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## THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, MARCH 22, 1843.

### THE MISSIONARY RECORD.

In this weekly hebdomadal we have a new scheme of raising the wind, and supplying the means of converting the Canadas from Popery to Protestantism: but whether to Protestantism in its discordant totality; or to some particular choice portion of it; the public are not informed. No doubt in the opinion of the schemers, it matters nothing to which of their countless sects their fancied converts adhere, provided they quit the precincts of Catholicity, and contribute to the support of the new Gospels and their families. To these the Bible is their pass book, subjected, by the sanction of the pretended Reformation, to the whimsical interpretation of any one and every one. Hereby then is offered a chance for every bankrupt Weaver, Currier, Tallow Chandler, Cobler, half-pay Officer or Sailor, or whom you please, to commence an Apostle; that is, a man with his Bible in hand, to give to all those who listen to him, a new version of the divine revelation; and, if he has ingenuity enough to start something never heard of before, to form a sect, called after his own name; upwards of three hundred of which, all grounded on the Bible, and each bearing the name of *Protestant*, and of its author, are just now every where in existence.

A set of such needy and hungering evangelists seem to have nestled themselves in Lower Canada; depending for their support on the generosity of their ignorant and deluded followers. And of such they will find plenty among their own dissentient brethren of every caste; who as the Apostle has foretold of them, "are carried about with every wind of doctrine; always learning, but never arriving at the knowledge of truth; always growing worse and worse; erring and driving into error: having itching ears; (for sermons) choosing teachers for themselves," &c. Ephes. 4. 14.—2. Tim. 3. 7. *ibid* verse 13.—2. Tim. 4. 3. But among our Catholics they will find none such. The sheep of the "one fold follow not the stranger, but fly from him, because they know not the voice of strangers." John 10. 5. Therefore do we confidently trust that if those strolling tract peddlers, Bible beggars, and cash coaxing seducers, who, according to the Apostle, "creep into the houses, and lead captive silly women laden with sins, who are led away with divers desires." 2. Tim. 3. 6, like their Vessor's lately acquired helpmate; if these gross unmannerly obtusers, on various feigned pretences, such as those detailed by themselves in their nauseating *Missionary Record*; should creep in upon our Catholics in these provinces; we confidently trust that

their reception will ever be that which the Apostle Saint John recommends to be shewn to such: "If any man come to you, and bring not this doctrine (the Catholic doctrine from which these have revolted,) receive him not into the house; nor say to him, God speed." 2. John, verses, 9 and 10, for as he says: "they went out from us, but they were not of us; for if they had been of us, they would no doubt have remained with us: but that they may be manifest that they were not at all of us." 1. John 2. 19.—"Having an appearance indeed of Godliness; but denying the power thereof.—Now these avoid." 2. Tim. 3. 5. "For, though we, or an Angel from Heaven, preach a Gospel to you, besides that which we have preached to you, let him be accursed. As we said to you before, so I say now again; if any one preach to you a Gospel besides that which you have received, let him be accursed." Galatians 1. 8. 9, "For such false Apostles are deceitful workmen, transforming themselves into the Apostles of Christ: And no wonder, for Satan himself transformed himself into an Angel of Light." 2. Cor. ch. 11, v. 13. 14.

Before dropping our remarks on the *Missionary Record*, we must notice some of the tittle tattle of the mendicant preachers, recorded in it. Without observing on *Tanner's* character, who seems to be the head of the new speculation preaching crew; or attending to Vessor's lucky marriage with Leoradia, the wanton daughter of a Charles Filiastraut, from the parish of St. Theresa; for the chief object of such modern Gospels is to get each a comfortable yoke fellow: We shall merely say a few words on the puzzle put to the priest, according to *Tanner's* and Vessor's account. One of their supposed converts, "took a house fly, and put it on a plate on the table, with a thread tied to it; and said to the priest; I have been told that you can work Miracles.—Now, if you will cause that fly to drop down dead, while I am looking at it, I will then go to confess!!!" What priest ever pretended to have the power of working miracles at his command? But here is the puzzle; how did the man contrive to tie the fly?

Next is put into this hopeful convert's mouth a stale Protestant argument against the real presence. Put, says he, "your consecrated Host in a cupboard with a number of mice; and, if at the end of two weeks it remains uneaten, then he would believe that it was God." As if God were obliged to confirm our faith in his Revelations by miracles wrought as often as we choose. Suppose it eaten by the mice; it is not then in so profane a receptacle as when received by an unworthy communicant. Besides, God, who is in all places clean and unclean, is not thereby defiled. Neither can the glorious and immortal humanity of the Saviour in the Sacrament be degraded or contaminated by its contact with any thing earthly here below. Even the sun ray, which is material, not spiritual, is not defiled by what it lights upon. Were such a miraculous peculiarity in the Sa-

cramental forms; as is here required, to take place: it would compel our belief in the words of Christ; and then our belief in them would be conviction, or evidence, not Faith; for, "Because thou has seen me, Thomas, said Christ to him, thou hast believed: but blessed are they who have not seen me, and yet have believed." John ch. 20, v. 29. But why argue seriously with such worthies as these? only to undeceive the profoundly ignorant, who alone are the dupes of such hardened impostors.

From the contents and observations in the Toronto "*Church*" Journal, of the 17th inst., it would appear that the Church of England Clergy are as busy as Bees in re-constructing their demolished hive, after the model of their mother Church. But they have no Queen Bee of their own kind to regulate their movements; and therefore it is against nature for them ever to unite. For the one to whom they have subjected themselves in spirituals is one of a different caste and colour;—all lay, not clerical; unfledged or fledged, as chance may be: scarcely sometimes peeping out of the honey comb; and if so, as may be the case; who shall guide the swarm in its flight, or direct the plan of their new chosen structure; must they wait till their leader, be out of his swaddling bands: and then hail his sway over them, be he even but a hornet?

We are in receipt of the *U. S. Catholic Magazine*, for March, with a splendid engraving of St. Peter's at Rome—also the *Catholic Expositor*, the February number of which has a fine embellishment of Archbishop Eccleston, of Baltimore. We are always happy to receive these valuable and interesting magazines, while the low price at which they are printed, place them in the power of all to subscribe.

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While so many thousand Protestants of every denomination have become the credulous dupes of that foolish and false prophet Miller; we venture to assert, without fear of contradiction, that not one Catholic can be numbered among his followers.

A SINGULAR PHENOMENON.—On Sunday evening the 19th inst., between the hours of 8 and 9, was observed on the southern sky, about 30 degrees above the horizon, an oblique streak of rather a dull lustre, the apparent width of which was nearly a foot and a half, and the length about 50 feet. The sky was all the while clear and cloudless, and the stars most brilliant. It could be nothing belonging to the Aurora Borealis, which is always seen in the northern direction, and seems to follow the course of the sun.

"Church of England"—*Idolatry*. In the parish church of Dorney, near Eton, reports a correspondent of the *Times*, the Lord's Prayer has been removed from one side of the altar and a statue of *Bacchus* has been substituted; a similar statue of *Ceres* (both from Italy) has been erected in the place of the Creed, whether in ignorance or profanation the deponent sayeth not.—*Tablet*.

*A plea for the National Holidays*. By Lord John Manners, M. P. London: Painter. 1843.

The noble author, struck by the growing gloom and increasing moroseness of the now national character of what in old time was "Merrie England," feels ashamed of his countrymen's melancholy, and casts about for the causes. Looking forward, he sees no hope, but rather the certainty of sourness yet more sullen lowering in the prospect. He looks back, and, resting upon the sports and holidays of a happier time apparently conceives that they may be restored by a legislative enactment. The notion is absurd; it is no less than a revival of the Puritan law, which Lord John himself so justly ridicules, that set 'the second Tuesday of every month' apart for purposes of recreation. This concession was wrung from a Puritan Parliament by a people who had not forgotten their holidays nor the advantages they brought. It would be a difficult matter now to compel men to be happy for twenty-four hours under a penalty. We are not called upon to prove that the national wealth is not worthy its cost of health and morals; but this may be demonstrated, that the men of Spitalfield and Manchester are not in bone and sinew the men their fathers were, while in mind and soul they are infinitely their inferiors.—How much of this evil change has the absorption of holidays into working-days to answer for?

*Lady*—"A holiday, Popish cur! Is there one day more holy than another? And if there is, you are sure to get drunk upon it." *Cobler*—"That's because it comes so seldom."—*Devil to Pay*.

This is the argument of the day. Holidays and "Popery" are too closely connected in the minds of the people to warrant the Puritans of the present in affording those means of recreation which the Puritans of the past condemned. The constant labor day, relieved only by the night lecture or the gin shop, according to taste, is bearing fruit.

From year to year, as wealth has been accumulating and simplicity dying away—as new habits have come in and old ones gone out—as traditional holidays have been disregarded and fresh hours and days of work obtained: so, in proportion, have dissent and discontent, anarchy and infidelity advanced; until now, when scarce a Maypole is left in England, or a holiday observed, the banks of the mighty river of spent-up sin and misery are beginning to give way, and men shrink from contemplating the impending deluge.

To prevent all this, the feeling which gave holiness to certain days must be restored, and holidays will come with it.—*The Tablet*.

*An address to the Inquiring Protestant* (Prefixed to *A Treatise on the Infallibility of the Catholic Church*.) By W. F. Cleary, Manchester. Lynch, 1843.

I give you, not my own private views, but the universally received faith of the Catholic Church. We do not, as you erroneously imagine, pin our faith to the sleeve of this or that ecclesiastic. The