

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, SEPTEMBER 7.

Although, by the non-payment of Subscribers, we find ourselves, at the end of this year's publication, upwards of £1:0 short of what is due for paper and printing; we venture to test once more the feelings towards their Church of her members in the Canadas, by continuing at such personal risk, our publication. We did expect some remuneration for our trouble, the whole of which we intended allotting towards the defrayment of debts, incurred in building here a Church and presbytery. But as formerly we have been left in the lurch. Trusting, however, to the heaven-inspired zeal of our Catholic brethren for the defence of our much calumniated and misrepresented Religion in this country, we shall risk once more, and as long as our means will permit, the publication of *The Catholic*,—the first and the only English paper of the kind edited in the Canadas. To our Subscribers who have duly remitted their Subscription money, we return our sincerest thanks; though they have a more gratifying reward in their consciousness of having contributed towards the cause of truth, in the removal from the public mind of ignorance and error.

We hail, as another powerful auxiliary to the good old cause of Catholicity, *The Religious Cabinet*, a monthly periodical, printed and published at Baltimore by John Murphy, 146 Market street; the 8th number of which we have been favoured with in exchange.

We have witnessed the astonishing operation of nature, the Daguerrotype, by which the exactest possible likenesses are taken, at three minutes sitting, by Mr. Proctor, who has taken rooms above Mr. Grier's druggist shop.

*Catholicism is homogeneous, Protestantism heterogeneous; the one compact and united, the other vague and loose; the one inflexible, the other pliable and elastic. The one is unvarying in standard of purity, the other admits into its circulation every degree of alloy, yea down to sheer dross. The pressure of gold in the base mixture does not redeem its character; thus it must draw from its inferior, not from the superior metal—it is a debased compound after all. And the same must be said of that Church in which it is admitted that Protestantism, with all its lowness of standard, its coldness of feeling, its selfishness of principle, is so thoroughly mixed, kneaded and incorporated, rises to its surface in episcopal manifestations, and penetrates its mass. The bright grains of Catholic truth or feeling, which sparkle amidst the viler elements, only excite shame to see them so thrown away and disgraced; they do not stamp upon the motley heap the note of standard purity.—*Dublin Review*.*

Oh, it speaks trumpet tongued for the wish to lay solid claim to that from which human pride and worldly motives separate them.—*Catholic Herald*.

From the True Tablet.

SUPPLY—COLLEGE OF MAYNOOTH.

In a committee on Tuesday, the Irish estimates for the Foundling, the House of Indus-

try, Female Orphan House, Lock and Flying-in, Stevens's, the Fever, and Incurable Hospitals, were agreed to, and £5028 was proposed amid loud cheers for the Catholic College of Maynooth—Mr. Plumptre, Mr. Bateson, Mr. Cochrane, Sir H Smyth and Col. Verner, spoke against the grant; Lord Clements, Mr. Hawes, Mr. Milnes, Lord Jocelyn, and Lord Eliot supported it.—Mr. O'Connell was not sorry for this debate; and if he were at liberty after the speeches that had been made, to vote against this grant, he should do so on principle, because he thought no one set of Christians should be called on to pay for the religious establishments of another. The hon. member for Clochester (Sir G. H. Smyth, who said he had read the books taught at Maynooth) was fortunate in his researches. (A laugh)

How happy I, who was so studious, To catch thy lure, oh Capoducius!" (Laughter.) He would advise him to take a journey to Oxford. (A laugh.) He could produce the last number of the "British Critic," and there he could find doctrines that could console the hon. member for Pontefract, who thought he was getting so close to them (the Catholics) that he would be sure to keep away from them. (A laugh.) He did not know what had become of the hon. baronet, the member for Oxford University. (A laugh.) He should not say he had "skulked" away; that was an unparliamentary word, and not true in this instance: but he should be glad to know whether he relished those doctrines. (Hear, hear, and a laugh.) He was sorry the gallant colonel (Colonel Verner) was not in the house—one at least of the three colonels had gone away, though he had not fled. (Laughter.) The gallant colonel talked against the Catholic clergy; he would ask him, what protection they got from the magistrates in the county of Armagh? Was not the town of Maghera sacked? Were not the furniture and property of the inhabitants consumed? Did not the people fly for their lives? And did not that take place in the presence of the gallant colonel? And was there any human being convicted for it? Was it nothing, too, for the rich gentlemen to bring up their sons in bitter animosity and rancour against the clergy, using at the same time some flimsy hypocrisy to cover their malignity, but only to make it doubly dangerous? Were not the foulest accusations made against the Catholic clergy? but then part was by insinuation only; less courageous than by open accusation. "But," said the hon. member for Londonderry "I know it to be true; I can prove them." There was not one of those calumnies but was as false as it was foul, as untrue as it was malignant. He who made such charges against the Catholic clergy was a miscreant, unworthy of a civil reply. The typhus fever never appeared in Ireland but hundreds of the Catholic clergy died from their attention to the sufferers; and yet the hon. member could make such charges against them. Shame upon those who educated him. It was proved by every committee for 30 years that the Irish were a moral and religious people, yet it was now said that they were educated in obscenity—it was found only in the imagination of their accuser—his own filthy and beastly imagination—he begged pardon, in his reading, in his literature, in his study. Why did they not attend to their own religion? Why did they not say their own prayers; The gallant colonel stated that those charges had been made against the doctrines taught at Maynooth, and that they had never been answered. Why, they were the doctrines that were taught throughout the Catholic world. Every controversialist had made the same charges, and whether they were refuted or not the Catholics had not diminished in the combat. The gallant colonel said they were immoral. On

this point he was ready to meet the gallant colonel on any fine morning, and probably the hon. member for Kent would be able to get the use of Exeter-hall for the debate; but the college of Maynooth and its professors looked with a sovereign disregard, which did not rise to the dignity of contempt, at these charges made against the faith of an overwhelming majority of the Christians throughout the world—against the faith which had remained unchanged in Ireland—against the faith of the ancestors of every one now present. (Hear, hear.) He had rather the sum of £5000 was flung to the dogs than that it should be made the subject of this discussion; but when the Catholics were challenged, it was not for them to shrink from the combat.—Col. Verner denied that he had assisted in the sack of Maghera; on the contrary, he laboured to prevent it.—Mr. Bateson complained of the word "miscreant," and the allusion to the way in which he (Mr. B.) had been educated. My relative, he said, did not bring me up to become a cowardly blusterer, or a mendicant hypocrite; he did not bring me up to be one whose only arguments are appeals to the worst passions of the mob, or one whose abuse is the strongest praise. (Cheers.) Mr. O'Connell, he said was used to, and proud of, such compliments. He had served his country; he had done his duty at a time when a calumnious spirit and a spirit of unchristian malignity protruded themselves; and he threw back with sovereign disregard the imputations of those who calumniated his creed, and perhaps hated his country.—The vote was carried by 95 to 49.—A motion for adjournment was negatived by 59 to 1, and the report was received.

THE BISHOP IN JERUSALEM.

Dr. Howley and the King of Prussia, who are very respectable men in their way, and doubtless zealous after the good which their lights enable them to perceive, are really doing their best to ferret out the respect and esteem of all conscientious men nay, of all reasonable men. In pursuance of their scheme for uniting in Jerusalem two churches that by no means agree in Europe, they have founded a bishopric to which no congregation are attached, and for the spiritual consolation of a possible flock, Lutheran Clergymen are to be ordained by a bishop of the Church of England and Ireland on the conditions which will be found in the following extract from the *Prussian State Gazette*:—

Berlin, July 11.—His Majesty has been pleased to address to the Minister of Ecclesiastical Affairs the following orders in respect to the relations of the bishop of the United Church of England and Ireland in Jerusalem, to the German congregations of the Evangelical religion in Palestine:—

"I send you herewith a letter from his Grace the Archbishop of Canterbury, Primate of England, which contains the definitive proposals respecting the relations of the Bishop of the United Church of England and Ireland in Jerusalem to the German congregations of the Evangelical religion in Palestine, which are inclined to place themselves under the jurisdiction of the latter. You will see from this letter that the prelate secures to the congregations of the German Protestant faith in Palestine the protection and pastoral care of the English bishop at Jerusalem, without any other conditions than such as the exercise of the protection itself requires. The publication of these proposals will be the best means to dispel the misunderstanding of some well meaning person, and to render the misrepresentations and calumnies of the evil-minded of no effect. Though there are at present no German Protestant congregations in Palestine, but the formation is still to be looked for under the influence of favourable circumstances: yet young divines of the German Protestant

Church, whom the increasing interest in the labours of the missions for the conversion of the Jews induced to go to Palestine, will certainly think it desirable to avail themselves of the offers contained in the letter of the Archbishop of Canterbury, to obtain a greater freedom of action; and a more successful result of their labours, by accepting the protection and care of the Bishop of the United Church of England and Ireland. I am very ready to support, in a suitable manner, young divines of this kind, when they have been examined and found duly qualified, and especially proceed themselves to be thoroughly grounded in the doctrines of the Protestant faith, according to the Augsburg Confession, and I invite you to point out to me any such persons.

"(Signed) FREDERICK WILLIAM.

"To the Minister of State, Eichhorn.

"Limbeth, June 18, 1842.

"SIR,—As it seems to me desirable that your Majesty should be thoroughly acquainted with the relations in which the German congregations in Palestine will stand with respect to the Bishop of the United Church of England and Ireland in Jerusalem, I take the liberty most respectfully to submit the following proposals, which I hope will be agreeable to your Majesty.

"The bishop will consider it as his duty to take under his pastoral care and protection all the congregations of the German Protestant faith which are within the limits of his dioceses, and are inclined to place themselves under his jurisdiction, and will afford them all the support in his power. The German Liturgy, which has been carefully examined by me, which is taken from the liturgies received in the churches of your Majesty's dominions, will be used in the celebration of divine service by the clergymen who are appointed on the following principle:—Young divines, candidates for the pastoral office in the German Church, who have obtained your Majesty's royal permission to this end will exhibit to the bishop a certificate from some authority appointed by your Majesty, in which their good conduct, as well as their qualification for the pastoral office, is in every respect attested. The bishop will, of course, take care, in the case of every candidate so presented to him, to convince himself of his qualifications for the especial duties of his office, of the purity of his faith, and of his desire to receive ordination from the hands of the bishop. As soon as the bishop has fully satisfied himself on these points he will ordain the candidate, on his subscribing the three creeds, the Apostles, the Nicene, and the Athanasian, and on his taking the oath of obedience to the bishop and his successor, will give him permission to exercise the functions of his office.

"With respect to the confirmation of young persons of such congregations in Palestine, the clergymen of the congregation will prepare them for that purpose in the usual manner, will subject them to the requisite examination, and receive from them, in the presence of the congregation, the profession of their faith. They will then be presented to the bishop, who will confirm them according to the form of Liturgy of the United Church of England and Ireland.

"With the most profound respect, I have the honour to remain, Sir, your Majesty's most sincere and humble servant.

"(Signed) W. CANTERBURY.

"To his Majesty Frederick William the Fourth King of Prussia."

From the letter of the King, it appears that the pastoral care and protection of the English bishop in Jerusalem will be secured to the German congregations of the Evangelical religion in Palestine, "without any other conditions than such as the exercise of the protection itself requires." Now what condi-