE TE DEUM.—A NEW TRANSLATION.

To thee, O God, we pour our praise ;
To thee, our joyful voice we raise ;
And hail thee, Sovereign Lord,
O'er all the Earth thy name's rever'd
Thy might, eternal Father's fear'd
Thy Godhead is ador'd.

To thee, the vast Angelic throng,
The Heavens resounding with their song,
And all the powers above,
The thought-entraptur'd Cherubim,
The ascent-blazing Seraphim,
With flames of purest love ;

The tribute of their praises bring,
And Holy ! Holy ! Holy ! sing,
Lord God of Hosts ! most High !
The heav'ns and earth thou giv'st to shine
Reluctant in the light divine
Of thy dread Majesty.

To thee th' Apostle's glorious choir,
The Prophet's sacred band conspire,
And martyrs' shining train ;
To pour their praise in rapturous sound
While thee, thy Church, the world around
Extols in humbler strain.

Father of boundless Majesty,
With thee thy Son, who reigns on high—
And Spirit, three in one.
Thee, King of Glory ! Christ, we own.
The Father's coeternal Son ;
Who, to redeem lost Man,

Our nature frail hast deign'd to take .
Nor did'st reluctant, for our sake,
Shrink at the Virgin's womb
Death saw his rueful empire end,
When, first of men, thou did'st ascend,
Immortal from the tomb.

'Then to thy kingdom did'st thou soar,
And heav'n's gates, ne'er unbarr'd before
To man did'st open lay.
Still from thy Sire's right hand again
Thou'lt come ; and unkind all arrayn—
Their Judge at the last day.

Let them for us prevailing plead—
That blood, which thou for man hast shed—
And bid us number'd be
Straight with the just, at thy right hand,
In glory beaming bright, who stand
Thy rescued Progeny !

Thy people bless—guide and defend !
O'er thine inheritance extend
Thy mild, paternal way—
We ev'ry day invoke thy name,
And to thy Majesty supreme
Our dutious homage pay.

Guard us from ev'ry sin this day !
Thy mercy, Lord, on us display,
As we have hop'd in thee
In thee our hopes we place secure ;
And, trusting to thy promise sure,
Shall ne'er confounded be.

Original.

ON THE SOUL.

Know'st thou th' importance of a soul immortal ?
Behold this midnight glory, worlds on worlds :
Amazing pomp ! Redouble this amaze,
Ten thousand add and twice ten thousand more ;
When weigh the whole . one soul outweighs them all ;
And calls th' astonishing magnificence
Of unintelligence creation poor.

Young's Complaint Night 7th.

WHEN I look into myself, and take a view of my own Soul ; when I consider all her excellent qualities and final destination ; I cannot help feeling for myself a certain respect and esteem, which hinders me from doing any thing below the dignity of my

nature. When my mind has risen to this pitch of thought, if I look abroad among my fellow creatures, and consider them in all the variety of rank and condition ; I am apt to think we are all children of one common Father : and that although our present inequality, if rightly understood, be necessary for the preservation and harmony of society ; when we are recalled from our temporary exile to our eternal home, there will be no difference made between the haughty statesman and the humble artisan ; the king and the beggar. Full of this idea I can look upon the greatest monarch as my brother, and the meanest slave as mine equal, without either admiring the grandeur of the one, which is but like the sunny cloud, that fleets with the wind and disappears, or despising the meanness of the other, an imaginary stain, which death will wipe away : I consider in each only that immortal part of man, the Soul, which in both is equally great and equally noble.

And indeed what a grand idea does it not give us of the Soul, to think that even now, while shut up in the prison of the body, and not suffered to exert all her native energy, she can trace back the events of the most distant ages past, and behold them as present. She can look into futurity, and by rational conjecture foresee what is to happen. She can follow out the thread of human sciences and unrival the most knotty difficulties. Or, if she disdains to confine herself to this earth, she can with Newton wing her flight to the stars ; run over the vast expanse of the firmament ; contemplate those huge unwieldy bodies, those numberless luminous or illumined orbs, which the hand of the Almighty has scattered through the void ; and with the rapidity of imagination she can trace their course in all its velocity. In less than the twinkling of an eye she can overleap the bounds of finitude, and lose herself in the contemplation of the Deity.

There is nothing created, so great, but her imagination can grasp : so perfect, to which she cannot add some new perfection. She even seems in some sense to partake of the divine attributes.—Her reason is an emanation of the wisdom of the Creator ; her benevolence and charity of his goodness ; her love of virtue and abhorrence of vice, his sanctity and justice ; her sense of honour and contempt of whatever is base and mean, of his personal dignity. It is this that impresses on her mind the sense of shame, and makes her even internally blush ; when by any vile action she has degraded her innate dignity. In fine, by being immortal, she, as far as a creature can, divides eternity with the Supreme Being.

Had the soul of man been doomed ever to fall back into her ancient nothing, it would have been impossible for God himself to have completed her happiness. Nothing but the eternal enjoyment of himself was capable of filling up the immense capacity of her desires. Give her all the delights imaginable, allow her bliss to be infinite, save in its duration ; the reflection—that it all must come to nought, is alone capable of embittering all the sweets of her otherwise perfect felicity. Nay, the

more exquisite you suppose her happiness, the greater her reluctance to part with it must be : and God, by adding to her bliss would in effect only augment her misery. She would view in despair the fatal boundary of her existence ; and shudder at the dreadful thought of annihilation.

Did we frequently endeavour by such reflections as these to keep up in ourselves a proper sense of our own intrinsic worth and dignity, as would scorn to busy ourselves as much in the vain pursuits of the momentary and imperfect enjoyment of this earth : but, turning our backs on him, and carrying our view beyond the grave, we would make the goods of eternity the sole object of our hope and desire.

O Eternity ! what is time, or all that is created and that passes with time, if compared with thee ! A mere atom dropped from the hand of the Almighty within the immensity of thy sphere : an airy bubble blown up, on the bosom of thy depth which must shortly burst and dissolve into nought. Towards thee am I carried on the wings of time. The scenes of my past life seem but a dream. I see this world passing before me like a phantom, and nothing is permanent here below, nor can my Soul any where find rest, till death break the bonds of my mortality asunder, and set her free to wing her flight to those mansions of never ending bliss, which God has prepared for his faithful servants.

AVIS A NOS CHERS FRERES DU BAS CANADA

Il est a esperer que tout bon Catholic entendant ou n'entendant pas la langue angloise, pretera son support au seul journal Catholique anglois, qui ait jamais paru dans ces provinces surtout en sachant qu'il est public avec l'approbation, et sous les auspices des Eveques et du clerge du pays . Le prix d'ailleurs, en est si modique n'etant que quatorze shellings par an, la poste incluse, pour une Feuille hebdomadaire ; qu'il y a bien peu de personnes qui ne puissent contribuer cette miete a l'elucidation et defense de notre Sainte Religion, assailie de toutes parts, et calomniee par ses Ennemis dans une langue, qu'il est indispensablement necessaire d'adopter, pour refuter sur pied egal leurs erreurs. On s'attend que la moitie de l'abonnement annuel, sera paye d'avance, et envoye par chacun, avec son adresse, franc de post, a T. Dalton. U. C.

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