

blessed. Like Luther, Mahommed accused the Catholics of mutilating the prophecies of Holy Writ, and, reading *periculosus* for *paradictus*, maintained that, not the Comforter, but the illustrious, was he who was promised by our Saviour to the Apostles. Yet, this evidence in favor of Mahommed, is not conclusive; and since, neither by miracles wrought, nor yet by promise of prophecy, can the divine mission of either Mahommed or Luther be established, we must have resource to other methods, in order to decide upon the merits of the rival claimants.

And first, as to the time when, the Reformer appeared; the evidence is decidedly in favor of Mahommed, because he appeared at the time when, according to Protestantism, a reformer was wanted.—Of one thing we may be certain from the perusal of history; whatever corruptions existed in the Church in the XVI. century, existed in equal force in the VII.—whatever was erroneous in her doctrines in the reign of Charles V., was no less erroneous in the reign of Heraclius. Indeed, the language of the circumcised warriors of Abou-Bekr and Omar, with regard to the corruptions of the Church of Christ, is identical with that of the sanctified, and white cravatted ranters of the F. C. M. Society. It is clear that in the VII. century the Church was as much sunk into idolatry and superstition as she was in the XVI. Now, if God be a just and an all-wise God, if He be really the merciful Father that He is represented to be, it is absurd and blasphemous to suppose that He would allow His Church to remain in error for more than 900 years without sending a reformer. Now, if God did send a reformer, other than Mahommed, before the days of Luther, who was the said reformer, where did he appear, and why was he not successful in reforming the Church? God always gives His messengers power sufficient to accomplish their allotted work; the failure therefore of a reformer in his work of reform, is a proof that he is not sent from God. But, as according to the Protestant hypothesis, the Church needed a reformer in the VII. century, then if God be what He is, a reformer was sent in the VII. century, and that reformer can be none other than Mahommed.

Next let us compare the life of Mahommed with that of Luther, Calvin, or any of his modern rivals. From his youth upwards, Mahommed was distinguished amongst Arabs for his sincerity and love of truth, hence his name *Al Amin*—the faithful. Luther, in mature age, broke the solemn vows of his youth, and debauched a nun—Mahommed was frugal and abstemious in diet; his food a handful of dates—barley bread and water; an enemy to drunkenness, he forbade the use of wine—Luther, a sensual, bloated frequenter of the Black Eagle, devoted his evenings to intoxicating liquors and obscene conversation—the reputation of Mahommed was stained with no degrading vices—the back of Calvin was branded with a hot iron, for crimes too beastly to mention. Mahommed freely forgave those who had injured him. Calvin burnt Servetus, gazing with a rapture which none but a Calvin could feel, upon the agonies of his aged victim.

From the lives, let us next turn to the doctrines which these reformers preached, and here, whether for the exalted views that it takes of the nature and attributes of God, or for the sublimity of the morality which it inculcates, we must admit the superiority of the doctrine taught by the son of Abd-Allah. "Your turning your faces towards the East or towards the West," says the Koran, "is not piety. The pious is he who believes in God and the last day, and in the angels, and the Scriptures, and the Prophets, who giveth money, though he loves it, to orphans, and to the needy, and to the son of the road; who performs prayer, and alms, and his covenant, when he covenants with God or men, and is patient in adversity, and in time of violence."—C. 2. "God commandeth justice, and the doing of good, and the giving of alms, and He forbiddeth wickedness, and iniquity, and oppression."—C. 16. Such is the morality of the Koran. Contrast this with the morality of Protestantism, as inculcated by its founder. "Sin, and sin lustily," says Luther; "no sin can damn, but unbelief alone. Sin does not detach us from God; though a thousand, and yet a thousand, times a day, we should commit fornication or murder. If in faith an adultery could be committed, it were no sin." I must confess, Sir, that I prefer the morality of Mahommed to that of Luther.

The Koran represents God as a just God.—Speaking of the day of judgment, it says—"No soul shall be treated unjustly, in the least, neither shall ye be rewarded but according to what ye have done."—C. 36. Luther and Calvin represent God as the author of sin, rendering man worthy of damnation, crowning the unworthy, and damning the innocent.

The Koran gives a higher view of the person of Christ, than do the writings of many Protestant sects, recognising the Immaculate Conception of the Blessed Virgin, the miraculous Incarnation of the Word, the Miracles and Divine Mission of Christ. Protestants cannot object to the sensuality of Mahommedanism, for, whatever it may be when compared with Catholicity, compared with Protestantism, Mahommedanism is eminently spiritual and self-denying. If Mahommed tolerated Polygamy, so did Luther; and, certainly, the former would never have permitted himself to speak of marriage and its duties as did Luther, in his infamous sermon at Wittenberg.

Lastly, let us look at the triumphs effected by the two *soi-disant* reformers of God's Church, remembering that success is a sure criterion as to whether the mission be from God, for when God gives a work to do, He gives the means of ensuring success. More than twelve hundred years ago, a poor and illiterate Arab, single-handed, announced himself as a reformer sent by God. Six men, one a mere lad, and a doting woman, listened with respect to the words of him who, to all the rest of the world, seemed a mad enthusiast. No kings, no princes or landgraves

stretched forth a hand to help that lonely Arab dreamer. He is driven from his native city, and yet, within a hundred years, his countrymen have renounced their idols and conquered the world. From the palaces of Delhi, to the walls of Grenada, the voice of the Muezzin proclaimed the Unity of God and the divine mission of His servant, Mahommed. Still, at this day, from the Danube to the Ganges, from the Indian Ocean to the shores of the Atlantic, from the steppes of Asia and the Libyan deserts, the same faith dictates to millions of worshippers the same prayers, to the same God. No rival creeds amongst the followers of Mahommed. The truth of one is not, as with Protestants, the lie of another. Ever, with eyes turned towards the same *Kybleh*, the proud Sonnite believes and worships as does the abhorred Shiite, who yearly weeps over the tomb of the beautiful son of Ali. Nor can it be said that Islamism was propagated chiefly by the sword. That the temporal dominions of the Caliphs were so extended, is true, but not so with their religion. More merciful than the nursing fathers and nursing mothers of Protestantism, the conquerors gave the conquered liberty of choosing betwixt "the Koran, the tribute, or the sword," thus leaving a middle term to those who would not accept the first, and guaranteeing to them the enjoyment of their lives, their liberties, and their religion, upon the payment of a small tax. Three hundred years ago, an apostate monk, protected by the most powerful princes of Germany, whose favor he obtained by basely flattering their lusts, set the world in a ferment, proclaiming the superiority of man's reason over the authority of God's Church, and appealing to the lowest passions of our animal nature. In little more than a century, the peace of Westphalia set a limit to the progress of Protestantism, which, to this day, it has been unable to pass, and from which it has been continually receding. Unlike Mahommedanism, by force, and by force alone, have the principles of Protestantism been established. Bear witness, ye penal laws of England, with your oaths of supremacy, your racks, and your gibbets,—bear witness the senseless howl now raised in England against that encroaching foe, Popery,—bear witness, also, Ireland, unhappy Ireland—country where the curse of Protestantism has long blighted the blessings of your God—and testify, that whosoever Protestantism exists, it has been established solely by force, and maintained by the strong arm of the law.

Yes, Sir, I maintain that, whether we judge of Mahommedanism by the time when it appeared, by the life of its founder, by the beauty and morality of its doctrines, or by the greatness and permanence of its triumphs, it is incomparably superior to that monstrous tissue of credulity and infidelity, which is called Protestantism. More conducive to man's happiness in this world, it is at the *worst* no less conducive to his happiness in the next; and, therefore, I finish as I commenced, by recommending the F. C. M. Society to procure the services of some Moslem Missionaries, men who will be able to destroy the faith of Catholics as well as the most evangelical colporteur who ever cheated a poor *habitant* out of a *trainte-sous*, whilst haggling over the price of a Protestant Bible or a bundle of Tracts, and who, at the same time, will be able to give to those whom they have robbed of their faith, something purer and more noble than any thing Protestantism has to offer.

Yours, truly,  
CATHOLICUS.

Montreal, Jan. 2, 1851.

To the Editor of the True Witness and Catholic Chronicle.

MY DEAR SIR,—In my last letter I spoke of the general prevalence of Calvinistic dogmas among the Protestants of the United States as being the cause of the strange religious indifference among the sects who style themselves *Evangelical*; where men have not by these extravagant tenets been driven to the other extreme of Pelagianism, the result is a fatalism with regard to the salvation of the soul, not less absolute than that of the followers of Islam. "You can and you can't; you shall and you shan't; you will and you won't; you'll be damned if you do, and you'll be damned if you don't," is taught in the catechism; and nothing is so common as to hear from the mouth of the hoary-headed sinner, when the worth of his soul and the thought of eternal rewards and punishments are pressed upon his attention, "What is the use of talking about it; if, as you say, I am elect to eternal life, I shall be saved, do what I may, and if I am to be damned I can't help it." Such is the retort upon the inconsistent Calvinistic minister or deacon, who ventures to interfere in God's affairs, and it is one unanswerable, unless, as is often seen, the good man struck with its inconsistency, drops his predestination and brings his Pelagian artillery to bear upon the unfortunate subject.

A strange offspring of Calvinism is found in the Universalists, as they are styled. Struck with the fearful idea of a God creating souls for the mere purpose of damning them, and seeing its inconsistency with the character of that kind Father, whose nature is love, but unable so far to throw off the incubus of their old theology as to learn the Catholic doctrine of free will, they conceived the idea which they supported by travestying certain passages of Holy Writ, that after all, Calvin was mistaken, and that the elect unto everlasting life, embraced in reality the whole race of Adam. Such was the view put forth by one of its first preachers, the Rev. Mr. Huntington, in his "Calvinism Improved," as the New Gospel of Universal Salvation was announced. The moral effect of such a doctrine as this it may be conceived, is not more desirable than that of the old Calvinism; but of this point, and of some other forms of Universalism, I propose to speak on another occasion.

One cause of the neglect of infant baptism, to which I have before alluded, may be pointed out in

this connection. Independent of the growing belief in the unimportance of this *rite* or *ordinance*, as the sacrament is commonly called, the Presbyterian Church regards only the children of church members as the seed of the faithful, and entitled to the privilege of baptism. Those of the unconverted are (for the sins of their parents it may be supposed) excluded from a participation in the sacrament. The Presbyterian confession talks of "elect infants," and by this act dares to sit in judgment upon the eternal destiny of unborn babes, choosing rather to let them wait unbaptised for any mercy which God in His inscrutable decrees may have in store for them, than to bestow this sacrament, which after all it regards as of little moment upon those who are "heirs of perdition." Not so with our Holy Mother; all souls are hers; all of them receive the Sacrament of Baptism for the remission of sins; all are brought up, carefully guarded in her fold, in the nurture and admonition of the Lord; to all through her is offered the Holy Ghost; she feeds them with the sacrament of the altar, and if they wander from the fold, goes forth to seek them, and brings them back, rejoicing in concert with the angels in heaven. She blesses the nuptial union, and hallows the consecration of the celibate to God; she shares in their pleasures, consoles them in their afflictions, and, when earth's joys and sorrows are about to close, and the soul trembles at commencing that journey to the land from which none ever return, she stands by the death bed with the viaticum, and pointing to a glorious immortality brought to life by a crucified Saviour, opens to their vision the joys of Paradise. Nor even there, where all human friendship can no more avail, is her unwearied labor of love achieved. Her prayers and her sacrifices still ascend to God for their repose; nor until the last redeemed soul shall be added to the Church triumphant will her mission to the sons of men be ended.

Catholics are brought up in the Church, Protestants out of it; the Catholic looks for and finds the means of salvation in that Church of which he has been from his birth a member; the Protestant waits out of the Church for irresistible grace to effect, or else strives by a mental process to produce, a state which shall in his idea make him fit to become a member of the Church. Hence arises that notion which characterises the *soi-disant* Evangelical sects, of an internal illumination, or "personal experience," as it is called, by which is to be understood a special enlightening of the Holy Spirit vouchsafed to the elect, by which they have a supernatural assurance that they are as certain of entering heaven's gate as if they had the key in their pockets. In other words it is a strange sort of feeling that comes over one after dread of hell tortures, after intense mental anxiety for the salvation of the soul, which may be the result of exhaustion or apathy, or often more probably of a better digestion, and which, from affording relief to the tortured feelings, is imagined to be an especial revelation announcing the pardon of sin and acceptance with God; it is a mysterious something which comes, you know not how, when, or why, when you are longing for it, and weeping, praying, or perhaps fainting, "an *ictus* from beyond the fixed stars," which casts out all your fears and terminates all your doubts, and makes you a Christian. Such is the ordeal through which Protestants convert souls, and such the preparation required for those who wish to enter a Protestant church.

The means of grace which old fashioned Catholics imagine to be the Sacraments of the Church of God, are with them reading the Bible, "Baxter's Call," and "Alleine's Alarm;" prayer meetings and revivals. This whole system of things is a complete inversion of the old idea of God's Church. The Catholic Church is a perfect self-sustaining and perpetuating whole within itself; the Protestant is dependent for its very existence upon a world without; the Catholic Church is filled with children, her own offspring; the Protestant a barren mother, gathers about her only foundlings. The manner of beating up recruits and filling its diminished ranks, by the aid of revivals, camp meetings, &c., presents many points of interest to the psychologist, as well as the theologian, and may form the subject of another communication.

Montreal, Jan. 1, 1851.

#### CANADA NEWS.

We understand that at the meeting of the Corporation yesterday evening, Thomas M. Grath, Esquire, one of the City Councillors, was appointed Captain of Police for the city and suburbs of Montreal.—*Transcript*.

Our readers will do well to recollect that after New Year's Day, the legal value of the dollar and half dollar are reduced, from 5s 1d and 2s 6d respectively, to 5s and 2s 6d.—The British crown will be 6s 1d; half crown 3s 3d; 1s, 1s 2d; 6d, 7d.—*Id.*

It is pretty generally understood now that Parliament will meet about the 7th of February, and much angry debate is anticipated on the subject of the Seat of Government. On the authority of a letter published in the *Patriot*, it appears that there is a division in the "camp" on this subject. But whether this is the case or not, there is no doubt that strong opposition—though as far as I can gather, ineffectual—will be shown to a removal from Toronto.—*Cor. of Montreal Herald*.

FROZEN TO DEATH.—We have heard that two men, named Codlin and Finlan, were frozen to death on Thursday night last. The former was on his way to East Lohborough with a horse and sleigh, and the horse having wandered off the track, drew the sleigh against a stump concealed in the snow—throwing Mr. Codlin out on the road, where he lay all night; and though the neighbors near heard his cries of distress, they did not go out to see what was the matter—not thinking that a human being was perishing near. He was found the next morning quite dead, his horse standing near him. The other, who, we believe, was a ship carpenter by trade, was discovered lifeless in the streets of this town.—*Kingston Argus*.

Dr. CONNOR.—It is reported that this talented and

highly popular gentleman intends to become a candidate for the city of Toronto, at the next general election. Dr. Connor is an eloquent speaker, a staunch Reformer, and a man of well tried and well known integrity. His success is certain.—*Cornwall Freeholder*.

RESIGNATION.—We understand that the Hon. W. H. Merritt has had a split with his colleagues and has resigned his office as Chief Commissioner of Public Works. Mr. Merritt sent in his resignation on Saturday evening, and left early yesterday morning for St. Catharines.—*Id.*

It is also reported that the Hon. J. H. Price has resigned, but how far this is correct we cannot learn.—*Id.*

CANADIAN ANTIQUITIES.—We have already mentioned that in laying bare the foundations of the old French Episcopal Palace, preparatory to the completion of the Legislativo Assembly Buildings, the remains of human bones were discovered, as well as a tomb carefully built in masonry. More recently, the workmen have come upon the corner-stone of the Chapel attached to the Palace, in which was found a leaden plate bearing the inscription which appears below:—

"Anno Domini MDCXCIV INNOCENTII PAPAE XII. anno III. LUDOVICI XIII Francorum Regis LL. primum palatii Sui Episcopalis lapidem posuit JOANNES de Cruce de St. Vallier Ecclesiae Quebecensis Episcopus, Deiparati Divo Ludovico Eiusdem Ecclesiae patronis, auspiciis."

[TRANSLATION.]

"In the year of our Lord 1694, the 3rd of the Pontificate of Innocent XII., the 51st of the reign of Louis XIV., King of the French, John La Croix de St. Vallier, Bishop of the Church of Quebec, laid this first stone of his Episcopal Palace, under the auspices of the Mother of God and of St. Louis, patrons of this Church."

As yet, it is not known whose remains were interred in the tomb or in the vicinity, without the old buildings; but we trust that some amateur of historical antiquities will examine into these relics, and endeavor to trace their origin.

It is expected that further remains will be discovered during the winter, ere the workmen conclude their operations.—*Quebec Mercury*.

#### NEWS BY THE BALTIC.

The events in central Europe have varied in aspect during the week, and whatever may now be said of the conditions of the peace, or rather the postponement of hostilities agreed upon at Olmutz, we see but little to shake our conviction that both parties are trying to overreach the other, and that the free conferences which are to be opened at Dresden on the 18th, are not more likely to set permanently the preponderance of Austria and Prussia, than any of the numerous diets which have taken part in this Gordian Knot during many previous years.

The contracting parties are to send two commissioners to Holstein, one from each power to some of the refractory Belligerents to lay down their arms. With regard to Hesse Cassel the conference are to adjust the dispute—the elector in the interim to be protected by one Prussian and one federal Battalion.

The news from Vienna is not quite so pacific, and while it is said the Prussian army is ordered to be reduced, the armaments at Vienna still continue.

France tranquil with the exception of another socialist plot at Toulon.

The Red democrats in London, in connection with those of Switzerland, are watching the progress of events—anticipating the moment, when, (as they say) they will strike at the existence of Kingly power in Europe, and restore the republic *one and indivisible*.

An authentic report has reached Paris from Mar-seilles that a revolution has broken out at Palermo.

Fresh disturbances at Aleppo. The Insurgents, in spite of their losses, have made another attack, resulting in their defeat.

Advices from the Cape of Good Hope state that the fears of a Caffre eruption have subsided.

In England, since the Papal storm, nothing seems to have given such general satisfaction as the Queen's reply to the addresses presented to her at Windsor Castle on Tuesday.

#### MONTREAL MARKET PRICES.

CORRECTED BY THE CLERK OF THE BONS-SECOURS MARKET.

Thursday, Jan. 2, 1851.

		s.	d.	s.	d.
Wheat	per minot	4	0	4	6
Oats	"	1	0	1	4
Barley	"	2	6	2	9
Pears	"	2	6	3	0
Buckwheat	"	1	8	1	10½
Rye	"	2	9	3	0
Potatoes	per bushel	1	3	1	6
Beans, American	"	4	0	4	6
Beans, Canadian	"	6	0	4	6
Honey	"	0	4	0	5
Beef	"	0	2	0	5
Mutton	per qr	2	0	5	0
Lamb	"	2	0	5	0
Veal	"	2	0	4	0
Pork	per lb	0	2½	2	4½
Butter, Fresh	"	0	10	1	0
Butter, Salt	"	0	7	0	6½
Cheese	"	0	4	0	6
Lard	"	0	5	0	6
Maple Sugar	"	0	4	0	5
Eggs	per dozen	0	9	0	0
Turkeys	per couple	4	0	5	0
Geese	"	3	9	5	0
Apples	per bar	5	0	12	6
Onions	"	6	0	7	0
Flour	per quintal	11	0	11	3
Oatmeal	"	7	0	7	6
Beef	per 100 lbs	20	0	25	0
Fresh Pork	per 100 lbs	22	6	25	6

#### NEW YORK MARKETS.

New York, Dec. 31.

Ashes.—Limited demand, at \$5.50 for Pots, and \$5.62 a \$5.68 for Pearls.

Flour.—Dull for Western and State; Canadian steady, and with sales of 500 brls. at \$4.87; sales of Domestic, 200 brls. at \$4.87 for common to straight State, \$5.6 a \$5.12 for pure Genesee.

Corn, not plenty, but more enquiry for export; sales 14,000 bush. at 68 cts. for old Northern, in store; new Northern steady at 65 a 66 cts.

Pork, dull; Mess firm; sales 300 brls. at \$12 a \$12.25 for old, and \$14 for new; old Prime \$8.87½.—*Transcript*.