

Israel; and because they tempted the Lord, saying:—Is the Lord amongst us, or not?

The Eucharist, which this figure particularly represents, under the liquid, as the Manna did under the solid species, is the severest test and trial of our faith;—and therefore proves to all, not taught of God—John vi. 4, 5—the main temptation and obstacle to their belief. It makes them, like the Israelites, *hide and tempt the Lord*, saying—“Is the Lord amongst us or not?” although he had assured them that “where two or three are gathered together in his name, there he is in the midst of them.”—Matt. xviii. 20.

☞ 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, JANUARY 26.

☞ “A Protestant,” who flourishes in the last *Canada Inquirer*, shall be answered through the medium of *The Catholic* next week.

We have shown in our last number from well known facts, the dangers to the community from *secret sworn Lodges of every description*. No one can tell what public, unsuspected mischief, may some day suddenly burst forth from them, as from the deeply covered workings, and boilings, and sudden eruption of some widely spread desolating and destructive volcano. Such was that of the Jacobinical French Revolution in 1791, known to have originated in the Freemason conspiracy of Wishop's Ledge in Germany; and which aimed at nothing less than the overturning of the Altar and the Throne; of Religion and Monarchy. Alas! how many millions of the human race have thus been hurried into eternity before their time, during the longest war ever recorded in history, which this infidel and disorganizing conspiracy had created!

Now, the surest preventative of such future evils is, that all well-meaning Christians, of every denomination, should set their faces against every description of societies acting under the obligation of secret oaths; for, if their intentions are good, why conceal them from the eye of the public? Where there is such deep secret, there is reason for distrust.—As they, therefore, enrol themselves as an association, under the cover of an impenetrable secret, let the whole body of the public unite themselves in one publicly solemn engagement to discountenance and to oppose by every means in their power, all such secret societies, under whatever name or appellation they choose to be designated.

The following article from the *Guardian* needs no comment; unless we add the description given by St. Peter of such preaching beggars, in his second epistle, chap. ii; v. 2, 3; and what Saint Paul says in his first epistle to Timothy, ch. vi; v. 9, 10.

☞ Will our Ministers, Collectors, and friends, permit us to make a suggestion or

two? We wish the motto which the Rev. Egerton Ryerson borrowed from Dr. Clarke, and recommended to our Missionary meeting in this city, to be *universally* adopted:—“A BEGGING WE WILL GO.”—Let all become beggars—Preachers, Collectors, Local Preachers, Exhorters, Stewards, Leaders, Fathers, Mothers, Sabbath School Teachers, and Children. The gratifying, important, and necessary duties of collecting should not be left entirely with the officers called “Collectors.” In some places there are no Collectors; they should be appointed at once. In other places the number is insufficient; there it should without loss of time be made ample. Have the number sufficient for visiting in a few days EVERY family and individual in EVERY NEIGHBOURHOOD. Suffer not a school to be without Collectors. Our ingenious friends would acquire a pious fame, were they to begin the manufacture of “MISSIONARY BOXES” on a large gratuitous scale; and have one placed in every house and school-room. And why should we not have Missionary fields, apple-trees, cows, sheep, &c. These are friendly hints; “But let ‘NO DELAY’ be inscribed on every thought, every plan, every determination, every act, every offering. The business of the God of Canadian Missions requires haste; the Missions of our church require help now; Indians untaught require instruction now; destitute white settlements require the Gospel now;—prophecies require action now; the authority of God is imperative now, the work of benevolence demands our anxieties, co-operation, and gifts now.”

☞ “There has not been a reign since the days of the wife-killing, church robbing Henry VIII. of polluted memory, down to that of George III., that Ireland has not bled at every pore, particularly that of the sanguinary and brutal butcher, Oliver Cromwell of merciless memory; it was in the days of this remorseless tyrant, that the green and fertile fields of Ireland were deluged with the blood of her slaughtered sons: neither age nor sex were spared in accomplishing the work of destruction and wholesale murder; the dwellings of our forefathers were committed to the flames, our churches demolished, our altars profaned, our monasteries plundered and polluted, our priests banished, and such of the native sons of the soil as had not experienced the sweet comforts of the rack, the gibbet and the scavenger's daughter, were forced to roam over the wide world, to seek that which they had been denied in their native land.

To show the spirit in which these truly tyrannical proceedings were enforced during this reign of terror, and the bitter hostility manifested by Great Britain towards Ireland on all occasions, particularly on account of the immense resources of the latter country since the last of the Stuarts yielded up the throne to the Brunswick line of princes, the shameful violation of the treaty of Limerick, the most disgraceful on record, might be deemed a sufficient specimen.

In the year 1691 at least a considerable part of the Catholics of Ireland, on

condition of their surrendering to the generals of King William that city, and above one-third of the kingdom then in their hands, and which they were in a condition well to have maintained, were secured in all and every one of their estates of freehold and inheritance, and all rights, titles, interests, privileges and immunities which they and every or any one of them held, enjoyed or were rightfully and lawfully entitled in the reign of King Charles II., or at any time since;” and this treaty was confirmed with as much solemnity as any in the records of history, by the lords justices of Ireland, by General De Ginkle on the 3d of October in the same year, by King William and Queen Mary, April 5th in the succeeding year, and finally by Parliament in 1697, whereby the public faith was pledged in the strongest and most binding manner.

Yet, notwithstanding the solemn and sacred obligation, the cruel penal code of laws were passed soon after, containing about sixty clauses, statutes unexampled for their inhumanity, their unwarrantableness and their brutality, which were adapted to exterminate a race of noble-minded men, already crushed and broken down by the iron heel of oppression and despotism, the greatest which one nation ever had the opportunity of inflicting upon another, or that disgraced any age, many of which were in full force and vigor, down to the last day of George III., abolishing and restraining the rights and privileges of all Catholics indiscriminately and without distinction, and more particularly depriving them of the elective franchise; and this glaring infraction of the law of nations, and of the first principles of natural justice, a violation which should call down the vengeance of heaven on those guilty thereof, was perpetrated in honor of full and perfect security, as a wanton act of power, and without any delinquency alleged or proved on the part of the Catholics, to afford a pretext for so infamous and notorious a direction of every thing like public principle or national honor.—*Extract from the Speech of Mr Tuomy, at a Repeal Meeting in St Stephen, N. B.*

☞ Who is the worthy who writes for the Orangeman of the Gazette? for it is not the Editor, we are sure. He seems to have some smattering of Ecclesiastical knowledge. We should not say knowledge; but, we suppose, of some tract-matter information, which has led him into the most egregious inaccuracies as to the history of the Fathers and the Church; for, according to him, every Bishop was a Pope within his own jurisdiction, who could then and there teach whatever he pleased—no one having any right to call him to order. This indeed was a Protestant principle never recognized in the Church of Christ. How does it happen that no Bishop but Photius, the first Greek schismatical one, ever denied the supreme directing power of the Bishop of Rome, the successor of St. Peter? He alone, and afterwards those of his vain and fickle nation, withdrew themselves from his jurisdiction. Was there ever a general council held without the presence of the Bish-

op of Rome's legates, or representatives, presiding in it? “The Saints reigning with Christ.” Do they not reign with Christ? Then surely the supplications of such, joined with ours, are better and more efficacious than those of the Emperor's parson in our behalf. The proud Pharisee in the Gospel dared to address God directly; but the humble Publican durst not look up to Heaven; but, beating his breast, exclaimed, God be merciful to me a sinner! Which of the two were justified?

Who ever doubted that the proud Photius was the first to deny the supreme jurisdiction of the Bishop of Rome. But he was the first, and this was the occasion of the Greek schism. What is the use of precedence without power? more etiquette. Pope Stephen's decision was finally acknowledged by the African Bishops, as it had been, and is to this day, by the universal Church.

The argument of the Greeks for making Constantinople the rival of Rome, was never acceded to by the rest of the church. It was a political one, the residence of only a temporal prince, which, except in the Anglican sect, can have no such paramount weight in the Church of Christ.

☞ DICTATES OF GREGORY VII.—The Editor of the *Hamilton Gazette* has mustered up from some lying tract-maker, (his only source of information,) a series of forged articles concerning the powers of the Pope. But forgery, according to the Rev. Whitaker, is the damning sin of Protestantism. How can it be otherwise? *The Devil is a liar, and the father of lies.* The same Whitaker declares he has sought, and sought in vain, for such damning falsehoods and forgeries in Catholic writings.

☞ THE CIGAR GIRL.—Here is still the same animal's muzzle in the mud. What is this *Cigar Girl*? *The inuendo is a mystery* to us. Out with it, for shame's sake.—Let us see how big and ugly a lie you can forge. You have the Maria Monk story for a successful precedent. Poor Protestant simpletons! how easily you are gullible by ignorant, interested and malevolent scribblers!

And now we bid this Orange sworn champion adieu. Were it not beneath us (who have frequented the most celebrated universities in Europe; who have moved in the most exalted sphere of educated society,) to enter the lists with such a narrow minded, prejudiced, and untaught party bigot, as the Editor of that coarse sheet, the *Hamilton Gazette*? There is no clean fighting with a chimney sweep.

Come to the point, and prove by fair argument, if you can, and not by new uncalculated for abuse, that the defence of our several doctrines is unscriptural, fallacious and vain.

We must here observe with what bad grace the editor of the *Gazette* complains of our personal attack upon him; he who could dare, unprovoked, to style us in his paper a liar and a hypocrite. But the one who could do so, is a secret sworn enemy of Catholics, even to the knife. *Fenum habet in cornu; hunc tu, Romane, caveto.*