



## THE CATHOLIC

Hamilton, C. D.

WEDNESDAY, NOVEMBER 8, 1813.

After perusing various tracts in that Presbyterian Paper called the *Banner*, together with several of its editorial articles, we cannot help coming to the conclusion that its Editor is a true blue bigot of the old school, whose mind is so exclusively crammed with Calvinistic and Knoxite principles, in their worst sense, as to leave no room for any juster notions or redeeming principles on the score of Religion. He is so positive, too, in his outlandish assertions, particularly against Popery and Episcopacy, as if he were the infallible advocate of his acknowledged fallible, and now fallen, Kirk. He himself, however, except as a sympathizer with his brethren on the battle field, has escaped the catastrophe; and is just now placed in safety in the Catholic Canadas; where he enjoys, without molestation from Church or State, the unreputed *Regium Donum*; though the return he makes for it is a very ungracious one; that of pouring out profuse abuse, calumny and ignorant or wilful misrepresentation on all dissenting from his homely Kirk. It argues strongly against the knowledge, good sense, and christian feelings of our Protestant colonists, that such bitter sectarian, home taught, and uncharitable scribblers never fail to obtain a sufficient number of subscribers to their hate-engendering and worse than worthless lucubrations.

We forgot, however, to observe, that this new *Banner* man has been lately imported from the Lynch-law land, the land of all sects, turbulence, and dishonesty; with all his Yankee acquired notions, to our more civilized section of America; but with the imbibed Yankee spirit, of always going a-head; a man determined to go the "whole hog," right or wrong; though, like the pig swimming, he may eventually cut his throat—the faster he goes the sooner the end, of his vainly venturesome career.

"Oaths and secrecy are the means resorted to by the assassin and the conspirator. These were the means employed by the society of the Jesuits, which it had been deemed necessary in Europe to put down; that was a secret society, whose motto was that the 'end justified the means.'"

If such are the words uttered by Mr. Aylwin in the House of Assembly, as reported by the *Kingston News*, we cannot suppress the contempt we feel for the man's superficial knowledge, or rather to-

tal ignorance of history concerning the Jesuits. He does not know that what he asserts is an atrocious calumny, worse than the *Maria Monk* story, invented and propagated by their mortal enemies, a clever set of conspirators than Brownlee, and his compeers; whose motto truly is, what Aylwin unjustly ascribes to the Jesuits, that *the end justifies the means*. The notorious forgery put forth by these is a book styled the *Secreta Monita*, which Mr. Aylwin has doubtless read, without ever questioning the gross falsehoods it contains, having, as he has probably had, the *Montreal Herald* for his prompter on the occasion. His present position among the well informed seems certainly far from enviable. He figures among the rankest fanatics of the Reformation; or, if he prefers a more fashionable position, among the most determined enemies of the Jesuits, of social order and christianity, our mock modern philosophers the Voltaires, Rousseaux, Dalembergs, Diderots, Helvetius, Condorcets, &c.; who acknowledged that, till the pious, learned and zealous order of the Jesuits was suppressed, they could never hope to be able to put down Christianity; or crush the infamous *ecraser V Infame*, meaning Jesus Christ and his religion.

The Jesuits never were a secret society. They had no secret oaths, like Orangemen and Freemasons. The whole economy of their Establishment was open to the inspection of the universal Church; and that Church, of which they were the admired instructors, could not permit them to hold doctrines which she loudly condemns; which would separate all holding them *ipso facto* from her communion. Yet these anti-Catholic enormities have, by their unprincipled enemies, been laid to the charge of so distinguished an order in the Catholic Church, to whose learning, zeal, sanctity, perseverance and sufferings, unto death whole kingdoms & empires are indebted for their conversion from paganism to the purest Christianity. That such hateful accusations should be made by some illiberal blind bigot against such an order of men in the Catholic Church, were nothing surprising; but that a member from Lower Canada, who ought to know better what Catholics profess, should stand up in his place, and affirm before the nation so notorious an untruth, is what we never could have expected from any but a professed Huguenot.

THE CHURCH IN THE MIDDLE AGES.—We clip from the *Banner of the Cross* some remarkable passages taken from a recent work published by one of the Oxford school. The qualifying remarks which accompany the concessions need not surprise our readers. The temper of the public mind in England is such as to render them *expedient*, whatever may be thought of their justice.—*Catholic Herald*.

"Corrupt as she was, the Church was superior, infinitely superior, to the world. Whatever was reverent and pious was within her. She was the instructor and enlightener of the nations, so far as they had any light or instruction. No wonder that not only was she beloved by the poor

and humble, but that the best of men then living, and men of practical wisdom no whit inferior to those of our own days, seeing in the world no better spiritual instructor or guide, were her zealous and devoted adherents. No wonder that the Church thus based on the affections of the people, and supported by the zeal and talent of the wisest and best men of the age, should have exercised the vast authority which we have seen.

The history of the times will teach us, that often her most extravagant claims were founded on a basis of real justice. We are astonished that an Italian bishop should have the presumption to claim, or the power to exercise a veto on the appointment of all the bishops in Christendom. But when we learn that William Rufus, during almost the whole of his reign, appropriated to himself the revenues of each bishopric which became vacant, and kept the offices themselves suspended, and that such was no uncommon practice amongst the monarchs of Europe—we are the less surprised that, in the reign of his successor, the force of public opinion in his favor enabled the pope to gain the right of investiture. But for his interference, the Church would have speedily been deprived of her bishops altogether. Such is but a specimen of the mode in which the Church of Rome took under her protection nations ground down by the rapacity of cruel masters. "The good father of Christendom" was a protector to the people against the iron sway of their kings and nobles; and so established a moral influence, which, though capable of effecting much real good, yet, in the hands of unprincipled pontiffs was too often exercised for the worst and most ambitious purposes.

Amidst the turbulence and ignorance of the middle ages, it is not to be wondered at that gross doctrinal errors should have crept into the Church. We cannot be too thankful to Almighty God that we live in an age in which scriptural truth is more fully known. At the same time we should do well to recognize the inscrutable providence of God, whereby, amidst the general darkness, he preserved the truth entire; and to consider how the Church itself, corrupt as it was, proved the means of securing the blessed treasure. The very infallibility of the pope, monstrous as we believe the claim, was the obvious means of maintaining the creed and sacraments, and general frame work of the Christian Church entire; while in the cells of her monasteries, whatever may have been their corruption, God provided that copies of the word of life should be continually transcribed and preserved; which, in His appointed time, were destined to aid in the reformation of the Church.—REV. W. GRESLEY, M. A.—*Introduction to "Forest of Arden."*

["Out of thine own mouth do we judge thee, O wicked servant."!] ED. CATU.

It is stated that during the last three years no less than seventy converts to Catholicism have taken place amongst clergymen of the Established church, and others preparing for orders, through the influence of Puseyite controversy. Mr. Newman's resignation will in all probability, be followed by great changes in the church.—*European Times*.

POPULAR CHARACTER OF THE CHURCH.—When the Catholic Church shone in the full blaze of Noontide splendor, the rays of her magnificence fell upon and were reflected back from the hearts of the people. She had at least the common sense to identify herself with the sources of her power. Deriving her wealth from the multitudes that thronged her gates, she diffused at least a part of her means and influence on their behalf. She spoke in thunder to the sinful prince, whilst the solemn accents of her service swelled through the vaulted aisles for the meanest peasant in the land. On her broad floor, owning their common brotherhood, stood crowding on each other princes and plebeians; not starched up in pews, shut up from the base serving rabble; bending their idle looks where the few "free sitting," common benches, mark out what part of the temple of the Most High is yet left open to the humble worshipper and where the pious poor are peened up for the idification of the rich.

She was in, not on, the people—*intus et cute*; and she was so because she solicited their affections. The intellect and energy of the world were hers, because she won them by persuasion. Art was hers, not because the artist was religious, but because he brought his highest works where they were most highly prized. Her spirit pervaded all places of the State. But now the men who echo "Church and State," never forgot that they are distinct from the people; nor for an instant cease to boast that they are *Dogberry* and *Verges*, the officers of the law. Whatever other persons may belong to the State, they will be the mace-bearers and rap the knuckles of the populace.—*Westminster Review*.

The decree of the Inquisition of Ancona respecting the Jews is speeding from press to press and the comments of the respective Editors are full of awful denunciations of Catholicism. We expressed a hope last week that some of the papers, which copied the forgery, would have the honor to retract—but not one has done so! It is a rule in the Catholic Church, that the man who calumniates his neighbor's character must restore him to his good name by withdrawing the calumny, but this salutary rule is one of those Roman Superstitions which Protestantism has renounced!—*Catholic Telegraph*.

SPREAD OF POPERY.—On Sunday, 30th July, the Hon. and Rev. George Spencer, brother to Earl Spencer, preached a charity sermon at St. Nicholas's Copperas-hill, in aid of the funds of the Catholic Blind Asylum, in which he alluded to the "Oxford movement," and mentioned that in the room which he occupied at college, there were five individuals qualifying for the priesthood, who were formerly belonging to the Anglican church. The increase he remarked, within the last twenty or thirty years, as admitted by their opponents, satisfied him that he ought to pursue the object for which he prayed before he became a Catholic, namely, that religious dissensions should cease, and that this country should become united in faith.