

ference of Baden, there are but two Argovia and Ball-Campagne, whereby they are still in vigour. It is true that a very energetic opposition was manifested by the Catholic population, and that the Holy See having pronounced formally, on the 17th of May, 1835, against the articles of Baden, adopted by the grand council of the seven cantons, and so transformed into law, the resistance took a still more decided character. Committees having been formed in Argovia to sustain the cause of religion which appeared to be menaced; persecutions were instituted against the members of those associations; and thus the reaction and the persecution of individuals were added to the struggle of parties. "If it be asked," says M. Hurter, "what is the cause of the ever increasing difficulties that have been thrown in the path of the Catholics of Argovia, and more particularly of its monastic institutions during the last ten years, we would answer that they must be attributed to Radicalism; that is to say, to a hatred of whatever does not date from today; to the disposition to isolate the present from the past absolutely, in order to constitute it according to theories that may be accredited, or egotistical views that have been adapted; to the audacity with which the liberty of the individual to produce is contested; to the contempt of property, which, it is true, is as yet only attacked in the possessions of corporations, because its career is still unfinished, although it is impossible to establish any real difference between such property and that of private persons; lastly, to that omnipotence attributed to the state, and usurped by those who govern; to that absolutism which conceals itself under the cloak of popular sovereignty and national representation. Such radicalism knows no distinction of confession. It would be a great mistake, therefore, to conclude that because some men whose names are inscribed in Protestant registers of baptism league themselves with others whose names figure in Catholic registers, for the purpose of oppressing the Catholic Church and destroying her institutions, any one confession is obnoxious to a charge that touches only the adversaries of all confessions. Each confession has its Strauss, with this difference only, that their activity is determined by the circumstances in which each church finds itself placed. He to whom Christ is no more than a Plato or a Pestolozzi in Jewish garb, does not differ much from him who will not see in Christ aught but a mythus." M. Hurter applies himself to a definition of what the protectorate of the church ought to be, when the case in which the state is charged with the protection of the church is made out. "If the church," he says "has presented to the state an inventory of its different institutions, the guarantee which the state thereby undertakes is not qualified by the grant of a power to efface now one article, and now another, from such inventory. The state owes protection to the church in everything that the church is, in everything that the church possesses, in everything that the church wants, in everything that the church approves. It is for the church, and not for the state to declare what institutions are foreign to her object or opposed to her prosperity. If it belonged to the state to determine in this matter, the state would be the church, and this last word would no longer have any signification. Protection is, doubtless, an attribute of Sovereignty, but only in the sense that the chief of the state is bound to maintain all that exists lawfully, to preserve persons and things from everything that might encroach on their right." Thus defined, the prerogative of protection could not authorize government to reform the convents, and still less,

to suppress them; and this is the conclusion at which Mr. Hurter arrives. He has no need to insist on the guarantee for their preservation given by the federal constitution; it is sufficient for him to explain the nature of the relations between church and state, in order to deduce the inviolability of these establishments; and he takes care to cite the testimony of many Protestant jurists in support of the opinion which defends.—*L'Univers*.

**NEW ROUTE TO INDIA BY THE EUPHRATES.**—The Commodore publishes some private correspondence, dated Aleppo, June 10, 1841, which states that the English steamboats Nimrod and Nicotiana had arrived at Beles, on the Euphrates, after a navigation of 16 days, a distance of 375 leagues. Lieut. Campbell, who commanded the expedition, had ascertained that both the Tigris and Euphrates are navigable for large vessels, and that those rivers present a new passage to the British possessions in India. "Documents stolen from M. Lascaris at Alexandria, in the year 1811," continues the writer, "contained important information collected by this gentleman, who was dispatched by the Emperor Napoleon to explore Mesopotamia and the Euphrates, in order to ascertain the possibility of discovering a passage to England by the Orontes. The British ministry determined to verify those plans. Col. Chesney was deputed on this mission in the year 1835. Great Britain then ascertained that the Orontes which falls into the Mediterranean, was navigable as far as Latakia, [the ancient Antioch] That the ancient harbor of Seleucia, situated at the mouth of this river, could be a fortified excellent harbor at a small expense. That it was easy to make a road to Aleppo, and hence to the Euphrates through the valleys, and that the distance, 45 leagues, could be easily traversed. A coal bed was discovered at the foot of Mount Taurus, sixteen leagues from Taurus. Near this coal bed, which is of considerable extent has been discovered an iron mine, which gives sixty per cent. of metal. These mines are surrounded by oak woods of great value."

**NEW PROCESS OF FILTRATION.**—A new filtering process, on a very large scale has been discovered by a gentleman named Stuckey, of St. Petersburg, who recently arrived in this country for the purpose of submitting his valuable invention to the great metropolitan water companies, and other establishments requiring a constant supply of pure water. The principle of the apparatus has not been made known to the public, but a patent is being secured for it, and it is said to be so perfect in its nature and operation that the quantities of water can be filtered in a comparatively short time by once passing through the apparatus; and that a stream from the most impure source may be rendered perfectly translucent and fit for all purposes, by one such passage.

The perfection of the machinery consists chiefly in this fact, that while in the ordinary filtering apparatus impure water must pass through several times to become fit for use, with Mr. Stuckey's invention once is sufficient for a perfect purification, whatever may be the state of the water, and water already comparatively pure—such as that supplied by the New River Company may be rendered as bright and clear as crystal, and equal in appearance to water taken from the best springs. To give a notion of the capabilities of the apparatus, it is sufficient to say that a working model, five feet square, which has been constructed for the purpose of exhibiting and demonstrating its powers will, under ordinary circumstances, filter 2,165,000 gallons in 24 hours, supplied by a pipe of three inches bore.

The model has been visited within the last few days by several parties connected with the water companies, and also by many scientific personages, some of whom declared that they would not have believed it possible that water could have been so perfectly filtered in such large quantities, and in so short a space of time.

**CENTRAL AMERICA.**—Captain Roberts of the brig Frances, arrived yesterday from San Juan, informs our news reporter that a few days before he sailed, the British sloop of war Tweed, Lieutenant Douglas, arrived there, having on board a king of the Musquito Coast, that he ordered the Musquito flag to be hoisted, informed the people that they must prepare to leave there on the 1st of March, and finally, took the Commandant of San Juan to the Belize to be tried for piracy.—*N. Y. Courier*.

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, NOVEMBER 3.

Our brethren in Lower Canada, who do not choose to contribute to the support of the Catholic, will please remit us the numbers that have been forwarded to them.

Ceux de nos confreres du bas Canada, qui refusent leur aide au Catholic, sont priés de nous renvoyer les Nos. qu'on leur a remis.

The Anglican parson of Perth, the Rev. Michael Harris, in his reply to the Address presented him by his church-wardens on his return from England, is ridiculously sublime in his encomiums lavished on his dear little, national, parliament-built Zion. But why should he not praise, and, if necessary, overpraise, the thing that yields him, on such easy terms,—(nay, and his family too, if he has or may have one,)—his roast beef and plumb-pudding? But that he should fall foul so unmercifully on all other denominations, "*Popery and Dissenters*," which are all who differ from him, is not quite so fair; especially as he shows not, except by vague unproved assertion, that his Zion—the foundation of which was laid by old Harry's apostacy; which was raised upon a Geneva platform by the reforming squad under the baby king Edward, and finished out in its present form, and plastered up with parliamentary penal enactments, during the long and merciless reign of the remorseless Elizabeth—as he shews not, I say, by any proof, that his Zion is the only true one—the one that was destined to stretch itself forth to the uttermost ends of the earth. Instead of this, like a true *Bombastes Furiosus*, he launches forth his *brutum fulmen* against all his quiet and unoffending neighbours; like Salmoneus in Virgil's Hell,

*Fulmina Jovis, et sonitus imitatur Olympi.*

"He mimics the fiery darts of Jove, and the thunder of Olympus."

But let us hear himself on the subject:—

"In my visit to England and Ireland, I was delighted in every place at the intimations of the growing prosperity and vigour of the True Faith and Church of God. Though we must regret that a policy, which is now past yielded to the clamours of a corrupt faith at home, and sacrificed the interests of the Church in this Colony, yet now it is a matter of unfeigned gratulation, that the Nation's destiny and faith are committed to the guidance of healthier and holier principles. No Councils formed against Zion shall prosper. The combinations of those enemies in Religion, (of Popery and Dissent) have miserably failed in their alliance against the one true Church of Christ. Firm she stands, and firm she will forever stand, for God is in the midst of her, and she shall not be moved."

In the *Hamilton Gazette* of 25th ultimo, we observe an article on Freemasonry, copied from the *Freemason's Quarterly Review*, in which a masonic enthusiast, a Rev. Dr. Burrow, seems to put the excellence of the Craft above even that of Christianity itself:

"If any thing could tend to increase my attachment to a society which, so far as my experience goes, contains within itself the germs of almost every social good, and an antidote for almost every social evil; if any thing could lead me more decidedly to approve a system, which, when rightly adopted, establishes the claims of piety and virtue; which withdraws the mind and heart, at least for a while, from earthly or sensual pursuits; and which directs us to the contemplation of profitable, sublime, and heavenly objects, your favorable interpretation of my general Masonic conduct in the position in which I am here placed, would be sufficient to bind me more closely to the Craft. If it were possible that I could think otherwise than I do of the real nature and genuine effects of Masonry, and could require an additional motive of exertion in its behalf, your concurrence in the views I have taken of the subject, and often frankly stated, would alone stimulate my zeal in the cause I have long regarded as secondary only to that which it is my highest office to promote."—*Dr. Burrow.*—*Freemason's Quarterly Review* for July.

Now we wish, by a few reflections on the subject, to guard at least our own people from the anti-social and anti-Christian dangers of the Craft. And, first, what is the end of Freemasonry? Why, nothing they will tell you, than to form a society of friendly brethren, sworn to help each other in distress, and keep each member free of harm. This is the ostensible lure—and in appearance very good, and not unlike a benevolent and charitable institution. But where is the need of it among the true followers of Jesus Christ? The brotherhood instituted by him are taught to "bless those who curse them; to do good to those who do evil to them; to pray for those who calumniate them; to render good for evil," &c.;—never to do to another what we would not wish done to ourselves;—to consider and treat all men as our brethren. Let this law be acted up to, and where is the need of Freemasonry for charitable purposes? The institution of Jesus Christ includes all of the human family: that of Freemasonry excludes all—even Christians—who are not initiated in the Craft by secret oaths; while it includes all Jews, Turks, and Infidels, so initiated.—But the social, as well as moral, objection to all such secret societies as Freemasonry, Orangoism, Ribbonism, Carbonarianism, &c. is this: that their members are sworn at every risk of conscience, justice, and truth, to rescue their brother members from all harm: inasmuch, that if a Wellington and a Buonaparte, on the field of Waterloo, were to become a prisoner of either, the captor (supposing both members of the craft) must see his brother Freemason discharged and set free—to renovate the national contest. The verdicts of Orange packed Juries in Ireland, is another proof of the danger to society of such secret sworn associations. The Jacobinical revolution in France is known to have been but the workings of Weishop's German Freemasonry. It is a concealed and covered crater, which, when ripe for explosion, may some day burst forth into a desolation.