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THE CATHOLIC.

[Hamilton, G. D.

WEDNESDAY, DECEMBER 15.

ON BIBLE QUACKERY AND RELIGIOUS IMPOSITION.—There is nothing which tends so much, in the eyes of a rationally thinking people, to render odious and contemptible our Evangelical fanatics of every description, as the barefaced falsehoods, and foul fictions, which they daily forge, or continually renew against the Catholic Church; which, on account of her uncompromising character in matters of faith and discipline, they all consider as their common enemy. Who has not heard and daily hears, retailed in their tracts and preachings, the notorious untruth, which surprises our people, and those of other sects who take the trouble of looking into our books and catechisms; that our church forbids her people the perusal of the Bible? So far from doing so, she exhorts them who can, to have always the Sacred Book in their families to refer to; as a confirming authority of her doctrines; not however for every one to interpret it according to his own private notions, as the Protestant rule of faith allows every one to do; that which has made it the authorised source of dissension among Protestants of all denominations; but to understand it in the unvarying interpretation of the whole Catholic hierarchy, or of that church of the Saviour's founding, whom he commanded all "to hear," or be accounted as "heathens and publicans."—MATT. xviii. 19.

Another notorious falsehood which is boldly asserted against us is, that we are idolaters, who worship images, stocks and stones, like the heathens of old. We say nay; for we declare in our catechisms that such "can neither see, nor hear, nor help us." No matter; it serves their purpose to make us pass for downright pagans among their ignorant dupes, and followers. Their great object is to scare their simple people from ever looking into our real doctrines; for if they did, with the sincere wish of knowing and following the truth; their self-commissioned Apostles know full well that they would soon lose their customers. And then, what would become of themselves, their wives and little ones?

But we worship the Saints and Angels, and above all the Virgin Mary. Yes, we do pay to them that worship which is their due, as the special favourites of God. Do not Protestants worship the dignitaries of this earth? Do they not uncover and bow to one another? Does such homage paid to our fellow creatures derogate from the supreme homage due to the Creator? But we venerate those whom we see not. Yes, we see not God himself, and yet we adore him. But how can the Saints and Angels see and hear us, so as to acknow-

ledge our homage paid to them? Just, as the Saviour says, "they rejoice at the conversion of the sinner." And if, as Saint Paul did, we request our friends here on earth to pray for us; so may we request, and with much more confidence, the confirmed favourites of God in Heaven to intercede with Him in our favour. Another notorious falsehood asserted and re-asserted against us is, that our Pope, bishops and priests are in the habit of granting indulgence to commit sin. Now this is one of the devil's own big lies, which a Gutherie in his Geographical Grammar, a Protestant class book, affirmed to be the case. And who, among our Protestant unenquiring simpletons could doubt the fact, which they read in print? It is true, absolution is granted to the repentant sinner; as it is pretended to be done in the Church of England's visitation of the sick; but an indulgence to commit sin; or absolution without sincere repentance is what no Catholic in the known world ever heard of but in Protestant publications. What of that? it must be so: for we are assured by our Protestant teachers it is so. O, how Catholics detest these lying fictions forged against their holy doctrines; and cling the closer to their religion, when they see that the Protestant sects of every cast, have nothing to prop them up, and prevent their downfall, but the lies and forgeries of their interested teachers; but the direct and evident infringement of one of God's commandments, "thou shalt not bear false witness against thy neighbour." But of this more hereafter.

ST. PATRICK'S MIRACLES.—*Vide Church of Dec: 1.* If the Editor of the *Toronto Church* has no better authority to quote from than the 'Irish Ecclesiastical Journal,' we pity his penury in matter of fact statements. But in the way of imposition on the public, we see he is sufficiently supplied with becoming matter for his journal in Protestant religious tract stuff, and forged stories by every Anti-catholic scribbler of the present day. We may expect to see the edifying scenes described by Maria Monk and Miss Partridge, these two virtuous and veracious Protestant ladies, figuring in his elegant sheet and exciting horror in the minds of his credulous readers, at Popish institutions. When could Catholics ever be accused of having recourse to such devilish shifts to prop up, or maintain their religion? However we will say as we think, that our Toronto Church Editor, has only to perform the task enjoined him of publishing the subjects furnished him, no matter whether true or false, provided they be against Popery. Well, indeed, if such material suits his taste, or that of his employers, he has abundance of it ready at hand; and that even for years to come should his paper last so long; for when could he absorb all the ceaseless outpourings of the Protestant press; or drain all the wide circulating dyke of tract learning from which he draws his weekly dribbles.

His story from the Irish Evangelical journal, of the pretended miracles of St. Patrick, we make over to him in a free gift, with as much faith in them, as in the

tales of king Arthur, and his knights of the Round Table; of Robin Hood; and the more interesting feats of Tom Thumb, and Jack the giant killer. Such baby tales are fit only for the nursery; though occasionally as here, we meet with some bearded babes, whose ignorant grannums have fixed and determined through life their infantine notions and early formed prejudices.

ST. PATRICK'S TEMPERANCE SOCIETY. CAMDEN EAST.—It gives us great pleasure to hear of the spread of temperance among many of our congregations, and the zealous earnestness with which their pastors are proceeding with this grand moral reformation. We mentioned last week the incredible success met with by the Rev. Dr. Lees at St. Catharines, who, within a few weeks mustered upwards of 100 names on his roll, Protestants as well as Catholics. A letter from an esteemed correspondent this week, gives us the interesting intelligence that temperance is making great havoc among the tavern-keepers in his neighbourhood,—*Camden East.* No society of this description had been formed previous to the 20th April last, when now the "St. Patrick's Temperance Society," numbers 500! Their indefatigable originator and champion, the Rev. C. Bourke, cannot be too highly esteemed and applauded for such praiseworthy exertions.

We have not seen mentioned in any paper the conversion of Lord Castle Stewart, near Stewart Town, County of Tyrone in Ireland. It happened some time back and very much surprised his friends as he left for a considerable time his princely seat to reside with the pious and humble priest, the Rev. Mr. Donely, pastor of Arbo, in his vicinity, by whom he was convinced of the truth of the Saviour's only religion, and received into the bosom of his chaste spouse, the one, holy Catholic and Apostolical Church. His uncle, Sir Andrew Stewart, a rank Orangemen, who used on the 12th of July to deck himself out in the Orange weeds; being ashamed of his relative's conversion, gave out that he was mad. And no wonder that many Protestants believed him to be so; who had turned his back on his worldly grandeur to become a humble follower of the meek and humble Saviour.

The Editor of the *Toronto Church* seems not blest with the gift of tongues, no more than the ignorant author of the story copied into the *Church*, about the kissing the forehead of the Pope's white MULE. They know not that the word MULE signifies, in the Italian language, a slipper, which they have transformed into a beast, with as much ease as such Scripture searchers are wont to metamorphose the Pope himself into a beast with seven heads and ten horns; and his church into every thing that is vile and abominable. We would recommend our Editorial worthy to go back to college.

We beg to acquaint the Rev. Mr. Snyder, that his package of papers goes regularly from this office, addressed as he requested to "Wilmot, Waterloo Post Of-

lice." Their non-receipt must rest with that department in some quarter. The Perth package containing No. 9, of our paper, has not yet found its proper destination. It is vexatious to hear of these complaints, and if we can but discover the parties who detained our papers, they may rely upon their conduct being thoroughly exposed.

ORIGIN OF CIVIL POWER.

MR. EDITOR.—You have justly observed that the principles so lucidly stated by St. Thomas of Aquin, in the extract from his works with which I furnished you, were common to the Schoolmen. In confirmation of this remark, I offer you a passage from the works of a celebrated Theologian, of the same religious order to which the Saint belonged. Dominic Soto, a Spanish Dominican Confessor to Charles V., and his Theologian at the Council of Trent, in a work on "Justice and Right," states "that the power of kings, emperors, and other princes is not a mere human contrivance, but a most holy ordinance of God." Be not startled; I have promised you a sample of republican principles, and I shall not disappoint you. He explains his meaning by stating that "God by the natural law, which is a participation of the eternal law, ordained the civil power."—Now, for the proof:

"God by nature gave to all a power of self-preservation, and an instinct to repel antagonist powers, so as to provide for temporal welfare, and also by grace for spiritual happiness. Since men dispersed abroad, and separated from each other, could not conveniently exercise this power, he gave them an instinctive inclination to society, that being united they might afford each other aid. The republic thus formed could not govern itself, and repel enemies, and restrain evil doers, without choosing magistrates to whom it would delegate its powers. Otherwise the whole multitude without order, and without a head, would not appear as one body, and could not adopt the necessary measures for its safety. Therefore republics, taught and divinely instructed in the same way, established yearly Consuls, and other various forms of government. By the same right any one of them might and should, whensoever it was known to be expedient, transfer all its power and authority to a king, which government, according to Aristotle, is the best theory; and the law gives force to his decree, because the sovereign power is lodged with him. Behold in what manner the civil power is the ordinance of God, not as if the Republic had not created its ruler, but because it created them under the influence of a divine instinct.—Wherefore in the book of Wisdom ch. xiv. it is said: 'Thy providence, O Father, governeth all things from the beginning.' By natural laws we should understand, not only those which regulate irrational creatures, as the sea and winds, but the instinct implanted in men. Therefore Paul writing to the Romans ch. xiii. traces the authority of princes, not merely to the Republic, but to God himself."

The very essence of republicanism is found in this theory, which refers the origin of every form of government to the re-