

Tranched



And Protestant Vindicator.

"I have set Watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night."

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MAYNOOTH.

The continuation or increase of any grant for the Education of the Romish Priest-hood in the "superstitious and idolatrous" Doctrines of the Church of Rome, a National Sin.

DECLARATION

MADE BY

HER MAJESTY

HER CORONATION

I, Victoria, do solemnly and sincerely, in the presence of God, profess, testify, and declare, that I do believe that the invocation or adoration of the Virgin Mary or any other Saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are Superstitious and Idolatrous."

"What agreement hath the Temple of God with Idols?"—2 Cor. vi. 16.
"If the Lord be God follow Him; but if Baal then follow him."—1 Kings xviii. 21.

PROTESTANTS—descendants of the noble army of British Martyrs—bear a word of solemn warning, and faithful exhortation—a danger lies at your door—all that British Protestants used to value is about, by a blind and Christian Policy, to be sacrificed on the altar of a hollow expediency;—a false liberalism has already thrown down those barriers which the wisdom of our Forefathers had raised as a safeguard against the tyranny and despotism of "superstitious and idolatrous" Rome, and this too, in the delusive hope of conciliating that "Mystery of iniquity" which "exalteth and opposeth" itself against that Blessed Word, which "is the power of God to Salvation to every one that believeth"—that corrupt system which would cancel the charter of the sinner's deliverance from the bondage of Satan, and substitute in its place the traditions of sinful and erring men.

For centuries this country groaned under the bondage of the man of sin, until God, "who is rich in mercy," caused a mighty deliverance to be wrought out for us, and with a high hand and stretched out arm, rescued this favoured people from that galling "yoke which neither they nor their fathers were able to bear." Protestants, you and your ancestors have for nearly three centuries

enjoyed, in an extent unknown in any other land, civil and religious liberty—as you now prepare to surrender that liberty, by consenting to a measure which must, eventually, lead to a Popish ascendancy in this Kingdom. Have ye not soon forgotten your high privileges, and that long enjoyment of them has been so fond a dream that your "yoke cannot be moved?"
In answer to the question, "In answer to the question, we should remember that we are not contending for political privileges—so far as such are compatible with the public weal, all have a share in them. We are now contending for the Faith once delivered to the Saints"—this is a question not of temporal or worldly policy, but one in which is involved our own spiritual liberty—in which the eternal interests of our little island are at stake—one that must tell on the consciences of millions in this Kingdom and of our fellow-subjects in other lands—one in which, if we are speaking after the manner of men, the eternal interests of the world are at stake—one in which the name of God is to be sacrificed through its unpopularity the best of the Gospel has gone into all lands—speaking as with the Jewish Church of old has been committed "the oracles of God."—England has, through the blessing of the Most High, a blessing bestowed because she has honoured God's Word and has claimed it as the heritage of her people,—England has, we say, been the deliverer raised up to emancipate the world from the temporal and spiritual despotism of the Bishop of Rome. Can it be then, that in our days, degenerate England, ungrateful for the past mercies of her God—forgetful of her exalted calling as the depository of, and witness for, God's truth—can it be that she is about to place her neck again under the galling yoke;—and take to her bosom the serpent which has so grievously beguiled and wounded her in the days of her bondage? But, to revert to the question, has no advantage been taken by Rome of our short-sighted clemency?

Let us, brother Protestants, for a little, examine the history of a singular event—events within our own memory.

We commence at an important era—the year 1793, when we may safely assert that England, as a Christian nation, was betrayed into the first fatal step in the downward policy, which we have since so rapidly followed up. In the year 1793, the application was made to the Government, the day of which, I believe, was the 1st of January, 1793, in which the name and on behalf of the parties, who formally presented this application—at the time stated, by thus establishing a connection with the Government, "the College would be under its control," whereas, if founded by members of the Romish body, it would be under popular control.

At the very time that Drs. Troy and Doyle were appealing to British generosity, they were, with characteristic treachery, in communication with a very different body, the Roman Catholic Committee, then sitting in Dublin.

What the design of that body was—how much of loyalty to the British Crown guided their counsels, will be best understood by naming the parties, who were the leaders of that Committee. Here we may bring to mind an observation which fell from Sir Wm. Petty, in 1672—an observation equally true now, as in his time,—"There is in Ireland, 100 Governments—the original and sensible Government, which is the British Government, and the 99 Governments, which are the Romish and Ambitious Government, which consists of twenty Bishops and ambitious despots, who in correspondence with the necessary for their of the Priests, govern the whole of Ireland." How brought to light of Although 1793 was drawn man Catholic and prime movers torious Wolf with the French