

Regarding the pope's acknowledged supremacy in spirituals, we may refer him to the whole tenor of church history, and even to the writings of some of the most distinguished Bishops of his own church, and other Protestant authors; such as Grotius, Leibniz, &c.

To the *Gazette* man's slight hint, we need only respond: *Recalcitrat undique Taurus.*

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We beg to inform our people of Nelson, Trafalgar, Oakville, &c., that a Clergyman has been appointed for those places, who will proceed thither with the least possible delay.

Relenting intolerance of Protestant Governments.—The Constitution of the Protestant kingdoms of Norway and Sweden have hitherto opposed almost insurmountable obstacles, says the *Ami*, to the progress of the Catholic religion. Twice have the Diet of Norway voted the free exercise of the Catholic religion—the proposition is now again before them—and if it pass, the king will be compelled, according to the constitution, to give it his sanction.—*Telegraph.*

What would St. Paul say to this?—The Anglican bishop destined for Jerusalem was detained in port by the delicate situation of his wife, who took it into her head, just then, to present him with a little responsibility. There is an ominous coincidence, says the *Ami*, to which we are indebted for this piece of news, between the name of the government ship, the *Devastation*, in which he is to sail, and his errand.—*Ibid.*

Letters from Constantinople of December 17th say, that the Porte has definitely expressed its determination not to grant the firman demanded on the part of the British government for the establishment of a Protestant church at Jerusalem.

It is one of the most remarkable signs of the times that so many Protestant historians, and other writers in our day, begin to see the Catholic church, its doctrines and institutions, in a proper light; and venture to represent them fairly, without regard to the antiquated prejudices of Protestantism. Even popular novels and foreign tours can now be written without the seasoning of caricature representations of Catholic rites and ceremonies, and without even introducing a single "lazy monk," or "intriguing nun," or "proud prelate," to impart interest to the tale. On the contrary, the most popular writer of the age, Mr. Dickens, has in many passages of his works, spoken in the most respectful terms of our calumniated faith. Hence we are led to believe, that the clouds of error with which Protestant forgeries and misrepresentations have enveloped the public mind for so long a period, are gradually vanishing, and that full, though tardy, reparation will be made, ere long, for all the injuries inflicted on our church by the lies and libels of the workers of iniquity.—*Freeman's Journal.*

EXETER HALL DOINGS.

THE DEAN AND CHAPTER OF LISMORE—
THE NEW REFORMATION

Strange, indeed, are the particulars detailed in our report of the biblical proceedings at Lismore. The bigamy, fanaticism, and rabid intolerance displayed by the actors in this scene are alike extraordinary and scandalous.

Unaccountable, indeed, does it appear to us, and by no means complimentary to the zeal or orthodoxy of the rev. chapter, that with all the appliances and means to boot of a munificently endowed cathedral, and a staff of seven resident clergymen, they could find no fitter catechist than an excommunicated libertine, an apostate by trade, and a heartless debauchee, reckless of every law divine and human. Can it be that the diocese of Waterford would not afford one Protestant schoolmaster of good sound morals? or is it that a licence for profligacy is to be considered the peculiar privilege of apostate schoolmasters? Is it not enough that Lismore should become a "city of refuge" for the robbers, the perjurers, and immoral reprobates, whom Catholicity rejects from her pale, without also employing as instructors of youth those wretches—the anathemas of religion and outcasts of morality.

We cannot find language strong enough to deprecate the injurious and scandalizing effects of the Exeter hall system, as practised by the Lismore fanatics in the excess of their blind and mistaken zeal for the conversion or perversion of their Catholic brethren; and if the tree is to be judged by its fruits, and that every conversion to Lismore Protestantism is to produce the same demoralizing effects that it has in the case of John Fahy, and others amongst "the brethren of the free spirit," better, far better is it, that Catholic Ireland should cling to the faith as delivered unto her by the saints, than adopt the creed and ritual by act of parliament established; and we would recommend strongly to the notice of the Lismore zealots the 34th vs in the 22d chapter of St. Matthew, leaving to themselves its application:—

"Oh, generation of vipers, how can ye, being evil, speak good things?"

How forcible does this passage apply to the class of persons whom they would employ as missionaries; and with all their scriptural knowledge, it argues badly for the much-boasted right of private interpretation, that they should, in our opinion, have adopted the latter alternative proposed in the 22d chapter and 33d verse of Matthew:—

"Either make the tree good, and its fruit good, or else, make the tree corrupt."

We protest loudly against the system of rewarding apostacy, as practised by some of the biblicals through out this country. It is matter of history that forgery is recognized as one of the ingenious devices by which M'Ghee and Co. would fair uproot the faith that has withstood the persecutions of Pagan Rome and Protestant England; yet it is questionable whether an accession of venal perverts, taking service as soldiers, enlisting for a consideration of so much a day, would, if practised, not prove a rock of scandal rather

than a tower of strength to the church of those people. Hypocrites in abundance will be produced under this system; but the corrupt persuasion of bribery never yet made a Christian. No objection have we that the clergy of any religious denomination should essay the conversion of those whom they believe to be in error by prayer, persuasion, and the force of good example—but they should never attempt to persecute those whom God tolerates, even by that negative system of coercion, which neither patronizes, encourages, nor employs other than apostates. They should bear in mind the remarkable saying of Tertullian, "Non est religionis religionem cogere." Neither the laws of God, nor the rights of mankind permit to oppress an individual for his mental errors, and baser yet is it, & more unworthy the oft-profaned name of religion, the "ingenious device" which would tamper with the hunger of needy wretches, and make converts to biblicism by a check on the baker's shop. Admitting that some of the rev. gentlemen of the Lismore "Dean and chapter" were, and are, actuated by a sincere zeal for the conversion of souls, we certainly consider their conduct most incautious in having retained the man, Fahy, as catechist in the cathedral, after Lord Lowthor had him dismissed from the office of letter carrier, and that the Right Hon. Francis Blackburne had, by letter to Dr. Fogarty expressed his wish that Fahy should be made amenable to the laws, by reason of his illegal and immoral practices. So far from entertaining the most remote notion of dispensing with the schoolmaster's services, we are informed that some of his reverend patrons actually counselled him to institute an action at law against the Very Rev. Dr. Fogarty P. P., and V. G., for conspiring to injure an innocent man, and maligning his reputation for continence. We should like to know by what "ingenious device" can those gentlemen explain away their contumacy in this respect; for though it would appear that, though bigamy is considered a disqualification for office by the state, it would appear as if it were not considered any bar to preferment in the case of John Fahy. We at least, in our simplicity, can only account for this extraordinary discrepancy of opinion between church and state regarding a question of morals, on the supposition, that "as to marry or not to marry," *ad infinitum*, was the first great cause of the Reformation, and that its sainted apostle, Harry the Eighth had for his own share seven wives, the least that Jack Fahy might have had was two, with liberty to say in their absence, as was said by Luther himself, "Veniet ancillat." In sober seriousness, we would ask, are the law church people, like Paul, mad from overlearning, or is the religious monomania under which they are laboring but a prelude to that destruction foretold to those whom God hates that they should dream of perverting the Catholic people of the renowned and ancient city where the sainted Carthag planted the faith for which their sires bled, with paltry bribes of kitchen stuff and cast-off Protestant millinery? Is it consistent with the law, or the Prophets, or the high moral feeling which should be expected from the ministers of that church, to bribe a starving Catholic for eating

ment on a Friday? Breathes there an honest man of any sect who will not repudiate this cock-shop system of proselytism?

Is it not unworthy any gentleman of education and enlightenment to be seen prying into the cabins of the poor, practicing upon their hunger, like the tempter of old, "with bread," a bundle of tracts in one pocket, and a sample of groceries in the other, and actually sitting down in their cabins to sip tea and gossip scripture with these wretched creatures, who, for a season, may be induced to barter their consciences for a mess of pottage? Shame upon such a practice! It is not of religion, of reason, nor of common sense. No; it is of fanaticism gone mad; but the credulity of these gentlemen by far transcends even the blind fury of their proselyting mania. It is not long since a Mr. Beard opened a shop at Lismore under the special patronage of the same rev. gentleman, as a repairer of clocks and watches. He was to be found at all hours with spectacle on nose reading his Bible. He was your man at any passage from Genesis to Revelation, and so familiar was he with all the mysteries of the Apocalypse, that you would suppose he had been on a visit to the seventh heaven, and assisted at the opening of the New Jerusalem; but no sooner had he collected in his shop all the orthodox watches of the neighborhood, than he decamped on a fine Sabbath morning, leaving behind him a beggarly account of empty shelves and his pocket bible. Next came an apostate shoemaker, named John Harney, and a biblical cobbler is always great at scripture. He was for a long time righthand man to one of the Lismore Episcopals, and was set up at Cappoquin as an expounder of the gospel, where he outraged the feelings of the people to such an extent by his blasphemous language, that he was compelled to flee, and terminated his biblical career by being transported from the Dungarvan quarter sessions, for the double crime of robbing and suborning his own children to perjure themselves; and last, though not least, comes John Fahy, my Lord Glenall's "Irish Tutor," with his two wives and his two mistresses, to assist the dean and chapter to convert the Lismorians.

Really it is monstrous, it is intolerable, that in the 19th century, in a civilized community, on the property of the Duke of Devonshire, even the consistent friend of civil and religious liberty in its most extended and comprehensive sense, there should be tolerated an openly avowed system of rewards for apostacy, and punishment for conscience sake. Doctor Fogarty merits the gratitude of Catholic Ireland for bringing to justice the last hero of the Biblical Propaganda, Mr. Fahy, of uxorious memory; and if the bibliopolists are not lost to all sense of shame or decency, they will never again attempt tampering with the faith of a people who will remain as they were, "in the beginning, now and for ever, world without end," Catholics.

Why, we would ask, did not Mr. Curry, the Duke of Devonshire's agent, attend at such an investigation, and identify himself with the good, the impartial, and venerated Sir Richard Musgrave—more particularly when a principle of morality was to be sustained, and when the Catholic clergy and the Catholic population of Lismore were assailed? As a magistrate, and particularly as the Duke of Devonshire's agent, no excuse can justify his absence. Can it be that he is afraid of the dean and chapter of Lismore, or that he has an inclination to patronize the acts of the parsons of Lismore? The noble and liberal character of the Duke of Devonshire ought to be sustained at Lismore, and the absence of this representative in this country from such an important investigation is indeed, to say the least of it, extraordinary.