BY AN IRISH PRIEST. (From the Dublin University Magazine).

We have not a little pleasure in presenting the following communication to our readers. Not from any belief that it can eventuate in any important results such as those which the writer contemplates; but because it is gratifying to know of the existence, in the Roman Catholic Church in Ireland, of individuals who present so great a contrast to the majority of their brethren, and who would fain, as far as in them lay,

live in charity with all men. That the Puseyites, or rather, the popular representations of their opinions, (which representations we have ourselves found, in many instances, to be without any sufficient warrant), should have given rise to an expectation on the part of amiable and credulous Roman Catholics, that the Church of England was moving towards an accommodation with the Church of Rome, does not surprise us. For the very extravagance which provoked the censure of Protestants, must have been regarded with approbation by Papists. But that any intelligent theologian upon either side of the question should have believed in the possibility of a reconciliation between the two churches, upon the ground that the points upon which they are divided are unimportant, "that the differences between them are more apparent than real;" and that the particular points of belief upon which in reality they disagree, are but few, does indeed surprise us; nor can we readily understand how the individuals whose joint opinions are contained in the following document, could have flattered themselves with the pleasing persuasion by which they are deluded.

Apart however, from any judgment respecting the feasibility of the project set forth in the following paper, it is most interesting to see that there are, even in the Irish branch of the Roman Catholic Church, individuals who freely acknowledge that there are some things in that system which they would be glad to see altered, and who would enter upon the work of reconciliation with their Protestant fellow Christians, without calling in the aid of fire or the sword. Would and liberal men of every Christian persuasion, to assist that our esteemed friend Mr. Nangle, of Achill, had to deal with such as these. They would not employ "pitchforks and scalding water" against his readers or his converts, or make the preaching of the Gospel amongst those whom they would readily acknowledge to be truly described as benighted Romanists, a service of the most imminent danger.

Much in the exterior of popery, these respectable men desire to see changed. The obligation of celibacy they desire to see rescinded. We have little doubt, also, that they could be easily reconciled to prayers in the vernacular tongue. The curtailment of holidays, and days of fasting would also, probably, not be beyond the length to which they would be carried in their spirit of conciliation. But all this, we tell them, could have no perceptible effect in obliterating the distinctive peculiarities which must keep the churches of Rome and England for ever divided, until error gradually yields to the force of truth, and the whole Christian family are brought to have but one fold and one shepherd. This would be a mere making clean the outside of the cup or the platter. It would not touch the real point of difference, which is, after all, no other than this, that the one church is fashioned after the will of man, while the other is built upon the word of God.

But we must reserve what we have to say upon the subject until we have placed the project itself before our readers; which we are happy to do in a communication which breathes much of the spirit of gentleness and love, and satisfies us that our correspondent, although ensnared by the errors of popery, is one of those who may be truly described as "not far from the kingdom of God." Possibly when he and his clerical brethren are convinced of the utter inefficacy of their proposal to produce any real or lasting reconconsider for themselves the important question, whether they are, indeed, in the right way.

"I am the parish priest, or Roman Catholic pastor, of a country parish far removed from the metropolis, but whether north, south, east, or west, I am not at present disposed to tell. What with the produce of a small farm, and the emoluments of my parish, I am pretty well off; and if not as happy or as rich as other men, I at least enjoy all the necessaries, and many of the comforts of life.

"Being now in the 'sear and yellow leaf,' I am a person of much experience, and having always enjoyed the fullest confidence of the body to which I belong. I know their sentiments on political and religious subjects, almost as intimately as I do my own. My clerical neighbours often drop into me of an evening, and on such occasions we discuss matters connected with church and state, with freedom, but still we hope. with all proper respect for constituted authorities. The best possible temper is preserved in our meetings. We sometimes differ in opinion, and we dispute, but our disputations are free from any thing approaching to acerbity. Though not teetotallers, we are still. since the introduction of teetotallism, exceedingly temperate, and this circumstance may account for the noiseless character of our miniature house of assembly.

"For some months back our meetings have been systematic; we have drawn up rules by which they are regulated. We assemble on certain days, and at stated hours, and for each evening we have a particular subject of discussion. Our time for separating is always the same; whether the question before us be settled or not, we never encroach on the hour for parting, which the rule prescribes. We are equally regular in assembling; six o'clock, P. M. is the hour of convention; and it is interesting enough to observe the punctuality with which, within a quarter of an hour of each other, all the clerical visitors (five in number), ride up to my hall door, dismount, enter the parlour, and take their seats. Historical and religious matters form the subjects of our disquisitions; we rarely talk on politics. In truth we are neither political partizans, nor bigots in religion. All our discussions are carried on in a divest ourselves of the bias and prejudices of zealous

"I have been thus particular in stating the nature all religious differences, is quite practicable.

it would be most desirable if our church should do a tical institution.

something by which might be manifested her wish for the union of all in the profession of one faith; in a word, subject of the above article, directed to X. Y., No. 9, ly and rational concessions, to smoothe the way to a reconciliation of all sects professing the Christian religion. azine' are acquainted with his address."

"The sentiment of our reverend friend was approved subject of our debate; and after duly considering the | before them is interesting, only, or chiefly, as it evidenmatter in all its bearings, we adopted the following resolutions :-

"First-That the Protestant and Roman Catholic religions agree in all the fundamental articles of the

"Second-That the differences of these churches are, in many cases, more apparent than real; and the particular points of belief on which they really disagree, mularies; -but, taken as a body, we do believe that are really but few.

"'Thirdly-As to these points, there appears now to be, on the part of some of the most distinguished among the Protestant divines, a disposition to come to a better understanding, and, if properly encouraged, perhaps to a final adjustment of religious differences.

"' Fourth-That for the sake of peace, harmony, the general welfare and happiness of mankind, and the extension of the knowledge of Christ and his Gospel throughout the world, such a final settlement of reli- But he took care to add, in the latter part of the sen- to them to answer as best they can. And we congious differences ought to be promoted, and, if possible, effectually secured.

which resists violence, and yields to conciliation, and troved." knowing, from times gone by, the little good which is effected by polemical discussions, it appears to us that this so glorious and happy a consummation, can never to the gentleman whose letter has given rise to these may shake their confidence in the orthodoxy of the be obtained, except through a spirit of Christian charity exhibited in a mutual approximation of the churches. to know the distinctive characteristics of the belief of

"'Sixth—That, as we before observed, such spirit having already manifested itself on the part of certain distinguished divines of the Protestant Church, we of the Church of Rome? Is it not the creed of Pope most earnestly and respectfully implore of our sovereign pontiff and prelates to exhibit a similar feeling, by making, at this most seasonable juncture, such wise concessions, and salutary reforms, as would at once befit the times in which we live, and invite to peace and union our dissenting brethren.

"'Seventh-That we pressingly call on all good in carrying out the noble project.

"" Eighth-That we disclaim all connexion with the partisan and the bigot of either or any party, who would seek to continue the present disastrous differences, by opposing a change which the spirit of these enlightened times would seem to call for, and the spirit of the

Christian religion approve. "'Ninth-We call on the Rev. Mr .- to give publicity to these our resolutions, through whatever means he shall deem fittest and most convenient.'

"These, then, are the resolutions of a body, which, if assisted by all who would aspire to the proud distinction of benefactors of the human race, hopes, in these latter days, to be of some utility to mankind .-Our hope is founded on the general enlightenment of the age, which diminishes bigotry, but increases and draws forth the spirit of the Christian religion-universal charity-a spirit which, though not outwardly manifested as much as we could wish, is still deeply seated in the bosom of every wise and virtuous man, on whose soul the chastening light of the Gospel has been shed. Would that we could evoke this pure spirit from its recesses, to carry its influences into all the relations of social life, to dispense universal happiness, and "to make," as a certain most benevolent individual has said, "an altar of the hearts of all men on which to offer up to God the incense of praise and Even from smaller beginnings than ours great results have come; and our little society is full of hope that, in the dispensations of Providence, it may be the grain of mustard seed, just now cast into the ground, to grow in good time into a large tree, under whose shade all men may sit down together and be happy.

"Though conscious to ourselves of the best and most disinterested motives, yet, in preference to any of the recognised organs of our own politics and reliof their proposal to produce any real or lasting reconcilement between the churches, they may be led to retion, selected one of our opposite party. And here we beg to tender our sincerest acknowledgments of thanks to the talented conductors of the 'Dublin God, and which, wherever it is implicitly received, overlays the University Magazine,' who have so liberally opened their pages to us, as a medium to communicate with

> "We trust that our remarks shall meet with fair reception, and that their spirit and principles shall be diffused by our readers amongst all their kindred and friends of every Christian persuasion. Our subject is, if possible, to procure an amalgamation of the two of the Scriptures: neither will I ever take and inter great rival churches, by inducing the members of our own community to go forward as far they can to meet those of a different way of thinking, who have already advanced some steps to join them. How is this to be done? By concession on the part of the Roman Catholic Church, and the adoption by her of some rational reforms. If ever it happen that all men shall be of one religion—and we are led by Scripture to hope for such a consummation—it is by such means as those we point out, that so desirable a result shall be attained. The nature of man, which resists force, and yields to conciliatory measures, as well as the increasing lights of science and civilization tell us this in language too plain to be misunderstood.

"Friendly colloquies, and mutual negotiations in the proper quarters, will do much for the purpose we contemplate. It will rest with the heads of our church to determine as to the nature and extent of the concessions to be made, and the seasonable reforms to be effected. Amongst these salutary changes might be the retrenchment of the holidays, or their limitation to a very few days, the abrogation of fasts and abstinences, or the confining them to the season of Lent, the dispensing of the celibacy of the clergy, &c. I have to state the entire unanimity of our society, as to the expediency and necessity of these reforms; and from having myself spoken confidentially to many of my clerical brethren on these subjects, I am enabled to to state that there is scarcely, as to these matters, a second opinion among them. They think, with very few exceptions, that a change as to the law of clerical celibacy, in particular, would be highly expedient, not fair impartial spirit; and though we respect the faith to say absolutely necessary; and they would hail the which we profess, we endeavour, in all our inquiries, to repeal of this part of ecclesiastical dicipline not only as a means tending to the general conciliation of the churches, but as a most wise, and long called for reform.

"Coming forth, therefore, from our mountain recess, and opinions of our little society, that the public may the scene for many an evening of our meetings and become acquainted with the source whence emanates a debates, we present ourselves to the world as the he- hold this true Catholic faith, without which no one can be proposition which may appear strange, but which we ralds of peace, and we proclaim to men a new and most trust, for the sake of charity, and the termination of glorious era. We entreat that all past bitterness and religious differences, is quite practicable.

animosities be forgotten; that the good and the great of all parties should assist in pushing to its accomblate bad been speaking of the doctrines of the Puseyites, black Creed,') "was this whole creed composed or known at plishment our noble project; that they should treat the first General Council? No: the Church of England creed, we had been speaking of the doctrines of the Puseyites, plishment our noble project; that they should treat and we remarked that the opinions which they put of and agitate this subject of the conciliation of the forward, might be interpreted as a move in advance to churches, and thus, through the means of public opinion, the Roman Catholic Church. One of our body, re- press its consideration on those whose duty in may be markable for the benevolence of his heart and the ex- to preserve whatever belongs to the deposit of faith, pansion of his views, suggested that this step towards but to modify or repeal, according to times and cira general reconciliation ought to be encouraged, that cumstances, those laws which are merely of ecclesias-

"P. S .- Any communication (post paid,) on the

We do not believe that many of our readers require Evening after evening his suggestion formed the to be informed by us, that the project which is now ces the benevolent simplicity of its propounders. But for their sakes we wish to observe, that a fuller acquaintance with the theologians of the Pusey school some in direct contradiction to our acknowleged forno section of them could be found who would regard it as possible to effect an amalgamation between the churches of Rome and England, without an abandonment, on the part of the former, of pretensions which she could not renounce without compromising that claim to infallibility upon which all her authority is founded. No. We have heard a writer of the Pusey school much censured for calling the Church of tence, that her case was so deplorably bad as to admit "'Fifth-That, considering the nature of man, were-"she cannot be reformed, she must be des-

Why this is so, few well-informed Protestants reremarks, the following observations. By what are we any body of professing Christians if not by their acknowledged creeds? What is the acknowledged creed Pius the Fourth; which is not only distinguished from, but contrasted with, the ancient catholic creeds which constitute the summiry of belief professed by the Church of England, in no less than twelve distinct particulars, which never, until they were thus embodied, were regarded as obligatory upon the belief of Chris-

\* Neither our readers nor our correspondent can expect from s that we should, in this place, enter into controversy respectng those important points upon which the churches are di-rided; but we may be permitted briefly to specify one or two of the difficulties which lie in the way of any satisfactory adustment of existing differences which could furnish a basis for

In the first of the additional articles which Pope Pius has roduced into the creed, the Romanist professes "to admit and embrace apostolical and ecclesiastical traditions, and all ther observances and constitutions of the same church. it unreasonable to ask where these traditions are to be found? And if the answer must be, that they are nowhere to be found; -that is, that they never have been authenticated and collected, so as to be presentable in a visible form;—can it be very reasonable to demand an assent to them? And can such an implicit assent as is required be afforded, without submitting to any and every priestly imposition which ecclesiastics may choose to call the traditions of the church?

In the second of these articles it is required that no interpretation is to be put upon holy Scriptures which is not agree "to the unanimous consent of the fathers." So that the privi-lege of reading the word of God, supposing such privilege to be given, would be, to more than nine-tenths of the Christian world, very like the privilege of reading in a dark room. Who are "the fathers?" How many are they? Have they all agreed in their interpretation of holy writ? And have their commen-taries upon it been so full as to afford us a clear view of their node of understanding the whole text? These are question which must all be answered in the affirmative, before the Ronanist, who receives this article of Pope Pius's creed, can even sit down to the perusal of the sacred word. But if it should be found that "the fathers" are not agreed amongst themselves then it would follow, not that their differences are to be judged of by the word of God, but that the word of God is to be ren dered of none effect because of their differences. For if the privilege of reading the word of God be coupled with a condition that we are only to receive it so far as it is agreeable to the manimous opinion of the fathers, wherever that unanimity is wanting, and much more, wherever differences prevail, we can-not receive it at all. That is, we must renounce holy Scripture

We, Protestants of the Church of England, therefore object to these additions to the creed. We say that they have been made without any sufficient authority. We aver that they are subversive of the fundamental articles of the Christian faith the very period when this creed was framed. And we reject it as a modern invention, which has no warranty in the word of faith of the Christian.

The following are the additional articles appended to the Apostles', or Nicene Creed, by Pope Pius IV.:—
"I. I most steadfastly admit and embrace apostolical and cclesiastical traditions and all other observances and constitu-

tions of the same church. "II. I also admit the holy Scripture, according to that sense which our holy mother, the church, has held and does hold, to which it belongs, to judge of the true sense and interpretation otherwise than according to the unanimous consent of the fathers "III. I also profess, that there are truly and properly seven

sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony, and that they confer grace; and that of these, baptism, confirmation, and orders can not be reiterated without sacrilege: and I also receive and admit the received and approved ceremonies of the Catholic church, used in the solemn administration of all the aforesaid sacraments. "IV. I embrace and receive all and every one of the things which have been defined and declared in the holy Council of

Trent, concerning original sin and justification "V. I profess, likewise, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist there are truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic church calls transubstantiation. I also confess, that under either kind alone,

Christ is received whole and entire, and a true sacrament.
"VI. I constantly hold that there is a purgatory, and that
the souls therein detained are helped by the suffrages of the "VII. Likewise, that the saints, reigning together with Christ, are to be honoured and invocated; and that they offer

prayers to God for us, and that their relics are to be held in VIII. I most firmly assert that the images of Christ, of the mother of God, ever virgin, and also of other saints, may be had and retained; and that due honour and veneration are to

"IX. I also affirm that the power of indulgences was left by Christ in the church, and that the use of them is most whole

some to Christian people.

"X. I acknowledge the Holy, Catholic, Apostolic, Roman Church for the mother and mistress of all other churches; and I promise true obedience to the bishop of Rome, successor to St. Peter, prince of the apostles, and vicar of Jesus Christ.

"X1. 1 likewise undoubtedly receive and profess all other things delivered, defined and declared by the sacred canons and general councils, and particularly by the holy Council of Trent; and I condemn, reject, and anathematize all things contrary thereto, and all heresies, which the church has condemned, re-XII. I, N. N., do at this present freely profess and sincerely

saved: and I promise most constantly to retain and confess the ne entire and inviolate, with God's assistance, to the end of

that is the first part, was composed at the Council of Nice, and thence called the Nicene creed, A.D. 321. The black creed was never heard of in the church at that time

Then was it composed at the second General Council, the Council of Constantinople? No: this Council, held A.D. 381, recites again the Nicene Creed, and never heard of one of these new black articles. Let us go to the third General Council, the Council of Ephesus, held A.D. 431, and let us ask which of these creeds was

Now, it will be for the gentlemen who have drawn up the resolutions contained in the foregoing letter, to that the present was an excellent opportunity, by time- Upper Sackville-street, Dublin, will be forwarded to say, whether or no they receive this creed as the symwriter, as the conductors of the 'University Mag- | bol of catholic unity? If they do not, they are no longer members of the Church of Rome; as both Doctor Doyle and Doctor Murray, before a parliamentary committee referred to that creed, as containing a summary of the faith professed by them and those of their communion. If they do, then it is clear that they are separated from the Church of England by more than verbal differences; and that, as long as would satisfy them that there are no valid grounds for that creed is insisted upon as indispensable to admissupposing that it ever could be successful. Some of sion to communion with their church, so long a wall these writers have written unwisely, some indiscreetly, of separation must exist by which the two churches must be divided.

Who, then, are the catholics? Those who stand upon the old creeds, composed by the apostles and ancient fathers of the church, recognised by repeated general councils, and guarded by an anathema against all who should add to or take from them? Or those who have adopted an entirely new form of belief, which contains, in addition to the Christian verities set forth as sufficient in the early symbol, many articles never before recognised as indispensable to the completeness Rome "the erring sister" of the Church of England. of the faith of a Christian? We leave these questions clude by repeating our gratification that there are of no reformation. His words if we mistake not, those amongst the Roman Catholic priesthood, by whom the whole subject is viewed with a candid spirit, and who have only to pursue the course upon which they have entered to arrive at conclusions which will quire to be told: but we take the liberty of submitting | bring peace to their own consciences, although they

> held by that Council? Hear the very words of the Council ticles, is read aloud; circumstances are related of some who attempted to alter it; then the Council decrees as follow "These things having been read, the holy synod decreed that it should be lawful for no one to profess, to write, or to compose,

who, with the Holy Ghost, had been assembled at Nice. "But those who shall have dared to compose, or to profess, or to offer, any other form of faith to those wishing to be converted to the acknowledgment of the truth, whether from paganism, or from Judaism, or from any sort of heresy, that these, if they were bishops or clergymen, that the bishops should be deposed from their episcopaey, and the clergy from their clerical office; but that if they were laymen, they should be subjected to an 'anathema.'"—Mansi, vol. iii. p. 1362.

any other form of faith than that defined by the holy fathers

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British Colonist Office, Toronto, May 26th, 1841.

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the Alphadet to words of four synables, arranged in the most natural simple manner.

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