

☞ All letters and remittances are to be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDonald, Hamilton.

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, JULY 13.

☞ The first year of our publication being nearly at a close, we wish our Agents to be up and doing in enrolling the names of new subscribers, to be forwarded to us before the commencement of the next volume; that knowing what numbers we have to strike off, no new subscriber may be deprived of a regular series of the future numbers.

We also beg to remind our agents, that numbers of our subscribers have not yet sent in their subscription monies; which, they must know, will very much cripple us in the furtherance of our next year's undertaking. It should always be borne in mind, that our terms are—half-yearly *in advance*—a principle which, if duly attended to, would prevent much anxiety.

☞ We have been apprised by Mr. McKenna, Agent for the *Catholic Herald*, that he has forwarded to us a copy of the *Green Book*, and some works for subscribers in Dundas,—none of which have come to hand. The Prayer Books have been received.

We have written, and afterwards spoken, to the head of our corporation, concerning a den of iniquity lately established in our vicinity, on McNab street.—Other respectable neighbours have borne witness, before our city rulers, to the nocturnal disturbances they are exposed to by the drunken and debauched frequenters of this place of infamy. Notice has been given of all this to the owners of the wretched tenement, and still the dwellers thereof are not ejected! That there is no effect without a cause is a sure axiom. The public are free to guess what that cause may be. But sure it is, that while such a haunt is suffered to exist on McNab Street, no decent person will choose to take up his lodgings there.

Since writing the above, we learn the nuisance complained of has been removed to by far too short a distance west of us.

We are nothing surprised at the forged quotation from the Decrees of the Council of Elvira, by Protestant writers, the existence of whose establishments depends upon misleading the public. Whitaker, (of whom we have before spoken, and of whom we would again refresh the memory of the *Gazette*) in his life of Queen Mary, though a Church of England clergyman, acknowledges himself obliged, with shame, to own, that "forgery and falsehood are the crying sin of Protestant authors." He adds, that he "sighingly sought in Catholic writers, but sought in vain, for such damning outrages against the truth." Our volunteer antagonist of the *Hamilton Gazette*, like all

others of purely sectarian and partial education, is greedily fond of swallowing whatever is said or written against the Catholic Church. Though no scripture, and but the word or writing of a Mosheim, a Hartwel Horn, or of any religious tract scribbler: it is all gospel to such. Does he know the deceitful tricks of his own customers, such as no Catholic writers ever had recourse to? Shall we also again put him in mind, how that Cardinal Bellarmine had in his admired controversial discussions, started against his own religion the strongest objections that could possibly be put to it; stronger than any ever put to it by its Protestant adversaries: and these he had as triumphantly answered. A worthy son of the Reformation had the unblushing effrontery to publish all the Cardinal's objections apart, with his answers to them, and stiled the book *Bellarmino against Popery!*

One Mr. Hick, also, a Church of England clergyman, after cutting out of a much esteemed Catholic Prayer Book, called *Austin's Devotions*, all that regarded the Eucharist, Penance, Extreme Unction, Prayers to the Saints and for the Dead; republished it in its mangled form, and, without one single addition to the work; giving it forth, under his own name, as his own production. In this he only imitated the Anglican Reformers in the formation of their *Book of Common Prayer*; which is all purloined from the Catholic original, except their *Gunpowder Treason*, their mock martyrdom of Charles the first: the restoration of Charles the second, his lewd and licentious son; and the accession of their Dutch deliverer:—all for royalty and loyalty to him or her who reigns and favours them, the head and idol of their establishment.

In the same thieving and dishonorable way has the universally admired work of Thomas a Kempis, a monk, been published by Protestants of various denominations; but in an imperfect state. They all omit the *Fourth Book*, which dwells entirely on the real presence of Jesus Christ in the holy sacrament of the altar.

It is therefore nothing to be wondered at, if Protestant writers on Church History should misquote and misinterpret the works of the Fathers and the decisions of the Councils; and even forge at times, when need is, what serves to prop up their own new fashioned systems. This they have done for three hundred years, not only with impunity, but under the sanction of a sectarian and persecuting government, which allowed not the Catholics to speak for themselves. But now, thank God! the times are altered; and truth at last will out.

We shall be more explicit in our next on the Church Doctrine of Celibacy.

"The British Society has issued since its commencement, upwards of fourteen millions of Bibles. These are the fruits of this noble association."

☞ These are the fruits, but where are the conversions? The whole is but a catch penny speculation;—the *auri sacra Fames*.

Mr. Hincks, late Editor of the *Toronto Examiner*, has accepted the office of Inspector General, with a seat in the Council. He has since been re-elected by his former constituents to Parliament.

PASTORAL ADDRESS

Of his Lordship the Bishop of Toronto, for the Jubilee of 1842.

MICHAEL POWER,

By the Grace of God and the authority of the Holy Apostolic See, Bishop of Toronto, &c. &c. &c.

To the Clergy and Faithful of our Diocese, Health and Blessing in the Lord.

We little thought, a few weeks ago, when We addressed to you Our first Pastoral Charge, that We should be called upon at so short an interval to write to you a second time. But with the other Bishops of Christendom, We have heard the voice of the Sovereign Pontiff, describing in the most affecting terms, the sad and afflicting situation of the Church of Spain, once so Catholic and so flourishing, and now suffering under the severity of God's judgments. The Common Father of the Christian world earnestly appeals by His Apostolic Letters to the Church Catholic, and solicits the most fervent prayers of all the faithful for that precious but suffering portion of the Universal Church: for Spain, the cradle of a St Teresa and a St. Dominic, the country of an Ignatius, a Francis Xavierius, a nation once the glory of the Church, and now threatened with being torn violently from the unity of Christ's mystical body and from the protecting hand of the Vicar of Jesus Christ on earth. His Holiness exhorts us to offer up our prayers to the Father of mercies and God of all consolations, that He may be graciously pleased to shorten the days of bitterness of that unfortunate Kingdom, and to restore thro' the merits of the blood of His Divine Son, peace, tranquility, virtue and consolation to that oppressed portion of the Church of Christ. In His tender and ceaseless solicitude for the welfare of the flock committed to His care, our Holy Father mourns, day and night, at the feet of our Saviour crucified, over the nefarious designs of those men of perdition who have determined on waging a war against Christ and his Saints. In the secret of his heart He cries out to the Lord. Why do these men rage together, and why do the people devise vain things? the rulers stand up and meet together against the Lord and against his Anointed.—Ps. ii, 1, 2. He invites us in the humility of his heart to mingle our tears and sighs with His to appease the Divine anger and to implore in the name of that faith, whereby we are members of one body, the mercy of the all powerful God in favor of a Kingdom once so illustrious by the virtues, the sanctity, and miracles of her Saints. Let us therefore, Dearly Beloved Brethren, join our humble prayers with the whole church of God, and let us sue, in the presence of the Most High, for mercy in behalf of her afflicted children, that those who have erred from the way and light of truth, may again return into the way of justice.

Moreover Spain, Catholic Spain, has a special claim upon our affections, a more than ordinary right to our most fervent prayers. In less happy days, when our forefathers were in the hour of distress, when they of whom the world was not

worthy, were weeping in the bitterness of their souls with most bitter weeping, their sons were received with open arms in her halls and academies, and there received with the principles of that faith once delivered to the Saints, that education which the laws of their own erring country denied them. We have therefore a debt of gratitude to discharge, which we shall partly do by offering up our supplications, our suffrages, our alms-deeds, and our acts of self-denial, to appease the wrath of Almighty God, entreating him thro' the merits of our Saviour, to relieve Spain in her affliction, to forget her past transgressions and to remember only her former charity, the magnanimous virtues of her Saints and Christian heroes, and the sorrows and patience of her most illustrious martyrs.

A plenary indulgence, in the form of a Jubilee, has been proclaimed for this purpose, by Apostolic Letters, bearing date the 22nd of last February. The following are the conditions for obtaining it in the Diocese of Toronto:—

The litanies of the Saints with the 69th Psalm, versicles and prayer, shall be publicly recited in all the Churches of this Diocese, at the time chosen by the respective Pastors at three different times at least within fifteen days, and in the churches where there is a resident Clergyman daily for fifteen days, and We hereby declare that all the faithful who shall thus attend, three different times, at these public prayers, who shall contritely confess their sins and receive the Sacrament of Penance and the Blessed Eucharist, shall become partakers of the indulgence granted by the Father of all the faithful. The time for obtaining the benefit of the Jubilee shall end on the 18th day of November, exclusively.

Dearly beloved, We do not wish to divert your attention from the principal object contemplated in the Apostolic Letters, but We cannot allow this occasion to pass, without strongly exhorting all those confided to our pastoral care to be diligent in offering up their daily prayers in union with the supplications and the merits of Jesus Christ, and through the powerful intercession of Her, by whom all errors are destroyed; for the conversion of those who belong not to the One fold of the One Shepherd, for the increase and propagation of the One faith thro' this immense diocese, for the spiritual welfare of England and all her dependencies that we may all, as members of One body, be knit together not merely by a communion of charity, but by that identity of faith so expressly, so cogently commanded by our divine Saviour. Trusting in the mercy of our ever merciful God, and with feelings of the most lively and undiminished hope, let us frequently recall to our mind and cherish in our hearts that beautiful and sublime prayer with which the Blessed Redeemer of Mankind concluded the most admirable and soul thrilling discourse ever delivered to the sons of men: Holy Father, keep them in thy name whom thou hast given me..... I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. And not for them only do I pray, but for them also who, through their work, shall believe in