

rit, that the solution of the question regarding the best theories on public economy, and the direction which industry should take in its investigations concerning the most proper distribution of wealth and labour. It is not to be thought that, in an order of things which so much interests the vanity, and has so powerful an influence on our moral condition; it is not to be imagined that there are no important instructions in that code of laws which God has given us for our greater good;—we mean in religion. Therefore, the profound study of the true revealed doctrine—that is, as we believe, of Catholicism—is necessary to the writer on social order; and without the principles of religion, his systems have no solid foundation on which to rest, and they may entail disastrous consequences on humanity.

That Kingston paper, called *The News*, has made itself the vehicle of one of the most unmannerly and ignorant attacks on Catholics and Catholic worship, that we have hitherto had to take notice of; addressed, it is pretended, to the Editor by a Correspondant subscribing himself *Alpha*;—bless the mark!—he knows, then, the first letter of the Greek Alphabet! and "*Presbyter Americanus*;" what, Latin, too? well then, we shall suppose him doctorized. The fact is, the style and argument being exactly the same in both, we must conclude that the two anomalists are one and the same person; a Yankee too—*Americanus*.

Well, now, he would have the Catholic worship wholly excluded from the British dominions. They are Protestant, says he. They are not Protestant, say we; but what will astonish the poor Fanatic, they are still more Catholic than Protestant! Is not Ireland, after all the efforts of Protestantism to reform her by penal statutes of the most cruel, sanguinary and unchristian kind, more Catholic than Protestant? Is not Catholicity in England and Scotland equal to compete with any Protestant sect in the British Dominions? yea, and to surpass in numbers any particular new grouped religious denomination whatever. Are not our new acquired Colonies all Catholic? And this poor ignorant, home-taught creature, would have the British Government to suppress the Catholic worship. It is more than it can do; and, for the comfort of our anomalist, more than it will ever consent to do; least of all in Canada, where the religion, by law established, is the Roman Catholic one. The Church of England is the established Church of England, but not of the Canadas.—[See the act of Cession]

But, oh! the procession of the Host! we are quite at a loss how to address our anomalist. Were he of the church of England, we would tell him that according to his own church, the Saviour is verily and indeed received in the sacrament of the Lord's supper, and therefore present in the sacrament; and surely worthy of being adored wherever he may be. If the Saviour is not in the sacrament, then Protestants who kneel to receive it, are downright idolaters, kneeling as they do, to the bread and wine, and not to the Saviour

But the rare fancy of the man, that the whole heterogeneous mass of Protestant contradictory sects is the one orthodox church, of Christ Jesus, (Romanists alone excepted) Well, indeed, if this be true, the Saviour here on earth has a very turbulent and anarchial kingdom.

Oh, but Protestants have THE BIBLE without note or comment! Yes, indeed; and tho' none among them are authorized to comment upon it, yet each one claims the exclusive right to interpret it as he pleases; and hence the glorious confusion of Protestant Sectarianism. Hence the chance for every needy and strolling Anomalist, like our Alpha or Presbyter Americanus, of quartering himself and his family upon the credulous community who rely on his private interpretation of the sacred text.

We write not this, as attempting to refute the anomalous worthy of *The News*. That indeed, were singing to the deaf.—But merely to show the ignorant presumption of some, who thrust themselves before the public, without language, argument or common sense, and endeavor to gain to themselves a name and a living by remorselessly imposing on the simple, uninformed and prejudiced of their countrymen in these new settlements.

Our ALPHA of *The News* asks:—*what meaning does the courteous and liberal Editor of the Catholic attach to the term Freethinkers? and in what sense does he apply it to all the Protestant churches? &c.* Just in the same sense and meaning as it is applied to Atheists, Deists, Infidels and mock-philosophers of the present day, who, in common with Protestants, reject all authoritative teaching, and think upon all subjects, every one for himself. Hence as many men, as many minds.—This is the liberty which our Alpha glories in. "The term," says he, "of free unshackled Thinkers, is more applicable to the Protestant churches." In this, for once, we fully agree with him, and wish him joy of his freethinking privilege.

If the mock "*Carmelite*," and the mocking "*Irishman*," [doubtless Orange] whose correspondence we have read in the last *Canada Inquirer*, printed in London, would drop their fool's cap, and, instead of mere buffoonery and the grin of ignorant scorn, at least attempt something like serious argument in refutation of Catholic doctrines, they shall find us always ready, as St. Peter exhorts, *to satisfy every one who asketh as a reason of the hope which is in us*—1 Peter, iii. 15. But uncalled for scurrillity and wilful misrepresentation require no reply. For "a scorner seeketh wisdom and findeth it not"—Prov. xiv. 6—and "the instruction of fools is foolishness."—Ib. xvi. 22.

We thank the liberal minded Editor of the *Inquirer* for so readily admitting into his paper our explanatory article on the Doctrine of Indulgence, and our answer to his "*Protestant*" correspondent. And surely it is but just that, where room is allowed for attack, there should be equal room left for defence.

The *Hamilton Gazette's* article on Penance shall be noticed in our next.

This same *Gazette* has become at last a Protestant semi-polemical Journal; and we may now expect to have foisted upon us abundance of *Tract Tales*, describing conversions from Popery which never took place, and of *Bible Readers* who never existed. In the number of this week we are treated with the account given by a John Hartley from Nice, of the late conversion of three Romish priests and thirty laymen (why not 300?) to Protestantism. This, at any rate, is ten to one; ten to one but the whole is a fiction; yet who can deny it, having no sure data to go upon?—conversions always of persons unknown, and related always by persons unknown? And the old man, "who comes on Sundays from a distance of two miles and a half," to see this Hartley, and shew him "his head as white as snow," and tell him, that "having read the bible twenty years ago, there were ten that he had ceased to belong to the church of Rome, which taught, as he was persuaded, many things contrary to the word of God." And the Editor is not ashamed to fill his sheet with such wretched Missionary tract stories; and offer this (for so it is intended by those who get up such catchpenny stuff to be circulated) as a rival display of Protestant conversions, equalling those of the Oxford Divines, the most learned clergy of the English establishment; and of so many others, distinguished for their rank and education, to the Catholic church.

The stanzas, *Mary in Bethlehem*, will appear next week.—We shall gladly receive communications from the author, provided they come *post paid*.

SEVENTEEN DAYS LATER FROM CHINA.

The ship *Probus*, arrived at this port yesterday, brings us Canton papers to the 2nd of October.

The report is confirmed of the capture of Amoy.

Hong Kong accounts from Amoy are to the 27th September, and report all quiet, provisions cheap, and the inhabitants returning to their residences.

Canton remained undisturbed—the Chinese repairing the fortifications.

The new settlement of the British at Hong Kong is reported to be very unhealthy, so much so that the commanding officer has ordered the troops to remove on board the transports, hoping thereby to escape the effects of the malaria.

The Canton Press of Oct. 2d, says:—According to accounts from Canton, the business continues in a very unsatisfactory state; and the uncertain duration of the present quiet, permits neutrals only to carry on their trade without interruption.

Extract of a letter dated

MACAO, Oct. 2, 1841.

"Continuing my advices of political events, I have the satisfaction to convey to you accounts confirming my former communication. By the '*Press*' newspapers which I forward you, you will observe the movements of Captain Nic, (the commanding officer of the British force on

this station,) up the river, were characterized by the same recklessness and violence that I anticipated—the innocent people on the banks of the river, unprotected by their government, being the only sufferers. Having destroyed a village, and killed some people, he so suddenly retired without the Bogue, as to lead the people to think he was afraid to remain; and the result is, that they are more exasperated against the British than ever, and have more confidence in arranging their plans for revenge. The progress of the force up the east coast has also been the same that I anticipated; and I beg to refer to the circular of H. B. M's. Plenipotentiary, contained in the '*Press*,' for the official, and to the other matters, for accounts of the movements already made. I now hear, through a letter from an officer up the coast, that the intention is to proceed no further north than Chusim, and the Yang-Lye-Keang, during autumn and winter.

"I have the satisfaction to confirm my former advices respecting the low stock of teas here; and in noticing the small quantities of each kind of country teas to you, you may remark that the supply was never so small, except when the blockade took place in 1840.

The following is an extract of a letter from Amoy:

"We got to Amoy on Wednesday evening about sunset: ran in past the islands that were fortified outside, and anchored out of gunshot of the batteries. The Chinese have not been idle; from the town to the beach running along it for one mile, is a low stone fort with one hundred guns; the stone is all covered except the embrasures, with mud, which gave the Alligator the idea that it was only mud; beyond this there is a range of forts extending about two miles further with batteries, some of 20 guns, some of 30. The island of Kolongso opposite the town is fortified with different batteries of heavy guns, about 80—opposite, on the N. W. side of the bay, is defended with a long range of forts extending about two miles; these, by the bye were out of range from the ships, but not when the Blonde, Druid and Medeste passed them to engage the island of Kolongso. The Chinese shot from this fort passed over our ships, but ours did not reach the shore.

As the light squadron advanced, the *Welllesly* and *Blenheim* ran along the whole line of forts about 400 yards from the shore, and 500 or 600 from the batteries; these did not fire, although the Chinese gave it them pretty briskly, cutting away a good deal of their rigging, but doing no other material harm. The two line of battle ships then anchored by the stern, commenced firing, and soon knocked over the batteries made of stucco; but as to the stone ones, we made but little impression from the immense thickness, except now and then turning over some guns, and opening one or two small breaches, although the firing, every one agrees, was admirable. You will hardly believe that the Chinese stood to their guns to the last, and only started when the soldiers entered the fort at the outside angle, and the marines at the other. One mandarin who I had watched all the time, walked quietly down to the beach and drowned himself; another cut his throat as he saw our men in possession of the batteries.

The Chinese, men, women and children, ran helter skelter over the hills, leaving every thing behind.