



THE CATHOLIC.

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Whoever is acquainted with the origin of Protestantism must know, that Luther and the first Reformers, in order to render odious in the opinion of the vulgar the Catholic Church, by which they had been excommunicated, adopted, as the most efficient for their purpose, the unholy and vindictive scheme of abuse, calumny, and misrepresentations; distorting her doctrines, scolding at her whole sacred economy, traducing her clergy and religious, but above all her chief pastor, the lineal successor of Saint Peter; the centre of unity, and key-stone of Christ's sacred fabric, his one universal and imperishable church on earth. The most opprobrious epithets, the most insulting and degrading nicknames, have been unscrupulously lavished on the mother Church, and all who adhere to her, by her lewd, apostate and rebellious children; and continued down by their followers to the present day.—Luther was the first in his frantic ravings who gave to the Pope the title of the *anti-christ*, or *man of sin*; and to the Church of Rome that of the *scarlet woman*, the *woman of Babel*; transferring to her all the guilt and threatened punishments of pagan Rome, and paganism. Protestants, therefore, of every description, cannot be offended if we retort upon them and on their worthy Fathers, as more adapted to their category, the distinguishing titles of notoriety which they have so long and perseveringly endeavoured to fix upon our church and those of our persuasion. *The saddle will then be placed on the right horse*, as one is wont to say; the right resumed of *Tit for Tat*, and but *par pari refertur*. As a verification of our promise here advanced, we subjoin an article on the real *Antichrist*, extracted from a work by *Nichol Burne*, professor of philosophy in *St. Leonard's College* in the city of *St. Andrews*; styled *a Disputation concerning the controverted heads of Religion*, and dedicated from Paris, (whither he had been forced to fly in the year 1510,) to King James the sixth of Scotland and first of England.

OF THE ANTICHRIST.

Antichrist is most justly called an *adversary*, because, as Tertullian observes, all heretics in whom the spirit of Antichrist reigns are wont to pull down, not to build up; to disprove, not to confirm; to gainsay, not to admit the truth: to disagree, and not to agree with others who have gone before them; and finally to

propose no doctrine of their own in as far as they disagree with the Catholic Church, except it be negative. On which account we find in the letters of the name of Antichrist, not only as according to St. John, Apoc. 13, the number of 666, but also as St. Hippolytus supposes, many other names expressive each of his properties, and at the same time, containing the aforesaid numbers. As *Arnoumai*,*—I deny; for the holy father St. Hippolytus writes on this subject as follows: "S'gillum illius tam in fronte quam in dextra manu est cæculus X p. at, ut spinor, per multa reperiuntur nomina quæ numerum illum habeant; sed dicimus fortasse scripturam illius sigilli esse *Arnoumai* Nego: Nam antea quoque hostis ille nobis adversarius operam suorum suorum idolatram Christi Martyres hortantur. Negato aiebat deum tuum crucifixum: tale erit, tempore illius honestatis omnis osoris sigillum, dicens, nego creatorem cæli et terre: nego baptismum: nego adorationem a me Deo præstari solium" The seal of Antichrist which his disciples shall receive on their forehead and right hand is signified by the letters of his name, whose number (which in Greek, the language in which St. John wrote the Apocalypse,) amounts exactly in the word *Arnoumai*, which signifies *I deny*, to 666; for before our time, this our old enemy, by his ministers, the idolaters, exhorting Christ's Martyrs, urged them saying, deny that thy God was crucified; so when Antichrist shall appear in person, the hater of all uprightness, this shall be a singular mark by which he shall be known that he and each of his disciples, shall ever have in their mouths a stiff denial of all truths, saying, I deny that God has the power to create Heaven and Earth. I deny that baptism can cleanse men from original sin. I deny the manner and custom in which I used hitherto to serve God. This same seal of *Arnoumai*, he imprinted on the heart of our first Mother Eve, when he said to her in paradise, *non moriemini*,—you shall not die.

In our next we shall show the application of this mysterious word *Arnoumai* to the greatest individual enemies of the Church of Christ, as extracted from the aforesaid ancient author, Nichol Burne.

* Not having Greek characters, we are obliged to substitute in Roman letters the word *Arnoumai*; and in this manner the name, or seal of the Antichrist, 666, is made out of it, according to the Greek manner of calculation, as every Greek scholar must know:

A	1
B	2
C	3
D	4
E	5
F	6
G	7
H	8
I	9
K	10
L	20
M	30
N	40
O	50
P	60
Q	70
R	80
S	90
T	100
U	200
V	300
X	400
Y	500
Z	600
666	

We can easily excuse Mr. Duggan, the head of the Orange members of the Legislative Assembly, for producing, in defence of his Dutch turbulent associates, a pretended oath of the Jesuits. He is but a dupe of the gang of such Irish Protestant ruffians as have settled themselves in this country; and determined to go a-head, have won over to their ranks

a number of our simpleton expectants of promotion and preferment through the help of their secretly sworn societies. How could Mr. Duggan, or a thousand more, raw, uninformed youths, in this province, be aware that they wore but imposed upon by remorseless wretches, assuming, as a blind, the mask of ultra loyalty and religion, in order to promote their own selfish ends? and sticking at no falsehood, no forgery, no crime, to advance their interest? A proof of this is that very Jesuit's oath, an universally acknowledged forgery, which the simple, uninformed, or rather misinformed colonial Orangeman reads to the Assembly as an authentic document; not knowing, what every Catholic knows, that whoever took such an oath, could be no longer accounted a Catholic. Such an oath would have been, and would be, accounted a damnable and damning one by all Catholics in the world.

Downfall of Orangeism.

The Orangeman's oath, which we insert in another part of our paper, is sufficient of itself to show, that the Orange Societies have not only no pretensions to ultra-loyalty, which they modestly disclaim in their book of Laws and Ordinances; but which they assert in every other way in which it is possible to give expression to such a pretension; but they have no claim to loyalty, whatever. All the loyalty they will swear to, is a conditional loyalty, viz.:—*"I, A. B. do solemnly swear, that I will support and defend Her present Majesty, Queen Victoria," &c. &c.; "SO LONG AS she, he, or they, shall support and maintain the Protestant Religion," &c. &c.* Is this all the loyalty they can swear to? There is not a Christian of any other denomination, nor Jew, Turk, Infidel, or Pagan, subject to Her Majesty's Government, who does not do more than this: Every other subject of the British Monarchy takes an unqualified oath of allegiance; but the oath of an Orangeman is only, *"so long as."*

The Orangeman is also as deficient in his practice, as he is in his theory of allegiance: his first step is a violation of the law of that authority he professes to obey. It is unlawful to take an oath or administer one, by any other than authorized persons: or on any other occasions than the law requires.

The small pamphlet of "Laws and Ordinances of the Orange Associations of British North America," which we have referred to for the oath, also gives another specimen of Orange obedience, to the laws. In that part of it entitled—"General Declaration," we find in the following article:—*"The Institution in these Colonies, can never be suppressed, but by means which would subvert the Constitution, and annihilate the connection with the Mother Country."* This sentiment, evidently qualified some of the arguments used by the opposition in the debate we now are noticing. It was stated by them, Take care what you are doing; you will certainly regret it; it will be the worst step you could take for the peace of the Province; you will give the Society the sacred name of martyrs; your opposition

will be persecution; you will strengthen them a thousand fold, by thus proceeding against them; and many other similar expressions were used on the occasion. It was even to be feared, that Dr. Dunlop himself, might become an Orangeman. If they believed this, it is a pity they did not leave the ministry alone; for according to these arguments, their proceedings will convert the whole Province to Orangeism.

Some very justly remarked: What can this mean?—It can't be rebellion—Orangemen, Rebels!—It is a contradiction in terms; and can never happen till the wind blows North and South at the same time, and in the same place; consequently the House could not believe it; and being exceedingly ignorant on the subject, all the force in this description of argument, was unfortunately lost upon them. But had the hon. member indulged them reading the whole book of "Laws and Ordinances," they would have found this most formidable Orange thunder contained in the extract just quoted: *"This Institution can never be suppressed," &c. &c.* And again, we say—is this all the loyalty there is in Orangeism? If her Majesty's Government dare to attempt the suppression of a society bound by an illegal oath: and connected by secret signs—sworn to act in unity on all occasions, to accomplish their object, against the liberties and privileges which the same Government grants to others, not of that society, and who never can be of it;—we say: if the Government dare to make the attempt; the "Laws and Ordinances" of Orangeism inform us, that they will *subvert the Constitution!* FOR HERE ORANGE LOYALTY ENDS.

It is therefore, in some sense satisfactory, that we know the result; and what to prepare for; and how to get a comprehensive notion of the vast extent of Orange loyalty. We have only to contemplate the passing of an Act of Parliament, to prevent them injuring their fellow-subjects, then all their loyalty goes off like smoke or the snuff of a candle.

We can also tell the opponents of the measure in question, that neither the House nor the country, are ignorant on the subject. It may be possible that many of them, (and which we charitably hope for their own sakes) are so fully occupied by the idea of its religious character, that they are really ignorant that there is any thing unlawful or dangerous in their society. To this ignorance they are doubtless assisted, by the prayers mixed with their ceremonies; which we cannot consider anything else than profane mummeries; for if we could see anything religious in the real objects and working of the institution, we should both acknowledge and respect it. The perusal of the "Laws and Ordinances" before referred to, have more tendency to fill our minds with pity for such deluded persons, and abhorrence for their profanity, as appears in the attachment of prayers, and the sacred language of inspiration, to the ceremonies of such an institution.

We say, it may be possible, that an Orangeman may be so ignorant as to be