

Our AGENTS and SUBSCRIBERS will please observe, that the present No. ends the first half year of the third Vol. We hope all will be ready to forward us, without delay, their outstanding subscriptions.

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, MARCH 8, 1843.

We are still prevented from noticing more at length the long ago concocted atrocious falsehoods against the Jesuits; the villainous productions of the infidel school of our mock-philosopher reformers, and reproduced in all their anti-Christian and anti-social spirit, in the pages of our fanatical contemporary, the *Montreal Herald*. The Editor of that journal is ignorant of what every Catholic in the universe knows; and what every well informed person should know; that the horrid principles, so unscrupulously laid to the charge of that religious order, are such as would, by the universal and immutable laws of their church, subject any one holding them, to immediate excommunication; and priests or bishops, to an *ipso facto* suspension, and separation from the body of the priesthood and the faithful. But only think of the impudent assurance of the bigotted and intolerant Editor. He would deny Catholics in the Canadas, (where by law and treaty their religion is the established one) the right to choose their own clergy; and would insist upon them by force, if he could, but by wiles, as he cannot, every denunciation of his Protestant brethren, no matter what they teach, were their doctrines ever so absurd or blasphemous; no matter what they deny, were it even the divinity of the Saviour. All are welcomed; all are praised, who, by force or fraud, and serpentine wiles, assist in ousting out from their home and church the ever calumniated and obnoxious Catholics. But thank God! The day of protestant persecution is past, and indeed it was a sore one. The Scorpion now has lost his sting, though not its malignant and mischievous propensity. Of this we have every day sickening proofs in the foul trails left behind its wriggling progress. *The Guardian, the Monarch, and Toronto Church, the Montreal Herald*, and others, have pretendedly religious lucubrators, have each their store of such fiery reptiles, which they send forth to annoy the people of God; but they can only hurt those who have not before them the mystical rod to look up to for their divinely appointed preservation from the deadly bites of their venomous assailants.—Numb. 21. John 3.

THE NOVELTIES OF ROMANISM.

Saint Augustine speaking of the Eucharistic sacrament says: "No man eats this flesh, without first adoring it."

Saint Chrysostom on the same, says: "The Magi formerly testified their respect to this divine Body, when lying in the Crib. These Gentiles adored him with respectful fear and profound veneration. You behold it, not in the Crib but on the Altar; not in the arms of a Woman, but in the hands of the Priest; and under the wings of the Holy Ghost, who descends with powerful influence upon the Oblations.—Let us therefore excite ourselves—and with reverential awe, let us surpass even the Magi in the marks of our Veneration of the Body of Christ." (Hom. on 1. Cor.)

To shew that this was the uniform belief of our Catholic Ancestors, the Bishops in the Council of Calcutta ordain, that when proper relics cannot be procured for the consecration of altars; the Eucharist should be consecrated and carefully preserved in the Church, assigning for the reason of so doing, that "the Eucharist is the Body and Blood of our Lord Jesus Christ." Con. Calc. apud Wilk. p. 169.

Bede says: "When we celebrate Mass, we again immolate to the Father the sacred Body and precious Blood of the Lamb, with which we have been redeemed from our sins."

But we must at last end our citations from the works of the ancient Fathers; for volumes could be filled with them from the earliest ages of the Christian Church. No Catholic at the present day could affirm the doctrine of transubstantiation and the real presence of the Body and Blood of Jesus Christ in the Mass, and sacrament of the Eucharist, more clearly, unequivocally, fully and emphatically, than, as we have already shown, the earliest writers in the Church have done.

And what are we to think of this Vicar of Leeds, with so many learned titles hooked to his name, who could not only preach to his people, as he might safely do, to the uninformed multitude, but who could venture to publish in the eye of the learned world that all the doctrines alluded to are but the *Novelties of Romanism*?—These assertions made by such a bedizened Doctor are greedily gulped down by the prejudiced and ignorant; and puffing off in such patched up religio-political periodicals as that of the *Toronto Church*; whose pert but superficial Editor, collects them as the very cream of ecclesiastical literature; and deals them out as dainties to his undiscerning customers.

We beg to call attention to the following letter from Mr. Widder, Canada Company Commissioner, in relation to the novel and admirable plan now adopted by the Company for settling their lands. We take it from the *British Whig*, to which paper it is addressed by Mr. Widder.

CANADA COMPANY'S OFFICE,
FREDERICK STREET, TORONTO, 17th Feb. 1843
To the Editor of the British Whig.

SIR—I have the pleasure to enclose you an Advertisement, which I beg you will regularly insert in a conspicuous part of your newspaper for six months, sending us an account thereof, which we will at once discharge as usual, under discount, to your order.

The great interest you take in the prosperity of this Province, will at once induce you to duly estimate the plan, now, for the first time adopted by the Canada Company, for promoting the settlement of this Colony—the measure is, I believe, as new in its principles, as it is liberal and beneficial towards the settler.

You are well aware of the value of money to a settler upon going upon Wild Lands, and for the first few years of his career. By the arrangement now submitted, the Company lend their Lands to the settler for the interest upon their present upset value, thus he is enabled to apply all his means to the support of his family, and his industry to the improvement of a Property which it is easily in his power and he will be sure to make his own through means derived directly from the Land itself, unshaken by the hitherto depressing and frequently hopeless conditions, which exacted from his pittance, a cash payment on going on the Land, and subsequent payment with interest within a period rarely to be accomplished, even by the most industrious and fortunate settler. The consequences arising from such a mode of things might be much dwelt upon.

It will also occur, that the Company will by this plan reduce the demand for employment, so frequently dreaded from large immigrations, in as much, as the requisite capital for going on land, is so materially reduced by this measure, to that extent, it displaces the numbers having some, but limited means, who would otherwise, from necessity become competitors for work with those who depend for daily existence thereon, and have no means whatever. No complaint can hereafter be sustained, that Emigrants leave our shores from the absence of Lands within their means. Again, many Old settlers who, tho' possessed of ample real Estate, have no monies for the purposes of producing for, or anticipating the requirements of their offspring, for whom they may desire to have lands, and have disposable labor in their own families, to make them productive and available, the Company's plan at once affords the opportunity.

It might have been urged, perhaps with some apparent degree of plausibility, that the settler in many instances would be found too improvident to lay by a sufficient amount to take his deed for the Freehold, by reason of the repugnance he would have to see his savings laying unproductive, until they should accumulate to the required sum, and would, consequently be tempted to lay out his money which he would not be again able to call in, when it was needed—to meet this contingency, the "Provident, or Savings' Bank Account" has been thought of, which will, I believe, leave no excuse to the settler for not becoming the Freeholder of the Land he occupies under the Lease, long before the end of the term.

You will be gratified to learn, that our exertions last year, resulted in our placing 1706 settlers on our lands in the Huron District, 1004 being new Emigrants, and 702 old settlers from other Townships; and that our sales of Lands there, were upwards of 73,000 acres.

The measure above referred to, you will observe, is for Lands generally in the Province, excepting the Huron District, and is somewhat different in its principles from the one commenced there last year. I remain, Sir,
Your most obedient servant,
FRED. WIDDER,
Commissioner.

From the Catholic Expositor.

THE GENERAL COUNCILS OF THE CHURCH.

COMPILED BY THE REV. CHARLES CONSTANTINE PISE, D. D.

The First General Council was that held at Nice, under pope Sylvester, in the reign of Constantine the Great, in the year 325; at which there were three hundred and eighteen Bishops present. The sovereign pontiff presiding in the person of his Legates, Osius of Corduba, in Spain, VIVUS and VICENTIVS Presbyters of the Roman church. In this Council were condemned the Arians, Quartodecimians, and Melitians.

The second was that of Constantinople held under S. Damasus Pope, and Theodosius the Emperor, at which were a hundred and fifty Bishops: it opened in May, A. D. 382, and continued till July of the same year. In this, the Macedonians who denied the divinity of the holy Ghost, were condemned, the Nicene Faith was confirmed, and the creed which is still recited at the mass, commonly styled the Nicene creed (because it does not differ from that of Nice only in as much as some words have been added by way of explanation) was published. This Council was composed of few Bishops, principally from the east: yet it is regarded as oecumenical, because it followed in all things what had recently been defined in the

Council of Rome, in 378; to which the oriental Bishops had been summoned by letters addressed to them while assembled at Constantinople. Moreover the decrees of this Council, in matters of Faith, were approved in another Council, celebrated at Rome, in the year 382. Hence those three Councils, on account of their perfect agreement, are to be considered but as one and the same.

The third was celebrated at Ephesus, in 431, under S. Celestine Pope, Theodosius the younger. In the name of the Pontiff, St. Cyril of Alexandria presided, with ARCADIVS and PROSECTVS, Bishops, and Phillip a Presbyter: two hundred bishops were present. It decreed, in opposition to the heresy of Nestorius, that in Christ there is but one person, and the Blessed Virgin Mary is the Mother of God.

The fourth was that of Chalcedon, anno 451, under S. Leo Pope, and Marcian Emperor. Leo was represented by PASCHASIVS and LUCEIVS, Bishops, and BONIFACE, a Presbyter. Eutyches and Dioscorus, admitting but one nature in Christ, were condemned.

The fifth was the second of Constantinople, under Vigilius Pope, and Justinian Emperor, A. D. 554, at which a hundred & sixty-five Bishops, all oriental, were present: but which was afterwards approved by Vigilius and the Western Bishops. It condemned the works of Theodore of Mopsuesta, of Theodoret against St. Cyril, and the Epistle of Ibas Maris, the Persian: these three works are known under the title of the three chapters.

The sixth was the third of Constantinople, under Agatho Pope, and Constantine Pogonatus Emperor, anno 680. In the name of the Pontiff, presided THEOPHANE and GEORGE, Presbyters, John a Deacon, and (as St. Anastasius writes) CONSTANTIVS a subdeacon. Two hundred and eighty-nine Bishops were present, according to Photius only a hundred and seventy. From the acts, however, in the last session, we find that a hundred and sixty-six subscribed their names.

In the year 679, in April, a Council was celebrated at Rome, over which the pontiff presided in person. From this, three Legates were deputed to the council of Constantinople: and in both, which should be considered but one, the Monothelites were condemned, and the two wills in Christ vindicated.

The seventh was the second of Nice: convened at first at Constantinople, but translated to Nice in 787, under the pontificate of Adrian I.; Constantine and his mother Irene reigning in the east. The Pope's Legates were PETER, archpresbyter of the Roman Church, and PETER Abbot of S. Saba. There were present three hundred and fifty, perhaps more, oriental Bishops, who decreed that the use of sacred images was to be retained, and that they may be venerated.

The eighth was the fourth of Constantinople, under Adrian II., who presided through his legates DONATUS & STEPHEN, Bishops, and MARINVS, Deacon, during the reign of Basil. A. D. 869. In this council, composed of one hundred and two Bishops, S. Ignatius, who had been un-