

THE CATHOLIC.

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

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THE CATHOLIC

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Original.

EXTRACTS FROM A POEM ON THE "POWER OF MONEY,"—
DEDICATED TO HIS LATE ROYAL HIGHNESS THE DUKE
OF KENT.

(Continued)

But chief that virtue in his conduct shone,
Conspicuous forth, that virtue all his own,
Sweet charity, and universal love,
Embracing all and each of human kind
With fond fraternal feeling and unfeign'd;
Which no exclusive diff'rence e'er allows
Of country, kin, persuasion, friend or foe;
As tale of kind Samaritan must prove,
To them that ask'd who might our neighbour be,
By him adduc'd, and such their model shewn:
That love, till then unknown to wisest sage,
First taught by him, which renders good for ill.

O, were his law of love by all observ'd,
Who boast his law to keep; what heav'n were earth!
Now, unobserv'd that law, what mis'ry reigns,
And mad uproar; that earth half hell might seem!
For hell is most, where least of love is found.

And strange! 'tis passing strange, as no pretence
For conduct e'er so barb'rous may be found
In all his maxims mild and precepts trac'd;
That they, who boast them follow'rs of that chief,
Who stay'd th' uplifted steel, drawn in his cause,
Though righteous; and forbearance meek enjoin'd
To all in ev'ry circumstance severe;
Who to his aid had call'd th' angelic host,
If aid he'd wanted, though he wanted none;
That they should feign commission from such chief
To arm in his defence with sword and fire;
And, like Mahomet's force, spread carnage round!
Should force the gulf repentant of their creed
On minds, that unconvinced, reluctant prove,
With threats, proscriptions, confiscations urg'd,
Exclusions, and the torture's dreaded pang!
Nay more, that even they'd made his charity
And love for those they slay, the main pretence
Of all this monstrous cruelty display'd!
Who could believe, what yet we all have felt,
And feel; who does not feel, as elsewhere, here?
Nay, ev'n in Britain feel the hot remains
Of unextinguish'd bigotry scorch sore
All, but court christians, who can pliant trim
Their faith to modes most prev'lent as their dress;
And yield of loyalty their perjur'd test,
If yielded insincere? As, Cowper, thou
Of England's guilt forsworn dost loud complain.

The mind is all her own; and to her own
Decision sole assents. 'Tis reason clear,
Not force terrific shown, can her persuade.
Who would the mind compel, may make her feign,

But ne'er can make believe. 'Twas but to win,
By plain conviction and persuasion soft,
The willing mind from error, that our Lord
Religion sent; not bade coercive rule.

TOLERATION OF THE REFORMERS.

From the *Edinburg Review*, Article VIII, titled "Toleration of the Reformers." [No. 53.]

Protestant writers, in general, are apt to describe the Reformation as a struggle for religious freedom. . . . Now, we humbly apprehend, that the free exercise of private judgment was most heartily abhorred by the first Reformers, except only where the persons who assumed it had the good fortune to be exactly of their opinion. . . . The martyrdoms of Servetus, in Geneva, and of Joan Bocher, in England, are notable instances of the religious freedom which prevailed in the pure and primitive state of the Protestant Churches. It is obvious, also, that the freedom for which our first Reformers so strenuously contended, did not, by any means, include a freedom to think as the Catholics thought; that is to say, to think as all Europe had thought for many ages, and as the greatest part of Europe thought at the very time, and continue to think to this very day. *The contemplated extirpation of the Catholic Church, not merely as a public establishment, but as a tolerated sect, was the avowed object of our first Reformers.* In 1560, by an Act of the Parliament, which established the Reformation in Scotland, both the sayers and hearers of mass, whether in public or in private, were, for the first offence, to suffer confiscation of all their goods, together with corporal punishment, at the discretion of the magistrate; they were to be punished by banishment for the second offence; and by death for the third! It was not possible for the most bigoted Catholic to inculcate more distinctly the complete extirpation of the opinions and worship of the Protestants, than John Knox inculcated as a most sacred duty, incumbent on the civil government, in the first instance, and if the civil government is remiss, incumbent on the people, to extirpate completely the opinions and worship of the Catholics, and even to massacre the Catholics, man, woman, and child. . . . If the government had followed the directions of the clergy, the Catholics would have been extirpated by the sword. . . . In the reigns of Charles the Second, and of his brother, a Protestant prelacy, in alliance with a Protestant administration, outstript the wishes of those arbitrary monarchs in the persecution of their Protestant countrymen. It is needless to weary ourselves or our readers with disgusting details, which the curious in martyrology may find in various publications. Every body knows that the martyrdoms were both numerous and cruel, but perhaps the comparative madness of the Catholic Church of Scotland, is not so generally known. Knox has invested the matter with commendable diligence, but has not been able to muster more than eighteen martyrs who perished by the hand of the executioner, from the year 1500, when heresy first began, till 1559, when the Catholics had no longer the power to persecute. . . . It is, indeed, a horrid list; but far short of the numbers, who, during the twenty-two years immediately previous to the Revolution, were capitally executed in Scotland for the "wicked error" of separation from the worship of the Protestant Episcopal Church.

PROTESTANT LEAGUES.

Amidst all the "revivals" that are chronicled in this age of enlightenment and humbug, none in our eyes is so foul and without the decent covering of an excuse as that of "leagues" to revive in full force and vigor, the bigotry of the last century. To be sure these sanctimonious rogues are too cunning to pin their purposes upon their sleeves, and boldly put up the banner, "A Society for the revival of bigotry, and the propagation of 'horrible disclosures' to frighten the world against Popery;" but that is their object, and it shines through their "pious leagues" as clear as sunlight. We have in Philadelphia a batch of most zealous followers of the reformation humbug, who appeal to the gullible to deposit into their lean and pious hands the funds to stop the "awful deluge of Popery," but most likely will be expended in the support of their ministerial progeny, in the propagation of which they are quite as successful as in that of "horrible disclosures." Other leagues are formed to force people into the adoption of their monstrous heresies, by threatening to employ none but those who hold to religious tenets consonant with their own, and thus carry the bigotry of Puritanism into the kitchen, stable, cornfield, and workshop of these most pious aspirants, for the happiness of mankind.

We look upon men who can gravely make such a proposition in this age, as the most pitiable and deluded objects imaginable, and more worthy of the sympathy of their fellows than their contempt or hostility. Protestantism must indeed be in a woeful plight when such means are resorted to in order to protect it from the batteries of Catholic truth. We should not be surprised if some such valorous league against the cooks and ostlers of our own city should soon be formed, and that some worthy representative of the "most pious and learned" Dr. Beecher should commence the crusade against Catholic domestics. If there should be such a one established, we shall go into some curious speculations upon its formation, and promise our readers some rare amusement from the characters of the "worthy gentlemen" who may claim its paternity.—*Boston Pilot.*

THE KIRK OF SCOTLAND.—The teachers of this rickety establishment are determined to die hard. Perceiving that they are driving rapidly to "the place from whence they came," they have come to the resolution of "testifying with uplifted hand" against the "abominations of Popery." The chief points in the manifesto about to be issued by the crazy fanatics are—1. The supreme and exclusive authority of Scripture. 2. The doctrines of the mass, transubstantiation, purgatory, &c. 3. The power of the priesthood, auricular confession, supremacy over civil rulers, &c. What a set of thick skulled idiots these fellows must be—issuing their puny fulminations against the Christian Church at a time when their miserable society is tottering to inevitable ruin.—*Belfast Vindicator.*

PERSEYISM.—The Rev. Mr. Oakley, of St. Margaret's, Cavendish-square, London, has just published a prayer-book, in which the prayers are printed in English on one page and in Latin on the opposite one, each paragraph beginning with a red letter. The same Rev. gentleman has been long known to have had the altar in his church fitted up in the style of an altar in the Catholic Church.—*Id.*