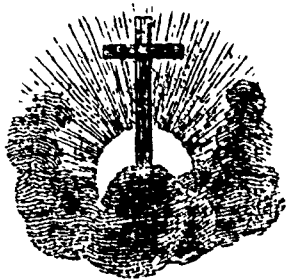


All Letters and Remittances are to be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDonald, Hamilton.



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, FEBRUARY 7, 1811.

BIBLIOMANIA.

The Bible, then, without an interpreter, or with every one for its interpreter, is the Protestant's only rule of faith. May we then ask, (what has been always asked but never answered,) how do Protestants know that the Bible is the written word of God; or that the portion they hold of it is canonical, and that which they reject only apocryphal, if not on the traditional testimony of their several sects? And is that testimony scripture, or the infallible written word of God; and not evidently the fallible testimony of man, which their rule of faith compels them to reject?—How, then, can those, who reject, as fallible, the testimony of the Catholic Church, prove, on any other infallible testimony, that the Bible is the revealed written word of God? On what testimony, but that of man, do they hold that the Sabbath, or the seventh day of the week, is no longer to be kept holy, as the Bible so strictly enjoins; but the Sunday or the first day.

Now, again, as the Bible, (such as our Protestants have got it) is their *only rule of faith*; it is clear that they who have not got, or who may not be able to get a Bible, have no rule of faith. Then, without a rule of faith, they cannot be true believers; and, if not true believers, they cannot be saved. They, too, who have not learned to read, can make no use of their rule of faith. The Bible to them is a sealed book, and as useless to such, as spectacles were to the blind and sightless.

The Bible, then, without note or comment—(for according to Protestants, who among them dares give himself out for its scribe and authorized expounder?) the Bible, vouched for as correct by no less an authority than the British Parliament—this Bible is *our all in all*. Then what more is necessary to make a Christian? True, there must first be the raw material, rags to make paper of; next, a paper mill, then types and a printing press, and, above all, a careful printer, the very founder of our faith. Our only teacher must be the A, B, C man, or reading master; for no other Bible teacher is admissible among Protestants. Then why so many ministers at such costly salaries? And not for them only do I pray, but for those also, who, through their word, shall

not by any means to expound, the scripture? That is not the permitted province of any one for others; but of every one for himself. Let Protestants then only act up, as they assuredly will some day do to their universally adopted rule of faith; and they will then get rid at once of all tithes and cess dues, and every clerical exaction. And is it not evidently to such a completely disenthraling consummation that all Protestantism is fast onwards drifting? We have thrown out these few observations to the consideration of those who reject the teaching authority of the whole Catholic Church, the Church of all ages and nations; that Church which Saint Paul styles *the pillar and ground of truth*—1. Tim. iii. §15—*which the Saviour commands us to hear, or be accounted as Heathens and Publicans.* Matt xviii. 17. With whose pastors alone he said he would abide to the end of the world; together with his holy spirit, the spirit of truth, who should teach them all truth, and bring to their minds all things whatsoever he had said unto them: and therefore whom he commands us to hear even as he would himself.—John xvi. 13. Luke x. 16. Such is the unerring witness, so clearly pointed out to us in the scripture, on whose testimony the Catholic most confidently relies, as being that of the Saviour himself, and of his holy spirit. Such did the Apostles themselves account it, when in their first council they announced their decision in the following words: *It hath seemed good to the Holy Ghost and to us.* Acts xv. 28. They, who rely on this testimony, can never be mistaken, nor ever vary in their faith; which is evidently the case with Catholics; who, though the far most numerous and wide spread body of Christians in the world, are all, and ever have been, of one and the same mind: while Protestants are all as Saint Paul describes, such as separate themselves from the Church, "carried about with every wind of doctrine; ever learning, but never arriving at the knowledge of truth: always growing worse and worse: erring and driving into error; having itching ears; choosing teachers for themselves," &c.—And though they declare themselves unsubjected to any human teaching, they are yet the only people really subjected to such; always ready to believe and follow, as their guide to Heaven, the newest upstart, self-commissioned, random preacher, or strolling evangelist. Who can deny this with them to be actually the case. Who can now name or enumerate their countless divisions? Yet, the Saviour's Church is but one. *One Lord, says St. Paul; one Faith; one Baptism.* The Saviour prayed not in vain to his heavenly Father the night before he suffered, when he said, speaking of his pastors, the lawful successors of his Apostles, "Sanctify them in truth: thy word is truth. As thou hast sent me into the world, I also have sent them into the world; and for them do I sanctify myself that they also may be sanctified in truth." John xv. 19. And for those also, who, through their word, shall

believe in me; that they all may be one, as thou, Father in me and I in thee; that they also may be one in us, that the world may believe that thou hast sent me." &c. John, xvii. v. 17. 18. 19. 20. 21.

THE LONDON TABLET.

We have all along admired *the Tablet*, edited by Mr. Lucas; as the leading and unrivalled Catholic Journal in Britain, not only for the eloquence, energy and perspicuity of its style; for the irrefutable arguments it contains on every subject discussed by its talented author; nor for the wide comprehensive nature of its contents; but what we prize in it above all things is its true Catholic spirit and strict unflinching orthodoxy. Its articles on *Free Masonry*, and the author's way of thinking, so modestly hinted on the subject; is, was, and ever must be, the universally received opinion of the Catholic Church; and this not only with regard to *Free Masonry*, but with regard to all secretly sworn societies whatever. The opposition to the decisions of Rome on this head, by some of our dignified clergy in England, surprises and afflicts us. We are now seventy-two years old, and going forty-nine in the ministry; and we can aver that in France, Spain and Italy, where the half of our life has been spent, we have always been taught, and understood, that all who should embrace *Free Masonry*, would, *ipso facto* incur excommunication; and not be admissible to the sacraments without renouncing it. The Vicars Apostolic in Britain, and probably the Bishops in Ireland, may have had the Pope's delegated authority to absolve in every case those renouncing all further connection with such forbidden societies; but never to consider, as members of the Church, those adhering to their illicitly contracted and dangerous engagements.

We would recommend *the Tablet* to all Catholics who prize their religion; as well as to all wishing with certainty to know *how the world wags*.

Laus, cui debita, detur.

FIRE.—On Monday evening, at half-past 5 o'clock, a fire broke out in the back premises of Mr. Galbreath, Grocer, King Street, which, in an incredible short time, communicated to the main building, (a large three story brick house) speedily consuming the greater part of its contents. The premises were occupied by Mr. Galbreath, Grocer, Mr. Clarke and Mr. Myers, cabinet-makers. The latter, we learn, is the greatest sufferer, having no insurance; the others are understood to be sufficiently secured to cover their losses.

The Headship of the Protestant Episcopal Church.

A singular letter on the controversy now going on in the Protestant Episcopal Church, signed WILLIAM JAY, fell under my notice a few days since, and while reading it, I could not help reflecting on the punishment in kind, with which the Providence of the Almighty visits those who resist the lawful authority of His Church. The Church of England, in England, is the only one in the world, projected by the Saviour himself, and

Successor of Peter, in the supremacy of the Christian Commonwealth; and presently it falls under the tyrannical yoke of the beastly Harry the VIIIth and his Successors. The boy Edward VI, Elizabeth the virgin, Charles II, and the modern Hellogubolus, George IV., were in turn recognized as the heads of the emancipated Protestant Church of England: Who will say that they were fitting heads for such a body? It is true, that one claimed the right to "unfrock" Bishops at her pleasure; another to decide questions for the Episcopal body whilst he was still in the nursery; a third and fourth to supply successors to the Apostles by nominations to the Episcopal bench, made amidst the orgies of drunkenness and debauchery—still, who shall see in all this any thing but a fitting rule for the guidance of an Apostolic Church? But if it was necessary for the Clergy of such an establishment to crouch in silence under the profane dictation of such rulers—there was at least a *quid pro quo*.

In this state of things, there was, at least, a temporal recompense for degradation to which the ministerial character was reduced. The Bishops and clergy of the National Church had families—and the now head, the temporal sovereign, had gold & patronage. In fact, not only in England, but in every reforming nation of Europe, the Clergy passed from subjection to the Apostolic authority of Peter's successors, to a shameful dependence even in spiritual matters on the sovereign of the state, who for merely political purposes regarded them as a most useful body of Right Rev. and Rev. Police.

But here—here—in this free country, can they not be free? No, no. But here there are no state bibles, no compensation for bondage under secular domination. No matter. If they were free, they might forget the first revolt against the legitimate authority which Christ established in His Church. This, His Providence will not admit. The effects of that apostacy shall follow them every where.—*Subjugation to the laity* is the penalty of their crime—and it will be exacted in Wall street, as well as at Windsor.

Here, among others, is Mr. William Jay actually dictating orthodoxy to his own Bishop!! But there is this difference between him and the lay dictator in England. The latter usually pays money for the privilege of putting his clergy right whilst the former, with that mixture of shrewdness which is said to belong to the eastern portion of the Republic, makes his refusal to contribute one penny, a pretext for rectifying his erring Bishop. Mr. Jay is called on for a subscription to a church; but Bishop Onderdonk goes to conduct matters according to Mr. Jay's notions of orthodoxy—and accordingly Mr. Jay, like a prudent man, which neither Prelate nor Presbyter can mistake, says to this effect, that unless they walk in the Gospel as he understands it, they shall have none of his money! But who will say that Mr. William Jay is not as worthy to be one of the heads of the Church, as Harry VIII. and even Harry himself?