

From the Catholic Herald.

LOCKE ON THE BIBLE.

Looking over the treatises on Education, by Locke and Milton, I find that the famous Protestant philosopher was no advocate for making that Holy volume,

Among whose anti-ur leaves,
The mysteries of Heaven enter'd lie,

a school-book for children—for idle boys to thumb and tear; for irreverent school-boys to laugh at and blaspheme. The passage met my eye many years since, in one of our daily papers, and appeared deserving that attention of those, who in their fear or hate of the Catholic Church, seem ready to forget at times every dictate of experience and reason. It may do them no harm to read it again. It is the recorded opinion of a man, who, whatever by the errors of philosophy, had at least, as large a share of common sense as the best of those sectarian editors, both lay and clerical, who have used their tongues and pens to excite odium against us for our efforts to preserve the Word of God from such profanation. We heartily agree with Locke, that children should early in life be made acquainted with the instructive histories of Joseph and his brethren—of David, of Saul and Jonathan, &c. No lessons indeed are better calculated to impress the youthful heart with love for virtue, or teach more effectually the golden lesson, that we should through life act towards others as we wish them to act towards us. Equally wrong are we, when children are old enough to be instructed in the principal duties of religion, that they should be taught both, as far as the thing is possible—"in the very words of scripture, and not in such, as men, prepossessed by systems and analogies, are apt in this case to make use of, and force upon them." Thrice happy would it be for many an ill-fated child who walks our streets, and stands aghast at the sight of a Priest, if this system were faithfully pursued.—They would not then be taught to contradict their Saviour, and belie His church. But to our promised quotation: It occurs on page 192 of Boston ed. 1833, of "Locke's Thoughts concerning Education."

"As for the Bible, which children are usually employed in to exercise and improve their talent in reading, I think the promiscuous reading of it, though by chapters, as they may lie in order, is so far from being of advantage to children, either for the perfecting their reading, or principling their religion that perhaps a worse could not be found. For what pleasure or encouragement can it be to a child, to exercise himself in reading those parts of a book where he understands nothing? And how little are the Law of Moses, the Song of Solomon, the Prophecies in the Old, and the Epistles and Apocalypse in the New Testament, suited to a child's capacity? And though the history of the Evangelists, and the Acts, have something easier; yet taken all together, it is very disproportioned to the understanding of childhood. I grant that the principles of religion are to be drawn from thence. *

But it is far from this to read through the whole Bible, and that, for reading's sake:

And what an odd jumble of thoughts must a child have in his head, if he have any at all, such as he should have, concerning religion, who in his tender age reads all the parts of the Bible indifferently, as the word of God without any other distinction! I am apt to think, that this, in some men, has been the very reason why they never had clear and distinct thoughts of it, all their life-time."

SILVER.

CHARGE OF BISHOP BROWNE.—THE Protestant Episcopal Bishop of Connecticut has recently published a charge, which gives the following historical information: "Planted originally in Britain by one of the Apostles, or by one of the immediate successors of the Apostles, and there organized in its integrity, the Church of England became a true branch of the Apostolic Church. But in the course of centuries, the Papal power of Rome, through its intrigues with temporal rulers, and by its gradual usurpations, had extended its dominion through western Europe; and the Church of Britain became infected by its errors and superstitions, while at the same time, it was oppressed by its actions. The tyranny of that Power at length became so intolerable, that all estates of men united in throwing off its dominion. And though the Providence of God made use of the passions of an arbitrary and sensual monarch, in giving the first impetus to the Reformation, yet it was conducted in its progress, by some of the purest bishops and martyrs whose labors have ever blessed the church.

"Errors of doctrine were corrected, ecclesiastical abuses were suppressed, superstitious observances were abolished, and the faith and worship of the Apostolic times were happily restored; and thus, preserving whatever was valuable in the ancient Creeds and Liturgies, the Reformers embodied the result of their labors in the scriptural doctrines, and offices of devotion, set forth in our Book of Common Prayer."

We think it difficult to prove, by any historical evidence, that there was any organization of the British church before that assigned by Bede in the days of Pope Eleutherius. The power claimed and exercised by Gregory was evidently independently of all intrigue. The instrument of Providence to restore primitive order was a most unseemly one—a monarch carried away by unbridled lust. The clergy and people were notoriously opposed to the change. Martyrs there were none, save such as died for the maintenance of the ancient faith and authority of the church, according to the axiom: Martyrem non passus causa facti. For the labors of the Reformers we refer to Tract 81, which gives no favourable idea of the results.

"The Nicene Creed was the Common faith of all Christendom till within the last two or three hundred years. In this Creed, we express our belief in 'One Catholic [Universal] and Apostolic Church. The expression imports that there is but one Church organized and established by the Apostles; and any body of Christians claiming an identity with this Church must

show their derivation from it by regular succession, and must receive all their doctrines, and submit to all the permanent regulations which originally pertained to it.

"The church of England, and the Protestant Episcopal Church of the United States, possess the attributes of unity, because the several parts are in union with each other, and because they all agree in communion with the Universal Church of Christ throughout the world. They are Catholic, because they acknowledged the perpetual existence of the 'holy Catholic Church,' receive its faith, and have never separated from it. They are Apostolic, because they were founded originally by one of the Apostles, or by the immediate successors of the Apostles, and incorporated, their origin, with the whole body of the Church; because they have never been separated from it, since the first moment of their existence: and because their ministry is derived, by unbroken succession, from the Apostles themselves.

"Of all the multitude of religious denominations which surround us, (with the single exception of the Romanists,) we lay our just claim to this Apostolic succession."

Episcopalians would do well to examine their title deeds. They ought to ascertain beyond a doubt the validity of their orders. An old man is reported to have observed, on going forth from a sermon preached by Mr Newman on the marks of the church: "It is very difficult to discover these marks in our church." The church is one, that is its bishops and presbyters are at variance in doctrine, and it is not in communion with the church generally. It is catholic, that is, confined to a small island, and its present or former dependencies. It is Apostolic, namely, deriving its authority from the crown, and having Parker for its first archbishop, we know not how ordained. Although we use no nicknames, we cannot flatter our Episcopalian friends that even they have Apostolic succession, they have only what a dreamer has of wealth, in which, in his delusion, he prides himself.—Catholic Herald.

CATHOLICITY IN MANCHESTER.—Our Irish Catholic readers will feel, we are confident, an interest in the following extract handed to us by a friend, the accuracy of which may be relied upon. It shows that in Protestant England Catholicity is fast gaining ground. We advert to the increase from 6,000 to 7,000 as a proof of the increase in the number of children in attendance at those schools. It is worth noticing too that the clergy have without any restraint, joined the procession in their "gowns and caps":—

"Saturday, Noon.

"We never dreamed that our schools would walk on Thursday as the morning was so dreadful wet, consequently we did not go to the convent as usual, but in spite of the wind and weather our 7,000 children were resolved to have their 'grand procession, and about two o'clock the sun shone for the first time during the week, and the clergy gave marching orders to their thousands, and after a very nice walk reached St. Willfrid's without a drop of rain; the school separated there, each re-

turning to their own schoolrooms, where they had scarcely arrived before the rain came on and almost deluged the streets. The clergy walked in their gowns and caps, the Holy Guild children in their new costumes, and the orphans in theirs, and all the rest of the girls in white frocks and caps, with crosses suspended from the neck; the boys also had crosses in like way. I do not know how many bands they had but I should say half-a-dozen."

CONVERSIONS.—A Baptist preacher and four other converts made their first Communion in Easter week in the Catholic Church of Shrewsbury, England. The Pastor had nineteen other converts under instruction. An eligible site had been purchased in the same town for a new Church.

CONVERSION OF ISRAELITES.—PARIS.—The Archbishop of Paris, on the 1st May, solemnly blessed a chapel erected by Mary Alphonsus Retishonne, in the establishment of the Ladies of Providence, in commemoration of his miraculous conversion. Eight young Israelites were baptized on the occasion. The Bishop of Nancy preached, taking from his text: "This is the day which the Lord hath made: let us exult and rejoice.

CONVERT TO CATHOLICITY. C. Debarry, Esq., one of the principal contributors to the British Magazine (Puseyite publication) has recently renounced Protestant opinions, and conformed to the Catholic Church.

LEEK.—Six adults made a public profession of faith at the Catholic chapel here on Sunday last. An impressive and eloquent discourse was delivered by the pastor, the Rev. James O'Farrell. Several children and female converts were dressed in white, and admitted to the holy sacrament. Their conduct, which was most edifying, appeared to make a lasting impression on the beholders, several of whom were Protestants.—Tablet.

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