

and the iniquities of their ancestors, where- by they have transgressed against me, and walked contrary to me. Therefore, I also will walk against them, and bring them into their enemy's land, until their uncircumcised mind be ashamed; then shall they pray for their sins. And I will remember my covenant, which I made with Jacob, and Isaac, and Abraham. I will remember also the land.—And yet, for all that, when they were in the land of their enemies, I did not cast them off altogether, neither did I so despise them that they should be quite consumed; and I should make void my covenant with them; for I am the Lord their God," &c.

Chapter xxvii.—No Protestant who has read this chapter, will deny vows to have been lawful. And since he pretends to make scripture his only rule of faith;—where, I would ask him, in all scripture, is the doctrine of vows, which he rejects, condemned? The gifts vowed to God, which are here detailed, were, like every thing belonging to the Jewish institute, only temporal and figurative; emblematic of the spiritual, more precious, and acceptable donations vowed to God by the Christian. For all in the old law was hidden under the veil, till, at the Saviour's death, it was rent assunder, and the whole prefigured mystery of spiritual perfection, was disclosed to our view.

[End of Leviticus]

All letters and remittances are to be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDonald, Hamilton.

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, MARCH 30.

The "B. C." correspondent of the *Canada Inquirer* of March 25th, after being in labour for so many weeks, has brought forth at last a hopeful bandling—a wizzard imp—that speaks and argues as soon as born, in the customary cant of anti-papery declaimers, to the overweening pride and delight of its Protestant papa, from whose muddled brain it sprung forth like a modern Minerva. So, because there have been bad Popes, (few indeed, however, in their long and unbroken succession of 1842 years) their religion must be bad also. Then, according to this reasoning, the Church of England must be abominable, which could produce, from its small community, such monsters as the Bishop of Clogher, and many other Sodomites whom we could name; who, though they had, or could have had, wives, have degraded human nature by their worse than brutal propensities. Yet, is their church to be blamed for this? No. Neither is the Catholic church to be blamed for the infringement of her precepts. Man is man in every situation of life; but his guilt redounds upon himself alone, and not on the body to which he belongs. But this distinction the poor noodle in question was incapable of discerning.

The other points of vituperative argument adduced by our "B. C." antagonist

are so very trite, and have been so often refuted, that it were a work of supererogation to recapitulate the answers to them. His notions of Church history are all formed on the lying authority of tract-scribblers and the writings of those whose livings depend on keeping up the Protestant delusion. He endeavours, for instance, to prove, that "the existence of such a place as Purgatory, or a middlestate, was never heard of for the five first centuries of the church;" and lugs in even Cardinals to vouch for his opinion. This is like the criminal at the bar, who, having no witnesses to produce in his favour, turns round to the bystanders and appeals to them for the truth of his assertions. Now, this is really too bad in one who affects to be acquainted with Church history; and yet has never read in it how, in the fourth century, the blessed Monica, mother of St. Augustine, requested him in her dying moments, at Ostia, in Italy, to remember her at the altar in offering up the sacrifice: that which he himself declares in his confessions he will never fail to do.

We forbear noticing the thousand times repeated, and as often triumphantly answered, blasphemies against the Catholic doctrine of the real presence. But, pitying his ignorant assurance, we would advise him not to shoot out his tongue so, and mock at the whole Catholic world; as if he, an Orange nondescript, reared but in a cobbler's stall, were more learned, wise, upright and religious, than all whom he, and his ill-mannered brethren, are pleased to nickname Romish, Popish, children of the scarlet lady, and worshippers of Anti-christ!!

It is with much pleasure we give insertion to the following letter; and we cordially agree with the writer in the hope that similar societies may speedily be instituted among our people.

KINGSTON, MARCH 25, 1842.

VERY REV. SIR,—I beg to inform you, that a Society has been formed among the Catholic congregation in this town, by the name of "The Christian Doctrine Society of St. Joseph," under the patronage of the Right Rev. Remigius Gaulin, and the direction of the senior clergyman of the place, for the purpose of instructing the children of the congregation in the fundamental principles of our holy religion; and of establishing a *Religious Library* for the use of the Members of the Society. I am directed by the Committee to forward the account of the formation of the society, that you may, should you think proper, insert it in your paper, with a view to the example being followed elsewhere.

I have the honour, &c.

J. MEAGHAR,

Secretary.

We beg to acknowledge the sum of Fifty Dollars from the Rev. P. Dollard, for the Catholic,—the names of the subscribers shall appear next week.

We omitted to mention some time back that the Rev. Alexander J. McDonnell had been removed from the Trafalgar and Oakville to the Cornwall mission.

BROTHERS OF ST. JOSEPH.—This Order of Catholic teachers is a *desideratum* in this country. The Rev. Julian Delaune has been commissioned by his Superior, the Bishop of Vincennes, U. S., to solicit the charitable aid of our brethren towards the establishment of this precious institute in his diocese, whence it might be extended to other places requiring it. We wish the Rev gentleman success on his important mission. He is just now pursuing his charitable errand in the Canadas.

See Advertisement.

NEW AGENTS to the Catholic.—Dr. Anderson and Mr. H. O'Brien, London.

Mr. Kevel, Amherstburgh.

Rev Mr Mills, Brantford.

Rev Mr O'Flynn, Dundas.

The following also are requested to act as Agents:

A. Chisholm, Esq. Chippawa.

Charles Calhoun, and Philip Hogan, St. Thomas.

The lines on the "Three Roses," are, as the author himself expected, too numerous for insertion.

From the *Catholic Herald*.

The following admirable suggestion as to the baptism, nay, it should rather be dipping, of Protestantism, we have just been handed by a highly esteemed friend. We do not wish to claim what is not ours, therefore we sincerely adopt the idea, giving the honor of the *thought* to its originator. We shall use the term *respectfully* in future. For Romish we will reply Cranmerish—for Papists—Cranmerites.

ANGLICANISM AS IT IS,

OR THINGS BY THEIR RIGHT NAMES.

It is said, but whether in the martyrology of England we know not, that when the celebrated Cranmer, Archbishop of Canterbury under Henry VIII., having been privately married in Holland, contrived to introduce his wife into England without the knowledge of his Royal Master, who was vehemently opposed to a priest being in wedlock, she was smuggled ashore in a large trunk, and that on this occasion, the sailors, ignorant of its valuable contents set the trunk upon one end, which unfortunately happened to be that next to Madame Cranmer's head. It would seem from this Somerset, that his spiritual Lordship, the Archbishop, neglected the common precaution in the case of mystified goods, of affixing the label—'Glass—this side up!' which would indeed have been excusably appropriate, and according to the well known lines:—

"Frailty—thy name is woman!"

Head downwards and heels slouching upwards, her spiritual Ladyship remained in this very unecclesiastical posture so long, that she was nearly dying.

This condition of Cranmer's Lady may be considered as a prefiguration, and typical of his spiritual progeny, the church, which was incubated by him: for at the present moment none on the outside of its enclosure can tell where the head is, or indeed any other part, so complete is the jumble and mystification of its organs. Accord-

ing to the Oxfordists and bishop Doane, the church is in one position and claim of faith, but according to bishop Mellvaine, the *Episcopal Recorder*, and a host of others, precisely the reverse faith is the true reformed and apostolic one.

The principal intention, however, of these remarks, is to show the ground for suggesting to our Episcopal cotemporaries on both sides of the water, the propriety of a change of name, and the adoption of one more accordant with the existing state of things. Would it not be better for them to call themselves Cranmerists or Cranmerites, inasmuch as this name and the history of its original, would be an apology for all the anomalies of their establishment?

The term, church of England, is objectionable, because there are more persons of an opposite faith in England than belong to it. The name is therefore not warranted by such a case as commonly lays the foundation of genuine names, to wit, applicability to a majority, and having but few exceptions.

In this country the term, Protestant Episcopal Church, is objectionable, because there are other Protestant sects (one at least more numerous,) that have an Episcopal ordination, as the Methodists and the Moravians. The name therefore is not distinctive enough, and every one would scout the idea of Church of America, as a substitute.

An effort has been made both in England and America latterly, and is still being made to remove the difficulty, by calling themselves Catholics; but this will scarcely do, for the term Catholic has its meaning and application too well fixed for any such misappropriation of it. To call Catholic a concern which has not even a Homœopathic portion of existence in many places where the genuine Catholics are in swelling numbers, is more than will take in common language. And until the learned Editor of the *Banner of the Cross* shall be able to convince geographers that his cabbage garden, if he cultivates one, is the Celestial Empire, we may safely assert that Theologians and Historians will never call the Church of England and the Protestant Episcopal Church of this country, either separately or united, the Catholic Church.

The term Cranmerish or Cranmerite would certainly be preferable to the very dubious and objectionable ones now used, and would also be the key note for a faith so unsettled, that you may believe one thing—or its opposite thing—or nothing, and yet be perfectly orthodox. For an illustration of this dilemma, see the contradictory explanations that have been given in former and in latter times of the meaning and obligation of the 39 articles of Religion. If the churches alluded to refuse this designation, it may at least be used against their will in theological discussions, which they ought not to consider unkind, as the term Romish is used by them against the consent of the Catholic Church, in their writings and speech; with the declaration at the same time that they mean no disrespect, but merely conform to the proprieties of language.