

DR. McHALE AND THE POPE.

Recent events have driven us to the conclusion that few of the Romish Priesthood are sincere believers in the doctrines which they teach. We observe that their conduct is swayed by circumstances, instead of being guided by principle: they speak to-day what they practically contradict to-morrow. As an illustration of this remark we request the attention of our readers to the following declaration, concerning the infallible headship of the Pope, made by Dr. McHale in reply to an address which was lately presented to him on his return from Rome.—Alluding to the denunciation of the Government Colleges by the Pope, he said—

“The success of Ireland on this occasion was owing to the goodness of its cause, and to the high and holy incorruptibility of the tribunals before which they pleaded. It is true they could track the crooked ways of astute diplomatists, and find that mercenary and profligate calumniators, enemies of the Catholic Church, especially in Ireland, had been at work before them. But tho’ their assaults were incessant, they made no impression on that citadel of Christianity. They had no apprehensions from a packed jury, for theirs was composed of that sacred senate to whom the successors of St Peter confide the preparatory judgment on the great interests of faith and salvation—whose very robes are typical of the martyrdom which they are ever prepared to undergo for the Catholic religion. If they had nothing to fear from a packed jury, much greater still was their confidence in their Judge—the successor of St. Peter—the pastor of the entire fold, of the sheep as well as the lambs, of the clergy and bishops as well as of the laity—the inheritor of the keys, to whom is given in a sovereign degree the power of loosing and binding on earth as well as in heaven. He has solemnly pronounced his decision: the decree of condemnation of the impious alliance of errors has been, after most mature deliberation, again still more emphatically reiterated. At Rome they have spoken, nothing remains, as an ancient father writes, but that error should cease, and that Catholics, should bow in submission to this supreme authority. It has been whispered that some few Catholics under the influence of bribes, might still continue mutinous. Impossible—the title to the veneration and obedience of the faithful, possessed by the humblest and lightest pastor in the Church, is founded on his own obedience and reverence to his supreme head; and none surely could be so forgetful of themselves and of their duty as to manifest their disobedience to the supreme pastor, and thus encourage their subjects to imitate the same disobedience of themselves by shaking off their own subordinate authority.”

Such were the high sounding terms in which Dr. McHale panegyriced the infallible head of the Roman Church. But did he really believe what he said? We say he did not, and we shall prove it by Dr. McHale’s own declaration on another occasion. Dr. McHale was examined some years ago in a trial at the Assizes of Sligo, in which another Romish Bishop was concerned; the following is the statement which he made on that occasion concerning the proceedings of the successors of St. Peter:—

Being asked, “Is it the course of Rome to send an absolute mandate, and dismiss an individual without having heard him in his defence?” He replied,

“Rome appears to have done so in the present instance.”

He was again asked, “But then would it not startle you a little if the court of Rome condemned a person without an investigation into the truth or falsehood of the charges against him, and can that be the course of proceedings at Rome?”

To this home question Dr. McHale replied with unmistakeable plainness—“VERY OFTEN.”

Proceeding with his examination, the

lawyer asked: “Why, Dr. McHale, is there a secret tribunal, such as the inquisition of Rome, that would condemn a man unheard in his defence?”

The doctor answered, “It has been done, I conceive, in the present instance.”

“So then,” pursued the interrogator, “the court of Rome issues mandates without having heard the party in their defence. That doctrine surprises me not a little?”

Let the reader mark Doctor McHale’s significant answer:

“The fact is so however.”

Now when Dr. McHale made the above statements, he spoke under the sanction of an oath, or if we are to give him credit for speaking the truth then, we must charge him with having uttered what he knew to be false in reply to the Tuam address, inasmuch as the two statements are manifestly contradictory. The statement of Doctor McHale upon his oath impugns the statement of Dr. McHale in reply to the Tuam address as a mass of turpid falsehood. Is Dr. McHale, or is he not, a believer in the infallibility of the decision of the Pope and his cardinals? Why, if his oath is not to be credited, he is not. Or, if this august tribunal must be infallible, it is only so when Dr. McHale himself is the deity whose mind is expressed in its utterances.

POPEY A HINDERANCE TO NATIONAL PROSPERITY.

The following extract is taken from Macaulay’s History of England, just published; it will perhaps surprise some of our readers to learn that the author, who truly represents Popery as an incubus upon national advancements, is a strenuous advocate for the endowment of the Priests of that baneful superstition in Ireland:—

“The influence of the Papal system on the Western Empire to the time of the revival of letters, the influence of the Church of Rome had been generally favorable to science, to civilization, and to good government. But during the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor, while Protestant countries, once proverbial for acridity and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of the Papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation, the elevation of Holland, in spite of many natural disadvantages, to a position such as no common wealth so small has ever reached, teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant Canton, in Ireland from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent round them is in a ferment with Protestant activity and enterprise. The French have doubtless shown an energy and an intelligence, which, even when misdirected, have justly entitled them to be called a great people. But this apparent exception, when examined, will be found to confirm the rule; for in

no country that is called Roman Catholic has the Roman Catholic Church, during several generations, possessed so little authority as in France.” (Macaulay’s Hist. of Eng., vol. i.)

PROSPECTUS

OF THE

ORANGE LILY.

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A SEMI-MONTHLY Paper, to be published at the Office of the *Ottawa Advocate*, the first number of which will be issued on the first day of JULY, 1849.

The name of the paper proposed to be published, will sufficiently indicate its character, and it will be admitted that at no period, in the history of this country, has such a necessity existed for a publication of this kind; for at no other time was it so imperative that Loyalists to the British Throne, supporters of the Constitution in its purity, and Protestants generally, should be united in feeling and in action.

The ORANGE LILY will be devoted to the advocacy and support of the Protestant Faith, British principles, and British connexion, general intelligence, and at all times it will be the unprejudiced, firm, and uncompromising champion of the LOYAL ORANGE INSTITUTION.

In labouring moderately and rationally to elucidate, and defend those principles which we shall be proud to acknowledge as our rules of action, it will ever be our study to make the matter, which the columns of the LILY will contain—so far as consistent and compatible with our object—as little offensive as possible, to those who conscientiously differ with us in opinion, believing—as we do—that rational liberty of speech, and freedom of opinion, are the birthright of every Briton.

In endeavouring to carry out these great objects, it is our desire to act in the spirit of friendship and fraternity towards all—our aim will be not less the defence and dissemination of Truth, than the suppression and refutation of error; consequently, it will not be against men, but ideas and principles we shall have to contend; and we trust to be enabled to do so with conscientiousness and Christian charity, and at the same time, with energy and decision.

Whatever may be the result of this undertaking, it must be conceded, that ours will be the first attempt ever made in Canada to publish a paper solely devoted to the objects above stated; and encouraged by a consciousness of right and justice, we confidently look to the Orangemen and Protestant Loyalists of the Province, for that encouragement and support which we shall endeavor by every suitable means to merit—and we feel certain that the appeal will not be made in vain.

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