

amongst the Established Church Protestants, both clergy and laity, friends and protectors; and in the struggle for Emancipation they found allies, not only amongst Established Church Protestants but also among the Presbyterians. The Catholics have, in fact, met with "liberal Protestants" amongst all sects of Protestants but one—and that sect had John Wesley for its founder. A liberal Methodist is a thing unheard of and unknown. There have been even among the Quakers professing Liberals, however false; but the only hypocrisy of which the Wesleyans cannot be accused, "is pretending to be liberal."

They are regarded by Catholics as a low, canting, mean-spirited combination of vulgar sectarians—as the outcasts in the Protestant camp—as not being of the same race, rank, or education as the Established Church Protestants; and it is even the belief of the Catholics, that there never was yet seen a handsome or a well looking Methodist—an opinion which certainly cannot be entertained either of Irish Established Church Protestants, or of Irish Presbyterians—the former being a fine manly race, and the latter a stalwart, gallant body of men. The Methodists, on the other hand, are regarded as stunted in their growth as they are in intellect, making, one and all, preachers and laymen, a trade of religion—a remark which is deemed to be peculiarly applicable to the preachers, who undertake to teach others when they are themselves without education; and many of them so grossly ignorant that they do not know their own language, and when they give utterance to it, frequently express themselves in vulgarisms, mispronouncing even the most common words.

Now, there cannot be the slightest doubt that the term Swaddler is applied to the members of the Methodist sect, with the distinct purpose of expressing the contempt which the Catholics entertain for them. And with this explanation we come to the origin of the word Swaddler.

In Swaddler derived from the verb "Swaddla," itself a corruption of the Anglo-Saxon word, "Swedan," and which, in its pure signification, means "to swathe, to bind in clothes," as is done with new born infant? or is it derived from the low, indelicate word Swaddle, to beat, to cudgel? and as such is introduced into that poem, *Hudibras*, which was written for the purpose of exposing to contempt low, vulgar fanatics, taking upon themselves the duty of preaching the Gospel. Thus Butler writes—

Great on the bench, great in the saddle,  
That could as well bind o'er as swaddle.

Another origin for the word Swaddler, as applied to the Methodist preachers, may be found in the word "swaddle," itself a corruption of the word "wattle," "to prate, to gabble, to chatter," and so used as being descriptive of the discourses of the Methodist preachers to their followers?

Or is Swaddler derived from the word Waddle, as portraying the habits, appearance, and manners of the Methodist preachers, many of whom, by the change of a word, will be found described in the lines of Young—

He draws his words, and waddles in his pace,  
Unwashed his hands, and much besmudged his face.

To waddle, tracing it up to its German root *wanken*, has more than one signification, which would make it applicable to the Methodists, for it is not merely, like the English, to "waddle in one's gait," but also "to be a turn coat."

Amongst all the derivations for the word Swaddler there is one generally accepted, but which we regard as apocryphal—it is that, amongst the first of the Wesleyans who preached in Ireland, one of them chose the text from St. Luke, ch. ii., v. vii., for his text; and that, boasting of his new sect, and its being then in its infancy, he blasphemously compared it to our Blessed Lord, described in the text as "in swaddling clothes," and that upon this profane use, combined with the vulgar manner of pronouncing the word "swaddling," the name Swaddler was given to the Wesleyans. The story to which we refer rests upon no positive authority—we can trace it to no authentic source; and our reason for treating it as apocryphal, is that we find no allusion made to it by the celebrated Father O'Leary in his works, although in his reply to Wesley, in 1780, we find him use the word Swaddler as a name then applied to the Wesleyan Methodist. The following is the sentence from Father O'Leary's reply to Wesley's inflammatory letter sustaining the Protestant Association—the priest is arguing in favor of peace and toleration, and thus expresses himself, wishing that all memorials of past dissensions should be destroyed:—

"And if, upon mature deliberation, we decree that Mr. Wesley's journal and his apology for the Association's appeal should share the same fate with the old buckrams, we will procure them a gentle fall. After having rocked ourselves in the large and hospitable cradle of the free press—where the peer and the commoner, the priest and the alderman, the friar and Swaddler, can stretch themselves at full length, provided they be not too churlish; let us laugh at those who breed useless quarrels, and set to the world the bright example of toleration and benevolence."

It is not improbable that the term Swaddler, as applied to the Methodist preachers, was suggested by the following description given of a hypocritical fanatic, in "Ward's Cantos," which, it is to be remembered, was written at about the close of the seventeenth or commencement of the eighteenth century—a good many years, certainly, before John Wesley was born:—

Though form of prayer those men have none,  
Yet form of visage they put on,  
And by the twine of mouth and forehead  
Knead up an aspect damnably horrid,  
And shape their faces to the fashion  
Of their degrees of reprobation:  
In short a sign of all that's base,  
Sinful, and wicked 's in his face;  
By the outward mask is guessed  
The inward nature of the beast.  
On Sundays, when he leaves his home  
To go to kirk, a thousand bows  
He makes, and cringes in the streets  
To every hobby horse he meets,  
Twisting with little smirks his face  
To show his stock of inward grace,  
And be admired and respected,  
For saint eternally elected;

\* The notion of the Irish Catholics that the Swaddlers are an ill-looking and seemingly mongrel race, as different in appearance from Established Church Protestants, or Presbyterians, as a terrier is from a greyhound or a mastiff—can only be regarded as correct in Ireland. In Wales, for instance, where Methodism and the abominable custom of "swaddling" were alike prevalent, the Methodists—especially the female peasantry—are a very handsome race.

But when he comes in kirk, he goes  
As if close swaddl'd in his clothes;  
To God he will not bow his knee,  
Like an old Agonylicitee,  
Mounting his desk, a while he sits  
In silence, and his eyes he shuts,  
Then yawns to such the spirit in  
That is to operate within;  
Then a deep groan, and out he brays.  
Such odd extemporary prayers  
As these that are recorded since  
In *Presbyterian Eloquence*.

Ending his prayers, his mouth he shuts,  
And tunes the organs of his guts,  
Throats thus set up, and mouths wide ope,  
Rob Wisdom's psalm 'gainst Turk and Pope;  
They sing—or some Geneva jig,  
Not much unlike the squall of pigs.

We do not conceive that it is necessary to trace the term Swaddler, as applied to Methodists, to the word "swad," for which we find the following explanation in *Bailey*: "A pease-cod shell, or pease-cod with few or small peas in it;" and *Grasse's Classical Dictionary of the Vulgar Tongue* (second edition, 1788), has an explanation which would be by no means inapplicable either to the lanky, empty, and ill-looking disciples of Wesley, who first appeared in Ireland, or to the hundred ill-omened specimens that were let loose upon this country for a short time last year. *Grasse* thus treats the word "swad":—

"Swad silique," "a cod" "a pease-swad;" used metaphorically for one that is slender; "a mere swad," North dialect.

Whatever be the derivation of the name "Swaddler," its application to a particular sect of Protestants in Ireland is universally recognised: by it the followers of Wesley are as well known as the *Gnostics* were in the days of *Sulpicius Severus*; known, too, and detested by, the Catholics, and for the same reason.

PROSPECTUS OF THE OTTAWA TRIBUNE.

The subscriber, in announcing his intention of publishing a weekly journal at Bytown, under the above title, avails himself of the occasion to state the grounds for believing this addition to the Newspaper literature of the day necessary. A mere reference to the desire so openly expressed throughout the Catholic body alone might be alleged as sufficient justification of the belief. This desire springs from the settled conviction, that throughout Western Canada, Catholic interests receive a very inadequate representation in the Fourth Estate, (as the press has been called.)—Lackily, those to whose apathy this evil is owing, have within themselves the remedy.

Advancing with rapidity in the scale of intelligence, wealth, and refinement, their appreciation of the value of the press is daily increasing. Experience teaches them that this mighty engine is indispensable to any body of men identifying their interests with, or believing the public weal dependant on, the success of any set of political measures. Next in importance to a voice in making the laws under which they live, is the public advocacy of their interests—the public vindication of their principles and actions through the press. Deprived of these privileges they become mere "hewers of wood and drawers of water" to dominant classes. How lightly have Catholics valued these privileges! In the Fourth Estate, as in the Third, they have habitually resigned the guardianship of their rights to men who deem fair promises a fair equivalent for political support,—who, through that support, were enabled to grasp wealth, or public honors, but who, when their ends were accomplished, spurned at those through whose instrumentality they were attained. It is time to change this game. Such neglect of their political interests has encouraged one ministry after another to practice a narrow system of exclusiveness towards Catholics, in the distribution of the patronage of the State—an exclusiveness which, though their apologists may deny or extenuate it, is too glaring to escape the notice of the most careless observer. Much of the influence of a government for good or for evil depends on the matter of appointments to office. An illustrious British statesman has expressed this fact in this form—"The popular election of magistrates and the popular distribution of honors and rewards, is one of the first advantages of a free state." Catholics have been wont to look upon these matters too lightly, and their share of state patronage is accordingly small. To create and foster a new spirit—to collect and combine the elements of political power, which exist in this section of Canada, unused or misapplied, and direct that power towards the attainment of the position to which they are entitled as Canadian citizens, the subscriber believes the proposed journal necessary.

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