

From the Truth Teller  
REFORMATION SOCIETY.

The fourth annual meeting of "The British Reformation Society, for preventing the growth of Popery," was held at Exeter Hall, on the 13th May last. From the Report read by the secretary; and from the speeches of its members, delivered amidst moanings and groanings, and affliction of the spirit, we make a few extracts. As indications of the decrease of Protestantism, and the increase of Catholics, they, coming as they do on the authority of an enemy, will be credited to their full extent.

The Report states, "that a considerable increase of Roman Catholic chapels had been made, and was still going on, in several parts of England and Scotland. The increase of Popery in England had taken place chiefly in Staffordshire & Lancashire.

Lord Bexley, on moving that the report be received, observed, "that though on the whole, the report was encouraging, yet there were some points of it, on which he could not reflect without pain.

It was greatly painful to think that there could have been such an increase of Popery in England and Scotland, and that the society should have been obliged to attend less than they had heretofore done to Ireland, and be obliged to defend themselves against the advances of Popery in this country (England) and Scotland; yet it was too true, that in this country and in Scotland, where it was very little known for the last hundred years, Popery had been alarmingly on the increase. This was, no doubt, in great part to be accounted for, by the grand influx of Irish into that country as well as this for the purpose of obtaining employment in the manufacturing districts; but it must be also admitted that much of it arose from the mistaken liberality or indifference of Protestants. The increase of Popery was not confined to these kingdoms. It had also greatly increased in North America, for it was a fact that nine Roman Catholic Bishoprics had been established in these States, in which not more than one had existed some forty or fifty years before, and a French Bishopric in the state of Louisiana."

Lord Lorton hoped "that the report of the committee, at their next anniversary meeting, would contain much more than the present, with respect to Ireland. It was there that Popery should be attacked. Let it be got under in that strong hold, and he assured the meeting that they would find Popery here but a trifle."

The Rev. Mr. Dalton—"In Liverpool alone there were thirty thousand Roman Catholics, and no means were left untried by the priests to bring others over to Popery. At Preston, he believed he might say with truth, that every third man he met with was a Roman Catholic. From Preston they visited Stoneyhurst, in which, as most of the meetings are aware, there were three houses in connexion, it was believed, with the Jesuits: these were for the education of youth generally; but a large establishment also existed there for preparing young men for orders, and for entering the Romish church as priests. Around the neighbourhood of Stoney-

hurst scarcely a Protestant was to be found, nearly the whole Protestant population of the place having been induced to embrace Popery."—"In Staffordshire, Popery greatly abounded. At the town of Walsall a handsome Catholic chapel had been built, and the Protestant curate of the place told him that there were at present one hundred Catholic families in that neighbourhood, were not one could be found not a long time back. The whole of these had been conversions from Protestantism.

These are not, however, the hired and sham conversions of poor starving creatures, tempted with the worldly means and mammon, held out to them by a Lord Farnham: just as the hungering Saviour was assailed by the Devil himself in the wilderness. No: they are the free choice, and maturely formed determination of the well informed and independant classes of Society.—Editor Catholic.

From the Jesuit.

LETTER FROM H. H. BREEN TO A REV. FRIEND.

L'ABBAYE DU GARD, JULY 1, 1828.

ESTEEMED REV. SIR:—

On my departure from London, you have requested that, for the satisfaction of my friends, and of the public, at large, I would send you, in the form of a letter, a statement of the motives, which induced me to return to the Catholic church. In order to perform this task, it is unnecessary, methinks, either to give you a full refutation of the countless errors, which characterize the religion of our Protestant friends, or a vindication of the different points of doctrine, which they are pleased to call the errors of the Romish Church. No, I mean simply to develop, in as clear and concise a manner as possible, the principal considerations, which had the most powerful influence on my late change of religion. The first of these motives is, an unshaken conviction that there exists an infallible Christian Church. I take in hand, open the Gospel, and therein read these words of an unerring God, "He that does not hear the Church, let him be to thee as a heathen, &c." This is a passage of scripture, which needs neither note or comment. "He that does not hear the Church, &c." consequently, there is a church, which I am bound to hear, to obey, under pain of being condemned as a Heathen. If that Church were not infallible, it could lead me into error, by teaching false doctrines; unquestionably, it were the height of injustice, an act of despotism, to condemn as a Heathen, one who refuses obedience to her laws! She is fallible, can teach error; in which case, if I refuse to comply, I must be condemned as a Heathen. No, no unless the Saviour had given to understand, by these words, that his church was invested with unerring authority, he could not, consistently with common sense, require, that disobedience to her laws should be deemed so monstrous a crime.—He should have said, as the Protestants do, "Let each individual obey the dictates of his limited understanding; let him read the bible; and follow what he finds therein most agreeable to his imagin-

ation;" for, after all, in the case of a fallible church every member may be as little subject to error, as, or perhaps, less than, the whole body assembled together. Hence, Rev. sir, upon serious unbiassed reflection, we must naturally infer, that there exists an infallible Christian church. The reformed church disowns the title; then it must belong to the church of Rome, of which, Protestants ironically, but with truth, say, that she is *semper eadem, ever the same*.—Yes! the infallibility of the Catholic church, is a point of doctrine, beyond all dispute, unclouded as the noon-day, and one, whose stability shall bid defiance to the futile *chicane* of ignorance, to pride and bigotry, and to the malice of misrepresentation. The thing is possible, as we see in the example of the Apostles, who must, necessarily, have been infallible; the nature of Christ's church requires it, and here is the fact proved from scripture. This is, Rev. sir, the principal motive which urged my return to Catholicity. Motives which alone, were sufficient to effect that change being grounded upon the fundamental article of our holy faith.

But, besides this, there are others of no less importance; and the second is, the appellation of "Catholic," which we have retained, amid the storm of error and persecution.—Suppose an inhabitant of the most infidel country on the globe, were to visit England, or any other Christian state of Europe, with a view to embrace the Christian religion.—On his arrival, he finds the people divided into Catholics and Protestants, equally tenacious of their respective doctrines, and exulting in the exclusive claim to purity of faith. Christianity, he is informed, has been propagated by the Apostles of Christ, who have left, to succeeding generations, a formula of creed, which bears their name; at the end of this creed, esteemed and venerated by Christians of every denomination, he reads these words, "I believe in the Holy Catholic church." What he exclaims, upon reflection, the Catholic church is then the true, Apostolic Church? But which of these two is the Catholic Church? Assuredly, it must be that, which bears the appellation of "Catholic," and to which that title is given by all sects, even by her most inveterate enemies; or, if the Protestant Church be the Catholic Church, for what motive has she presumed to drop the name, given her by the Apostles, and to suffer what she calls, an idolatrous sect, to assume that glorious title, shining forth, anew, to the world, under the unknown, insignificant appellation of "Protestant?" And again, if the Protestant religion be the true catholic religion, then, there are two Catholic religions; for, I find, what is called the Catholic religion, far more widely diffused than the Protestant, and so remote in antiquity, that her enemies will never point out either the time or place of her establishment. Such are the reflections, which naturally present themselves to the mind of an inquisitive idolater; he finds that the name "Catholic," justly belongs to the church of Rome, and to her exclusively. On the other hand, let him inquire into the origin of the Protestant religion—let him put the question: Where was your church