

Original.

AGAINST RELIGIOUS ANTI-PATHIES.

Tantæno Animis Cœlestibus Iram 1—Virg.
In heavenly minds, can such fierce passions dwell?

To hate a person for his persuasion, when he happens to differ from us in opinion upon any subject, is as absurd as it is unchristian: absurd, because, if we think, or know him to be mistaken; his error may indeed excite our pity, or regret; but it is against common sense to hate him for what we deem his misfortune: unchristian; because on no account whatever are we allowed, as followers of Christ, to hate our fellow creatures. Yet nothing is so common, particularly in this country, as such antipathy conceived against all, whose religious creed is not the same as ours. A difference in our worship, makes a difference in our social intercourse: and we can hardly ever bring ourselves to love cordially the members of any sect, whose forms and doctrine we disrelish. I have generally remarked in other countries, a distinction made between the persuasion and the person holding it: and indeed, except in the British Dominions, they are seldom seen identified in the estimation of any one. The person is equally beloved and cherished, however much one may dislike his persuasion; which can never challenge our esteem, but in as far as we conceive it right and rational. In Spain, for instance, where the Protestant Creed is universally considered heresy; was ever any one of Lord Wellington's army slighted, shunned, or unkindly treated, for holding it? Did it prevent himself from being named to the chief command of the Spanish Forces? Or was it ever urged as a disqualifying circumstance by the Spanish General Ballesteros; who pleaded every thing else, and pleaded too in vain, with his own Catholic government, against the nomination of a foreign officer to so high and confidential an appointment: and this too, at the time, when the first Peer of the British Empire could not, because a Catholic, obtain from our Protestant Government, so much as the command of a single regiment?

Such a spirit of dislike to our fellow creatures, on account of their religious opinions, is least of all becoming in those, who laid down at first, as the original and fundamental principle of their Reformation; and still proclaim, as the *Magna Charta*, and distinguishing privilege of all Protestants, the liberty granted to every one of judging for himself in matters of religion; and of believing or disbelieving whatever he pleases. How can they consistently hate and persecute others for acting up to that principle of liberty, which they took to themselves, & refuse to grant: or blame any one for dissenting from their particular sect, which originated in dissenting from the great universal Christian Church of all nations and ages, since her founder, the Saviour? Would they, who reject the instructive authority of such a Church; and of all other sects and believers on earth; oblige all others to bend to their particular sectarian, or national parliamentary dictation, on subjects not of

human invention, but of divine revelation? What a singular spectacle do not Protestants present to the eye of the unprejudiced and reflecting observer! They have snatched the books of the Divine Law from the hands of those, to whose trust and keeping they were first consigned, with the fullest power to explain their meaning, and enforce their precepts: and now every one, as if they had been written for his exclusive use, expounds them as he lists; and turns the sacred code to his own particular purpose. And, what is worst of all in our Parliamentary Sect, would force us, under pain of forfeating our birth-right, to swear, right or wrong our implicit faith in the infallibility of their acknowledged fallible interpretation!

Here we have a melancholy instance of the wonderful length in the ways of wickedness and folly, to which the ignorant and headlong multitude, may be led by their selfish, interested, and crafty deceivers.

These saw the wealth of the Catholic Church, which her clergy possessed by every rightful title human and divine; and used for the becoming splendour of God's worship; the support of the poor; and the instruction, improvement and general good of the public. They saw, and coveted the golden temptation. And, like Judas, begrudging the precious ointment wasted on the Saviour; and on the poor, his members; they in the very words of that traitor and thief, hypocritely exclaim: *why all this waste.*

This, indeed, is the original and only cause of all the hate-engendering conflicts, still existing amongst us. The treasure in question seemed well worth the contending for: and the plea for seizing and retaining it, was the alleged corruptions in the doctrines and worship of its rightful owners on the one hand; and the preferable purity and perfection, not indeed of their lives and conduct, but of their new professed systems of belief on the other.

As may be well supposed, the rivalry was great amongst the new pretenders to the *Loaves and Fishes*. Each preached up his exclusive right to them; and not one, but proved to you from the same written authority, that his newly invented system of belief, was the sole inspired and true one. In one point, however, they have all along agreed, in vilifying and misrepresenting the Church from which they separated.

Their main purpose was to put down and keep down the common object of their dread and envy; that imperishable Church, which the Saviour founded. For her they always reserved the bitterest of their railings; holding out to their credulous, unenquiring and worldly-minded dupes, her worship as gross idolatry; her ceremonies as mere *mummery*; herself, as the *scarlet whore* of the Apocalypse; her chief pastor as *the man of sin* or *Antichrist*; her ministers as impostors; and her other members as idiots; till they wrought up at last the uninformed bulk of their hearers to abhor and persecute, as anxious mounters, the unoffending followers of the only revealed religion: the religion that brought the light of Faith into every Pagan nation: that subdued to the yoke of Christ all the mighty rulers of the earth: taught them to bow their haughty heads at the simple

mention of his sacred name; and made them glory in being accounted his servants, and followers.

But we have lived to see that Church vindicated from all their calumnious aspersions; and her cause triumphantly advocated on a theatre the most public in the world, and the most open of any to the inspection of mankind: and that too not by her own natural, and, as might be thought, partial defenders: her pastors & members; whose voice was not suffered to be raised in that Assembly: but by the very Representatives of those, who for three hundred years have continued to misrepresent, vilify, and abuse her: in the British Parliament, where the atrocious conduct of her remorseless, cruel, and unrelenting persecutors has been exposed: and she herself, (the dark veil of prejudice being at length removed,) is brought forth to our admiring gaze in all her unfading beauty, and native innocence.

It was well for her in that legislating house, that the temporal claims of her Children were so long resisted. Every new rejection of their just demands, brought on a new trial of the merits of their cause, and made it be considered in all its bearings; till the public prejudice at length was worn off: the general sympathy awakened in their behalf; and the whole world, made acquainted with their wrongs, espoused their righteous cause against their oppressors. The Church of Christ, so long arraigned by her mortal foes, was allowed at last the common privilege of being tried in open court though with none for her judges but her sworn enemies and accusers; nor did her Divine Spouse permit her children to recover their civil rights; till in the eyes of all she had satisfactorily and superabundantly proved her character unstained, and her conduct unimpeachable.

The Catholic Church requires no particular laws or penal statutes to support her. She is firmly based and built upon the rock of Truth. If other Churches are, as they pretend to be, established on the same immovable foundation; why seek so, as they have always done, the arm of flesh to prop them up, and prevent their downfall? And with that arm so long stretched out in their defence, have they routed all their foes, and secured the final victory? It has hitherto only wrought their reproach and shame; and proved their lasting scandal. Let them drop then at last its unhallowed interference: and like the Church, which they oppose, shew, if they can, their superior worth by calm rational argument, and fair elucidating disquisition.

Let them also, for sheer shame's sake, give up that mock holy-day of the *Gun-Powder Treason*; with all its execrating and hate-inspiring prayers: worse by far. Oh! a thousand times worse, than that of the proud and condemned Pharisee in the gospel. The Jew's prayer glanced but slightly at the humble Publican's presumed wickedness; but the Englishman fearlessly advances to God, what is proved to be a political persecuting lie; when affecting to thank his Maker for his pre-disposed, and narrow-shammed escape from the dangerous effects of a plot of his own contrivance; he charges his inno-

cent Catholic brethren in general with the whole black villainy of his own murderous invention: assuring the Doity, lest man should ever doubt the fact, that the mischief, harmless as it was to himself the machinator; and hurtful only to the unconscionable Catholic, had originated in the *hellish malice and traitorous conspiracies of the cruel and blood-thirsty Papists?* Match me that if you can! O, for shame sake, as I said, if not for the sake of justice and charity, let them fling back that unchristian prayer to its first unhallowed inspirer.

They have also, for they had no time to lose, (the torrent of public opinion was fast setting in against them) led to chisel out from their London monument the *conflagration untruth*. But ah! in this their toil was vain. The notorious falsehood is doomed to live. It has been transcribed on a monument more durable than stone. In the immortal lines of Twickenham's Bard it is read, and will be recorded down to our latest posterity,

Where yon huge Pillar, pointing to the skies,
Like a tall Bully, lifts its hand and lies.

EXTRAORDINARY DISCOVERY.

The proceedings of Section A. (British Association) throughout the week have been of a high order, especially on the subject and theory of light. Almost all the British writers on optics, theoretical and experimental, were present.—Sir D. Brewster, Sir John Herschel, Sir W. Hamilton, Prof. Lloyd, Prof. McCullagh, Prof. Baden, Powell, &c. The discussions were of great interest, and new facts and new views, metaphysical and mathematical, were brought forward and struck out. For the facts we are mainly indebted to that indefatigable and industrious investigator, Sir David Brewster, as will be seen in our consecutive reports. But there was one fact stated, on the last day of the meeting, by Prof. Bessel, to have been discovered by Prof. Moser, of Königsberg, of so novel and extraordinary a character, that we at once bring it prominently to the notice of our readers, in Bessel's own words.

A black plate, either of horn or agate, &c., placed below a polished surface of silver at a distance of 1-20 of an inch, and remaining there for ten minutes, the latter receives an impression of figures, &c. engraved on the former, which may be rendered visible by exposing the silver plate to vapour either of water or of mercury, &c. The image made by the camera obscura may be projected on any surface whatever (glass, silver, a smooth cover of a book, &c.) without any previous preparation; and these will produce effects of the same kind as those observed on a silver plate covered with iodine. Vapours of different substances are of equal effect (without pretending that the effect will always be permanent.)

The wonderful secret and silent operation takes place at mid-night as well as at mid-day, in the dark as well as in light. There, on the silver surface, is the picture to be called into sight by a breath. Can this be photography? The image is of the same character and as perfect as that of the early daguerreotype; but it is produced as well in the absence of light, and therefore Sir W. Hamilton suggested facetiously, as a distinction, that it be termed scotography. But Sir J. Herschel asked, might it not be thermography? He had obtained impressions at the heating end of the spectrum beyond the extreme red ray!