

It would be idle to deny the fact that the late contest has been a question of life and death for Catholicism in the Rhenish provinces of Prussia. A sickly rationalism was creeping over the whole country, and having infected, or rather well-nigh mastered, the University of Bonn, it would, but for the timely resistance of the Archbishop, have placed the next generation out of the Church. But now we will thank God if it be confirmed that the Hermesian professors are to be sent adrift, and their places be supplied by better and more devout men. The correspondent of the *Univ. Rev.* promises to explain the causes of this sudden change of conduct on the part of Prussia, and adds, that "the names of France and M. Thiers, are not entirely foreign to this change."

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, DECEMBER 8.

SCISM IN THE ROMISH CHURCH.—Where there is so much pretended wisdom and infallibility, a schism is a prodigy. Such is the case with the Romish Church in India as we learn from the Calcutta Christian Advocate. The affair was recently brought under the notice of Parliament by a Roman Catholic Peer.—*Christian Guardian*, Dec. 1, 1841.

Our Guardian wiseacre seems to think that "wisdom" and "infallibility" should preserve always from schism, heresy, and infidelity. Will he deny wisdom and infallibility to Jesus Christ? and yet the infallible doctrine of Him, who is *Wisdom* itself; who is, as he declares himself to be, "the way, the truth, and the life;" John xiv. 6; did not preserve the Jews from incredulity; nor does it preserve the nations, who have received his faith, from schism, heresy, apostacy, and downright infidelity. This needs no proof at the present day, while we behold the endless divisions existing, and new and contradictory Sects daily appearing, among the bible-searching children of the vain-boasted Reformation. The Apostle tells us, that "there must be heresies, that they also, who are approved, may be made manifest among you."—1 Cor. xi. 29.

Unity in doctrine is one of the sure marks of the church of Christ. He himself gives it as such, when, addressing his heavenly Father the night before he suffered, and praying for his Pastors, he says: "and not for them only [his Apostles then present] do I pray; but for them, 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; and the glory, which thou hast given to me, I have given to them, that they *may be one*, as we also are one."—John xvii. 20, 21, 22. But as unity in doctrine is the essential characteristic of truth; so is dissension that of falsehood: hence the Apostle earnestly exhorts the faithful to avoid it: "I beseech you, brethren, (says he) to mark them who make dissensions and offences

contrary to the doctrine which you have learned, and to avoid them: for they that do such serve not Christ our Lord, but their own belly; and by pleasing speeches and good words seduce the hearts of the innocent."—1 Cor. xvi. 17, 18. Our Saviour tells us "there shall be but one fold and one shepherd;" (John x) that "his sheep follow not the stranger, but fly from him, because they know not the voice of strangers."—Ibid. In fine, that "he who is not with him is against him; and that he who gathers not with him scattereth."—Matt. xii. 30.

But why seek to prove from scripture what is self-evident, that truth is ever consistent and unchangeably the same, while falsehood is ever varying and self-contradictory? Nor need we wonder at defections from the faith, which have happened in all ages from the times of the Apostles. Saint John, in his first Epistle, speaking of such as separate themselves from the unity of the faith, says—"They went out from us, [as Luther and the first Reformers did] but they were not of us; for if they had been of us, they would, no doubt, have remained with us, but that they may be manifest that they are not all of us."—1 John, ii 19.

In an article of the same self-styled *Christian Guardian*, announced, as follows:—"Our Approaching Missionary Meetings," the public are warned, and coaxed, and wheedled, and prayed, and enjoined, not to attend them empty handed; but to come with a full purse, ready to be emptied at every place by their collectors, who are sure to be "always present in sufficient numbers, ready to solicit subscriptions at, and immediately after, meeting." "We think," says the *Guardian*, "there ought to be monthly Missionary Prayer Meetings, as there are in England and the States. It is a fine axiom: Much prayer, much success." Aye, good people; bring your grist to our mill, and we shall keep it going still. Was there ever such bare-faced Gospel-swindling practiced? and, what is more wonderful, practiced with never-failing success! "Let us shew," says the *Guardian*, "our ingenuity for Christ: (that is, the ingenuity of emptying people's pockets) our Report has entries of a pleasing description.—Mr J. C.'s missionary box—Miss Ann's missionary box—Sabbath-school missionary box—Prayer-meeting missionary box—Missionary Tea Meeting, &c. &c. The Receipts of the Society last year were £2310 8s The operations of a christian principle, and the excitement of generous sympathy, beget in us the expectation that this year will surpass the last in the income and utility of the society. In order to this, let us shew our *self-denial* for Christ."

That this is addressed to their simple hearers, the following trumped up story in the N. Y. Observer is related, in order to teach people how to deny themselves the comforts of life, to afford its luxuries to these self-commissioned apostles; for this is the whole secret of their *labor of love*—the insatiable love of mammon. These

are they, the chief Apostle says, "who through covetousness, with feigned words make merchandize of you."—2 Peter, ii. 3.

"We said, Lord, we will make the sacrifice—we believe heaven will approve, and that we shall feel no regrets for so trifling, so unworthy a sacrifice, when we meet our Saviour and the heathen at the last day. Thus having arrived at the day of casting in our mite, and of doing something now, permit me in conclusion, with the hope that other friends of the Saviour may be encouraged to taste the joy of christian self-denial for Christ's sake, to mention our plan of retrenchment for raising our donation.

Our resources of retrenchment and contribution are from furniture, dress, the table, and from industry, as follows:

- Astral lamp, (sold) small lamps and candles do very well, \$10
- Flair mattress, (sold) 25
- Extra table cover, (sold) 5
- Suit of clothes for myself and silk dress for my wife anticipated this year, but now dispensed with in aid of our humility and without injury to our influence and usefulness. 40
- Having but one dish of flesh at a meal, and usually but once a day, and dispensing with all strong drinks, and all rich pastry and confectionary greatly to the advantage of our health and comfort, we save at least 20
- A little daughter of ten years deeply interested in Foreign Missions, and who we hope ere long to give away to this blessed cause, insists upon it that \$5 from the avails of her needle shall go to help the dear heathen children in school till she shall go out to teach them, 5
- And a pious female domestic in our family whose only dependence is her dollar and a half per week, claims her high privilege of depositing \$5 in this Savings bank, though she but recently made the same deposit in the same bank for the Bible cause. 5

Total, \$110

We are astonished and delighted to find with what facility we can save \$110, and yet greatly increase, instead of diminishing the comforts of life; and should another similar crisis occur in any of our benevolent institutions, we anticipate the high pleasure of following up the present experiment.

Yours fraternally,
A FRIEND TO MISSIONS.

East Florida, Oct. 5, 1841.

"THE OLD, DIRTY, RAGGED, COAT OF POPERY."—Vide *The Church*, Dec. 1st.

In the Extract quoted by the Toronto Church of the 1st instant, from the London Church Intelligencer, namely, *The Church of England NOT created by Parliament*, we observe how eager our Church of England advocates are to grasp at every thing in their drowning state that may bear them up against the tide of public opinion so fast setting in against them. The argument used in this precious article amounts to this: "We English Church Clergy have only thrown off the old, dirty, ragged coat of Popery," [for such is the style of this article] and put on a fine new fashioned one of the Calvinistic cut and Cranmer's tailoring, presented by the journeymen of his craft to the infant King Edward for his royal approbation, and solemnly sanctioned by Act of Parliament;—cast off soon after in Queen Mary's reign, and condemned by the same parliament as a thing worse than profane;—reassumed once more in Elizabeth's reign, who, from hatred to his Holiness for not acknowledging her title, called it forthwith into fashion, and got it sanctioned yet again by the same ever obsequious parliament; not, however, before getting it fresh trimmed and adjusted quite, and yet not quite, to her own taste and liking. So the English Church clergy, with all this shifting of uniforms, are still the same men, since, as before their reformation! They have only exchanged the vile

penetential garb of popery, for the rich and gaudy one of Protestantism; not, however, very like that of the Apostles, "who left all to follow Christ." This, at any rate, is no part of their new institute.

Now, we beg only to observe, that, according to this elegant illustration, to prove "the Church of England not created by Act of Parliament," one might prove—1st, that till they threw off "the old, dirty, ragged coat of popery," they had worn that coat for at least nine hundred years, along with the other christians in the world. 2nd—That it is no mark of one's belonging to a corps, to throw off their uniform; And finally, to be brief, we cannot sufficiently admire the ignorant hardihood of the scribbling worthy who could sneer so at the Catholic millions unconnected with his national sect, and represent them all as wearing an *old*—yes, they wear a very old coat indeed—but not a *ragged and dirty one*; nor one of such modern mixed up stuff, imported into England from Germany and Geneva. If the Church of England is not changed by changing, then why are all the Nonconformists so? According to his own simile, they only threw off what they thought "the old, ragged, dirty coat" of Anglican botching, "to put on," in their own opinion, "a clean and good one."—Their "coat indeed is changed, but not the persons." Rare reasoning this, and worthy of the cause contended for.

PROGRESS OF TEMPERANCE IN ST. CATHARINES.

Extract of a letter to the Editor, from the Rev Mr. Lee, dated

ST. CATHARINES, Dec. 6, 1841:

"I know you will be much pleased to hear of the progress religion is making in this quarter. Both forenoons and afternoons on Sundays, our church is crowded to overflowing. The cause of temperance is rapidly advancing. Yesterday afternoon I administered the pledge to nearly one hundred persons Protestants and Catholics. My hearers give me credit for exhibiting the monster, intemperance in all its frightful forms. Times are getting very dull with grog vendors; they must soon find another market for their poisonous drugs."

Extract of a letter to a friend in Hamilton, from Kingston, lately received:

"Say to our respected friend, the Rev. Editor, that I am much pleased with the production.—[*The Catholic*].—He is still the unwearied champion of the cross. . . . The Episcopalians have suddenly contracted their steeple for the want of lucre, covered it with zinc, turned an ill-faur'd thing, like an ill-shap'd pumpkin, set it up on the zinc dome, and raised an ugly shapen cross on the top of all, to the great diversion of the waggish Catholics. . . . Report says that 50 houses have been built in Kingston this summer. The folks are daft. "Sent of Government" is the cuckoo song from morn to night. What an host of strangers here!—Messopotamians,—Medes, Persians, Elemites, dwellers in Toronto, and strangers from the gulf of St. Lawrence. . . . Mr — teaches the ladies to pound the piano, and skirls