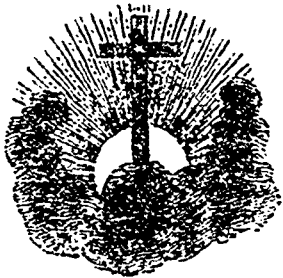


and in return for all, we have only the afflicting conviction, that the Slave Trade is as far as ever from being suppressed. Nay, I am afraid the fact is not to be disputed—that while we have been thus endeavoring to extinguish the traffic, it has actually doubled in amount. . . Painful as this is, it becomes still more distressing, if it shall appear that our present system has not failed by mischance, from want of energy, or from want of expenditure, but that the system itself is erroneous, and must necessarily be attended with disappointment. Mr. Maclean, in a letter dated 16th October, 1838, says: "My neighbour (as I may call him,) De Sousa, still carries on an extensive Slave Trade. He declares, and that with truth, that all the slave treaties signed during the last 25 years, have never caused him to export one slave less than he would have done otherwise."

There are two questions which require to be decided before we can assume that it is possible to extinguish the Slave Trade. First, has Africa that latent wealth, and those unemployed resources which would, if they were fully developed, more than compensate for the loss of the traffic in man? Secondly, is it possible so to call forth her capabilities that her natives may perceive that the Slave Trade, so far from being the source of their wealth, is the grand barrier to their prosperity. To the first it is answered: Beyond all doubt, she has within herself all that is needed for the widest range of commerce, and for the most plentiful supply of everything that conduces to the comfort and affluence of man.



## THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, MAY 17, 1843.

The Sovereigns of England, and their chief Ministers, are not allowed by our protestant code of Laws, that Liberty of conscience in the choice of their Religion, which the meanest subject in the British dominions now fully enjoys. And this restriction upon royalty is imposed by a church, which all along most solemnly professes to grant, (what its founders, all and each of them took to themselves; and could not therefore well refuse to all and each of their followers,) the right to judge and determine by the written word, what faith they are to hold; and what religion to profess: nor dares that Church withhold, in any instance, arrogate to itself infallibility. Who can reckon up, and describe all the glaring inconsistencies, the evident contradictions, the most obvious, and ridiculous anomalies in the

whole body, and in every branch of the protestant reformation? Really it seems the spotted beast seen in the Apocalypse "like a Leopard; whose feet were, as the feet of a Bear, and its mouth, as the mouth of a Lion; and to which the Dragon gave his own strength, and great power." Apos. 13. 2, though this description seems particularly applicable to the Church of England: for the Leopard is in *Blazonry*, the very emblem of England. "The feet of the beast like those of a bear," evidently denote its usurping, greedy close-grasping and tenacious quality. "Its mouth, like that of a Lion," represents its ravenous, all devouring and insatiable appetite; which all the millions wasted in England on its sole support, are not sufficient to gorge and stay; and "the Dragon's own power and great strength lent it," appear in the very restriction it could dare to put upon the mighty Monarch of the British Empire.

The liberality of Sir Charles Metcalfe seems to have no bounds.—We understand that, in addition to the sums already enumerated as being given to the Barrieffield Church, and Mechanics' Institute, he has bestowed fifty pounds on the Roman Catholic Church of this place, and ten upon the Female Benevolent Society.—Neither has his Excellency been wanting in the exercise of individual charity.—We have heard of several instances of this, but have no right to enter into detail.—*Canadian Loyalist.*

### DECLARATION OF THE CATHOLIC BISHOPS.

PUBLISHED IN 1822.

"On the Holy Scripture. In England the Catholic church is held out as an enemy to the reading and circulating of the Holy Scriptures.

"Whereas the Catholic church venerates the Holy Scriptures as the written part of the word of God; she has in all ages been the faithful guardian of this sacred deposit; she has labored to preserve the integrity of these inspired writings, & the true sense, in which they have been universally understood, at all times from the Apostolic age.

"The Catholic church has never forbidden or discouraged the reading or the circulation or authentic copies of the sacred Scripture in the original languages. She binds her Clergy to the daily recital of a canonical office, which comprises a large portion of the sacred volume, and to read and expound to the faithful, in the vernacular tongue, on Sundays, the epistle or gospel of the day, or some other portion of divine law.

"As to translations of the Holy scriptures into modern languages, the Catholic Church requires that none should be put into the hands of the faithful, but such as are acknowledged by ecclesiastical authority to be accurate, and conformable to the sense of the originals. There never was a general law of the Catholic Church prohibiting the reading of authorized translations of the Scriptures; but, considering that many, by their ignorance and evil dispositions have perverted the meaning of the sacred text to their own destruction,

the Catholic Church has thought it prudent to make a regulation, that the faithful should be guided in this matter by the advice of their respective Pastors.

"Whether the Holy Scriptures, which ought never to be taken in hand but with respect, should be made a class-book for children, is a matter of religious and prudential consideration, on which the Pastors of the Catholic Church have a right to decide with regard to their own flocks: and we hold that in this matter none have a right to dictate to them.

"The Catholics in England, of mature years, have permission to read authentic and approved translations of the Holy Scriptures, with explanatory notes; and exhorted to read them in the spirit of piety, humility, and obedience.

"Pope Pius VII., in a Rescript dated April 18, 1823, and addressed to the Vicars Apostolic in England, earnestly exhorts them to confirm the people committed to their spiritual care, in faith and good works; and for that end, to encourage them to read books of pious instruction, and particularly the Holy Scriptures, in translations approved by ecclesiastical authority; because, to those who are well disposed, nothing can be more consoling, or more animating, than the reading of the sacred Scriptures, understood in their true sense—they serve to confirm the faith, to support the hope, and to inflame the charity, of the true Christian.

"But, when the reading and the circulation of the Scriptures are used and recommended as the entire rule of faith, as the sole means by which men are to be brought to the certain and specific knowledge of doctrines, precepts, and institutions of Christ: and when the Scriptures, so read and circulated, are left to the interpretation and private judgement of each individual; then such reading, circulation, and interpretation, are forbidden by the Catholic Church, because the Catholic Church knows, that the circulation of the Scriptures, and the interpretation of them, by each one's private judgement, was not the means ordained by Christ, for the communication of the knowledge of his law to all nations—she knows that Christianity was established in many countries before one book of the New Testament was written—that it was not by means of the Scriptures, that the Apostles & their successors converted nations, or any one nation to this unity of the Christian faith—that the unauthorized reading and circulation of the Scriptures, and the interpretation of them by private judgement are calculated to lead men to contradictory doctrines on the primary articles of Christian belief; to inconsistent forms of worship, which cannot all be constituent parts of the uniform and sublime system of Christianity; to errors and fanaticism in religion, and to seditions and the greatest disorders in the states and kingdoms."

North Shields, May 1st 1834.

Sir R. Peel, in reply to Dr. Bowring, said the Porto had refused to assent to the residence of an Anglican Bishop at Jerusalem, or to the building of a Protestant chapel for him in the holy city. Sir Robert hinted, however, that the walls were creeping up, and the Bishop creeping about, without the sanction of the Government.—*London Tablet.*

### NON-INTRUSION.

(Extract of a letter from Ross-shire, 23rd February, 1843).—I wish I could give you even a faint outline of the horrors of a combined "Revival"—which has just taken place in the hitherto quiet parish of Lochalsh (Ross-shire.) They congregated in fear and trembling under the influence of two licensed *hillside* preachers, said to be Macrea and Macdonald, who have been scouring the country like "roaring lions," going their rounds haranguing the poor ignorant people with might and main, against the "Moderates," telling them that they are the Devil's Children, that they are worse than the *Papists*. They ask their poor deluded hearers if they are on the side of the Saviour or on the Devil's side: if they are on the side of the Saviour, to come forward and sign "this paper" (against the "Moderates"). The whole country is carried along with them, and poor Mrs. —, among the rest, has given her signature. You cannot imagine the excitement that exists; the people are actually out of their senses, some thinking the end of time to be at hand. The churches, nor yet the graveyards, are sufficient to accommodate a tenth of the mass who follow the preachers, consequently they have to take the open field, and were yesterday at Bulmacharra. You cannot imagine anything like the crowd that pass along the road, coming from the most remote corners of the district. It was a rare sight to see such a congregation of *confusionists*, the old, the young, the blind, the lame, the infirm, the deformed and the re-formed; we could compare it to nothing but what we could fancy of the general gathering at the last judgment, all pushing forward, with such determination in their looks, the old men so Covenanter-like, with their broad blue bonnets, and staff in hand; the wives sagging on after them, endeavouring in vain to keep up with them; some of them are turning politicians, abusing O'Connell because they hear that he is against the "holy ministers." When these *enlightened* preachers were in Lochalsh ten days ago, they exerted all their powers to bring on a Revival," Macdonald particularly; but with all the energy that violent "motions of the spirit" are supposed to influence, he failed at that time; but whatever spirit he then invoked seems to have now responded to his prayers, and the "Moderates" say, "*Hanig e Mho ghairig!*" meaning thereby, that "he, too, the evil spirit, has come at last," & with a vengeance, too. Poor Mrs. — was like a spectre when she returned from the great meeting, so pale and frightened like. The account she gave of the proceedings was really fearful: men and women going into the most frightful convulsions, and appearing to be labouring under some dreadful influence. This was the state that the preachers laboured to bring them to; but when they saw the effect getting too terrible to witness, they endeavoured, in vain, to keep off the fit the inspiration, or the infernal influence, whichever it was, that possessed them, for they seemed really possessed for the time. But the question in debate seems to be, whether they are under a Divine or an evil influence. How can we believe it a Divine influence?