

a policeman, as they moved in the position of gentlemen, and considered themselves such. I answered that when I met gentlemen, I expected gentlemanly conduct, and as theirs had been the reverse, I had been necessitated to act as I did. I further said that there were starving Catholic children on the streets, that it would be better to look after and care for than to take children from a place where they were kindly treated, and that the children came here, we did not go for them; and moreover it was their neglect of such children that caused schools of this kind to be opened. Mr. Power replied that it was the souls of his flock he was anxious about, not their bodies, and quoted 'What shall it profit a man?' &c. The souls of those children on the street are not in danger, 'but, oh! the souls of those in this place are in danger,' therefore we will remove them, and by this day week there shall not be a Catholic child in this school, nor while I am pastor of St. Patrick's church shall a Catholic child be permitted to come here."

And near the conclusion of her letter she says—

"About this time Mary and the policeman appeared. Mr. Power tried to smile, remarking, 'We are good friends now, behaving better;' but the other priest stormed and used abusive names towards Mary, ordering her away, and asking me to do so also. Mr. Power then began to brava do about what he had done and what he would further do, saying, 'My name is Power. You have already repeatedly said so,' I replied, 'Yes,' he said, 'it is a powerful name.'"

This communication from the mistress has been sent to me by the committee, and I am thereby induced to write you this letter.

I am aware that I need not, as far as you are concerned, appeal to the word of God as contained in the Holy Scriptures: because, although you profess to believe the inspiration of the Scriptures, you deny that they complete a rule of faith, and thereupon appeal to the church as the authorised and infallible interpretation of Scripture.

I shall not now insist upon the fact, although we know of men who, in their capacity of individual witnesses, have written what we can appeal to in proof of the inspiration of the Scriptures; we do not and cannot know of any men in the capacity or organization of a church until we have the Scriptures first, because it is only in the Scriptures that we can learn what a church is. You cannot evade this, except by making the church bear witness of itself; in which case we apply to the body what the Head applied to himself—"If I bear witness of myself, my witness is not true." St. John, v. 21.

But in the present instance I am content to appeal to the church.

"My faith is the faith of the old Catholic Church, represented by three hundred and eighteen fathers assembled at the Council of Nice, A. D. 325. It is what has ever since been known as the Nicene Creed, and received by the whole church as resting on most certain warrants of Holy Scripture.

"The same was reiterated at the Council of Ephesus, A. D. 431, with a decree that it should be lawful for no man to 'profess, write, or compose any other form of faith.'

"The same was reiterated at the Council of Chalcedon, A. D. 451 the bishops exclaiming, 'No person makes any other exposition of faith. We neither attempt, nor dare to do so.'

"The same was reiterated in the third session of the Council of Trent, A. D. 1546, the assembled fathers reciting *The Nicene Creed, and nothing else*, as the faith of the church.

"The Nicene Creed is my creed; the creed of the Branch of Christ's Holy Catholic Church in this realm of England. How comes it, then, that you differ from us; and, in so doing, declare yourself a dissenter from the decrees of Nice, Ephesus, Chalcedon, and Trent?"

"The reason is, that you have unfortunately embraced a new creed put forth by the Bishop of Rome after the middle of the sixth century. It was published as a creed, for the first time, on the ninth of December, 1454.

"This new creed contains all the points of the controversy between the Church of Christ and the Church of Rome—the Church of Christ as she was from the beginning, and the Church of Rome as she has been for the last three hundred years.

"This new creed contains all the differences between you and me, between what you teach and what I teach. What you hold in common with the church from the beginning, I hold also. Confine yourself to the faith of the old church, and you and I will agree.

"But all that is peculiar to your faith is new. Of

course you will deny this. Well! To the proof. I have given you chapter and verse for my faith.

"And I hereby invite you, I will not say challenge, the word sounds harshly, and I neither feel nor mean to express any harshness; but I give you a fair opportunity to show, if you can, when and where the Church—not some heretical individual or individuals, observe, but the Church, when and where the Council—ever proclaimed as her faith, any one of the twelve articles which I, as a Catholic, reject, and which you as a post-Tridentine Romanist, a follower of the novelties of the 16th century, maintain.

"When I call them novelties, you will observe it is as articles of faith in the Church. I do not deny that individuals, in the exercise of their private judgement, held and wrote many of them at a much earlier age—indeed I think it is easy to trace some of them to the heathen schools of Pythagoras and Plato. These philosophers taught the sinfulness of matter, the holiness of abstaining from certain meats, the super-angelic sanctity of celibacy, and that the departed spirits of the illustrious dead were mediators between the gods and men. In their gropings without revelation they knew no better;—but I do deny distinctly that the Catholic Church of Christ ever embodied any of them in her creed, or that they were ever set forth by authority for subscription by the clergy until after the council of Trent had finished its sessions, and the Pope saw that something more pointed than the wordy decrees of that council was required to stay the progress of the Reformation.

"Come, then, the press is open, public opinion is alive, more alive to this subject than it has been for many years, if you can show that your distinctive creed is the old creed, do so, and you will prove yourself better entitled to the name you seem to be so proud of than by any conversation, however triumphant, with a poor schoolmistress.

"If you cannot do this, if you cannot show that your faith, where it differs from mine, is older in the Church than 1564, you will scarcely, I think, be able to justify yourself in the eyes of the people of England, in taking a poor sick woman out of her bed, and compelling her by your threats to go out in a cold winter day to demand her children from a school where the old Catholic Nicene faith is the religion taught to all the pupils.

"You will scarcely justify yourself in the assertion that the souls of children in the street are not in danger, but the souls of children learning the old Catholic faith are in danger—in other words, that ignorance, and vice, idleness, blasphemy, and crime, the teaching of the streets, do not endanger the soul, but learning the word of God, and the creed of the Catholic Church does.

"You will, however, be a competent witness to prove that ignorance and vice, idleness, blasphemy, and crime, do not separate men from the modern Church of Rome, but that the acquaintance with the Catholic truth does.

"This is the sore place. To separate souls from God costs Rome little, but to separate people from herself costs her much.

"Therefore she can forgive profaneness, and Sabbath-breaking, and theft, and adultery, and murder; for these she has easy penances, and easy payments, but she cannot forgive what she calls heresy; for this she has dungeons, and tortures, and death.

"The people of England were slow to believe this.—They thought it too monstrous to be true. But facts are forcing upon them the painful conviction, and you are adding your feeble note to the sound which has issued from the prison-house of the Madiai.

"You may treat this letter as many of your reverend brethren have treated similar letters from members of our true Catholic Church; but be assured your silence will be ascribed, even by your own people, not to contempt, nor to the conscious dignity of strength, and truth, but to the novelty of your distinctive creed, and your utter inability to defend in the light the unscriptural traditions which you are teaching the ignorant in the dark.

"In conclusion, unless you can disprove the statements of this letter, not by mere assertion but by documentary evidence, I charge you, in the name of our Lord Jesus Christ, not to presume to withdraw immortal souls from the teaching of the Church of God, into a conventicle set up by the Bishop of Rome in the year 1564.

"Waiting your reply, and hoping that you will have the honest boldness, either to prove yourself right, or to acknowledge yourself wrong, I am, sir, a priest (in the sense of *presbiteros*. 1 Peter, v. 1. for there is not, and cannot be upon earth a priest in the sense of *Hiereus* i. e. a sacrificing priest, Heb. viii, 4, our sacrifice is ONE, once offered, and our priest is ONE, once entered into the true holy place, as our faith is ONE; but in the sense of presbyter, I am, sir, a priest) of the Catholic Church.

"Aigburth, 15th Feb., 1853. HUGH M'NEILE."

THE VOLUNTARY PRINCIPLE.—We some time ago alluded to the case of a well educated man who on the Voluntary Principle had well nigh been allowed by the

people to whom he ministered to perish for lack of food. Our statement of facts we knew could not be controverted, and they were permitted to pass by without an attempt either to excuse or palliate the error.

The following article from the *Hamilton Gazette* will show to what miserable shifts the Voluntaries are driven to raise money, but we must confess with shame that Toronto Churchmen need not go out of their own pale or beyond their own City for examples of money raising for Church purposes, which, though they might not comport with the dignity of the object sought to be obtained, would do great credit to any travelling manager of a public exhibition:—

OYSTERS AND VOLUNTARIISM!!

Munificent and strange are the devices which the servants of flinty-hearted Voluntarism are constrained to adopt in order to procure a few rags for their backs! There is something, however, so dismally ultra original in a dodge tried the other evening in St. Catharines by a poor Baptist preacher, that we cannot refrain from presenting our readers with the bill of fare, a copy of which has been sent us, and can be seen at our office, it is as follows:—

OYSTER SUPPER!

"The friends of the Baptist Denomination propose having a SUPPER in their NEW CHAPEL, St. Catharines, (the proceeds to go towards finishing the building.) On which occasion the public generally are respectfully invited to attend.

"Several GOOD SPEAKERS and MUSIC by a Choir, are expected to be in attendance.

TEA, COFFEE, OYSTERS, &c., served at 9 o'clock. Single tickets 2s. 6d. C^y, for a gentleman and lady 3s. 9d.

Countless degradation has the Voluntary system heaped upon Christianity, but the St. Catharines outrage is the greatest of them all.

The House of God prostituted into an Oyster Cellar! Our blood runs cold with indignation and horror!

No one is permitted to enter a Mahomedan Mosque without previously taking off his shoes. In Canada, Baptists allow gourmandizers to glut themselves with oysters and coffee in structures dedicated to the service of Jehovah! The Turk would shrink from the touch of such Christians as from pestilence or plague!

If Saint Paul could revisit this earth, how would he address the misled reprobates, thus offending at once against common decency and religion?—Would he not thunder forth the rebuke which he once dealt to sinners of a kindred order in Corinth:—"What! have ye no houses to eat and to drink in?"

It is possible that the "pastor" of these gustatorial sectarians was constrained by dire necessity to wink at the outrage which has called forth these strictures.

We have heard of a forlorn preacher in St. Catharines, who, for his service during the past year, received from his generous flock the sum of Fifteen pounds currency!—and who consequently was constrained to sell his horse in order to rescue his family from starvation. Perchance this illstarred man is the minister of the ecclesiastical fish shop!

If our conjecture be correct, we award the poor fellow our profoundest pity. Revolting as is the sin which he has countenanced and homologated, the temptation was almost too stern for flesh and blood to resist! John Cranmer fearing the persecutor's faggot, subscribed a denial of his faith; it is not strange that driven wild by the moans of a famishing wife, and the cries of hunger-crazed children, the Baptist teacher of St. Catharines should have permitted his "Chapel" to be translated into an oyster ordinary!

CHURCH FOR DEAF MUTES.—In another column will be found a slight notice of this new and most praiseworthy enterprise. On Sunday the 23d ult. service was held in the Chapel of the University, situate on Washington Square. The purpose of the undertaking is to furnish opportunities of religious worship and culture to the many deaf mutes in and around the city, who, having graduated from the Asylum up town, are engaged in the various pursuits of life, some of them being married and having families. The Rev. Mr. Galudet, one of the most experienced and useful teachers at that asylum, is at the head of the undertaking.—N. Y. Paper

Correspondence.

SONGS OF THE CHURCH.

No. 22.

THE FOURTH SUNDAY IN LENT.

With pained heart and streaming eye,
Lord to Thy mercy seat we fly;
O let us Thy compassion share,
And save our souls from dark despair.

Too long O Lord our steps have swerved
Too long Thy threaten'd wrath deserved,
Still pity Thou our sad estate,
Nor let repentance come to late.

Send us repentance from above,
And with it send Thy pardoning love,
And let the blood which Jesus spilt,
Remove our shame, atone our guilt.

By Thy Free Spirit call'd and seal'd,
Our new-born souls to Thee we yield,
Thy Grace shall make the evening light,
And furnish songs throughout the night.

And when the work of grace is done,
And sin is spoil'd and heaven is won;
Within that pure and safe retreat,
Our crowns shall lie beneath Thy feet.

W. B.