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The Catholic.

Quod semper; quod ubique; quod ab omnibus

VOL. I.

KINGSTON, FRIDAY, NOVEMBER 12, 1830.

NO. 4.

SELECTED.

The truth of the Christian Religion demonstrated by the fulfillment of the prophecies, and the condition of the Jews.

From the London Observer, Oct. 31, 1819.

..... We have proofs as clear as day, that the facts of the history of our Lord were declared to mankind by a series of predictions, the latest of which, was delivered four hundred years before his coming. These predictions could not have been falsified; for they were in the hands of the original adversaries of christianity. They were preserved by these with even a superstitious scrupulousness. They were the pride, the consolation and the hope of the Jewish people; but they were also their condemnation; and they are now the history of their punishment.

Isaias, the great prophet of the Jews, is the principal proclaimer of christianity. Seven hundred years before the coming of Christ, this prophet declared the coming of a being, who would descend from glory in the heavens: to be expected in his supernatural might; and to disappoint expectation; to be a mark for sorrows; to have no pre-eminence upon the earth; to be despised, rejected and abandoned by man; to be the bearer of the punishment of others; yet to be stigmatized, as if he bore the wrath of heaven for crimes of his own; to be signally resigned under all; to be persecuted and cut off from the land of the living by an ignominious death; to be buried, and thus complete the course of mortal humiliation; to be yet triumphant; to vanquish the grave; to see the mighty purpose, for which he came, accomplished in the redemption of a countless multitude from the wrath of heaven; and finally, to receive a splendid and surpassing reward for his voluntary sacrifice for the sins of man. This is the substance of the fifty-second and fifty-third chapters of Isaias: and this was the being, to whom the whole Jewish nation looked forward as the great deliverer & their king.

But it was to their astonishment and utter doubt declared that, when he came, they should reject him; that his glory should not seem glorious to them; that their prejudices would have enfeebled their vision, till they shrunk from the light of truth; and that they should madly plunge into unbelief, malice and murder; that the punishment of their unfeared obstinacy should follow upon them, like a sudden storm; that the nation of God, after having thus made the last trial of heaven's patience, should be delivered over to unexampled misfortune. The temple to which the Messiah came and was rejected, he made a polluted ruin; their holy soil, the gift of God to their

forefathers, a possession for the vile, the ferocious and the unholy of the earth; all that belonged to their ancient supremacy extinguished, but the name, and that preserved with a miraculous distinctness, for their deeper punishment. The form of their nation subsisting, but in fearful mutilation; the numbers and instruments of policy all torn away—no king—no legislature—no public force—the head and hands severed, and nothing but the trunk surviving; but that kept alive to feel that it was flung upon the earth, and trampled on by the nations.

In the reign of Augustus a man burst forth upon mankind in the land given by God. His birth was announced by the voice of men of public sanctity. He wrought signs and wonders beyond all example, and was rejected. He was rejected by the great, as coming to abolish the hereditary worship, on which they held their rank. He was rejected by the people, as coming to denounce the popular vices; not to break their Roman yoke. The subtle imputed his miracles to assistant demons. The ignorant alternately worshipped and vilified him, according to the common course of untaught passions. All wondered, and a few were convinced and followed their master. He perished by the hands of the Jews. He was delivered over to death with ceremonies of which there was no record among his nation. A singular and solemn devotement of themselves and their posterity to ruin, if he was innocent. Jerusalem was at that moment submissive under the government of Rome. All disturbance seemed among the most remote probabilities, from the acknowledged and overwhelming power of the Empire. The world was at peace. Jesus in dying declared the fall of Jerusalem, and the extension of his doctrine throughout all the earth. Within a few years Jerusalem, after suffering the most fearful calamities, was laid in ruins by the Romans. The surviving Jews were driven, like wild beasts, from their country, and christianity was spread over the whole civilized world.

And what are we to think of the dull and perverted understandings of some, who would call this stupendous consummation chance? How is it to be accounted for that Isaias should conceive the extraordinary idea of a sovereign, whose power was to be displayed, not in the pomps of sovereignty, but in the heart? whose career was to be a combat with the sorrows and evils of human nature? whose majesty was to be loneliness, and whose triumphs were to be sacrifice? A king, mighty above all the names of earthly supremacy,

and who yet was to die the death of a criminal by the hands of that nation, who had been gazing into futurity for him from the days of the Patriarchs?—There is but one being in time to whom the prophecy will apply, and to him it applies with awful completeness.

The Jews who rejected the Messiah, dared not reject the prophecy. They still reverence it, as the description by which this great deliverer, from the longest of all their exiles, an exile of eighteen hundred years, is to be known. In the sullenness of prejudice they will declare that he is yet to come. The great king of the Jew and the Gentile was to come, within a limited time after the Chaldean captivity; to come while Judah was yet a nation, while her worship, her priesthood, and the body of her government subsisted, and to perish before the subversion which was to lay her in blood and dust. He was to come of a known and royal line. Where now is the genealogy of the house of David? It would be as impossible now to trace the blood of the king as of the slave. The Jew shall never see that Messiah, till he see him coming on the clouds in great power and glory to judge the nations.

The proof from prophecy is unanswerable. The prediction of the Messiah is not a solitary burst of inspiration; not a lonely splendour from one hal- lowed enlightener of the earth. It flows from the whole starry region of prophecy. To him all the prophets bear witness. A perpetual stream of prediction rushes down from the first ages, widening and brightening, till the moment when its service was complete, and its course was stopped by the same mighty influence that had poured it from on high.

In early Eden this seed of the woman was fore- told to man, as the future conqueror of his mortal foe. From the patriarchal age the hope of the earth was turned to the coming of the Messiah.—The simple remoteness of the time, precludes all deception. But the different aspects of the prophecy, as it rose more broad on the eye of man, bore the stamp of that wisdom that wastes no miracle. The prediction became distinct as its accomplishment was at hand. Imposture would have dreaded discovery, and made it obscure as it approached the time of trial.

The first announcements were little for knowl- edge, but enough for hope. They declared a combat between the spiritual rulers of human nature, a victory of good over evil, and an everlasting covenant which was to be formed between God and man. The emblems of the glorious and purified kingdom of the victor, were the tree over shadowing the earth, and at once sustaining man-

kind with its plentiful fruit, and sheltering them with its shade. It was *the mountain* rising above all the pollutions of the world, and approaching towards heaven, only to pour down thence refreshing showers upon the parched and withering nations.

A new tone of prophecy contains the declarations of Messiah's birth, the place of his nativity, the nature of his office, and the power, grandeur and spirituality of his government, are marked out with splendid precision.

A third class of prophecy brings all the circumstances of his ministry in living clearness before the eye. He is to be the prophet and the priest; the Moses and the Melchisedech; and the promulgator of a new code of laws, and the sanctified king—his power and his meekness—the force of his preaching—his offence to the sordidness of corrupt society—his simple habits—his gentle affections—his triumphant entry into Jerusalem—his divine presence and power in the temple—his death and his ascent from the grave,—all these particulars are written in characters of light.

As his last sacrifice for man approaches, the prophecy reflects, as in a glass, all the transactions of that mysterious and guilty time. The bargain for his seizure—the dispersion of his disciples—the particulars of his trial—the false testimony—the insults of the soldiery—the manner of his death—the conduct of his persecutors—the mode of his burial—his glorious resurrection. Could the nearer approach to the time of Jesus have taught this particularity of description? Yet, the last prophecy of the Old Testament was four hundred years before the event.

The argument from prophecy is irresistible. But the Jews live for a testimony to the argument. What subterfuge, then, is left for Infidelity, when in the great court of reason, we can adduce this host of unexceptionable witnesses?

The Jews, in the day of their dominion, preserved the prophecies that told of the Redeemer. In their day of humiliation they attest the truth of the visitations from God, which threw open the gates of the temple to the Gentiles. They now stand among the nations an example contrary to all experience; contrary to all the conceptions of civility; contrary to the nature of man: a people scattered through all the parts of the world; yet undissolved: a people retaining their religion; their recollections; their early hopes: yet without a central power on earth: a people voluntarily stooping to the lowest and most obnoxious occupations of society; every where lying under popular odium and suffering; and stigmatized even less among Christians than among the remotest Barbarians, who never knew the crimes that extinguished Judah: an indelible countenance aiding an universal law of humiliation: and still the mysterious and mighty sufferer preserved on the rack. Is there no confession in this of the mightier strength, that stretched the sufferer there? Where is now the Greek or the Roman; or the Goth; or the Norman? All gone down, and mingled with the mass of mankind. What imperial nation of antiquity

has retained its laws, or religion, or countenance? The grave has mixed them all in one great decay; and other masters of Empire have marched upon the soil, and trampled out their monuments. But in this church-yard of nations one vault contains a body, on which death has been forbidden to pass: a powerless and shattered form; making its companion of darkness and the worm; but preserved in strange unnatural life.

The world has been in perpetual change. Conquest has rolled over it from the rising to the setting sun. One spot on the surface of society has been unswept by this deluge of blood: and, where it has rolled, the valley has become the mountain. Yet, an outstretched hand has preserved one spot from change; now degraded from its ancient glory; but marked with irresistible identity: the *Eden*, a seat of desolateness, but still distinguished by its place between the rivers.

Is this phenomenon merely to stir a giddy curiosity? Scripture declares its use. It is for a testimony to the truth of the Christian Religion. This eccentric wonder is not to repel the eye but to lift it up to Heaven. Its place in the system is consistent with the wisdom that ordered all things from the beginning. And, as it approaches the end of its course, the hour of its glory shall suddenly come. The Jews are to be made once more an illustrious instance of mercy: but it is when they shall have flung aside their gloomy prejudice; and robed themselves in the light of revelation. But to this hour they remain, as they have remained, during eighteen hundred years, a blasted tree, in black and branchless dishonour; but lying incorrupt: while all the monarchs of the forest have risen and flourished, and mouldered into successive dust by its side.—Is. 1, 30.

Time, that has wrought no change on them, has wrought no change on the feelings, with which they are looked upon by the multitude. No humanity of the law; no authority of the Prince; no conscious interest among the people; has been able to conciliate popular favour for the calamitous race of Israel. Even in our day, when the outcry rises for a fantastic freedom in all things; the Jew is fiercely excluded from the universal licence: and that frenzy, that breaks the bonds of civilized society, only loads him with additional chains.

And how is this to be accounted for on the vulgar and profane conception that would call it chance? How are we to look upon this broken and way-worn pilgrim, passing through the whole course of these combats, that have covered the world with the forms of all that was high and heroic: with the crowned head, and the mailed arm of empire; and yet trudging along the same relentless way; but as urged on by a perpetual preservative miracle of condemnation? How is it to be accounted for, that in the revolutions of the earth, no chance has thrown the diadem in the grasp of a generation filled with the remembrance of their ancient supremacy; and living upon the hope of an universal throne? How is it to be accounted for that, in the eternal tide of human cultivation, the Jews are, to this hour, stagnant? That, with the natural powers to add to

the great harvest of social fertility, they have made round them a region of repulsive barrenness! that under the same light of heaven; in the same air; with the same influence of times and seasons; they should have remained the same unproductive and undiminished pool! *the dead sea* among the nations?

ORIGINAL.

When you shall be like an oak, with the leaves falling off.—Isaiah, ch. 1, v. 30.

Like tree, by lightnings scath'd, and winds o'erthrown,
Torn from its native site, and distant blown:
Its leaves all soil'd in dust: its foliage driv'n
By ev'ry blast; and o'er earth's surface driv'n;
Successive round the stately ruin spread,
Each tender sapling rears its branchy head:
Hangs out all gay its flowing mantle green,
With flow'rs distinct, and fruits alternate seen:
Till, in its full-grown pride, its tow'ring form
O'ertops the forest all, and braves the storm:
Then, in its turn, decays, its season o'er;
And, moulder'd into dust, is seen no more.
Thus many a race have sprung and flourish'd gay;
Then faded; fall'n at last, and died away:
While that so blighted stem, round which they grew,
Though prostrate laid, still undecay'd we view.

ORIGINAL.

ON MAN'S NATURAL INSUFFICIENCY COMPENSATED BY HIS RATIONAL FACULTY.

I said ye are Gods, and all children of the most High: nevertheless, as men you shall die.—Ps. 81, 6, 7.

MAN is born, of all animals, the most indigent, helpless, and dependent: but he alone is born the child of reason; and this gives him the superiority over them all. He enters this world feeble, naked, and wholly destitute; but endowed with mental powers; which, in due time, amply compensate for all his deficiencies; by making every object in nature minister to his wants, comforts, and enjoyments.

The other animals having no such resources in themselves, are at once provided for by nature. Their coats and coverings are fitted to them, and wonderfully adapted in their texture and density to the various climates, in which they are destined to reside. Man is the only animal unprovided for; because he is the only one capable of providing for himself. He is the animal of all climates, for the whole earth is his own: he is, therefore, left free to choose, according to the climate where he wishes to reside, that covering which suits him best: the only being on earth, who can shift his dress at pleasure; and thus adapt his frame to every temperature: whereas, the Russian bear, for instance, would faint with heat, under his thick matted fur, in the burning deserts of Africa: while the elephant or camel, and other tropical animals, would starve under their thin, short, and scanty pile, in the frozen wilds of the polar regions. The human foot, which is destined to trace the rocky and rugged tracks, as well as the soft, smooth and sandy; to pierce the thickets and thorny wilds; to wade through hyperborean snows, and explore the remotest icy extremities of the globe; is formed naked, and free to fit itself for its several excursions with the best adapted defensive coverings: whereas, we observe the feet of other animals shaped, shoed, and covered, at once in the fashion and manner best suited to

their invariable habits, and particular instincts. Thus, the camel's foot is broad, soft, and spongy; as best calculated to tread, without sinking, the soft, sandy, deserts, of its native country: where, having often immense dry and barren wastes to traverse, nature has besides furnished it, in its stomach, with a separate reservoir for water; which it spends in supplying its thirst, where no water is else to be found. So, the mountain goat, the sheep, the horse, the ox, and ass, with the other animals, that frequent in every place the habitations of man; or drudge for him along the hardest soils and pavements, have their feet securely fenced round with tough enduring horn; which grows, as wasted; and repairs itself when used. They are also clothed and armed against all contingencies; and yield, in fine, their spoils to cover their all-depending Lord. The claws of birds, enabling them to cling to the waving boughs of the forest, the common rendezvous of the aerial race; the web-foot of the water fowl; the scales, fins, and shells, of the various fishes; and all the peculiarities in construction and form observable in the several creatures; demonstrate the particular care of nature in providing for those beings that cannot provide for themselves. If man, therefore, alone must be at the expense and trouble of finding and fashioning for himself his needful raiment; that every necessity that state of destitution, in which nature leaves him to shift for himself; shews him to be the rational lord, and unrestricted master of all things here below; which are left at his free and arbitrary disposal.

In point of bodily strength and agility he is far inferior to numberless other creatures; over all which his reason alone secures him the absolute sway. It enables him to turn all their superior force and useful qualities to his own exclusive advantage; and to make them exert such wholly in the performance of his drudgeries. It is a proud spectacle to reflecting man to behold the tame submission to his will and caprice of so many powerful animals, that, with the slightest exertion of their gigantic might, could crush his pigmy frame and trample it in the dust; yet, which are often seen driven along in countless herds by the feeblest child; and compelled to march against their choice, in the direction pointed out to them by their infant conductor—the child of reason.

The proportion which man holds in size and strength with the other animals, is just what best befits him. He is not so large and strong as those made to be his drudging menials, nor so diminutively small and weak as not to impose upon them by his presence, and make them sensible of his compulsive power. Should they prove refractory, though so strongly armed, their offensive weapons are vainly turned against their rational lord, notwithstanding the defenceless state in which nature has left him. But she has left him so, only that he might himself choose, as occasion should require, his own weapons, defensive or offensive, against which neither the sharp pointed horns of the furious, rushing bull, nor the fleet courser's recalcitrating hoof, nor the lion's deadly jaws and fangs,

can prevail. Reason teaches him to call in to the aid of his native weakness the very laws of nature; and to make the elements, fire, water, earth and air, subservient to his purpose. What his own strength cannot effect, with the exactest calculated mechanical power, he can easily accomplish. If ought evades his pursuit from the superior swiftness of its flight, he arrests it with his thunderbolt and nails it to the ground. So that from his comparative weakness and inability, are derived his matchless might and skill; for it is the property of reason to enoble, exalt and perfect the creatures on whom it shines, in proportion as they are lowly, depressed, feeble and defective.

SELECTED.

FRANCE UNDER THE BOURBONS.

Whether Providence has, or has not, sealed the doom of the Bourbons, after forty years of the most astonishing vicissitudes, remains a profound secret. If it has, it is time both for friends and honest adversaries, to raise their voices, and prevent or allay that opprobrium of all political changes, reproach without sufficient grounds, exaggeration of real or pretended wrongs, ingratitude, returned for notorious national benefits. In reading in one of our papers an extract from the London Morning Chronicle, of the 13th of July last, I could scarcely believe my eyes, or suppress my painful sensations. The passage quoted, was, "At Calais, Dieppe, Havre, Nantz, La Rochelle, Bordeaux, Bayonne, and then, at Lyons, Strasburg, Lille, Angers, and a hundred other places equally important, it is every day asked, 'what have the Bourbons done for France, and what does France owe to the Bourbons?' The Bourbons are so unpopular in many departments, that their names are never mentioned but with a smile, a sneer, or a sigh."—Yet the cities thus quoted, are full of monuments of the Bourbon sway, some almost owe their very existence to them, and the benefits received are certainly worth more than a "smile, sneer, or sigh." Thousands of travellers have returned to England or to this country, who have been eye witnesses of what France has thus far accomplished, and as for those who cannot conveniently travel, thousands of works are at their command, which speak of the kingdom over which the Bourbons held the sceptre, and of the few years of the revolution and the empire. Let Paris be adduced, where it is supposed they have lately been so unpopular. Let it be asked in Paris: "what have the Bourbons done for us? Bonaparte did more in ten years, than they did in the many ages of their sway." The answer may be given in a summary statement. The grounds, the monuments, civil or religious, the literary and scientific institutions, the means provided for diffusing education, or distributing justice; the police, commerce, the improvements in the arts, and the departments of industry; the conveniences established for the salubrity of the city, or the alleviation of the large mass of human misery incidental to such capitals; these speak, and are a peremptory

vindication of the indignant reproach—these monuments, cannot be argued off the surface of the earth. To what use did the Bourbons apply their treasures, or the patronage at their disposal?—What direction did they give to the public spirit by which Paris has maintained so elevated a rank amongst the cities of the world? In aiming at the permanence of their vast undertakings, did they act the provident rulers, or the wanton tyrants? A striking feature in the plan of Paris, and one which is scarcely to be found in any other city, is the spacious ground allotted to embellishment and pleasure walks. The *Boulevards*, for instance, are a most splendid walk and thoroughfare, surrounding all Paris, in many places double, twenty or thirty miles in extent, consisting of magnificent alleys or trees. These *Boulevards* are divided into eighteen sections, which it would be useless to name, and to the Bourbons Paris is indebted for them all. To these should be added, sixteen superb avenues, the avenues of *Neilly*, *cours la Reine*, &c. which from every approach to the city, prepare the mind to judge of the grandeur and magnificence of the capital of France. Spacious quays along the Seine, and its two large islands, more than fifteen miles in length, confer on this river, beauty unequalled by any thing of the kind in Europe. They form a vast street, more than a thousand feet broad, with palaces, hotels, houses, and shops on both sides, and the river in the middle with its embankments, and parapets of free-stone, offering from one end to the other, but particularly from the bridges, scenes the most varied and picturesque. These quays are laid off in thirty-three divisions, and all except two or three, date amongst the Bourbons. The cost of these great works may be inferred, from the fact that a quay, constructed by Bonaparte, drew from his treasury, upwards of twelve millions of francs. This quay, which retained the Emperor's name, was the long projected quay d'Orsey. Grounded on the promise of its speedy completion, a line of magnificent hotels was erected, which were overtaken in an unfinished state, when the first revolution broke out. All the other quays are the work of Louis XIII., XIV., XV., XVI.

Sixteen bridges cross the Seine, or connect its islands. The *Pont des Arts*, between the *Pont Neuf* and the *Pont Royal*, was built during the sway of Bonaparte. It is a light, but elegant work of iron, for foot passengers only. Two others were also built during his reign, one above the city, the *Pont du Jardin des Plantes*, the other below the *Pont d'Enfer des Invalids*. All the others are works of the Bourbons.

Palaces are works in which architecture displays its loftiest conceptions, and in which the power and taste of nations are exhibited to great advantage. It is here, that the most sublime productions of genius in the fine arts, are collected, and the character of the citizens rises in the magnificent use of the public wealth. Paris abounds in Palaces, and dates them all but one, during the period of the Bourbons: the *Thulleries*, the *Louvre*, the *Garde-Meuble*, the *Elysee*, the *Palais Royal*, the *Luxem-*

bourg, the Palais Bourbon, the Mint, the Institutes, the Palais de Justice, the Archeveche, the Hotel de Ville, the *Palais de la Legion*, &c. &c. To these, in the long list of Hotels where the ministers of state, and other dignitaries, the various administrations, the treasury, the bank, the royal printing office, &c. are located. Nearly all these were built by the ancient families of the court or parliament. With these edifices, let the gardens, parks, plantations, and pleasure grounds annexed to them be reckoned. They were at all periods rather the property of the Parisians, from the liberality with which they were thrown open to the public, than of their real owners. Amongst these, are the garden of the Tuilleries, of the Luxembourg, of the Palais Royal, the Champs Elysees, the Champ de Mars, &c. All these magnificent sources of public utility and pleasure, are Bourbon schemes.

The next object to which our attention may be turned, are the churches, the mere test of the state of civilization, religion, and the arts, at different epochs. Paris from the earliest date, down to the revolution, exhibits splendid specimens of the noblest efforts of its population and its monarchs, to express their exalted sense of piety and reverence for the Deity. Not one owed its foundation to the revolution, many their destruction. Those who have visited Paris, may remember with pleasing emotions, what they saw and admired at Notre-Dame, the Church of the *Invalides*, St. Genevieve, St. Sulpice, St. Roch, St. Eustache, the *Val de Grace*, to St. Chapelle, La Sorbonne, the Carmes, the Temple, St. Gervais, St. Etienne, St. Nicholas, St. Medard, the Jesuits, St. Germain des Pres, L'Assomption, St. Mary Magdalen, &c. &c. &c. the Architecture, sculptures, pictures, mausoleums, and monuments of which, still offer so much to chain the attention of the beholder. All these structures sprang up under Bourbon patronage.

The hospitals and asylums of all kinds, that necessary appendage of large cities, were all, except the hospitals of Marie Therese, D'Enghien, and Le Prince, founded before the Revolution. The attention of the humane observer is however totally absorbed by those ancient establishments so well administered, the Hotel Dieu, La Chartre, the Salpetriere, St. Louis, La Pitie, Les Incurables, Les Menages, Les Orphelins, the Quinze, Vingts, St. Antoine, Bicetre, and the *Invalides*, that truly liberal asylum of disabled warriors, built by Louis XIV. on a scale of unparalleled magnificence.

Six thousand of them may be accommodated with every thing calculated to please and solace; collections of books and paintings, specimens of fortifications, vast courts, surrounded by covered galleries, immense avenues, and shady walks around the noble mansion of the admirable church above mentioned. All these hospitals, &c. are attended and supplied with all the tenderness of christian charity. There are institutions on a different plan, particularly that of the sisters of charity, of St. Vincent, of St. Paul, of which each of the twelve municipalities of Paris, possesses a branch to administer

to the wants of the poor. In their various houses they have the care of the sick, the wounded, the incurable, abandoned infants, orphans, and the aged, the blind, and the insane; the prisoners too, were visited by them in the cells to which they were confined. In short, there is not one of the miseries which afflict the human family, which was not watched and tenderly nursed under the influence of the spirit of religion, and the protection of the Bourbon dynasty.

Turning now to labours of this ancient family in the cause of the arts and sciences, they will be seen to claim a lofty rank in the field of glory. The University and its faculties were anterior to the reigns of St. Louis and Philip Auguste. The college of France, and its choirs of the oriental language, of natural philosophy and astronomy, were founded by Francis I. Louis IV. claims the French Academy, the Academy of Sciences, the Academy of Inscriptions and Belles-Lettres, the commencement of the scientific and literary reviews, the Observatory, the garden of plants, and its admirable collections and museums, began by Tournefort and Jussien, continued by Buffon, Daubenton, &c. Cuvier, Lamarque, Fourcroy, and all the other illustrious names formed under Bourbon patronage. To these may be added the noble colleges, such as that of *Louis le Grand*, &c. Louis XV. claims the military schools where Napoleon himself was educated, the school of Geography, *ponts et chaussees*, &c. If it be supposed that the education of the lower classes was overlooked, the *Freres de la doctrine Chretienne*, alone, gratuitously educated in their various schools throughout Paris, before the first revolution, five thousand five hundred, and in 1825, they taught in fifty schools, in the same capital, an equal number.

As for the Libraries, Museums, &c., they were all of Bourbon growth: the royal library, the library of St. Genevieve, of the Arsenal, the city, the Magazine, the Medical School, the Botanical garden, the Museum, the Mineralogical collection at the Mint, the gallery of Paintings, of Sculpture, of archæology, &c. A few institutions, such as the *Conservatoire des Arts et Metiers*, date during the revolution, or were enlarged during that period, such as the *Conservatoire de la Musique*, which was in a flourishing state, as early as 1784. Many societies of inferior merit, most of which were formed under Louis XVI. such as the Atheneum of Lyceum, might be adduced, but for the purposes of this rapid outline, no more need be mentioned.

Much has been said of what Bonaparte achieved for the convenience of the capital of the French empire, the better arrangement of the *abattoires* or butcheries, some markets, some fountains are quoted. But of these, one hundred and twenty-seven are of Bourbon date, and decidedly of the best designs, only seventeen were subsequently added.—The steam engines of Chaillot and the Gros Caillon, belong to a period anterior to the Revolution. The Aqueduct of Arcueil, although commenced in 360, by Julian the Apostate, was continued in 1624 by a Bourbon, and the canal of the Ourcq was mostly constructed by Louis XVIII. All the other canals

of France are of ancient date, the canals of Orleans, Briare, St. Quentin, St. Etienne, Languedoc, &c. The Sewers of Paris, subterranean vaults, more than seventeen miles in length, vie with the celebrated *cloaca maxima* of the Romans, are the work of Louis XIV. and XV. The Catacombs, date from Louis XVI. If some improvements have been introduced amongst the markets, yet the markets of the Sts. Innocents, the *Halle au Bled*, the *Halle aux Draps*, and a multitude of other establishments, shew that the wakeful eye of government was abroad, and consulted the health, luxury, and welfare of that immense city. The manufactories of looking glasses, porcelain at Sevres, of tapestry, are all Bourbon establishments.

The Parisians can scarce lift their eyes to the surrounding heights, or travel to any distance around their city, without being reminded of the Bourbons. Let them, for instance, direct their course to St. Cloud, Versailles, the Trianons, Marly, St. Germain, Meudon, Belleme, St. Denis, Bois de Boulogne, Vincennes, Auteuil, &c.

The embellishments which he meets in his way every where, would lead him to fancy, that the Bourbons designed to make of his country an earthly paradise. Unless the verdict of passion be irreversible, enough may be collected from this hasty sketch to qualify the candid and dispassionate citizen of these states, which owe so much of their success in the revolutionary struggle with England to the interference of a Bourbon, to give a liberal answer to the question, "What have the Bourbons done for France?"—*Baltimore Gazette*.

ORIGINAL.

ON THE CELIBACY OF THE CATHOLIC CLERGY
I will give them in my house, and within my walls, a place, and a name better than sons and daughters.

CELIBACY, or the unmarried state of life, to which the Roman Catholic Clergy are subjected, is very much censured by persons of a different persuasion. Yet the reasons which the Catholic Church, has for enjoining this state of life to her clergy are such as must weigh a good deal with the unbiassed and impartial of every Christian persuasion.—I shall endeavour to set down here some of the principal ones.

1^o. A priest, who serves the altar, has a right to live by the altar; 1 Cor. ix. 13.—and those, for whom he ministers, are bound, in as far as they can, to afford him a decent subsistence. But were it just to oblige them also to support in the same manner a wife and a family; who not only do not serve them, but who must be on many occasions a very great hinderance and drawback to the pastor in the discharge of his duty? Suppose, for instance, that a priest is called upon at an untimely hour, in a stormy season, and from any distance, to visit a dying person; is it not natural to suppose that his wife and family would use their endeavours to detain him at home? Suppose, besides, that the distemper of the sick person is of a catching or infec-

tious nature; is not the fear of imparting disease into his own family an additional motive for refusing his attendance on such an occasion? A man will often readily expose himself to danger in the way of his duty, though the reflection that he thereby exposes others, and those too the nearest and dearest to him on earth, is capable of damping his ardour, and of causing him to hesitate in the attempt.

A physician, one will say, may have all these motives for refusing his attendance on the sick; and yet he is seldom, if ever, known to decline visiting his patients, when sent for. A physician, if a skilful one, is not exposed to such danger as a clergyman; who, being less acquainted with the nature of the distemper, is less able to guard against its contagious influence. Besides the physician is sure of his fee, and what do not men venture for gain's sake? while the priest has to look for his reward only in the life to come.

2°. A married priest must also endeavour by every possible exertion to provide against the future wants of his family; lest, when he is taken away from them, they should be left destitute. This conjugal and parental concern must often engross his thoughts and attention fully as much as that of instructing and directing his parishioners. For, as St. Paul says, *he who has a wife, mindeth the things of the world, and how to please his wife: but he that has not a wife, mindeth the things of the Lord, and how to please the Lord.* 1 Cor. vii. 32, 33. The people therefore may think themselves not bound in justice to maintain a wife and a family, who can only be an impediment to their pastor in the discharge of his official duty. On this account the Church has freed them from this obligation, by requiring that her clergy continue to lead a single life; *mindeth only the things of the Lord, and how to please the Lord.* She thus also facilitates to all the benefits of religion, of which otherwise the faithful must, in many instances, remain deprived. For the hearers are often so very poor, as scarcely to be able to provide decently for their clergyman alone; much less for a married one and a family. Would it then be according to the spirit of the Christian Church to leave these on such an account deprived of a pastor?

3°. A Catholic missionary priest, who has the true spirit of his vocation, ought, like an apostle, to be ready, whenever the glory of God and the good of souls require it, to go to the farthest extremities of the earth. But to the married man the incumbency of a wife and a family renders such apostolic, undertakings quite impracticable. And, indeed, had it not been for the law of Celibacy in the Church, we should never have seen the Christian faith extended so far and wide; and the most distant pagau nations brought into *the one fold of the one Shepherd.* John x. 16. Our Saviour himself seems to have given the express hint of this discipline to his Apostles, before sending them forth to convert the world; when he said: *He who does not leave father and mother, sister and brother, wife and children, for my sake, cannot be my disciple.*

4°. There is no saying, besides, how far a priest,

who is entrusted with the secrets of confession, might be induced to reveal them to a wife, his bosom companion; in order to satisfy her restless and ever prying curiosity: which breach of confidence might be productive of the very worst consequences in a temporal, as well as a spiritual sense.

5°. It may be further added, that if the married state is less perfect than that of virginal purity, as St. Paul so clearly testifies, saying: *He who gives his virgin in marriage, does well; but he, who gives her not; does better;* (1 Cor. vii. 38.) it is not unbecoming the Church to require that her priesthood should aim at what is most holy and perfect. She forbids none to marry, who choose to do so. She even declares marriage a holy state, and has raised it to the dignity of a sacrament.— But she warns all those, who aspire to the priesthood, (which is a matter not of compulsion, but of free deliberate choice made at an age when one is capable of knowing one's self) that they must make up their minds to lead a single life, ere they are promoted to that dignity. If they cannot do this, they are free to marry; *for it is better,* says St. Paul, *to marry than burn.* 1 Cor. vii. 9. Nay, in spite of all the reasons she has for enjoining celibacy to her clergy in general, she permits those of the Greek rite, who are in communion with her, to follow their own particular discipline in this respect, by marrying before they take orders, and living with their wives and families: but after ordination no one, even of these, is allowed to marry; or ever to become the husband of a second wife.

This is not then, as some are pleased to alledge, that doctrine of devils, mentioned by the same great Apostle, *forbidding to marry:* no more than the doctrine of fasting and abstinence is that alluded to in the same text, *commanding to abstain from certain meats, as unclean.* 1 Tim. iv. For if *the forbidding to marry,* in the sense I have mentioned were the doctrine of devils; it is evident from the texts already cited, that St. Paul himself inculcated it, in what he says on marriage and virginity. *The doctrine of devils,* which he foresaw and alluded to is acknowledged by all the learned in the Christian Church, to be the abominable doctrine of the Manicheans, who held two opposite supreme Beings; the one essentially good, and the author of all good; the other essentially bad, and the author of all that is evil. They therefore forbade to marry, and enjoined abstinence from certain meats, *as unclean;* because they supposed such either of the creation or institution of their evil God.

The Catholic Church, on the contrary, declares marriage, as I have said, a *holy state,* and a sacrament; and enjoins fasting and abstinence only at certain times; and as an act of self denial, and a trial of our obedience: not as if what we abstain from were in any sense *unclean.* The same trial of man's obedience was made by God himself in paradise; nor was it the apple which he eat: that defiled him; but the transgression of his Maker's command. So it is the transgression of the command of the Church, whom Jesus Christ has commanded us to hear and obey, (*Matt. xviii. 17. and Luke x. 16.*) that defiles us; not the meat itself which we eat.

The practice of fasting and abstinence was always common in the Church of God under the old law, as well as under the new; and God has often shown how very acceptable it is to him. The great city of Niniveh, which, on account of the sins of its inhabitants, he had threatened by his prophet Jonas to destroy in forty days, was spared by him, because its people proclaimed a most rigorous fast, to appease his wrath, and did penance for their sins in sackcloth and ashes. *Jonas iii. v.* Our Saviour himself fasted forty days and forty nights. (*Matt. iv. 2.*) and laid down besides rules for fasting, *Matt. vi. 16.* He even told his apostles, when they could not on a certain occasion cast out the devil, that such could be cast out *only by prayer and fasting.* *Matt. xvii. 20.*

ON MAN'S CONNECTION WITH ROTTENNESS AND THE WORM, X

Putredini dixi mater meus es: mater mea et soror mea vermicibus.—*Job xviii 14.*

I said to rottenness thou art my father; and to the worms, ye are my mother and my sister.

It is truly humbling and mortifying for man to think how in his corporeal part he is so nearly allied and of a kin with rottenness and the worm.— These indeed are so intimately connected with his nature in its present degraded and imperfect state, that not only after death, his body is doomed to become their prey; but that even through life, and from the very moment of his conception in his mother's womb, till that of his descent into the grave, he is constantly exposed to their tormenting and destructive influence. His terrestrial frame, having once lost its immortal temper by the baneful touch of sin, became liable to corruption and dissolution; and, in order to humble him the more, who had sinned through pride, wishing to be greater than God had made him, even like unto God himself, knowing both good and evil; the mighty minister chosen to work him all this mischief, and to be the constant disturber of his quiet, the spoiler of his beauty, the underminer of his strength, and the triumphant subduer of all his might, is nothing for the most part, but a diminutive worm; often a mere living atom, and one of the numberless imperceptible animalcula, whose evanescent tribes are brought back within our sphere of vision by the microscope; that window through which we peep into another world of pigmy beings: though still we cannot discover among them but only the largest and most gigantic forms.

We have been enabled through this medium to ascertain that worms and animalcula are the cause of many, perhaps of most of the distempers that afflict the human race. Of those that are epidemical, several may be traced to this origin. That of the small pox is evidently occasioned by an insect, which is seen to burrow in the skin, making its nest where the pimple is raised; and hatching there its eggs with that degree of prolificness and quick-imparted animation, which is common to insects; and which seems to increase in proportion as they diminish in size. Their prodigiously rapid propagation where they happen to find some fa-

vourite substance to nestle in and feed upon, accounts for all the phenomena of this loathsome disease; and, perhaps in vaccinating or inoculating against it, we but submit our bodies to the deprivations of a less noxious species of insects, which change our humours so as to render them for ever after unpalatable to the others, that are apt of themselves to fasten upon us. The measles too and the itch are probably accounted for in the same way.

Observations made with the microscope on the expectorated phlegm of those who labour under phtisical and pulmonary complaints, as well as arguments drawn from analogy, induce one to ascribe the wasting of the lungs and liver to a similar cause.

We read of conquering heroes and mighty monarchs, who had the world at their beck, subdued and humbled to the dust by the onset of such puny warriors; whose countless legions have attacked and carried as it were by storm, the citadel of life, sapping and undermining it at every pore. Almighty God, in derision of all that is great, can send forth their myriads, like a formidable host, against whole nations; as he formerly did in Egypt; can make such feeble agents dash to the ground the aspiring pride of states and empires; and use them in his hand as a weighty scourge, and the dreadful instrument of his vengeance on the guilty.

The yellow fever, the plague itself, and a thousand other maladies, to which mankind are exposed may be considered with no small degree of probability, as effects produced by some invisible and almost infinitely multiplied animalcula; that thrive in certain atmospheres, and prey imperceptibly on that aliment, which is most congenial to them.—This hypothesis seems at any rate to explain many singular, and otherwise hitherto unaccounted for peculiarities in such diseases,

In this manner does it happen that mites and maggots in cheese and other substances, worms in the stomach or intestines, and what seems one adhering tissue of a particular species, called the tape-worm, finding their way in their original minute and invisible state into every secret cranny and pore; breed there; and riot and thrive upon that food, which their instinct has taught them to find out; to such a degree, as not only to become visible, but even to frighten us at times with their prodigiously swoln and enormous appearance.

We know that *all nature teems with life*, as the poet Thomson emphatically expresses it. In every liquid, in the smallest drop of the purest water, in the leaf of every plant, in the very center of stones and minerals, animalcula are discovered without number, and of every shape and hue. The atmosphere is full of them. We inhale them at every breath we draw. Though wholesome in general, and conducive, perhaps even necessary to health, yet under certain circumstances they may become of a poisonous and infectious quality; or others such may replace them, should that which expels or destroys some, happen to invite forth and call up others; as may be the case in certain fogs and

vapours arising from stagnated waters; which smite those who breathe in them with agues, *malaria**, and other chronic disorders; and often bring one down in a few hours from the very pinnacle of health and strength to sickness, debility and an untimely grave.

The same may be said of the jail distemper, putrids, and all kinds of diseases arising from impure air, and damps. The blood of patients in such cases appears through the microscope sometimes surcharged with animalcula; which circulating through the veins to every part of the system, infect and vitiate all the humours; and make at last of the whole body one resolvent mass of putrefaction. Indeed, I should be apt to suspect that wherever corruption of any kind takes place, it is the work of animalcula.

This immense profusion of vitality and varied animation, flowing from the creative principle of life itself, seems in the present deteriorated state of things, to have been made the complicated, penetrative and deep searching instrument of death and destruction.

ON AURICULAR CONFESSION.

Non egent, qui sani sunt medico; sed qui male habent.
Lucæ v. 31.

CONFESSION, considered in its true light, and just as the Catholic Church inculcates it; ought certainly to prove a most powerful antidote to vice; and the greatest possible check that can be put upon the sinner. Its utility is acknowledged even by the Church of England, who recommends it on certain occasions, though without enjoining it, to her hearers.

There is, indeed, something in our very nature, which, independent of the scriptural and traditional proofs adduced by Catholics in support of auricular confession, indicates the necessity that some such secure opportunity of disburthening the mind of its guilt, should be afforded to the repenting sinner. A person labouring under mental affliction, trouble and dismay, feels the greatest relief in communicating to his friend his internal sufferings; and his hearing his counsel and consoling speech. What consolation then may not a poor sinner receive from a charitable, well educated and prudent confessor; to whom he lays open his interior, and whose counsel and injunctions clear away all his doubts, and banish his despair! A healing balm is poured upon his mind, so torn and ulcerated by remorse. The very humiliating act itself of sincerely acknowledging his guilt, and doing on his part what he thinks enjoined by Almighty God, confirms his hope that God will also fulfil his promise in pardoning that guilt, for which he repents; and which in future he resolves to avoid: for, without these dispositions, he knows that his confession is sacriligious, and the confessor's absolution of no avail.

Without auricular confessions the system of instruction, to be dispensed by the clergy of the Christian Church, might seem extremely defective. Can we imagine a weekly sermon all that is requisite on the part of a pastor for the proper direction

* *Malaria*, the Italian name of a very dangerous kind of intermittent.

of his flock in the path of christian perfection? Supposing, what may not always be the case, that his discourse is every way to the purpose: that his style is neither too high nor too obscure to be perfectly understood by all present: that the memory of each hearer is capable of retaining, and his judgment of applying to himself whatever suits his own particular case: still every one cannot possibly find his own proper account in all this. For it is absolutely impossible for any one to make a discourse descending so minutely to particulars, as to hit the precise case of each individual. The duties are different of the rich and poor; the married and single; the parent and child; the master and servant; the soldier and citizen; the lawyer, merchant, statesman and husbandman; and the infinite variety of rank and situation in life, of education; habit of body and mind, temper, and character, circumstance, &c. varies in an equal proportion the danger and manner of sinning, to which one is exposed.

Bodily disease manifests itself under a thousand different forms; with each of which the physician should study to make himself thoroughly acquainted that, by knowing its every symptom, he may readily ascertain the quality and degree of the distemper; and, after tracing it back to its real cause, prescribe with more certainty its proper antidote.

But sin, the malady of the soul, a far more subtle evil assumes for the reasons above mentioned, a much more variable aspect; and its symptoms, as well as more multiplied, are often less perceptible. These then must likewise require the minute inspection of the skillful physician; nor can we suppose that Jesus Christ has left his Church without such, to prescribe to each individual singly, and from the most perfect knowledge of the case of the spiritual patient.

The weekly lectures of any medical man on the means of preserving health and of curing disease, however excellent, could not be thought sufficient to supersede the necessity of attending the sick in person, and prescribing for them severally. And even then he is forced to examine the particular nature of each complaint, to hear revealed and minutely detailed to him by the patient every preceding and concomitant circumstance; before he can venture to speak or act with any degree of certainty or confidence upon the subject.

The same precisely, and for similar reasons, should be the mode of treating the spiritually sick; and hence, according to Catholics, the great end and use of auricular confession. Their Church requires that none be employed as confessors, but the most learned, prudent and virtuous of her pastors. If her order is not every where complied with, she cannot well be blamed on that account. Neither were it fair to charge her with all the moral evil arising from the unworthy frequentation, or improper administration of this one of her sacraments; for that were making a crime to her of the fatal consequences of our disobedience to her commands; and accusing her of those very abuses, which she herself so strongly forbids, and so loudly condemns. This sacrament, if frequented in the manner she enjoins, is certainly a never failing source of instruc-

tion and consolation, to the repenting sinner, and a powerful check against future relapses into sin.

Whatever other check persons of a different persuasion may have, the Catholic has in common with them. He is enjoined, like them, to confess his sins to God, and to repent and humbly acknowledge his unworthiness before him. Yet, though the awful presence of the deity should deter us from committing sin; we are apt daily to commit before him what we would often be ashamed either to do or confess in the more sensible presence of a fellow creature. Here then is an additional curb, which the Catholic Church has on the sinner; for a Catholic believes that, besides confessing his guilt, and repenting for it in the presence of God, he must, if he can, (for impossibilities are required of none) reveal it also to a fellow creature; and abide by his sentence, in order to obtain forgiveness: so that rather than subject himself to the humiliation, or else endure the stings of a guilty conscience, he will often deny himself the gratification of his criminal passion.

Besides, confession affords a safe and easy means to all of settling their accounts with their fellow-creatures here below, and of making restitution to those, whom they have any ways injured, or defrauded of their property: as none can expect forgiveness for such a sin, without making what reparation they can of the injury done. But it were often compromising one's own honour, and even one's safety, to make such restitution one's self. And whom could we entrust with a secret of such a delicate nature, but one, who is so tied down by all laws human and divine to an eternal secrecy; and whose character and office, besides puts him above all suspicion of having been himself the defrauder? Such is the light, in which Catholics consider their Clergy, among whom instances of similar restitutions frequently occur; and if they rarely happen among persons of a different religious persuasion, it is not because they are less addicted to dishonest practices and unfair dealings; but because they have not the like safe and easy means of fulfilling their duty in this respect.

BIBLICAL NOTICES AND EXPLANATIONS.

GENESIS.

It was to the atoning medium of the precious blood to be one day shed, by the male child Jesus Christ, that this ceremony alluded. And when that blood was finally shed, the figure ceased, or rather was changed in Baptism to the purifying medium of water. And hence, with the last drop of Christ's blood, shed upon the cross for our ransom, was water seen to issue from his wounded side, deriving all its purifying virtue from the blood shed by the long prefigured male. Only the male was circumcised, because only the male was to shed the redeeming blood. But the male and female must be baptised, because male and female, alike, require purification from original sin.

Chapter 18.—Of the three heavenly guests of Abraham, who appeared to him in human form, one is particularly distinguishable, as the Lord himself, who renews to him all his former promises, especially the one, that in him *all the nations of the earth should be blessed*. He reveals to Abraham the purpose of his journey to Sodom and Gomorrah; not but that he sees, and can punish human guilt,

without descending from on high; but to shew us how near a visiter he is, and how just and deliberate a punisher of our crimes or misdeeds. He shews us also, in his answers to Abraham's queries, how he spares in this world the numberless wicked, on account of the few just who are found among them.

Chapter 19.—We see in the reception and entertainment of the heavenly visitants by Abraham and Lot, how sacred the rights of hospitality were held by the ancients. It was probably from the traditional accounts of these, and such like visits of Angels to the Holy Patriarchs of old, that the Heathens formed their mythological stories of their Gods,—a Jupiter, a Mercury, and the like, appearing disguised, and mixing among mortals.

To prevent the rights of hospitality from being violated, and the perpetration of an unnatural and more heinous crime, Lot even consents to expose his own daughters, but they are preserved from outrage by his guests the Angels, who strike with blindness the whole brutal multitude, so that they could not find the door of his house, which they were besieging. The Angels then desire him to gather together his family, his sons, or sons-in-law, and daughters, with all that are his; and to get out of a city, which the Lord is on the point of destroying for the crimes of its inhabitants. His sons-in-law not profiting of the warning; and he himself lingering when the moment of destruction was at hand, the heavenly messengers *take his hand, and the hand of his wife, and the hands of his two daughters, and brought him forth, and set him without the city; bidding him save his life, and not look back, nor stay in the country about, but save himself in the mountain, lest he be consumed*. Yet, at his earnest supplication, a nearer place of refuge is allowed him. The small town of Segor is spared for his sake, into which he is pressed to hasten his entry, the Angels not being permitted to execute their dread commission, till he was in safety,—*Then the Lord rained down upon Sodom and Gomorrah, brimstone and fire from the Lord out of Heaven, and destroyed these cities, and all the country about, all the inhabitants of the cities, and all things that spring from the earth, verse 24.*—By these words, the Lord rained down—from the Lord out of heaven, are designated two distinct persons, each equally Lord:—Like what we observe in Psalm 109, *the Lord said to my Lord, &c.* The Lord, then, who conversed with Abraham, seems to have been the Filial Deity, under the form of that nature, which his love for mankind made him afterwards assume.

The change of Lot's wife into a statue of salt, is not more inconceivable, than what we daily witness, the change of one substance into another: of our meat and drink, for instance, into our flesh and blood, though this last happens in a natural, the other in a supernatural way, yet, either change is equally easy for him to effect, who is the author of both.

The conduct of Lot's daughters towards their father, when alone with him on the mountain, to which their terror at the awful catastrophe had made them fly for further security, is accounted for by their conviction, after the fate of their mother, and the general desolation which they then witnessed all around them, that there was no man, but their father left upon the earth, v. 31. This, however, like many other passages in Holy Scripture, is evi-

dently not calculated for general inspection. The babe at the breast, would be choaked with the substantial food of the strong.

Chapter 22d.—After Isaac's birth, and the final dismissal of the handmaid and her son, Abraham's reliance on God's word, is put to the utmost test; on his being desired to sacrifice the child of his hope, as a holocaust to the Lord. Abraham readily obeys the command of God, well knowing, that he who created all things out of nothing, could restore his son when slain, alive to him again. He therefore sets out, with his son, to the place appointed for the sacrifice required, and, when come within sight of it, *he took the wood for the holocaust, and laid it upon Isaac, his son, and he himself carried in his hands fire and a sword*. Here is the emblem of Jesus Christ carrying the cross, the wood of his sacrifice, on which he was to be slain. Abraham then *built an altar, laid the wood upon it, and when he had bound Isaac, his son, he laid him on the altar, on the pile of wood: And he put forth his hand, and took the sword to sacrifice his son,* when he was arrested by the call of an Angel, forbidding him to lay his hand upon the boy; adding, on the part of God: *now I know that thou fearest God, and hast not spared thine only begotten son for my sake*. Abraham then *lifting up his eyes, saw behind him, a ram entangled among the briars by the horns, which he took and offered for a holocaust, instead of his son.*—The Filial Deity, the Child of Promise, could not be slain. But God had fitted a body to him. Heb. 10, 5. He had assumed the human nature, which was mortal. He was, as man, *the ram*,—the father of the flock,—*entangled by the horns*; that is, by his doctrines, in which however, his strength consists, among the snares of his enemies. He was thus the victim ready found to be sacrificed. *And Abraham called the name of that place, the Lord seeth, whence, to this day, it is said: In the mountain the Lord will see.* That mountain was Mount Calvary, on which the prefigured Isaac, was finally sacrificed; the worthiest object that the Lord seeth on all our earth; at the sight of which the Almighty Father relents, and spares for his sake, and at his entreaties, our guilty race. *Father, said he, forgive them, for they know not what they do.* Luke 23, 34. *The Angel then called to Abraham a second time from heaven, saying, by my own self have I sworn, saith the Lord, because thou hast done this thing, and hast not spared thine only begotten son for my sake; I will bless thee, and multiply thy seed, as the stars of heaven, and as the sand on the sea-shore. Thy seed shall possess the gates of their enemies: and in thy seed shall all the nations of the earth be blessed, because thou hast heard my voice.*

Chapter 23, verse 7.—Abraham rose up, and bowed down to the people of the land. This great Saint, and favourite of God, was evidently no Quaker in his manners, nor were the children of Heth such in their speech, who styled him, *my Lord*.

Chapter 24th, Verse 2, 3.—The lawfulness of an oath, which Quakers also deny, is here proved by the solemn oath which Abraham made his servant take.

Verse 22.—The golden ornaments with which Abraham's servant decks forth Isaac's bride, represent the spiritual ornaments, the proofs and symbols of her dignity, transmitted in all the prophecies, types and figures, by the Jewish Church,—the servant to the Saviour's Church represented by the long barren Rebecca.

Chapter 25, Verse 21. *And Isaac besought the Lord for his wife, because she was barren: and he heard him, and made Rebecca conceive. But the children struggled in her womb, and she said: if it were to be so with me, what need was there to conceive? And she went to consult the Lord. And he answering said: two nations are in thy womb: and two peoples shall be divided out of thy womb: and the elder shall serve the younger.*

This revelation explains the preference shewn by Rebecca to the younger son over the elder, his first born; when, to prevent the father from giving his prophetic and farewell blessing to the elder, which she knew from God himself to be due and destined to the younger; she substituted Jacob in the place of Esau, she knew besides that the latter had sold to the former his birthright for a mess of pottage. She therefore but fulfilled the known will of God, with Esau's own previously given consent, in making Jacob pass for Esau. It is evident that Jacob was Esau by right, in all that appertained to the birthright and promise.

Besides, in this mysterious transaction, Esau and his offering supplanted, represented the Jews and their offerings rejected; while Jacob, and his ready found savoury meat so relished by his father, represented the Saviour, and his sacrifice preferred; which won for him, and his spiritual progeny the chief paternal benediction. Malachy 1. 11.

Yet Esau, by his tears and earnest supplication, won a partial blessing from his father; who also foretold him, that though doomed, in the prediction, to serve his brother; the time would come when he should shake off, and loose his brother's yoke from his neck—Ch. 27, 11, 40—meaning the future conversion of the carnal Jews; who would then be put on a footing of equality with the privileged offspring of the prefigured Jacob; and that, like Esau, they should win with, tears and supplication, this late accorded benediction.

Jacob too was smooth, and Esau hairy, Ch. 27, 11. Therefore, to make Jacob pass for Esau, his neck and hands were covered with the little skins of the kids, killed and dressed for the Father's repast.—The prefigured Jacob, the Saviour, to beguile for himself as man; and his spiritual offspring the Father's blessing; puts on, though himself without sin, the semblance of the sinner, represented by the hairiness of Esau, and sin's borrowed resemblance from the goat's skins; for the goats, as we before observed, is the emblem of the sinner. It was, by assuming the nature of guilty man, and offering in that disguise, the atoning sacrifice required, that he won for guilty man his well-pleased Father's benediction.

Chapter 26, verse 4.—God renews to Isaac the promise, which he had made to Abraham, concluding it with the same grand assurance, that in his seed all the nations of the earth should be blessed. Verse 11. Rebecca's chastity, when in danger, because of her beauty, is, like that of Sarai, preserved by God. For she too, like Sarai, was a figure of the Saviour's church; whose purity he has promised to guard unstained to the end of the world.

Verse 15.—The stopping up of Isaac's wells by the envying Palestinians, represents the too successful efforts of the enemies of truth, in abolishing the Saviour's religion, where it has been once established; in ruining the temples, and religious establishments; and thus choking up his fountains of living waters; the several sources of religious and moral instruction, and sanctifying grace, every where opened in the land of the Heathens, or amid the children of this world; where the true believers like Isaac and his family, are but strangers and sojourners for a time.

The well, which, though dug by Isaac, the herdsmen of Gerara claimed as theirs, he called calumny; and the other, which he also dug, and for which also they contended with him; he called enmity. These represent the unjust claim, which innovators make by calumny and strife, to the Saviour's religion; and her wells of purifying and refreshing water; which had been dug and made by the toil of others; and without their aid or co-operation.

Chapter 28, verse 11.—The stone on which Jacob rested his head, that is, on which he reposes his reasoning faculties, is the emblem of Jesus Christ, the chief corner stone: Is. 26, 16. Eph.

2, 20. The other stones, for they are here mentioned also in the plural number, are his twelve apostles, of whom, the chief is styled *Cephus*, or *Peter*, meaning the rock; represented conjointly by the twelve stones, taken by Joshua, from the waters of the Jordan: Whoever rests his head on these, that is, reposes his reason on the unerring testimony of Christ and his lawful pastors; and presumes not to subject the revealed Mysteries of God to his own conjectural reasonings, and blind conceptions, to him, who rests on such sure authority; the path to heaven is thrown open, and a direct communication takes place between man and his Maker and the celestial inhabitants, indicated by the vision of the mystical ladder. *The Lord, said Jacob, is indeed in this place; and I knew it not. And trembling he said, how terrible is this place! This is no other but the house of God, and the gate of Heaven. And rising in the morning he took the stone, which he had laid under his head; and set it up for a title; pouring oil upon the top of it. And he called the name of the city Bethel, or the house of God; which before was called Luzza.* The chief stone, on which he rested his head, be set up for a title; and sanctified it with unction: for Jesus Christ, on whose word we chiefly rely; is the *anointed of God*; set up for a title to his followers, who from him are called *Christian*: and it remains in his Church, the house of God, or spiritual Bethel, as a fixture to the end of the world: for lo! said he, *I am with you at all times, even to the end of the world.* To be continued.

Mrs. ROYALL, the celebrated American Tourist, arrived in town on Tuesday last, and has taken up her residence at Mr Myer's Hotel. We have heard much of the high accomplishments and literary attainments of the fair traveller, and we look forward with pleasure to the publication of her "Tour" through the Canadas. Mrs R. visited Fort Henry and the Dock-Yard, this forenoon.—CIRROCICLE.

We have just snatched occasion to glance at a volume of this Lady's works, and have been struck with the conciseness, force, and splendour of her descriptions, whether it be of human virtues, human duties, or human vices, or of the beauties of nature; which causes us to anticipate much pleasure from the perusal of the work she is now preparing for the Press, for which we are glad to learn her subscription is very numerous. We perceive she is the eloquent friend of Civil and Religious Freedom, and has exposed with surprising ability, and deserved severity, the impositions and designs of the Pharisaical conspirators against human happiness, who at this moment cause such astounding alarm in the United States, and of whom we have spoken so elaborately above.—PARROR.

We shall introduce in our next number, this observant Lady's graphic description of the Bible and Tract Missionaries, which none, who know them, can say to be true; or, though frightfully hideous, to be overcharged.

ERRATA.—In our last, No 3, page 13, third column,—line 29.—Read—But this we may at present observe, that, EXCEPT in the *Holocausts*, &c.
Line 53, page 14, second column,—for *enriches*, read *enriches*.
Ibid.—Line 54, for *Christ*, read *Chariot*.
Page 15, second column—article on the Passions—first line, for *may read many*.
Page 16, third column, line 9,—for *as*, read *we*.
Line 10, for *us*, read *so*.
Line 11, for *enjoyment* read *enjoyments*

POETRY.

Original.

TO ST. JOHN, THE EVANGELIST

O thou, who did'st thy head recline
On Jesus' sacred breast;
Permitted at Love's source divine—
Love's ev'ry sweet to taste!
Disciple, most whom Jesus lov'd,
No tongue thy worth can tell;
Whom most he lov'd, he most approv'd,—
How did'st thou, then excell!

One of the close attendant three,
His witness to the end:
Thou, by thy Lord, wert called to be
Alike his bosom friend.

On Thabor's top, diffus'd around
Thou did'st his glory view;
And, in the garden, saw'st 'et the ground
His bloody sweat imbue.

To thee, as on the Cross he hung,
And to his mother blest,
Your anguish'd hearts, while sorrow wrung,
His words were last address'd;
A virgin son, he laid in thee
His virgin mother hid,—
Then, to thy filial care, was she
His dearest charge, consign'd.

In thee alone, illustrious Saint,
What dignities combine!
No tongue can, e'er so eloquent,
Thy titles all define,—
Like Daniel, pent in the lion's den,
A martyr, yet not slain—
Like his, thy sure Prophetic pen
Describes Messiah's reign.

Swift darting to Heaven's highest height,
Evangelist sublime!
At once thou wing'st thy daring flight
Beyond the bounds of time,—
There, in the dread paternal blaze,
With more than an eagle's eye
Thou on the Eternal Son did'st gaze,
The Fihal Deity.

Thence, with celestial ardours fraught,
Alighting here below;
From thee, Love's sacred flame is caught,
And spreads on Earth its glow.
O, beg for us, where now on high
Thou reign'st supremely blest,
Some share of that bright Charity
Which ever fir'd thy breast.

To God the Father, and the Son,
Who equal reigns in Heav'n,
And Holy Spirit, three, in one,
Be endless glory giv'n!

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 Catholic anglois, qui au 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 shillings 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, assaille 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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