

English historian, Lingard, embracing many facts and little theory; while his style, though less terse and condensed, is perhaps more lively, and his narrative more detailed and interesting.

It is not our purpose to write a lengthy review of Mr. Voigt's work, which we hope soon to see in an English dress. We wish merely to direct attention to the new light which so unexceptionable a witness has shed upon the character and actions of a man than whom few have been less known, or more misrepresented. Gregory had to sustain a two-fold relation to the world; the one *spiritual* to the Church, of which he was the visible head, the other *temporal*, to civil society, in the framework of which he was an important part. Our object is to show, from the facts which Mr. Voigt alleges and proves, that in both these capacities his influence was highly beneficial, which his motives were of the purest and most exalted nature. His great idea was, *to purify the Church, and through its agency to reform and civilize society*; and his acts were just such as the condition of the times required for the attainment of these two great objects. The chief fault of those who have censured him has been that they have judged his conduct, not by the circumstances of his own time and the jurisprudence which obtained then, but by the maxims and ideas of the present day, than which nothing could be more unjust.

[To be Continued]

All letters and remittances are to be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDonald, Hamilton.

THE CATHOLIC.

HAMILTON, C. D.

WEDNESDAY, MARCH 29, 1843.

Some of our subscribers complain that they have themselves to forward their subscriptions, free of postage, owing to our appointed Agents not taking the trouble to call and receive their money when due. This, we are sorry to observe, betrays an unlooked-for indifference for the holy but much calumniated cause which we are bound to defend.

Of the numberless vituperative appellations with which Protestants are wont to dub us Catholics all over, we shall notice here some of the most common; and show if they be not suggested by the spirit of Malice and Falsehood, rather than by the spirit of Charity and Truth.

First.—It must be taken for granted, upon their constantly repeated though unproved assertions, that we are *downright idolaters*. Now, downright idolatry is the weightiest charge that can be laid to any one's account. It were then but just in them, before stamping us with such ignominy, to show clearly in what sense we deserve such treatment. But no; like the Pagan priests of old, they seek only to stir up the roar of the ignorant multitude against us. *Christians ad Leones* Send the Christians to the lions. This base trick of Paganism answered well the purposes

of the first Protestant Reformers. In the days of Knox and Cromwell, the outcry raised against Popish idolatry enabled them to lay hold, on scriptural feigned pretences, of what they chiefly coveted, the religious lands, establishments, and preferments. It was the business then of those fierce apostles to root out from the land given to them, (the true Israelites;) utterly to destroy and bring to nought the Popish "Amalechite, Hethite, Jebusite, Moabite," &c.;—and it is still, in the same slang, the duty of our blood-thirsty Orangemen to do the same. It is not then for nothing that the most evil-minded and interested Protestants endeavour to keep up the cry against us of *downright idolaters*. After all that they have robbed us of, there is yet something of the *good things* left within our rightful grasp, and which they sore begrudge us. But the day of their mischievous power is past. The light of truth shines fully forth from the long obstructing, but now evanescent clouds of error. Catholics are now allowed to speak for themselves; and they gladly every where avail themselves of the finally granted freedom.

Let us see, now, why Protestants accuse us, Catholics, of idolatry.

1. Because, as we learn from their manifold lucubrations, we honor the saints and angels; keep their festivals; pray to them; and consider them as mediators between us and God;—supposing them endowed with knowledge greater than mere creatures can possess: that is, the capability of hearing the prayers, and attending to the requests of every one all over the world.

2. Because we thereby derogate from the all-sufficing mediation of Christ.

First—"Honor to whom honor is due." Will Protestants say that no honor is due to the special friends, the chosen favourites of God; the immortal and glorious princes of his kingdom; and yet allow honor and reverence to be due to the worldly great? They celebrate festivals in commemoration of the great and glorious actions of their sinful fellow-mortals; but refuse by such means to recal to our grateful remembrance all that the saints have done and endured here on earth for our instruction, edification, and salvation. They solicit the prayers of one another here below, making them thus mediators between themselves and God; and they blame the Catholics for soliciting the prayers of the saints in heaven. True, say they; but the Catholic gives thus to the creatures omniscience, an attribute which belongs only to God, and thus holds them as Gods.—Is not this, therefore, idolatry? Omniscience, or infinite knowledge, is indeed the attribute of God alone. But a knowledge, embracing all things within the creation, is not an infinite but a finite knowledge; for the whole creation is but finite; and who shall say that God cannot give to finite creatures a finite knowledge to any extent he pleases? We read in scripture how, by shedding a ray of prophetic light on the minds of his holy servants here below, he gave them to see and know, and enabled them to foretell events which had not taken place, and

would not be realized for ages to come. And surely he can manifest to those to whom his glory is fully revealed, all that happens or is to happen in any portion of this universe. Besides, the Saviour has told us, that "there is more joy before the angels in heaven for one sinner who repents, than for the ninety-nine just;" and also, that "the saints are like the angels in heaven." Now, can the saints and angels rejoice at what they have no knowledge of? They do, then, hear our prayers, and interest themselves in our behalf, wishing, what God wills, our salvation. Will Protestants say they cannot help us, and yet believe that the Devils can harm us?—That we have no blessed invisible friends to protect us, while we are surrounded by cruel invisible enemies, who seek to ruin us? What a disheartening doctrine were this in our present critical state of existence!

Second.—If our praying to the justified in heaven, requesting them (our beneficent fellow creatures) to use their great influence with God in behalf of us poor, sinful, and unworthy mortals; if this be derogating from the all-sufficing mediation of Christ; how much more must not our prayers, addressed to one another here below, derogate from the same all-sufficing mediation? The Protestant, when he asks his minister to pray to God for him, derogates from the Saviour's mediation by so much the more, as the one he invokes is less worthy of being heard by the Deity. Besides, the Catholic is taught by the Church, that whatever good he himself solicits, or may hope to obtain through the intercession of the Just on earth or the Justified in heaven, is all to be asked and expected only through the Saviour's sovereign mediation. And therefore does His Church conclude her every prayer in the following or similar strain:—"Through our Lord, Jesus Christ; who, with the Father, and the Holy Ghost, liveth and reigneth one God, world without end.—Amen." Is this derogating from the mediation of Christ, or showing our dependence on the creatures more than on the one true and living God?

We beg to acquaint our correspondent from Prescott, that the reason why we reproduced some of our original articles and poetry in our present publication, we gave in the 86th page of our second volume, No. 11. Many, who had not had, like our correspondent, a copy of our first volume, published 12 years ago, wished for themselves, and for the numerous new Catholic emigrants, to see them renewed, as instructive and interesting; and surely a second edition of them need not offend. Besides, we judged that two-thirds of our first subscribers, who never paid for the first Catholic, had not thought its numbers worth the preserving.

We hear complaints again from our subscribers in Richmond, Huntly, Ramsay, and Frank Town, of the irregularity of the receipt of their papers. We assure them that they are mailed here punctually for those respective places, and where the fault directly lies we cannot discover. We shall feel obliged, however,

to those Postmasters who have the distributing of these papers, if they will be a little more particular in exercising their prerogative of accommodation, since we are threatened with the loss of several subscribers in consequence of the careless manner in which their papers are used.—If any of our Subscribers, after this notice, find their papers delayed, we will thank them to acquaint us at the time, and of the particulars, that we may be enabled to appeal to the Deputy Post Master General.

THE "TORONTO CHURCH" AND PARKER'S CONSECRATION.

To the Editor of the Catholic.

REVEREND SIR,

The editor of the Toronto Church having satisfied himself that the "documentary evidence in support of the reality of Archbishop Parker's consecration" is unquestionable, and quite sufficient to establish the fact; has decided in his paper of the 10th inst., that "no enlightened Roman Catholic can deny that it actually took place, however stoutly he may choose to impugn its validity." Thus it matters not, it would seem, howsoever learned or "enlightened" Catholics may be upon other points,—the worthy editor will not allow their claim to "enlightenment," if they do not admit this "documentary evidence" or take his view of it.

The editor of the Church doubtless considers Courayer, Dr. Lingard, and two or three other Romanists, to be very superior, learned, and "enlightened" Catholics, because they do not deny the fact of Parker's consecration; but the mass of Catholics who have not yet arrived at this standard of perfection, are of course in his eyes, perversely ignorant papists, who will not see the light when it shines upon them.

One would imagine from the confident tone which the Church assumes, that Parker's consecration had never been doubted by the learned; the "documentary evidence" never called in question; that no charges of forgery had ever been afloat; no Nag's Head stories, or the like; but that the said affair was as much a settled thing, as the coronation of Her Majesty Queen Victoria. Had the learned editor been fully aware of the facts of the case, I am satisfied he would have written less positively. It is to be expected however that Anglicans will speak in some degree positively upon the subject, as it is natural that they should close their eyes to doubts as to the validity of their "orders"—the lawfulness of their position and indeed their very hopes of salvation, according to their own principles, depending almost altogether upon this. And it is not at all strange, therefore, to find the Church representing Parker's consecration as a fact of History, though it is rather strange to see it represented in such a way as to lead to the belief of its being a determined and indisputable fact; so strange, that I very much fear, if the editor be not really ignorant of the points in controversy, he is at least, wilfully or not, blinding himself and his readers to the truth.

The editor of the Church refers his reader to Percival on the Apostolic Succession, for the 'full documentary evidence' of Parker's consecration.

Now, the only evidence worth any thing which this work adduces in proof, is a record in the Lambeth Register. Percival does indeed allude to the Nag's Head story, which he ridicules; but this of course is nothing. No testimony upon the affair has never been disproved; besides, could the story be shown to be wholly false, this would not advance the