

der, on the following words of Jesus Christ, to be found in scripture. Man and woman shall not be two, but one flesh; therefore they are not two but one flesh: let not man separate what God has joined together." Also see Rom. xv. 5.

VERYX.

A CATHOLIC LAYMAN.

I shall take this opportunity of answering a question lately put to me by a Protestant divine.

Q. Does not St. Paul say to Timothy, c. 3, "that a bishop must be the husband of one wife?"

A. The apostle means that we must not select for a bishop a widower who has been married more than once.

Q. Prove that this is the meaning of the apostle?

A. I prove it thus: because in the same epistle the apostle says that we must select for deaconess a widow woman who has not had more than one husband.

From the Catholic Examiner.

A CATHOLIC STORY.

(CONTINUED.)

These facts cannot be disputed. they are now matters of history. The conversion and baptism in the Catholic faith, of the first christian king and queen of the Sandwich Islands, their urgent invitation, the ardent wish expressed in the hour of death, to have French Priests to go to their country to teach their people the religion and customs of the christians, the solemn pledge made by them and Gov. Boki, to receive, cherish, and protect the French Missionaries, the pre-arrival of the American missionaries, their avowed abhorrence of the Romish faith, their exertions to brand it as blasphemous idolatry—placing it before the eyes of the ignorant Islanders, as identical with their cannibalism and human sacrifices to the native idols—the absolute influence obtained at once by the rich and liberal Protestant mission, even to remodelling the laws and constitution—the teaching by tracts, in the mission school books, and in their pulpits, that the religion of the Pope was horrible, and infamous, and full of danger—the establishment of the Protestant faith, to the utter exclusion of the Catholic, under the severest penalties in the code of laws framed, as they avow and boast themselves, by the members of the American mission—and finally, the persecution and banishment of the Catholic Missionaries, for teaching the Catholic doctrines and no other reason—and the tortures and ill-treatment of numerous natives as named in the narrative, for disobeying the laws made by the Protestant mission, are all truths which every resident of Honolulu knows to be undeniable. The American mission cannot, have never ventured to deny them. They have quibbled over names and dates, and for this reason, none that can be disputed or evaded, are here given—but an honest, distinct denial, they have not made. The persecutions, after ineffectual attempts to evade and soften them down, were laid to the charge of the native chiefs. "The sufferers broke the laws." True, but who labored to impress upon the untaught, credulous chiefs, the "dangers and horrors of popery? Who framed the laws against toleration? Who refused to intercede for the mitigation of the penalties? The protestant mission.

Thirty or forty respectable gentlemen, including the Consuls of the leading nations of Europe, have expressed themselves in stronger language than I choose to em-

ploy, with respect to the American mission, and so far from imputing its conduct merely to an ill-regulated zeal for the advancement of their own faith, they have almost to a man, stated it as their conviction, "The American Missionaries find an easy field, and a rich harvest, among these simple-hearted, freegiving Islanders, and are determined that no one shall interfere with their profits." The Sandwich Island Mirror, an able and independent paper, handles with great power and precision, and that not once or twice, but repeatedly, the "false pretenses," (for so it scruples not to phrase it) "of non-interference of the Missionaries." It says boldly, "the American mission made (to their eternal reproach as freemen) their faith the law of the land, and would deprive of citizenship and subject to intolerate punishments, those who presumed to deviate from it." It also "challenges Mr. Bingham to show that the leading Missionaries ever attempted to mitigate it, until the astonishment and indignation of foreign captains forced them into it." But there is no use in dwelling on this, no resident on those Islands is ignorant of the facts of the persecutions, though as the American public hears little of Sandwich Island affairs, (except through the Board of Missions, it may be received for a time with doubt in the United States—but only for a time.

After the unfortunate Bachelot and Maigret, were thus driven from the country for the crime of Romanism, there seemed nothing but plain sailing before the Protestants. To prevent more of these "idolators" coming among them, and to root out the noxious fibres, which had shot here and there among the natives, became the immediate care of the "enlightened" Kamehameka III, and his advisers. An ordinance was issued from the Mission press, stating that the tendency of the Romish faith was to "set man against man and create disturbance"—and to prevent its introduction, was "set forth in writing," the following

ORDINANCE.

RESPECTING THE CATHOLIC RELIGION,

"I, with my chiefs, forbid, by this document, that any one should teach the peculiarities of the Pope's religion, nor shall it be allowed to any who teaches those doctrines or those peculiarities to reside in this kingdom; nor shall the ceremonies be exhibited in our kingdom, nor shall any one teaching its peculiarities or its faith be permitted to land on these shores: for it is not proper that two religions be found in this small kingdom. Therefore we utterly refuse to allow any one to teach those peculiarities in any manner whatsoever. We moreover prohibit all vessels whatsoever from bringing any teacher of that religion into this kingdom.

"Any vessel that shall bring here a teacher of the Pope's religion or any thing similar, and wishes to enter the harbor on business, may enter subject however to these regulations, viz. there shall no teacher from on board his ship be by any

* This is a literal translation of the Ordinance. Public rumor assigned the preparation of the document to Messrs Bingham and Cable.

means permitted to come on shore, because all such have been strictly prohibited from this kingdom. And if any such teacher should come ashore, he shall be seized and returned to the vessel which he left. And the vessel in which he came shall not leave except he shall sail with it.

"And if any shall come on shore without liberty and shall be concealed until the vessel in which he came shall have sailed and afterwards shall be discovered, he shall remain a prisoner until a proper vessel can be obtained for him to return and then he shall go after having paid to the chiefs a fine at their discretion.

"But if it should be impossible for the said person to dwell on board, it shall be permitted him in writing to dwell for a season on shore on his giving bonds and security for the protection of the kingdom.

"If the master of a vessel shall refuse to obey this law and shall set on shore the teacher prohibited by this act, in contempt of the government, then the vessel shall be forfeited to the chiefs of these islands and become theirs, and the cargo on board the vessel shall likewise become theirs, and the master of the vessel shall pay the sum of ten thousand dollars, but it may be optional with the chiefs to remit any part of the sum.

"Moreover if a stranger shall present himself as a mechanic, a merchant, or of any other business, and it shall be granted him to reside here, and afterwards he shall be found teaching the doctrine of the Pope or any thing else whereby this kingdom shall be disturbed, this law shall be in force against him, and he may be retained a prisoner or banished, after he shall have paid a fine at the discretion of the chiefs.

"If any one, either foreign or native, shall be found assisting another in teaching the doctrine of the Pope's religion, he shall pay to the government, a fine of one hundred dollars for every such offence.

KAMEHAMEKA III.

Lahaina, Maui, Dec. 18, 1837."

This tolerant ordinance was issued, he it observed, at a date when the Protestant Missionaries claimed a controlling influence in the affairs of the Islands. If we may credit their own reports, "nothing of consequence was done without consulting the Mission Family."

Passing over the numerous minor and scattering annoyances which had intervened, we come to the well authenticated and acknowledged fruits of this curious ordinance.

To be continued.

Usages of the Primitive Church.—

The Banner of the Cross lectures Presbyterians because they received "the holy Eucharist sitting as at an ordinary meal." He wishes to be informed now this practice can be reconciled "with the usages of the primitive church," in which "the communion was received sometimes standing, sometimes kneeling, but never sitting."

It was likewise, by the "general council of the ancient church," ordained, that a little water should be mixed with the sacramental wine, previously to its consecration; and it was the "the general custom of the church to celebrate the Eucharist

fasting." Will the Banner of the Cross examine, why the Protestant Episcopal Church has deviated in those particulars, from the rules of the Primitive Church? And if she is justifiable in having done so, Why the Presbyterian church may not administer sacrament to her members, in any posture that she shall please to prescribe?—U. S. Catholic Miscellany.

A CONSCIENTIOUS DISSENTER.—An amusing scene occurred at our late Sessions. A witness was called into the box, and took hold of the Testament with becoming gravity, as it was thought, to be sworn. But when told, as usual, to kiss the book, he demurred, on the ground of "conscientious" objections, when the following colloquy occurred:—Clerk: are you a Quaker? Witness: No; I am a Baptist.—Clerk: You must kiss the book, Sir.—Witness: This book tells me I am to swear not at all.—Clerk: You must kiss the book, or you will not be allowed your expenses. These words acted like magic on the "conscientious" Dissenter; his scruples immediately vanished, and he hastily raised the book to his lips, amidst roars of laughter from the whole court.—Durham Advertiser.

From the Catholic Herald.

DON GEORGE BORROW'S GIPSIES AND BIBLE IN SPAIN.

Mr. Editor.—These works, which I have read with astonishment and disgust, abound with statements, as nearly all your readers must know, palpably false and utterly improbable—if not impossible. Their grossness has led me to reflect, upon what ground the author hoped for their belief, which it appears to me, must be the erroneous notion of the ignorance of Catholic countries, prevalent among the Protestants of England and the U. States.

The writer of this communication is a native of Europe, and has opportunities of knowing the people of the Continent, as well as of Great Britain; and these opportunities were as good, nay, much better, than those of bigotted tourists and itinerant Bible speculators. He is, therefore, able to speak unhesitatingly on this subject, and to assert without fear of refutation, that the people of Protestant Europe are far inferior to those of Catholic Europe in religious, moral, and even political knowledge. If it be objected that assertions are not proof, neither will it be denied that the assertions of a disinterested observer are as good proof as the paid-for denunciations of stipendiary tourists and fanatical Bible hucksters.

But were it necessary, and your columns would admit it, this assertion might be abundantly sustained by such documentary evidence as the quarterly Report made by the chaplain of a prison in Shropshire, England, by the following extract of which it appears—"That of 283 prisoners brought to the gaol in one quarter, 90 were acquainted with some of the doctrines and facts of Christianity!—71 were extremely ignorant, knowing only the name of the Saviour, and whose Son He was, but unacquainted with the purport of His incarnation, death and resurrection!—112 did not know the name of the Son of God, nor whose Son Jesus Christ was!"