

SELECTED.

THE BIBLE AND RELIGIOUS TRACT MANIA.  
Continued.

But let us go on. "Thousands of heathens are now perishing for want of the gospel; our own country is in want of Christian ministers—[none are Christians but the Orthodox, or Presbyterians, rather] we want 70,000 ministers, and 25,000, competent, religious teachers." There is an army for you. They must have a missionary revenue of \$748,323,000,\* and there is enough to pay it.—These pious young men would leave St. Paul, if he were now on earth, in the back ground; they would not be caught in his company—St. Paul coveted no man's silver nor gold; he labored with his own hands. Which of our priests was ever seen at work? Which of them can say he never coveted any man's silver or gold? Which of them can say he does not receive it? Is it St. Ely, of Philadelphia, St. Beecher, of Boston, or St. Spring, of New York? Let these reverend saints answer the question. These three or four thousand dollar saints would not invite St. Paul into their houses. Now these are Bible men, missionary men—do they ever read the Bible? If they do, what do they think of this part of it? If the Bible has such an effect on them, as to make them notorious robbers and swindlers—a disgrace not only to the Christian name, but to human nature, for God's sake keep it from the heathen. But let us hear more preaching—one Reverend Mr. L., in one of our towns, after saying every thing that the ingenuity of the most consummate villain could say, to get money, concludes thus—"And, my friends if you leave this house without contributing your mite, you need not think of saving your money thereby: for the Lord will have it, some way or another. If you do not give it voluntarily, he will burn your houses, destroy your shipping and merchandise, and blast your hopes forever"† My opinion, is, that in a century from this, there will not be a priest, person, clergyman, or whatever you please to call them in the United States. These scandalous proceedings will rouse the indignation of the country, and those pirates will be sacrificed to the vengeance of an insulted people. All the people are not fools. Their Lord must be the d—l, beyond all doubt. But let us hear more—I have hardly patience enough to copy such blasphemy against common sense. Listen to what they put into our Saviour's mouth: "Imagine yourself at the bar of God, and listen to what Christ may be supposed to say to the man who witholds God's property—(money)—"Could you not have parted with a portion of your property to procure that for which I laid down my life? Was your property more precious than my blood, that you could not part with a portion to save immortal souls?" Now see the logic by which the ignorant are gulled. In the first place, if Christ has laid down his life to save immortal souls, the thing is done already, without

money; and the plain fact is as clear as day light, that money cannot save immortal souls—if it could, there would have been no need of Christ's death; for I dare say, by raking and seraping heaven and earth, if money could have redeemed mankind, (as we had no missionaries then) enough might have been raised for the purpose.

Such abominable language from people calling themselves christians, would disgrace a Turk; and I should think, ought to rouse even our women;—but there's the rub, while they have the women, it is easy to gull the men. I would ask my sex, if they can be so blind to those wicked priests? it is impossible they can; but I have no hopes of reclaiming my sex, after what I have seen and heard myself; "a'nt he a dear man?" and "Oh! I love my minister." But I may be the means of keeping others out of their fangs. I must say, that no lady, who regards her reputation, would run after these blackcoats. It is bad enough to be run after by them; and if ye must give money, (I would stop working for them, for shame sake, and give your old rags and clothes to the aged poor and orphan children) give it for some wise national purpose; give it to construct roads and canals; give it to some generous sect, to found schools and colleges; employ it in adorning the minds of your children; found poor-houses, and asylums for orphans; your bounty would then be a common benefit, it would enrich the country, and perpetuate your names to latest posterity; and not give it to a thankless rabble, an army of pirates, who are by this very money, wielding fetters to bind you, overturn your liberties and enslave your offspring, as I shall show presently. What good has been done by all they have received; those vast sums are lost to mankind? These Dondismals never gave a piece of bread to the beggar in their lives; you might as well expect to "see a soul come out of Pandemonium," as a dollar from the bottomless pocket of a missionary.

But let us see what effect all this pious preaching, and this ribaldry, of Societies, and Tracts, and Bibles, and Sunday Schools, &c. has had on people in our own country. If they cannot reform themselves, how can they convert the heathen?—How many have they converted? They have converted a great many into detestable hypocrites, but how many to Christianity? Look at the state of Society in our towns—in every street. Old age is insulted, the poor are neglected, drunkenness, thefts, robberies, murders, debaucheries, divisions, broils, and strife abound. Let your state-prisons and work-houses speak—let the rabble in your streets testify against you. How can ye say to the heathen, "Let me pull the mote out of thine eye, and behold a beam is in thine own eye?" Well may the heathen say, "Physician, heal thyself."—If the heathen were to come this way, they would catch the gospel spreaders at dirty work. They would detect them in acts of which no savage was ever guilty. When these vile hypocrites equal the heathen in virtue and hospitality, it will be time enough to preach the gospel to them. It is mockery, and the height of impudence, to talk of civilizing the heathen, when you have not been able to civilize yourselves.

We will now see what the third division of pious young men are about, viz. those who are sent off for a sham. It appears they amount to forty-two in number—now the deception appears! the mask drops—forty-two—and is it to support these forty-

two missionaries, that the country is pillaged; that the labor of the honest poor swallowed up; silly women held in bondage; the widow and orphan stripped; private calamity; individuals and whole families reduced to want and beggary? Hence crime, and "all the ills that flesh is heir to;" and the poorhouse, the workhouse, and the jail, become their final resort. Contented with the fleece, these swindlers care not for the flock.

But let us examine the vast revenue pretended to be raised, to send the gospel to the heathen by these forty-two missionaries; as the whole of their societies were at first got up under this pretence. The American Board of Foreign Missions, has 1317 associations belonging to it; how many individuals belong to each of these, I know not; but the Board received from them, last year, (1827) \$44,000—from additional agents and auxiliaries, \$38,000—from fifteen (only) benevolent societies, \$356,163! A pretty good outfit for forty-two missionaries. We might add the \$101,000 raised in one evening's time, only, by St. Lyman, a few nights ago, in New-York; and a great deal that is hid from profane eyes. We do not include any part of the other pious revenue; this is for the foreign missions, and little doubt but it is double, as the Board expended \$104,430, last year, (1827.) How this was spent, is a secret which may come to light, ere long.

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 shelins 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. Ou 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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\* Zion's call must be the d—l's call.  
† The name of the priest is at the service of any one who may wish to know it.