



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, NOVEMBER 29, 1842.

We pity poor Strachan, the Law Church Bishop of Toronto, who has been condemned to run the gauntlet through the provincial press for his foolish petition, addressed to the Government, in favour of the University College monopoly, by his proud, grasping, intolerant, and parliamentary legal sect. We spare him our lash for the present, as he is so severely dealt with by his brother Protestants of every denomination. He styles himself "Bok!" Bishop of Toronto, by divine permission; so may Satan himself, style himself "by divine permission" the lord and master of this lower universe. Such a title implies no commission whatever from God.

We understand that our black and coloured brethren who meet in a rickety Tabernacle in McNab Street, have been deprived of public worship on Sunday last, owing to the absence of their worthy preacher, DEACON MORRIS, who had been placed in Gaol by Mr. TERENCE BRANIGAN, for having stolen and slaughtered a pig of his, the Wednesday previous. Great credit is due to the Town Bailiff, Mr. RYCKMAN, for his promptitude in forgetting out the thief apostle.

THE CATHOLIC MAGAZINE.—We beg to acknowledge the receipt of the November issue of this excellent periodical.

THE CATHOLIC EXPOSITOR, for November has been received; but the copy sent us is useless, having an omission of a whole sheet in the centre of the work.

Calumnious Forgery.—It is ascertained beyond doubt, that the Ancona decree against the Jews, so greedily copied by journals hostile to the Catholic Church, is a villainous forgery. Mr. Walsh, in his letter from Paris, says that it was "fabricated by some crusader against the Jesuits."

Will the Baptist Banner, and kindred newspapers, which gave circulation to the injurious falsehood, have the manly honesty, not to say Christian justice, to give as much circulation to the detection and exposure of this forgery, as they did to the lie itself? We shall see.—Catholic Advocate.

In the parish of Iniscarra, fourteen persons were received into the Catholic Church during September.—Catholic Reporter.

REPEAL MEETING.

At a meeting of the Repeal Association of Hamilton, held on Wednesday the 23d instant—the President having taken the chair—the minutes of the last meeting were read and approved of.

By request of the Managing Committee, Mr. CLARKE, the 1st Vice-President, was deputed to wait on the Editors of the *Journal & Express* and *The Catholic*, requesting the insertion in their respective papers, of our former proceedings.

Mr. CLARKE being called upon to report the issue of his mission, stated—

That the proprietor of the *Catholic* was willing to give publicity to the proceedings; but that Mr. BREGA, the Editor of the *Journal & Express*, declined doing so, on the ground that he considered it unnecessary for the friends of Ireland to agitate that question at present, and he thought that such proceedings might have a tendency to embarrass the policy of the Provincial Government.

Mr. CLARKE then moved, seconded by JOHN O'MEARA,—

That the Members of this Association view with deep regret the course Mr. BREGA has thought proper to pursue in shutting his columns against the publication of the proceedings of this Association—that the *Journal and Express* having been hitherto considered by us as the advocate of the oppressed in every country, it is therefore our opinion, that something more than the mere profession of friendship was to have been expected from such a person towards a community desiring nothing but what the constitution allows every individual, namely: the right of petitioning against any law considered by them, as unjust, or placing them on an unequal footing with their fellow subjects; and further, that we would deprecate equally with Mr. BREGA, any measure that would in the least embarrass the members at present composing our colonial government;—and having seriously considered this view of the case, think Mr. BREGA must have had more potent reasons than those assigned by him for his refusal to publish our report; that we are of opinion, that in times past, Mr. BREGA would hardly have refused to have done so; thus thereby convincing us, that to show any countenance to our cause or proceedings would be looked on with any thing but a favourable eye, by some under whose golden smiles it is Mr. BREGA's happiness to bask:—and that in conclusion, the Repealers of this Town place no farther confidence in him; for an open enemy is preferable to him that carries a smile, with a curse below.

It was then Resolved, that the meetings of the Association be changed from Wednesday to Monday Evenings, at the same hour and place, and that the Warden be requested to exert themselves during the interim and report to the ensuing meeting of Monday.

It was also Resolved, that the Printing expences and use of the room be paid out of the funds of the Association.

After which the meeting adjourned to Monday evening, the 27th instant.

T. BRANIGAN,
President.

THE PROGRESS OF FANATICISM.—The Millerites are holding a camp meeting near New Bedford, Mass., attended by thousands and tens of thousands of silly men and women. A writer in the Boston Times gives an account of some of their obscene mummeries, from which we take the following extract:

"In one of the tents a scene of most singular religious delusion transpired, which we cannot forbear alluding to as evidencing a state of mind among a portion of our community, not unlike that which prevailed in the days of the Salem witchcraft, and of Mistress Ann Lee, of Quaker notoriety. Please imagine a circle of brethren and sisters in various attitudes upon the straw, and a weak young sister in the center, stricken with conviction, her hands to her face and her whole countenance bathed in tears, and expressing the most irrepressible grief, sobbing as though her heart would break. In front of her, kneeling, and his reverend hands upon her person, is a professed minister of the gospel, at times denouncing her for her sins and hardness of heart, and then exhorting her to flee from the power of Satan into God's marvellous light, with such expressions as these: "Dear sister, believe in God, cry aloud and Jesus will accept you. It is Satan, my dear sister, who is keeping you back. Only say the Lord have mercy on me a sinner, and the powers of darkness will flee from you."

"On either side of the distressed girl is stationed one of her sex, about as far gone in religious delusion as the sainted man himself, and peradventure twice as honest and sincere, continually crying, "Glory to God!—Amen." "Oh, she will be saved yet. Only believe dear sister, and you are safe from the power of the devil—believe, any thing, and you will be the bride of the Lamb and live for ever." In spite of the melancholy character of the spectacle, and the evident suffering of the poor girl, we could not forbear a smile at a remark made by a female sitting on the straw at a little distance, the companion of the subject under conviction, and who had accompanied her to the camp ground, but who was unfortunate enough to have become already a believer—"Oh, I hope she will be saved! She came in the cars with me on purpose to be converted!"

"After witnessing a few more similar scenes we came away, being firmly of opinion that the present constitution of man and of society has among its elements as much of pure, unadulterated fanaticism and superstition as ever prevailed in the period of history, which we are wont to look back upon as comprising the dark age of the world, when the beautiful light of Christianity was emerged in the mist of ignorance and delusion, and enlightened art and science existed in the womb of the future."—*Attakapas Gazette*.

Protestant Writers in General.

Under this head we find the following excellent paragraph in Fletcher's "Spirit of Religious Controversy," as applicable

to our Cisatlantic saints as to any for whom he might have intended it.

It is the great misfortune of popery, that every ignorant writer is wise enough, to demonstrate its absurdity: and every fool, either sufficiently enlightened to behold the truths of such demonstrations: or credulous enough to believe them true. Hence, neither the abuse, nor the illiberality, which attacks popery, is confined to the learning of the polemic; but both extend themselves, thro' almost every branch of English literature: from the sublime theories of the philosopher, to the humble elements in which childhood is taught to lisp its alphabet. The abuse of popery is that happy incident, which illumines the evidences of the historian, and gives energy to the eloquence of the rhetorician: it adorns essays, travels, geographies, poems, pamphlets and romances; it gives wit to dullness: sense to nonsense: truth to lies: and, what is its main advantage, (such is the public taste) it ensures praise, credit, and, better far than either, to some—money.

I hardly know which, in this liberal and enlightened country, is most astonishing: the multitude of publications, which drag the absurdities of popery into day: or the promiscuous variety of subjects into which they are introduced. No matter what be the nature of the subject, who, either to gratify the public prejudice, or their own: or generally, as I hinted, for a more substantial reason, present the portrait of popery or an etching of its profile; but whether they present the portrait or the profile, they distort every feature so hideously, that whoever believes the representation true, both naturally, and properly, abhors popery, and disesteems the Papist. Sometimes indeed, it is neither a portrait, nor a profile, that these men present; it is only a feature;—popish superstition, plotted with protestant victims, or sighing for fresh ones: bigotry, adoring pictures, imposture vending leave to commit sin, idolatry worshipping a bit of bread. Whoever is conversant in books, will allow the truth of all this; and whoever has traced the temper of the public, in regard to popery, to its causes, will own, that the misrepresentations of our writers, added to their abuse and ridicule, have, after the misrepresentations abuse and ridicule, of the pulpit, contributed more effectually to it, than any other: perhaps, than all the other causes put together. Notwithstanding, even our oaths and protestations, the false imputations of these writers, have formed the public creed respecting popery: and this, creed eloquently paraphrased with insult has formed the public taste.

Discit enim citius, meminit que libentius illud Quod quis deridet, quam quod probat, et veneratur.

Cath. Miss.

The Irish House of Commons.—It is a theory, but it is a theory that may be realized in three weeks. The Repeal arbitrators are beginning to act; the people are submitting their differences to men chosen by themselves [hear, hear]! You will see by the newspapers that Dr. Gray, and my son, and other gentlemen, have already held a petty session of their own, where justice will be administered free of all expense to the people.—O'Connell.