

could avail itself of. But this is what they will never arrive at, neither the Lutherans against the Calvinists, nor the Calvinists against the Lutherans, nor both against the Anglicans, the Socinians, the Methodists, the Rationalists, nor against any of the thousand sects which disintegrate Protestantism. There is therefore no available motive for preferring any one of them to the rest; we must consequently look for truth elsewhere than in Protestantism. Whence it also follows that, if we have any regard for our eternal destiny, we must remain united with, or reunite ourselves to, the only church that possesses the marks of Truth, which none other has, or can have 1st. *Unity*: the Roman Church, alone, proposes to its children but one Faith and one Shepherd for every place and for every time: 2d. *Holiness*: the Roman Church, alone, has in every age, produced and still produces men whose shining Sanctity is attested by miraculous works done by them during their lives and after their deaths: 3rd. *Catholicity*: the Roman Church alone is possessed of the indisputable title of *Catholic* which distinguishes it from all sects; she alone has spoken and now speaks, in every climate and to every nation; she alone has always counted, and still counts in all places, numerous disciples, far more numerous than any of the heterodox churches, all of whom are under the curse of barrenness: 4th. *Apostolicity*: the Roman church, alone, remounts, by an uninterrupted and visible chain of pastors, to the apostles. What sect, what church, separated from the Roman Catholic, can show such titles of nobility, of majesty, of divinity! Full of joy and gratitude, let us, then, repeat, after our ancestors, after Christians of all ages, and let us transmit to our descendants and to all future ages the canticle of our faith: *Credo unam, Sanctam, Catholicam et Apostolicam Ecclesiam.*

QUESTIONS.

We ask the Protestant ministers:

1. Is it not true that Protestantism is divided into more than thirty churches, having each its own peculiar profession of faith?
2. Is it not true that nothing can be of more importance than a profession of faith since eternal Salvation depends on it?
3. Is it not true that a confession of faith containing this article, *perhaps we are in error*, must be an absurd confession of faith?
4. Is it not true that a profession of faith supposes infallibility in its authors and must necessarily lay down this principle: *Out of this there is no Salvation.*
5. Is it not true that most of the Protestant churches have retained the *creed* (the symbol of the Apostles,) wherein we find: *I believe in the Catholic Church?*
6. Is it not true that their liturgy excommunicates those who form sects to destroy the union of the church?

THE BURNING OF SERVETUS AT THE INSTANCE OF JOHN CALVIN.

Every one has heard of the burning of Michael Servetus, and on all hands it is confessed to be the greatest stain on Calvin's character. But it was, as we have seen, no isolated act of bigotry; persecution for heresy was a recognised principle

of the Church of Geneva, and it had sent many victims to the scaffold and the stake. The judicial murder of Servetus is, however, entitled to its bad pre-eminence, because the unfortunate man was entrapped by a course of artifice and treachery, forming a mystery of iniquity which has only been developed by modern researches. Michael Servetus was a Spaniard by birth, and one of the best, if not the very best, masters of the learned languages in that age of scholars. He was ambitious of founding a new religion, and he chose to propound a new theory respecting the Trinity, in a work exhibiting a stranger mixture of cleverness and absurdity than any that has appeared since. In this book he anticipated Harvey's celebrated discovery of the circulation of the blood, which he explains and applies very monstrously as an illustration of the laws of thought. All parties denounced the new heresy, and Servetus resolved to dispute with them all: he begged his way from city to city, challenging every celebrated doctor, being sometimes indulged with a hearing, but more frequently compelled to fly for his life. He was once challenged by Calvin, but he suspected that his adversary relied on the strength of the civil power, and declined the combat. Proud of the noise he had made in the world, Servetus resolved to visit Paris, but on the road he took it into his head to turn physician, and having passed an examination with credit, he was admitted a member of the medical faculty. Ere long he wrote a book to prove that Galen was an ignorant blockhead. The physicians of France were soon in arms against such a heresy; and Servetus, quite content with having made himself as notorious in medical as he had been in theological controversy, turned astrologer! In this new capacity he set all the almanac makers in Europe by the ears; but before they had settled their disputes, Servetus was deep in geography, having published a commentary on Ptolemy, in which he started a whole host of novel theories, each of which might have led to a hundred paper wars. His purse was now empty: he assumed the name of Villeneuve, and became corrector of the press at Lyons: here his merits were discovered by the Archbishop of Vienne, who made him his librarian and secretary: Servetus lived a tranquil and happy life for several months at Vienne; but the demon of controversy soon seized him afresh, and he opened a polemic correspondence with Calvin, of whose fame he was jealous, through the medium of Frelon, a bookseller of Lyons. Like most discussions between the learned of that day, this correspondence began in courtesy and ended in downright abuse. Servetus was particularly annoyed by the arrogance of Calvin, who affected to treat him as a petulant schoolboy, and, in revenge, he resolved to publish a refutation of the "Christian Institutes." His new work, entitled, "The Restoration of Christianity," was printed at Vienne, without the name of the author, printer, or publisher, and a copy was sent to Calvin, who was not slow to detect the writer of the most

bitter attack that had ever been made on himself or his system. Through the intervention of a Lyonesse refugee, Calvin had an information for heresy lodged against Servetus, before Michael Ory, the Inquisitor of Vienne: Servetus denied the book. Calvin then sent the private letters he had received from the controversialist, through a third hand, to the Inquisitor, and also supplied means for fixing on Servetus the authorship of his first book against the Trinity. Nor was this all: Calvin wrote two anonymous letters, yet in existence, which were mysteriously conveyed to the Inquisitor, reproaching him with his negligence in the extirpation of heresy. Servetus was arrested and thrown into prison; but the clergy of Vienne, liking his scholarship, and believing that too much learning had made him mad, opened the doors of his prison: he fled to Geneva, on his road to Zurich; but on the very day of his arrival in Calvin's city he was arrested and thrown into a prison much better secured than that of Vienne. "I do not pretend to conceal," says Calvin; in one of his publications, "that it was by my means and counsel he (Servetus) was thrown into prison:" and in his letter to Selzer, "When he was driven here, by his evil fates, a syndic, acting under my orders, threw him into prison." Servetus was arrested on the 13th of August, and kept under examination more than a month. The questions put to him were of the most captious kind; they entered not merely into the charge of heresy, but into all the particulars of his private life, and some of them are so indecent that they cannot be repeated. On the 15th of Sept. Servetus wrote to the Senate, demanding that he should be allowed to choose an advocate, complaining also that his clothes were worn out, that he was devoured by vermin, and that he had not changed his linen since his arrest. The Senate ordered that he should receive shirts and linen; but Calvin opposed such clemency, and he was obeyed. The Protestant historian who records this fact merely quotes the extract from the register, declaring, that he could not trust himself to make any comment. On the 21st of October, Servetus was brought to trial: on the 24th he was condemned to the flames. Calvin has written an exulting tract on the terror exhibited by the wretched man when the sentence was announced. "At one time," says this advocate of freedom, "he stood stupefied like an idiot, then he heaved profound sighs, and roared like a madman. At length he became so weak that he ceased not to shout like a Spaniard, 'Mercy, mercy!'" Far from being appointed to attend Servetus to the stake; and, only that he has left a written account of his own conduct, we could scarcely have believed that, instead of consoling the unfortunate man, he pointed him out to the multitude as an assured victim of Satan. We will dwell no longer on the horrid scene, and shall only add, that there exists a letter from Calvin to Farel, in the royal collection at Paris, written seven years before the trial of Servetus, declaring, that, if ever that heretic came to Geneva, he should not quit it alive. From this time forth the authority of Calvin was absolute in Geneva.—*Athenaeum*: Art., *Review of Audin's Life and Writings of Calvin.*

Letters and Remittances will be acknowledged upon the return of the Editor from Eastern Canada.

DEATH OF BISHOP ENGLAND.—Our beloved bishop is no more!—After a long and distressing illness, he expired last Monday morning, at ten minutes past five o'clock, in the 56th year of his age, and 22nd of his episcopate. We cannot give expression to the feelings of our heart overwhelmed with grief at this irreparable calamity.—*MAY HE REST IN PEACE!*—*Amen.* *U.S. Cath. Misc.*

LOST.

ON FRIDAY Evening last, 23d inst. in or about John Street, a LOT OF PAPERS, (School Accounts, &c.) being of no value to any one but the owner. Any person finding the same will be suitably rewarded, on returning them to this Office, or to Wm Branigan, (of the Rose and Thistle) James Street. Hamilton, 26th April, 1842.

SPRING AND SUMMER FASHIONS For 1842

HAVE BEEN RECEIVED BY THE SUBSCRIBER

THE ALSO wishes to acquaint his Patrons, that he has REMOVED to his New Brick Shop on John Street, a few yards from Stinson's corner, where they may rely on punctuality and despatch in the manufacture of work entrusted to him. S. McCURDY. Hamilton, 1st April, 1842.

REMOVAL.

Saddle, Harness and Trunk Factory.

E. MCGIVERN respectfully announces to his friends and the public, that he has removed from his old stand to the new building, opposite to the retail establishment of Isaac Buchanan & Co., on King street. In making this announcement to his old friends, he most respectfully begs leave to express his grateful thanks for past favors, and hopes that unremitting attention to business will insure him a continuance. Hamilton, Feb. 22, 1842.

SHIP & INN.

JAMES MULLAN begs to inform his friends and the public, that he has removed from his former residence to the Lake, foot of James street, where he intends keeping an INN by the above name, which will combine all that is requisite in a MARINER'S HOME, and TRAVELLER'S REST;—and hopes he will not be forgotten by his countrymen and acquaintances. N. B. A few boarders can be accommodated. Hamilton, Feb. 23, 1842.

NEW HARDWARE STORE

THE Subscriber begs leave to inform his friends and the public generally, that he has re-opened the Store lately occupied by Mr. J. Layton, in Stinson's Block, and is now receiving an extensive assortment of Birmingham, Sheffield and American Steel and Heavy HARD WARE, which he will sell at the very Lowest Prices. H.W. IRELAND.

Hamilton, Oct. 4, 1841.

SAMUEL McCURDY, PATROR.

JOHN STREET, HAMILTON