

THE CATHOLIC.

QUOD SEMPER, QUOD UBIQUE, QUOD AD OMNIBUS CREDITUM EST.—WHAT ALWAYS, AND EVERY WHERE, AND BY ALL IS BELIEVED.

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THE CATHOLIC

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Original.

THE DISAPPOINTMENT AND CONSOLA- TION.

(Continued.)

Ay me! The scene how changed! no longer now
Of fancied woe, but real, and my own!
For real woe is surely bliss when lost;
And vain regret; that yield: me in distress
No cheering hope, to make the present pain
Less painful—ever whisp'ring as it chides
My folly past, that I shall ne'er again
Taste joys so sweet; joys permanently mine:
Had ne'er ambition bid me stake the whole
For fame uncertain, and but hop'd renown:
Nor fortune witch'd me with her treach'rous smile.

Yet I the mischief courted not; it came
Unlook'd for. Much was promis'd: honours; wealth;
And all the honours Monarchs can bestow,
To tempt me to forgo' a life obscure,
Though happy; and but risk one noble deed,
Which, more than most I then with safety night;
And Britain gave the means to ensure success,
Her fleets her treasures, all at my command.

Nor was th' attempt not glorious to restore,
Snatch'd from th' usurper's thrall a captive King,
To freedom, and his throne, and anxious wish
Of dutious subjects; who, so loyal prov'd,
Were bravely struggling in his righteous cause.
Then who so deaf to honour's call; so dead
To gen'rous feelings; and so unconcern'd
For public weal; as would not glad like me,
His all, ev'n life, have ventur'd in such cause!

Or was it rash, so ready at thy call
To yield me, Wel'sley, to thy purpose plann'd
Obsequious? Nor the previous written boon
To claim, of thee distrustful? O, I scorn'd
Th' ignoble thought, and blush'd thou e'er should'st deem
My service venal; me a hireling vile!
Ought, but th' equiv'lant of my loss sustain'd,
Through quick compliance with thine urgent call,
I sought not: and, if dash'd my ev'ry hope,
And daring project by misfortune marr'd;
Still, yet remain'd my fancied firmest stay,
The honour unimpeach'd of one so great.
On this alas! depending too secure,
My all I ventur'd, and my all I've lost.

Spoil'd was the scene, that first so well divin'd,
Exertion cheer'd with probable success.
The wily stranger's treach'rous plea prevail'd,
And Kolly's artful, unsuspected tale:
Else from the tyrant's grasp had rescued been
Iberia's monarch; like *omana* freed
With his brave fellow's lace from *Finnen's* I, &c.

SCOTLAND.

GREAT CHURCH MEETING.—On Wednesday, 24th ult., a great meeting was held in the Waterloo-rooms, to hear the deputation recently sent by the special commission to London, and adopt measures consequent upon the recent decision in Parliament. The meeting commenced at one o'clock P. M. the room being filled to overflowing. A letter having been read from the intended chairman, the Marquis of Breadalbane, apologizing for his Lordship's absence on account of the illness of the Dowager Marchioness, the Right Hon. Fox Maule, M. P. was unanimously called to the chair.

The Right Hon. Chairman addressed the meeting, observing, that "this was the first time that he had the privilege of uniting with them on this great question. He had abstained hitherto solely from a feeling that, as a member of the Legislature, it might fall to him to take part in the discussion of this question in the House of Commons, and he therefore, thought it better for the Church and the cause to abstain from mixing himself up with the controversy at public meetings. But now the time had come when the House of Commons had given a decision that it would neither maintain the Church in her independent jurisdiction, nor grant the right of the people to a voice in the election of their ministers. The Prime Minister of England, in his place in the House of Commons, says, in words which he feared would create a broad fire of discontent throughout the land, "I will not consent to entertain or recognise such a jurisdiction as the Church has claimed; not, mark, because I deny, or even go into the consideration of that claim on the ground of Scottish law, but because, if I were to grant it on that side of the Tweed, it would soon spring up on this." "What, then," continued Mr. Fox Maule, "has it come to this? In the year 1843 do we see an absolute realization of all the fears with which our ancestors were filled at the Treaty of Union! Do we see a distinct announcement on the part of the people of England, through the Prime Minister of England, that the time has now arrived when the jurisdiction secured to Scotland in ecclesiastical matters by the Treaty of Union, and for which they struggled so nobly and so well, is to be made of non effect, because, forsooth, it may interfere with Church government in England! Such is the state of the case—let Scotchmen mark it—let Scotchmen act upon it." (Tremendous cheering.)

Dr. Gordon placed sternly the duty of suffering for conscience sake. "He trusted none would be so far left to themselves as to sacrifice their principles for the sake of any temporal advantage, or to avoid any temporal suffering. God knows, he did not boast of any firmness; he was not forward to encounter danger and distress, or afflictions of any kind; it was painful enough even to contemplate them; but, spite of all the alarming prospects, he was 'shut up' to follow the course of his convictions by stern necessity."

Rev. Dr. Chalmers, at the conclusion of a very able speech, set Dr. Gordon and his brethren at ease upon this score. "He was delighted to say that in virtue of what had been done in direct contributions to the general fund, they had a sum amounting to £40,000 (great applause); and, in making this statement, he was keeping out of view what he considered to be of more importance, namely, the product of the various Associations. There were already one hundred of these Associations; and if the contributions were made at the same rate

throughout Scotland, as in the parish with which he was connected, they would produce half a million of money, or the whole expenses of the present establishment twice over! For his own part, he would go forth, resolved to assist in forming such associations over all the land."

Thanks then having been voted to the Right Honourable Chairman, and the blessing pronounced, the meeting separated.—(Abridged from the *Witness*)—such is the condition of the Kirk.—*Tablet*.

THE REV. THOMAS MAGUIRE ON CONTROVERSY.—In one of the discourses which this clergyman has been delivering during the Lent to crowded congregations in the Church of St. Dominick, Dublin, we were struck with many matters of more than ordinary interest. Whilst recently dilating on the value and spirit of true Christian controversy, he observed, that he could not avoid noticing a remark attributed to the Rev. Tighe Gregory, a Protestant minister, at a meeting recently held in Dublin. That gentleman is reported to have said that, on viewing some notices in the streets, he was reminded of a saying of the late Rev. Mr. Roe, that "where controversy begins charity ends." So far as the Rev. Mr. Rice was concerned this might be perfectly true. For more than twenty years before his death he had foully attacked and grossly misrepresented the Catholic faith, and no doubt he felt, perhaps before his departure for judgment, that the sooner he had ceased such unprincipled slanders the sooner might charity prevail. The same might be said by many other Protestant ministers, who, for various human motives, had so long reviled and misrepresented the Catholic doctrines. Where such controversy as this began, charity and justice too, had ended. "But, my brethren," exclaimed the preacher, "what is controversy with us Catholics? We do not assail, much less misrepresent, the creed of others. We are placed on the defensive, and are satisfied to maintain the truth of our tenets against our maligners. Ours is a work of mercy, of justice, and of charity, for "Charity" (says the Apostle) "rejoiceth with truth." We seek, we pray, we desire the conversion even of our calumniators. Let no pretender to charity assail us for this. This was the controversy for which Christ, his Apostles, and his faithful followers ever contended—to lead men to the one sheep-fold and the one Shepherd. It was this spirit of truth and charity made Athanasius desire to confute and convert the Arians; and St. Augustine to confute and convert the Manichians, the Donatists, and other Separatists of his day. Let no Catholic, therefore, be ever seduced or misled by mistaken charity to condemn such controversy as this.—*It*.

THE PROPAGATION OF THE FAITH.—The Central Committee in Dublin have received £538 for the last month. Although this is somewhat less than received during the preceding one, yet, considering the collection of the means of erecting the Mathew Testimonial—which, it is hoped, will be general and respectable—it is creditable to the piety of the people.—*It*.

CONVERTS TO CATHOLICISM.—On Sunday seventeen persons at Taunton were admitted into communion with the Catholic church, the whole of whom had formerly been Protestants. A numerous congregation witnessed the interesting ceremony of their recognition as members of the faith.—*Sherborne Journal*.

CATHOLICS IN ENGLAND.—London and its vicinity contain 230,000 Catholics, and Lancashire 260,000 whilst the whole number in England is nearly 2,000,000.