

# 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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[From the Catholic Expositor.]

### THE ORPHAN'S APPEAL.

Though few my years yet I have tested deep,  
Of drear affliction's, bitter, chilling stream;  
And my young eye has long since learn'd to weep,  
The loss of Fortune's cheering, sunny beam.

No flow'rets deck my early path of life,  
But thorns are there, which pierce me to the heart;  
Alas! my weary way's with sorrow rife,  
And keen I feel misfortune's cruel dart.

I had a mother once, upon whose breast,  
I lean'd my infant head in sweet repose,  
And there, each care of mine was lulled to rest,  
By those sweet smiles, a mother only knows.

She taught my lips the holy art of prayer,  
When half formed accents issued from my tongue;  
And learn'd my heart with all a mother's care,  
To love its God, while yet that heart was young.

I had a father too, whose kindly voice,  
Would fall delightful on my listening ear;  
Whose presence would my little heart rejoice,  
And make it beat with joy when he was near.

But they are taken from their boy away,  
And slumber coldly in the silent tomb;  
They do not hear their orphan's plaint to-day,  
Nor know he's wrapt in sorrow's starless gloom.

A mighty, steadfast friend there dwells on high,  
Who'll guide the orphan through misfortune's storm;  
Who'll dry his tears, becalm the rising sigh,  
And from the tempest shield his fragile form.

Inspir'd by Him, a servant of the Cross  
Comes nobly forth to be our ready friend;  
Full well does he supply the orphans' loss,  
And with the pastor, does the parent blend.

Oh, ye! on whom kind Providence has smil'd,  
Assist this man of God—his aim is good;  
He seeks to raise affliction's hapless child,  
And give his mind, as well as body, food.

You will not then, your timely aid refuse,  
When such a cause is laid before your sight;  
Tis Education pleads, and says diffuse,  
Among this orphan band, my blessed light.

Accept, kind friends, a child of want's farewell,  
Who hopes that his appeal is not in vain;  
Who trusts to have the glowing truth to tell,  
That you have made his prospects bright again.

Then, will the orphan's ardent prayers ascend,  
To that pure seat of joy and happiness,  
Whose Judge delights, His blessings to extend  
To those, who help his children in distress.

### CHURCH AUTHORITY.

It is singular to see how in these times Church questions are every-where reviving. Among all classes—Protestant and Catholic—the opinions of the sceptical eighteenth century are passing away; the importance of spiritual things is becoming again recognised; and the infidel notion that the great use of any establishment is to offer a protection against fanaticism, and furnish a safeguard to "moderate" religion, is dying out. Every-where the churches of western Europe, orthodox and heretical, are beginning to bristle up into a new life; and as they all sunk down more or less into too abject a submission to civil authority, so now they are all beginning to arouse themselves out of their miserable slumbers. Now then, comes the trial of strength; and now we are to see in which church dwell the real elements of vitality. One such contest we have had in Europe, and have seen it brought to a conclusion—the contest between Rome and Berlin.—and the military despot of the North has been fain to bow his head to the spiritual monarch of the South. In Prussia the church has proved true and strong, and the gates of hell have not prevailed against it. A second struggle has been carried on for some years in Scotland, between a "Reformed" church, and the less despotic state of England. What has been the issue of that conflict? Why, the Kirk, with every right upon its side, has gone to pieces in the contest. In England there are symptoms much fainter and less decided, of such another contest, of which the end is not so certain. We confess we should not be very sanguine about the result; because in England we consider all parties in the Establishment as having far too much worldly prudence, and far too great a readiness to compromise, for us to have much reason to suppose that on this side of the Tweed any great sacrifice would be made for principle. If the history of the past did not teach us this, we should certainly imagine we saw, in a document recently published by the *Morning Herald*, the small beginning of a great crack in the law church.

It appears that the Bishop of London, in his late charge, has issued certain orders to the clergy of his diocese, touching the due observance of certain disused Protestant rubrics. These orders were found, it is said, unpalatable to the majority of the clergy, and "universally to the laity." The anti-Puseyite clergy attributed them to the influence of Puseyite advisers, and declare that on that account they "feel that to be coerced into the use of such injunctions is deeply humiliating." The majority have declined to comply, and the Bishop has met their uncomplying spirit with a high hand. "At the confirmations which are taking place, he intimates to the clergy present, that their attendance is required in the vestry, and there in language which admits of no discussion or appeal, issues his commands. His decisiveness of manner precludes all hopes of objections being heard, and the clergy retire in mortified silence." But they are silent for the time only. Their pride is wounded, and their anger roused, and they resolve to appeal to the crown minister to relieve them from the tyranny of their own Bishop! Most certainly this is a very pret-

entious quarrel, and the notion it displays as to the reality of Episcopal authority is positively charming. These recalcitrating persons actually address a letter to the editor of the *Morning Herald*, in which, having not so much as gone through the preliminary of making a formal remonstrance to their diocesan, they put it to him, very modestly, "whether it is becoming on his part thus to force upon the clergy, MANY OF WHOM ARE EQUALLY GIFTED WITH HIMSELF, the adoption of obsolete practices, which their judgment deliberately repudiates." And they tell him pretty plainly, that if he continues in this course he will be deemed to be of a self-willed and dogmatic spirit, "and will never afterwards be venerated with that love and affection which the clergy should entertain towards their spiritual father in Christ." If the father tells his children to do any thing they don't like, the children won't love him any more, and will agree to set him down for a very obstinate arbitrary old hunk. Nice children after the spirit! We wonder whether these are the lessons of filial obedience they inculcate upon their children after the flesh. After all for a dispute between a Bishop of London, and "the majority" of the persons in his diocese, this seems to us to be almost without a parallel. Ample materials here for a schism, if there was any superfluity of honest adherents to principle on either side. But to make matters worse, we are told by those "spiritual children," that they "know that the suggested alterations, injurious as they are, are but the precursors to others still more pernicious." And so they set themselves to work to agitate against their Bishop, "to send up petitions to her Majesty," and make pathetic appeals to the Prime Minister! How long will it be before these obedient persons discover the soundness of the lesson inculcated into them by the Irish Presbyterian Professor of Church History, now on a sympathizing visit to the "disruptors" in Edinburg—the lesson namely—"that it is their duty to go and do likewise;" and that, forasmuch as "semi-Popery has been taught openly for years, and not a single minister has ever yet been deposed for the heresy, *Episcopal government is a folly rather too expensive*." Of a truth, they seem apt pupils for such a lesson.—*Tablet*.

*Puseyism at Walworth*—The following is a part of a sermon Preached by the tractarian curate (Mr. Askel) of St. Peter's church, Walworth, on Sunday, the 7th inst. The preacher took his text from Colossians iii., the middle clauses of the 9th and 10th verses, "Ye have put off the old man with his deeds, and have put on the new man." The new man he interpreted to mean baptism, and stated that the consecrated water of the baptismal font cleansed from all original sin; and notwithstanding all that the world might say, the Church had positively declared in the Prayer-book that we are regenerated; quoting that beautiful passage in Ezekiel, "I will sprinkle clean water upon you," &c., to justify the assertion; and went on to state, that in order to retain our baptismal purity, certain duties must be performed, of which he gave a long catalogue. Then said he, we may claim St. Peter and St. Paul, Timothy and Titus, the martyr Stephen, and above all, the Blessed Virgin Mary, with the rest of the saints, for our brothers and sisters; but neglecting the above list of duties, we should be consigned to everlasting burnings, and the cross that has been made upon our forehead by the finger of God's priest, would burn as though branded with a hot iron.—(*London*) *Patriot*.