

La Prairie on the festival of the apparition of St Michael the Archangel this 8th day of May 1842.

L. & S. † MICHAEL,  
Bp. of TORONTO  
BY HIS LORDSHIP'S COMMAND,  
J. J. HAY, Sec. ad hoc.  
(True Copy.)  
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NOTE.—The Office and Mass of the Sacred Heart of Jesus are obligatory on the Clergy from this date: if however they are not to be found in the Missal or Breviary in their possession, we dispense with its recitation for this year.  
J. J. H.

There is a paper in Kingston called *The News*, though the editor has nothing new to give but what is copied in every paper from the home or European communications. In his number, however, of the 2nd instant, he thinks he has something new to favour his readers with. His *Alpha*, whom we thought before to have laid at rest, is again up and doing. He has got published, in his religio-political sheet, some communications from the Missionary Bible, Tract-Peddling adventurers—the woeful tale that the Romanists are preventing, every where, by their exertions, the shuttle and lap-stone apostles of every contradictory denomination, from showing forth to the ignorant people the ignis fatuus or *Will o' the Wisp* illuminations of Protestantism. We consider the ignorant *Alpha's* article otherwise unworthy of our notice; and, indeed, every thing that can come from the paper of such a raw, untaught, sectarian Editor; one who seems to know nothing from his insulated provincial situation in these colonies, beyond what is taught by the fashionable group of co-religionists to which he happens to belong.

☞ We are truly astonished at the ignorant assurance with which our *Gazette* man, as we said before, blind as a beetle, continues to dash himself against our popish pinnacle, which he thinks thus to upset; and reckons every rebuff he gets from it the last demolishing stroke he has dealt it. His mettle, however, far exceeds his might, else might we, poor *Romanists*, cry out, as if viewing a flea through a microscope, O murder! were the thing only as big as it seems, it would bleed us all to death with that terrible trunk it has.

Let him—or rather his would-be theological contributor—consult, if he can, the original Greek text, (1 Cor. vii. 7, 8, 33, 34, 38, 40) where St. Paul gives the preference to the unmarried state. Let him next read, in chapter ninth of the same Epistle, the fifth verse, and he will find that the Apostle calls those holy women, whom he claims a right to lead occasionally in his suite, by the name of *Adelphen*, which means *sister*, whom, to use as a wife, would be incest. Our English Reformers, however, to sanction their *uzurious propensities*, translate here *Gunaika* in the Greek text, which signifies a woman, as if it were *Akoiten*, a married woman, or *Alochos*, a wife. In the ancient Latin version also, we read not *uzorem*, a wife; but *mulierem*, a woman. We deny not the word *Gunaika* to signify wife as well as woman; but what we deny (and we defy our *Gazette*

theologian to prove that we are wrong) is, that it signifies a wife exclusively: unless he can shew that, as every wife must be a woman, so every woman must be a wife. *Gunaika* in the Greek, like *Mulierem* in the Latin, signifies a woman, who, indeed, may be a wife; but neither of these words determine her to be such. By this cunning, and, as they thought, imperceptible substitution, our Protestant clericals sought to assume to themselves, in the eyes of their ignorant or uninvestigating followers, a scripture right to log about with them, wherever they went, not *sisters*, but wives and children; because the Apostles to avoid too frequent intercourse with female neophytes, may have allowed some devout and charitable women occasionally to follow them, dispensing their alms to the indigent, and pious initiative counsel to those of their own sex.

This much we have written for the sake of the public, whom such ignorant effusions as those of our *Gazette* man are calculated (as they are intended) to deceive. Witness the fictitious and abominable creed, given in a late paper, of the unscrupulous Editor, as containing the articles of our faith, and which the Editor could not but know to be a shameful imposition on the Protestant public. Witness, also, the daring false assertion in his present sheet, that “St. Clement, Ignatius, and Eusebius, all assert that St. Paul [in spite of his own declaration to the contrary, 1 Cor. vii. 7] was a married man!” All this passes current, as avowed truth, with his unsuspecting readers. And who can contradict him without consulting the originals. This, then, he thinks a safely ventured lie—a needful prop to bolster up his erroneous assertions. What use is there, then, in our further noticing the reckless scribbling of one who is thus proved to be the hired organ of the spirit of Error?

The Dublin Register says,

For three hundred years the policy of the English Government was directed to the impoverishment of the Irish, or, as the Act of Parliament had it—the “discouragement of Property in Ireland.” Laws were passed by the English parliament, which made the plundering of the natives a service to be rewarded by the state.

If a Catholic had a horse in his possession, no matter his value, a Protestant might rob him of his property on paying five pounds. If a Catholic improved his farm until the rent was two-thirds of the improved value, whoever discovered or turned informer was entitled to the benefit of the lease. The Catholic parent could not educate his child at home without being subject to pains and penalties; nor could he send him abroad without becoming guilty of high treason. But this was not all. If a son, though the youngest and most worthless of the family, abjured the religion of his parents, he could turn father, mother, sister and brother, beggars on the world! In short, the perverted ingenuity of tyranny could devise no more effective modes of impoverishing a nation, than that so undeviatingly pursued by the English government in Ireland up to the close of the last century. That the people should be poor, is as natural as that effect should follow cause; but, in the midst of all their poverty and privation, they have never forgotten the claims of their clergy. That the mass of the body is sprung from

the people we are ready to admit, and to that very fact may in a great measure, be attributed the influence they possess over their flock—an influence which even Lord Wicklow acknowledged to have been usefully and beneficially exercised.

The following extract from the “GREEN BOOK” will serve as an illustration of the justice of the tithe system in Ireland, and may not perhaps very inaptly form something like an analogy to parts of our admirable school system here, of ‘endeavouring to force Christians to contribute to a religious ceremony contrary to their consciences.’—*Catholic Herald*.

“In Tonquin, we have been recently informed, that a native who was converted to Catholicity, being expelled from employment in a silk manufactory, because he would not contribute against his conscience to a Pagan festival, brought his case before the Mandarins, who gave judgment against the opponents of the Christians, saying, ‘Since the Christians ask you for no money for the exercise of their religion, you have no right to force it from them for the exercise of yours!’ And, in another district of the same country, a Christian having refused to subscribe to a dramatic representation in honor of the Tonquinese idols, and, being in consequence beaten by the collectors, on the matter being referred to the local magistrates, the collectors were arrested and bastinadoed, each receiving 15 strokes on their feet, ‘for endeavouring,’ says the account, ‘to force the Christians to contribute to a religious ceremony contrary to their consciences!’ If these Tonquinese Christians were Irish or English Papists or Dissenters, the collectors above mentioned tithe-collectors or ‘rebellion ruffians, and the mandarins some of our Law Church magistrates and judges, how very different would be those decisions! Yet, contrary to the slightest degree of equity, or to any respect for even that semblance of political decency, which has dictated, that, wherever an established Church exists, its creed should be that of the majority of the nation, the Church of England has been, in the most galling and obnoxious form of pecuniary exaction, the Established Church of Ireland, though by the *First Report of the Commissioners of Public Instruction*, instituted for the purpose of obtaining the comparative numbers of the different Christian sects in Ireland, according to the census of 1831, the members of the Establishment were, out of a population of 7,943,940 souls, only 332,064 persons, as opposed to 7,091,877 Roman Catholics, Presbyterians, and other Dissenters! What a spectacle!—552,064 individuals, privileged to tax for their religion a population of 7,091,876 persons, and even, in case of a nonpayment or resistance to such a system of taxation in the name of Christianity, privileged to pillage, incarcerate, or shoot them! Surely, there never was in any nation, a Church, whose doctrines, however pure, could be expected to prevail, when connected with, and weighed down by, such a monstrous combination of abstract and practical injustice! The gross income of the Irish Establishment has been thus estimated from

OFFICIAL data, in an able article in ‘THE Monthly Chronicle’ for May, 1833.

	£	s.	d.
Annual revenue of continuing and suppressed Bishopricks,	151,127	12	4
Income from Glebe lands,	99,000	0	0
Income from Ministers Money	10,000	0	0
Income from Ecclesiastical Tithe Composition,	531,781	14	7
Income of Corporations Aggregate, Deans and Chapters’ &c.,	21,734	5	5
	£806,633	12	4

This sum, divided amongst the 852,064 Irish Episcopalian Protestants, makes the religious instruction of each to amount to nearly 19 shillings a-head per annum!—whereas, in Scotland, where the Church Revenue for 1,600,000 Presbyterians is but £269,000 a-year, the religion of each member of the National Establishment costs but 3s. 4d., and, in Belgium, the annual sum of £130,000 supplies a Catholic population of 4,000,000 with religion, at the rate of 8 pence each!

THE LONDON TABLET.—This is the title of a newspaper devoted to the Catholic cause, which was established at that propitious time when the minds of so many in England were agitated by the claims which our Church presented for their consideration. The admirable style of its variety of Ecclesiastical intelligence which it contained, made it welcome to every reader. Injustice was rebuked, intolerance shamed and whenever through the agency of iniquitous laws or bigoted officers the Catholic subjects of England were oppressed, the able Editor came forward to defend if not to rescue his fellow Catholics from the malevolence of their persecutors. By the failure in business of the proprietors, the paper was transferred to a Protestant and a Tory, and Frederick Lucas, Esq., the Editor, owing to the interference of the new proprietor, withdrew from the Establishment and commenced the publication of “the True Tablet.”—Both papers are now alleging their claims to the support of the English Catholics.—*Catholic Herald*.

Protestant Agents of Emigration.—We copy the following from the *Port Phillip Free Press*.—“Bigotry.—We have heard from many of the passengers that, during the voyage of the *George Fyfe* to this port, the surgeon-superintendent, Dr. Udny, behaved towards the passengers in a most intolerant and bigoted manner. These poor creatures were subject to his threats and menaces (it was on complying with this description of bigotry they got a free passage.) On several occasions they were threatened to be put into irons if they did not accompany the Protestant portion of the passengers in *divine service* after the protestant formula. This *divine service* was from many of them their prayer books, and thus deprived them of enjoying their spiritual instructions after the manner of their fathers, and in the absence of a pastor of their church. It would, indeed, be a suppression of our feelings if we were not to say that we feel highly incensed at such conduct; and we must observe, that our indignation is not a little increased by the passive conduct of the captain.