

THE CATHOLIC.

QUOD SEMPER, QUOD UBIQUE, QUOD AB OMNIBUS CREDITUM EST.—WHAT ALWAYS, AND EVERY WHERE, AND BY ALL IS BELIEVED.

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THE CATHOLIC

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EDITOR.

Original.

TO THE MEMORY OF MAJOR M——

Hold, tyrant death, thy threat'ning arm!
O, stay the fatal blow!
But, ah! Thou scorn'st our pray'rs and tears,
And laugh'st at human woe!
The parent's moan; the widow's wail,
Pour'd for her part'ner dear,
The orphan's cries; each saddest sound,
Is music to thine ear.
Disease in ev'ry tortur'd shape
Limps on, with shiv'ring fear,
Thine harbingers; while grim Despair,
And Grief leads up the rear.
Terrific band, by sin let loose
To plague this guilty world.
But, monster, say against the good
Why must thy dart be hurl'd?
Or why, with partial aim select,
If all are doom'd thy prey,
The best, nor o'er the worst alike
Exert thine equal sway?
See poverty, in hopeless mood,
See truth and honour stand
Weeping their friend, untimely fall'n
Beneath thy slaught'ring hand.
And yet each gloomy villain lives;
Each knave of guileful mien.
Go, rather such, we bid thee speed,
Sweep from life's motley scene.
Behold yon ruffian fierce who now
Usurps the Gallic Throne:
Beneath whose heavy yoke so low
Whole Nations bending groan;
Thy murd'rous rival, who the while
Thy peerless might defies:
Haste, hurl him from his tow'ring height,
And bid the world rejoice.
But hark! Some warning voice I hear:
Thou err'st, presumpt'ous man!
Death's victims are assign'd by him,
Who measures out life's span.
If oft the good are snatch'd in haste,
The wicked left behind;
Let these not boast; 'tis but to those
Heav'n's partial choice is kind.
Their virtue's flow'rs, no more to fade,
(Nor think severe their doom,)
Is cull'd, lest vice, like canker worm,
Corrode its lovely bloom.
Lest sudden strew'd, and blown diverse,
When tempests rude assail:
For few of hardier stem are left
To brave rude passion's gale.

JR. BROWNSON.

The sentiments of this able writer continue to engage our attention, as we are anxious to see him safely land from the troubled ocean of human speculation on the

rock of Catholicity. In the *Political Pathfinder*, published at New York, a letter appears over his signature, dated the 9th inst., containing some further exposition of his views, which, although expressed in a peculiar way, appear to us to be, in the main, sound. It is not to be wondered that the disciple of philosophy should retain something of its phraseology, even after divine light has beamed on his mind, and his tongue has learned to lisp the language of high mysteries. We must aid him, as well as others who struggle towards the truth, by our prayers to God.

The fallacies of the Puseyite school have not escaped detection by his discerning mind. Let us pray that the authors of them may soon discover their own delusion.—*Catholic Herald*.

"I believe I comprehend your view of the church. I read very attentively the *London Phalanx*, which I regard as a very able publication. But I do not agree with you.—The Fourier Catholicism is based on pantheism, unless I have entirely misapprehended it. The church in which I believe does not grow out of human nature, is not founded by Providence by his action in and through human nature, but by the gracious extra-mundane intervention of Providence for man. If I understand Fourierism, it recognizes Providence only in the fixed, the permanent, and the necessary, in universal and necessary principles, which is to deny Providence, and to fall into pantheism.

Moreover, according to your view, the church has really failed, and there has been no church of God since the first forty years of our era. This, as a Christian, I cannot admit. Christ promised to be with the church always unto the end of the world. To say that He has failed in this promise is tantamount to rejecting him altogether.—To say that the church, since the destruction of the Jewish church; has been corrupt or deficient, is to deny the whole supernatural character of the gospel dispensation. Now, as I believe in its supernatural character, as I believe in Jesus as the Son of God, as with us, and that he founded the church as the ground and pillar of the truth, I cannot believe it has failed, nor suffer myself to talk of it as inadequate to our wants. I cannot set in judgment on it, for it is my judge, and I am bound to obey it. I am sure this is not Fourierism.

You are wrong in classing me with the Puseyites. Till within the last three weeks I had never read a single publication of the *Oxford Divines*. I am reading the *Tracts for the Times*, but thus far I dislike them exceedingly. I do not agree with their authors that the Anglican church is Catholic, or a branch of the Catholic church, nor that the church in communion with the See of Rome is heretical and schismatic.—The English church is Protestant and schismatic. It is insular, and its claims to Catholicity are ridiculous.

You say that I have reproduced the old Catholic doctrines of apostolic succession, &c. I am inclined to think that you have not attended sufficiently to the Doctrine of Life, and of the solidarity of the race, to do me full justice on these points. The church has always contended for the true faith, and established the most appropriate discipline for the time; but it has not always given us through its doctors the true philosophy of the faith, or of the discipline. Now, in adopting its faith and discipline I do not adopt its philosophy. I have applied to its interpretation a new philosophy, and therefore, when I affirm its doctrines, it is with a significance its doctors

have not always given them. I do not hold that the life can be transmitted only by the laying on of the hands of the Bishop. Apostolic succession does not, therefore, with me necessarily imply episcopal succession.—The distinction is important, and leads to grand results. The spiritual communicability and transmissibility of life, through communion of man with man, and of generation with generation, as developed in my letter to Dr. Channing, plays a very important part in my theory of the church, and brings all within its pale who have in space and time had communion with those who originally communed with Christ. In developing my doctrines, if you wish to do me justice, you must not leave out of view this doctrine, which you will find implied, but no where stated in any of the writings of the church. By means of this doctrine I am able to escape what has been regarded as objectionable in the teachings or dogmas of the church, even while admitting the authority of the church.

But in speaking of the church, we must beware how we condemn it, because it has not as yet accomplished its whole work. It has not yet done its work, but it is doing it as fast as possible, and when it shall no longer have to struggle for its very existence, as it has had to do since the rise of Protestantism; in consequence of the supremacy which Protestantism secured to the temporal power, it will reassume, with fresh vigor, its work of social amelioration. Instead, then, of looking for a church to come, I accept the church that is and labor to effect the well being of the race through its agency. My great objection to Fourier is his rejection of the church, and his sustaining a new church, founded not upon the word of God, but upon his individual interpretation of that word.

You will forgive me for troubling you with this long letter. I have wished to draw your attention especially to certain points which I deem important.—O. A. B.

COURT OF APPEALS.

We take the following extract from the *Columbia Correspondent of the Charlestown Courier*, of the 22nd, speaking of the Court of Appeals, the writer says:

"Many of the Law Appeals, will be disposed of, but a heavy church case is before the Equity Court of Appeals which will much interfere with the general disposition of the Equity Docket. The Church case is that of *Jacob Harmon et al. vs. (the Rev.) Godfrey Dreher et al.*, in which the Complainants seek to displace the Minister and his adherents from their Church, a Lutheran one, because they have departed from Lutheran doctrines, and have embraced among other things, the doctrine of the real presence. The defendants deny their alleged departure from Lutheran doctrines, and insist that they do not believe the blood and body of Christ to be actually present in the sacramental elements, but they believe them to be really present—adding however that this is not to be understood of a physical or bodily presence. What they mean by this distinction seemingly without a difference, it puzzles both bench and bar to divine."

Well may the bench feel itself 'puzzled' to decide a question so decisively beyond and above its jurisdiction!

We cannot but suppose that the idea of the obvious necessity of a Court of Appeals in matters of Faith must have naturally suggested itself both to the Bench and the Bar on this occasion. For if the wisdom of our Constitution has established a Court of Appeals, wherein