

"O Cielo—Dei Vescovini—good Heavens! the little Bishops," echoed the third, lifting his hands.

"Dogs," exclaimed one of the Arabs, spitting, as he said it, upon the ground.

"Sons and daughters of dogs," observed another picking up a fistful of mud and letting fly at the worthy Prelate, and hitting his Lordship in the eye.

In this edifying manner, hooted, mobbed, and pelted, did the Reverend Michael Solomon Alexander and suite make his episcopal entry into the City of the Sepulchre.

From such a beginning as this, exhibiting so flagrant a disregard of the prejudices of the population, both Frank and Turk, we could not expect that any progress could be made in the word of Proselytism—and so it has turned out: we have not a single converted infidel to show for our money. The Bishop is desponding, though the butler thinks that with good old crusty port business might yet be done. He calculates on three proselytes to the dozen, but does not conceal his apprehensions that backsliding will be the consequences of empty bottles.

The last account we have of the Bishop and suite is rather melancholy. He writes home to a friend:—

"Every one of my household, excepting only the native servants, have had an attack of fever more or less severe. The children and the English servants have more or less recovered; but Mrs. A. and myself are but slowly gaining ground, this having been my second attack. This is the trying season—we are obliged to leave our houses for change of air, but the only abode we can find is an old convent, about two miles from Jerusalem; we hope to go there to-morrow."

Now, we really cannot help thinking that it is little better than a pious fraud upon the people of England and Ireland to make them pay for a Bishop in Jerusalem, his teeming wife, his half-dozen of half-grown daughters, his English servants in the fever, and his native servants out of it; and it is little better than a holy humbug to suppose that a man so 'hampered' by his family and suite can attend to the arduous duties of his mission.

We have no doubt the Bishop is a very good man, & uxorious; and as he has got into a convent, we hope, in future, to hear a better account of his Lordship, Mrs. Alexander, the six Misses Alexander, and above all, the "babby."

A convent, on a magnificent scale, is now being erected in the Gothic style at Dalkey, with a splendid chapel in the centre, estimated at twenty thousand pounds, by the munificence of Miss O'Brien, of Rathfarnham convent—*True Tablet*.

The Queen has graciously received the congratulatory address of the Catholic Bishops and Clergy of Scotland, on occasion of her late visit. Lord Aberdeen in his reply to Bishop Gillis, gave the title of Right Rev. Bishop, and spoke of the address as coming from the Bishops and Clergy of the Catholic Church of Scotland. This is a great improvement in the Cabinet style.

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 11, 1843.

That ignorant and fanatical scribbler, the Editor of the so-called *Christian Guardian*, has the unblushing impudence to renew the acknowledged false charge against the Catholics of Chazy, in Clinton county, New York, of burning at a protracted meeting, Bibles by hundreds. To persons of ordinary information, which his supporters seem not to be, the charge, by the very wording of it, refutes itself. For where or when were Catholics ever known to have held protracted meetings? That is quite a Protestant, and still more a Methodistical device, to make dupes of their simple hearers; and filch from them for the Lord's treasury; that is, for the use of their mendicant exhorters; the ready penny towards the support of their strolling missionaries, with their wives and families; a set of lay, untaught, and brazen faced brawlers; who, either broken in trade or tired of the loom or the lapstone; too lazy to earn their bread by humble though honest industry; throw themselves for a living, at the small expense of a black coat and a bible, upon the credulity of the public, and strut forth as REVERENDS; more wise and surer guides than all the learned, great and good ever existing in the Christian world. It is no proof of the enlightenment by Protestantism of the human mind, to see the readiness with which so many run after, and submit to be led along by such blind guides of every caste, such self-proclaimed evangelizers, and upstart apostles. But mark the spirit with which this ranting rhapsodist concludes his article on the Bible burning.

"Give christendom up to the despotism of Rome; and it is made the scene of bible conflagration. Christians, as in ages gone, are cast into the same fire with their bibles; and millions of men, now likely soon to have the pure gospel preached to them, are consigned to eternal perdition."

*The pure gospel preached to them!!!* Wonderfully pure! when every one is now allowed to break open the sealed fountain; and pour into it, to sweeten its waters, the scraps and gatherings of his own household ordure.

But let him not talk of persecutions and burnings by the Catholic Church, till he has read and pondered over those of Protestant England; of covenanted Scotland; of his brethren Anabaptists; of the rebel Hugonots; of every Protestant sect struggling for the ascendancy in Catholic nations: till he has perused the persecuting statutes of our Protestant code of laws, enacted against Papist recusants by our Protestant Church and State, linked together in sworn compact; more cruel and studiously tormenting than those devised against the first Christians by the heathen Roman Emperors. Let him remember

the doings of his grandfather Wesley, and the hand he had in the burning of London. We defy the fellow to point out any decree of the Catholic Church, enacting corporal punishment for mental error. All such decrees in Catholic ages were but the enactments of the temporal authorities; for which, whether good or bad, the church cannot be made accountable. But it is a waste of time to reason with such a worthy, whose interest forbids him ever to be convinced. We write not for him, but for others, whose interest it is not to impose or be imposed upon.

Our attention has been called to an editorial note in the *Toronto Church* of the 16th December. The editor says, "In England, all the Romish Bishops were recusants, save one; but in Ireland, only two of the Bishops rejected the Reformation." This is not correct—In England, under Elizabeth, all the Catholic prelates remained faithful to the Holy See, with the exception of Anthony Kitchin, Bishop of Landaff, called by Camden (a protestant) "the calamity of his See." And even Kitchin only conformed as much as might enable him to keep his See, and no more: he took the oath of supremacy, but was otherwise Catholic in belief. In Ireland, Hugh Curwen, Archbishop of Dublin, was the only one who, at that time, apostatized. He consecrated Adam Loftus Archbishop of Armagh, in 1562, according to the ordinal of Edward VI., introduced by the *Act of Uniformity*, &c. in 1560; and the "Irish Protestant Bishops derive their succession through him." [Ware's Bishops, p. 94.] All the other Irish Bishops proved faithful to God and the Church. Erck places the names of one or two more Catholic Bishops among those of the Protestant Bishops; but he is evidently mistaken; for it has never been proved that, at that period, more than one [Curwen of Dublin] had been base or wicked enough to purchase their dignity at the price of their soul.

The leading article in the *Toronto Church* of the 6th instant is a long one, under the complex heading of—"The Novelities of Romanism; or Popery refuted by Tradition," by Walter Farquhar Hook, D. D. Vicar of Lee's, Chaplain in ordinary to the Queen, and Prebendary of Lincoln.

According to this high-titled worthy, the Church of England has got very old, and that of Rome is but of yesterday! According to this mode of reasoning we may hold, in a new sense, that "the first shall be last and the last first." Happy Church of England! the only one that can trace back its origin to the Apostles! Thrice happy England! To thee, alone, did the Saviour commission his Apostles to preach, when, no mistake, he told them to "Go and teach all nations!" To thee, alone, did he intend sending them forth, though his purpose was not made manifest till Henry the Eighth, of blessed memory, for the first time revealed it!—till the boy, his son Edward, and his virago daughter, Elizabeth, with their parliaments, had declared and confirmed, modified and defined his doctrine in their 39 Articles, and forced it upon their people; not by argument and persuasion, but by fines, confiscations, imprisonment, banishment, and death. Thus was their national ZION to spread out her tent, and extend her borders.—Thus was she to become at last, 1842 years after the original commission of teaching, the only true Catholic or Universal Church!!! The Catholic, or Universal Church of England! Why, one may just as well say, the Catholic or Universal Government of England! O, but they will draw back, and say, our English Church is a true

branch of the Catholic Church. If a branch, to what trunk does it cling? It is separated from Rome. It adheres not to the Greeks. It is unconnected with any known denomination of Protestants even, though it very properly bears with these the same kindred common appellation ever since it severed itself from the vine; and thus, as the Saviour said, having "fallen to the ground, it shall wither, and it shall be gathered up, and cast into the fire, and it burns." John xv. 6.

When we have more time to spare than we have at present, we shall return to this Hook's "Novelties of Romanism."

### ADDRESS

OF THE CATHOLIC BISHOP AND CLERGY OF THE DIOCESE OF KINGSTON, TO HIS EXCELLENCY THE GOVERNOR GENERAL.

To His Excellency the Right Honorable Sir Charles Bagot, G. C. B., Governor General of British North America, &c.

MAY IT PLEASE YOUR EXCELLENCY, We, her most gracious Majesty's faithful and loyal subjects, the Catholic Bishop and Clergy of the Diocese of Kingston, beg leave most respectfully to approach your Excellency, and express our unfeigned sorrow for the very severe and long protracted illness with which it has pleased divine Providence to visit your Excellency.

We can assure your Excellency, that your private virtues, as much as the prudent and conciliatory measures of your Excellency's administration in the government of this immense and important Province, have excited in us strong feelings of admiration, respect and love, and have entitled your Excellency to our unqualified gratitude.

Animated with these sincere sentiments, we have not failed to offer up our most earnest prayers to the throne of grace for your Excellency's speedy recovery, humbly beseeching the infinite bounty to grant us the ardently wished for favor of possessing your Excellency yet for many years.

We would indeed consider it a truly dire calamity, were this Province to be deprived of your Excellency's administration of its government; but we shall yet fondly cherish the flattering hope that the Almighty giver of all good gifts will, in His infinite bounty, hear our fervent supplications and avert from us such a deplorable event.

(Signed) † REMIGIUS GAULIN,  
Bp. of Kingston.  
Kingston, Dec. 16, 1842.

Chief Secretary's Office,  
Kingston, Dec. 23, 1842.

REVEREND SIR,—I am commanded by the Governor General to express to you his grateful sense of the kind sympathy expressed in the address, which you have presented to him in your own name, and on behalf of the clergy of your diocese.

It is a consolation to his Excellency, in the chamber of sickness, to be apprised that he possesses the good wishes, and has been blessed by the prayers of a body so eminent for piety as the Roman Catholic clergy of a large portion of this Province.

Whatever be the issue of the policy which his Excellency has adopted; and whether his Excellency, by the grace of Providence, be permitted, or whether it shall devolve upon another, to carry it out,