

I think, by this time, it will be granted, that more acts of persecution do not of themselves prove a persecuting creed especially after it is considered, that the services in question were taken up by one party in its very infancy, and, by the other at a far advanced period of its existence. In fact, if the doctrine and practice of persecution were an essential constituent in the religion of our ancestors, as Protestants repeatedly assure us they were, it is incumbent on them to trace them up to the commencement of "Popery," at whatever period they may choose to fix this era.\* We know there have not been wanting, in every century, different heresies and schisms, which have been condemned as such by the Church: but (to speak only of the middle ages,) we observe that neither Felix of Urgel, nor Grosescale, nor Berengarius, nor Abelard, nor Marsellius of Padua, nor our Wycliff, was sentenced to any corporal sufferings by the Church, when she condemned their respective errors, during the ages of her greatest power. We shall shortly see on what occasion, and by what authority, this kind of punishment was resorted to in matters of religion.

To be Continued.]

Mr. White, had carefully collected a list of the sufferings of the dissenters; that the Catholics in the reign of James II offered him bribes to obtain this list; that he rejected the offer, to prevent the black record from rising up in judgment against the Church; and that the dignified prelates sent thanks and money to Mr. White, in reward for his services. For the capital punishments and other sufferings of the Quakers, see Penn's Life of George Fox, folio.

\* Nothing has proved so embarrassing to Protestant controversialists, as to fix the period of Popery's commencement; some carrying it up to the time of Pope Silvester, at the beginning of the fourth century; others bringing it down to the days of Gregory VII, in the eleventh. Strange must it seem to every reflecting person, that so remarkable a change as that by which the kingdom of Christ is supposed to have revolted against him, and become the kingdom of antichrist, should not have been perceptible at the time when it happened, or be capable of being fixed at any time since.

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**THE CATHOLIC.**

Hamilton, G. D.

WEDNESDAY, SEPT. 6, 1843.

We have just peeped into that hypocritical, silly, tittle-tattle, monthly Irp of

the press, the *Missionary Record*, for August; and we must confess, that they who can relish or patronize such a wretched production, must be the simplest dupes of the most ignorant unblushingly impudent, and barefaced religious quackery. So the *Geneva* apostles have "anointed with oil" (query what oil?) their dying *Colporteur*, or *Tract Peddler*!!! They are about purchasing in Belle Riviere, a farm for a "manual labour school," in order to train young Canadians to be "native *Colporteurs*"!!! Poor Tanner is exceedingly wroth at not being allowed to force upon the Catholic public his insulting protestant lectures from his corrupted Bibles. The sweet saint would have the Catholic magistrate superseded for keeping the peace, which the fiery fanatic had broken. The weeping crocodile would devour him. Out upon the strolling hypocrite, who, like his father the Devil, seeks to "transform himself into an Angel of light."

Taking a religious view of the subject, whosoever wishes to see determined disrespect to the Canadian "powers that be," must read the second editorial in the *Church* paper, for August 25th. The last Editor of that paper never went farther in the spirit of his contempt of those Powers.—*Christian Guardian*.

It would thus seem very hard, on the *Guardian's* testimony, that a dog of the Government's own kennel should turn so fiercely against his feeders. Are not all the fat bones and rich pickings with which they pamper their Pet capable of soothing his curish temper, and preventing his angry growl?

It is remarkable that several of our Protestant contemporaries have lately given notoriety to the particulars of several pompous Popish services in Canada.—*Christian Guardian*.

Is it not far more "remarkable" that any but foolish fanatics should put off so pompously in their papers the mad freaks and religious extravagancies displayed at their class, camp, and protracted meetings, which we constantly find so earnestly recommended in the *Guardian's* mock christian and rhapsodical Journal?

**THE METHODISTS AND CAMPBELLITES.**—These two pious, Evangelical sects are abusing each other with most christian Protestant bitterness. They have had long practice in the use of infamous language when applied to catholics, and now they are heaping dirt on each other with special activity. The Campbellites will not be able to compete in this business with the Methodist Paper in this city. It descends in the use of insulting and vindictive speech below the depths of Billingsgate. But then the Editors read their Bible and make prayers in public.—*Catholic Telegraph*.

The few methodist preachers in Ireland or Glauwers as they are called in that country, assembled and petitioned Parliament against repeal! This was characteristic. Wherever an effort is made for liberty, the disciples of that rank Tory John Wesley, will be sure to oppose it.—

From the Constitution.

**ORANGEISM IN BYTOWN.**

SIR,—It is not the first time your paper has been justly employed in denouncing Orangeism, and by so doing supporting a government, which undeniably possesses the confidence of the majority of the people. But your labours, and those of your valuable contemporaries in the same work, have to the present moment, been utterly vain.—Orangeism having stained Kingston with blood on the 12th of July last and the excitement on that melancholy occasion is hardly past, till she makes another display at Bytown, and ventures the same results. The occasion seems to have offered itself on the visit of His Excellency the Governor General, on his way to Montreal. The Orange party adorned a triumphal arch with Orange decorations, and their opponents cut them down, and substituted the British Union Flag, as the more appropriate emblem, and better calculated to unite all classes in doing suitable honours to the occasion. This affair, as usual brought on a quarrel, in which several persons were severely wounded. Particulars of the affair have not yet come to hand; but assuming the leading features to be true, as we have every reason to do, I ask through you, how long is this state of things to continue? How long are the natives of Canada and residents from every part of the British Empire, to have life, liberty and property endangered by the operations of Orange Societies?

It is to be hoped that both the Government and the Provincial Parliament will, as soon as possible, put a stop to the raging of this civil pestilence among us. There can be no doubt whatever, that the peace of the country—the stability of the present Government, and perhaps the political reputation of the Governor General depend on the suppression of Orangeism—perhaps it is fortunate for the country, that he has now twice witnessed a demonstration of it.

Fervently desiring the complete oblivion of all party distinctions in this country as absolutely incompatible with a free and impartial Government, I call on Orangemen to reflect on their proceedings—let them look at the Religious character of their operation—it is an exhibition of hatred to Catholics, on certain alleged grounds, carried into operation, even into blood. Is this christianity? Let them reflect on the bad policy of their proceedings, perhaps they do not number one to one hundred of their political opponents and do not think it possible, when all constitutional means have failed to obtain an extinction of Orangeism, opponents may not be provoked to rise *en masse* and crush them.—At the unconstitutional, as well as illegal nature of their proceedings—If it is merely a Tory Government that they wish to establish—let them proceed constitutionally and obtain their majority in parliament, and they will have a right to such ascendancy.

If their object be a religious, or, I should rather say, a denominational ascendancy similar to that for which their society is constituted in Ireland, let them know at once, in this country, it is impossible. I would request them also, to look at the

cruelty of their proceedings towards their own countrymen and brethren of their own Church in Ireland, who may hereafter seek an asylum in Canada: They are taking the very measures to prevent such a description of emigration. Do they not know, that if a ship from a certain part of the world, invariably brought the plague or the cholera & infected the country, that measures would be taken to exclude all from that country as soon as the discovery had been made? If, then, a civil pestilence is always the accompaniment of a particular class of emigrants, must not a similar course be restored to?

Let them look at the truly patriotic example manifested by the most influential members of Orange societies in England—who, when the existence of that and all secret societies bound together by oaths, was declared from the Throne to be incompatible with impartial Government, candidly avowed their connection with Orange Lodges; and, at the same time, renounced it.

The folly also might be pointed out of persisting to keep up, and force on others, their peculiar distinctions, in a country composed of so many classes, each having peculiar habits, usages and distinctions of their own. If it be asked what class has best right to command in these matters?—common sense will say, let each renounce what is offensive to the other. The minority surely have no such claim.

There are thousands of individuals that heartily welcome Orangemen to this country, and are perfectly willing that they should enjoy its privileges to the utmost extent; what more do they want? They now hold out the hand of friendship to them. May they accept the proffered amity while it within their reach; it is possible for them to go too far in rejecting it. If they do, they will have the unenviable satisfaction of having ruined the peace and prosperity of the country, and suffer a total defeat in the contest which they bring on.

I am, Sir, &c. &c.

A BRITON,

**SUCCESS OF THE SPANISH REBELLION.**

We have at length come to an end of the contradictory and unintelligible reports of what was going to be the end of the insurrection in Spain, by the sudden arrival of the end itself. This being so, we hope Mr. O'Connell's words at Tullamore may turn out to be prophetic. "I am come," said the Liberator, "to that time of life when superstition is said to darken the human character. It may be so with me, but I must say that I attribute the fall of Espartero to the silent voices raised towards Heaven, under the direction of of the Sacred Pontiff—to the universal prayers recently offered to God for the Church in Spain. I do really think I can see the response of Heaven in the mouldering away, without an effort of all the power of that bad man." We say we hope these words may prove prophetic and that the overthrow of Espartero, brought about as it has been, is not the beginning of heavier sorrows and afflictions than those of which he was the mis-