

whether such or such of its doctrines, (the Athanasian creed for instance,) is contained in the Bible; leaving him also to discover, in the best way he can, of what books the Bible is composed. He must either accept the principle of Church authority, or of private judgment. He cannot appeal to both, one after the other, as it suits his convenience; and upon neither principle can he make out a good case for his Church, why we should yield to it our respect and obedience.

We have proceeded hitherto, on the supposition that Anglicanism had a body of positive doctrines. We do not deny that such may be the case; but it would puzzle a Philadelphia lawyer, to say what its doctrines are. Its liturgies, which are the remnants of Catholicity, teach one doctrine; its thirty-nine articles, which are Calvinistic, teach another. The doctrines inculcated by Bishop Philpott, and approved of by Bishop Strachan, respecting the vital question of Baptismal regeneration, are diametrically opposed to the teaching of the Privy Council, the two Archbishops, and the majority of the Anglican Bishops, upon the same subject. Before claiming our belief in its doctrines, the establishment should first decide what its doctrines are; at present they are very much what any one of its members may consider them to be.

One other quotation must we make from this lengthy pastoral. After accusing the Catholic Church of having added to the word of God, although his lordship does not consider it worth his while to give a definition of what is the "Word of God," and how we are to ascertain what additions have been made to it, he thus proceeds:—"Yet, notwithstanding all this, Rome is ever adding; and that she may continue to add, without hindrance or molestation, she has invented the doctrine of development, to furnish new principles and practices, whenever she considers their publication useful and convenient for her purposes." To this assertion, his lordship must excuse us, for giving a point blank denial. So far from inventing the theory of doctrinal developments, the Church has condemned it, as a damnable heresy. She teaches that the Word of God consists in the *depositum* delivered to the Apostles, and by them to the Church; that the original *depositum* was perfect; and that since then, although different forms of discipline have been enforced, to meet the various urgencies which arose at various epochs of the Church's existence; although different forms of expression, different modes of enunciating the same great truths, have been used, in order to meet the different forms, and different modes, in which various heresies have found utterance, still the substance, the thing enounced, the doctrines taught, have ever remained one and the same. The doctrine of development, or of a gradual manifestation by God, of His will, as revealed in the Christian dispensation, is not a Catholic, but a Protestant doctrine. It is by Protestants, that religion is represented as a progressive science—one in which it is left to human reason, to make new discoveries. We commend to the attention of Dr. Strachan, the following passages, from the report of a discourse delivered a few days ago, at New York, by a Protestant minister of the name of Beecher, on *Progressive Light and Responsibility!!!*

"God had, in his mind, a standard of individual and social perfection, towards which individuals and society are conducted. In raising them from a grossly deficient and ignorant state, He begins with the most obvious points; and where ignorance veils the rest, He, for a time, winks at their transgressions. In days of deep darkness, men could do that, and be, at the same time, true Christians—which, in an age of clearer light, would be decisive against the reality of their piety. In times of ignorance, God, Himself, could commune with men, while guilty of that which, under the fuller revelations of His will, would lead Him to cast them off as an abominable thing. Future ages would, doubtless, look back with much the same feelings towards us, as we look to the dark days of other ages. God does not regard His conduct towards any wrong practice, in one age, or one set of circumstances, as a rule for all ages, and all circumstances. For example, towards the nations, for centuries he pursued one course, as to idolatry, and at last changed it towards the Jews. For centuries he pursued one course, as to divorce, and at length reversed it. The reasons for such a course are specified by the want of full degrees of light, and the power of human depravity. All this assumes, that God acts upon man, not by direct power, but by motives, and through development. When knowledge is small, and development imperfect, He tolerates what He disapproves; but as knowledge increases, and development is full and mature, He condemns and calls to repentance."

There is true Evangelical theology for Dr. Strachan's meditation, in which he will find the doctrine of development maintained; but we defy his lordship to produce, from any of the authoritative writings of the Catholic Church, a passage in which the principle of doctrinal development is asserted.

"As Rome was before the Reformation, so is she now," say his Lordship. To be sure she is; or else she would not be the Church of Christ; which, unless He whom we call our Lord were not only an impostor, but the most impudent impostor who ever made fools of mankind, never can have fallen, and never can fall into doctrinal error; as Rome was before the Reformation, as she was before she sent her missionaries to convert the Saxon idolaters of England, as she was in the days of St. Peter, as far as doctrine is concerned, so is she now; and so will she remain until the consummation of all things; and it is this unchangeableness which constitutes one of the arguments in favor of the Church in communion with Rome, being the Church founded by our Saviour, for that Church we may be sure, will never change; and which furnishes us with an invincible argument, why the Church of England is not the Church of Christ, "For," and here we quote the words of the learned Dr. Brownson, substituting only the word *Anglican* for "Greek." "For the Anglican Church was formerly in communion with the Church of Rome, and made one corporation with it. The Church of Rome

was then the true Church, or it was not; if not, the Anglican Church is false, in consequence of having communion with a false Church. If it was, the Anglican Church is false, because it separated from it. So take either horn of the dilemma, the Anglican Church is false, and its ministry, not the Apostolic ministry which inherits the promises. And if it is objected that Rome separated from the Anglican Church, and not she from Rome," we meet the objection with the words of Dr. Strachan—"As Rome was before the Reformation, so is she now."

There is certainly some strange fatality attendant upon Protestant missionary enterprise; whenever we hear of any place or country, in which ignorance, immorality, and irreligion, are unusually prevalent, there also we are certain immediately to learn, that Protestant missionary societies have been unusually active. No matter how good may be their intentions, yet, in practice, Satan has no agents so active, so efficacious, as evangelical missionaries. They blight all they look upon: their touch is pollution; corruption is the work of their hands. Their fatal presence has succeeded in converting, in a few years, the Island World of the Pacific, which, but yesterday, almost seemed exempt from the primal curse, into a hell upon earth, rivaling, and even outdoing, the accursed cities of the plain, in the practice of all uncleanness: and the work of the serpent, who of old brought desolation into the garden of Eden, has been surpassed in these our days, in the lovely vallies of Tahiti and Hawaii.

It is but the other day, that our attention was directed, to a fearful picture of the social, moral, and religious condition of Jamaica, drawn by the hand of a Protestant minister, resident in that island, where the bounty of heaven has lavished its richest treasures, and the malice of Protestantism its most evangelical missionaries. And lo! the very next mail from England, brings us the reports of the annual meetings of the various religious and missionary societies, from which we learn, as might have been anticipated, that Jamaica has been a region singularly favored; the field in which Protestant benevolence has especially delighted to manifest itself.

The Church, the Wesleyan, and Church of Scotland Missionary Societies, report an annual income of £142,222, £104,662, and £40,141, respectively; when to these we add the sums raised by the British and Foreign Bible Society, we have the gross amount of upwards of £400,000, annually raised for the purpose of extending the blessings of Protestantism; "a sum," remarks the *Weekly News*, "that applied in another way, would pick figures in an astonishing manner from our crime statistics." Besides the Societies already enumerated, Jamaica rejoices in a pretty numerous establishment of Baptists, who, by their annual report in 1848, held 80 stations and sub-stations in that island. From the report also to which we have alluded, we learn that "Besides the benefits the society" (the Church of Scotland Missions) "had conferred on mankind at home," (as witnessed in the rapid increase of crime,) "it had promoted education to a great extent in Jamaica." Let us turn now to the account of that island, as given by the Protestant minister, to whose picture we have referred:—

"The best educated youths, with here and there an exception, are as unintellectual, as stupid, and as gross, as those who have no education at all."

After describing the wretched commercial condition of this island, he writes:—

"You will be impatient for my exposition of the melancholy state of the country, in its moral and religious aspects."

And in another place we are told, that

"Whether the financial, commercial or religious state of the island be the subject of enquiry, the same discouraging deplorable conclusion will be arrived at." "The churches are half deserted—i.e., the congregations on the average, I am assured, including all denominations, are not more than half as numerous as formerly, while many of the chapels are entirely shut up."

"There has been no revival of religion since, perhaps, 1838 or 1839. That glorious work passed suddenly away, and ever since, the Spirit's influence seems to be withheld. The island is now a great valley of dry bones; the wind does not blow upon them, nor is there any voice or enquiry concerning them, saying, 'Can these bones live?'"

In this admission, of the irreligious condition of Jamaica, we can perhaps detect the cause, *i. e.*, the religious revivals themselves, whose cessation the writer deplors; for certainly, if there be one thing more calculated than another, to sicken all rational beings with the very name of religion, it is that blasphemous admixture of maudlin Protestantism and gross debauchery, termed a *revival*. Under the excitement produced by these disgusting displays of lewdness, madness, and hypocrisy, a parcel of foolish men and women, (generally the latter,) imagine themselves the subjects of the direct illumination of the Holy Spirit; they rave, and groan, and cant, whilst the evangelical pulpit and press, strive hard to keep up the delusion. But, in a few days, a reaction takes place; men are ashamed of having made fools of themselves; their common sense rejects the trash which, a short time before, sounded in their ears, like a message from heaven; their sense of decency revolts at the beastly exhibitions, which the *amazing seats* so often afford. As the drunkard in the morning, loathes the cup which the evening before had been the source of his delirious transports, so do the dupes of the *revival* or the *protracted meeting*, learn to loathe and detest the very name of religion,

Such has always been the result of these attempts of evangelical ministers to increase the number of frequenters of their conventicle, and to augment the amount of their pew rents. They would be simply ridiculous, and worthy only of our scorn and mockery, were it not for their fearful results—results, alas! generally manifested in the increase of drunkenness and prostitution; and in the desertion of the churches and other places of worship, as is the case at present in Jamaica.

We see by the *Journal de Quebec*, that Mgr. Baillargeon, Coadjutor of the Bishop of Quebec, was to embark at Liverpool on the 17th inst., on his return to Canada. His Lordship was accompanied by the Rev. Mr. Sax.

The Address to the Governor's Speech was agreed to without a division, Sir Allan MacNab having withdrawn his proposed amendments.

To the Editor of the *True Witness and Catholic Chronicle*.

DEAR SIR,—Since I last addressed you, I have been sojourning far away, where the blue waters encircle Manhattan Island, and the busy, bustling, over-grown Babylon of this Western world. I have seen with admiration (none the less because I saw it not for the first time,) the majestic Hudson, sweeping downwards to the ocean, between its ranges of Alpine scenery, and I blessed that God who has made this earth so full of beauty and of grandeur. I have ever admired the noble features which characterize American scenery, and now when I saw them arrayed in the loveliness of departing spring, they struck me more forcibly than ever before. Yet, grand and beautiful as are the lakes and rivers, the rocks and mountains, of "Columbia's glorious land!" there is one element there which awakens a deeper and more reverential feeling—one object more grand than the mountain or the river, and more beautiful than the smiling summer landscape,—the Catholic Church of the United States—the young—the vigorous—the unrestrained—overspreading all the land from shore to shore, and striking her roots deeper and deeper into the heart of society, in that great and flourishing country. I am free to confess, that there is nothing which afforded me so much pleasure, as to behold the strong and healthy development of the Catholic religion, taking place in the neighboring republic. It would certainly be gall and wormwood to the individual members of the French Canadian Missionary Society, if they only saw, as I did, the number of Catholic Churches in and around "the city of Gotham"—verily, they would have reason to apprehend that it will soon be as Popish as Montreal itself, (*malgré* the pious labors of the *New York Evangelist et hoc genus omne*.) if matters go on as they do, and have done. Commensurate with the increasing prosperity of the Church, is that of the Jesuits, who are prosecuting their labors of charity, and advancing the great work of civilization, under the all-protecting banner of the stars and stripes. Long may it float over a free and happy people, affording shelter and protection to the oppressed of every nation, without any invidious distinctions!

The College of St. Johns, at Fordham, placed by the Most Reverend Archbishop, under the care of the Jesuit Fathers, is truly a noble institution, having the advantage of one of the finest sites in the neighborhood of New York, and enjoying a daily-increasing reputation, as a first-class university. It contains already upwards of two hundred students, belonging chiefly to the various states of the Union. There are some, however, from Mexico, and from the Republics of South America; all these latter being, I believe, of Spanish extraction. So true it is, that everywhere we go, we are confronted by proofs of the universality of the Church, in her diffusion throughout all the nations of the earth. The library of St. John's College is very extensive, for so young an establishment, containing no less than *eleven thousand* volumes, some of them very rare and valuable. For my part, I shall not soon forget my visit to Fordham, for the scenery within the grounds, and all around, is truly enchanting; and the graceful hospitality of the good fathers, is just what one might expect. They are at present putting up a spacious college in the city, with a Church, which is to be placed under the invocation of St. Francis Xavier. (The pride and glory of the Jesuits!) This last is the scene of Father Driscoll's apostolic labors—a fact which will, I know, peculiarly interest your Montreal readers. With him is associated the Rev. Mr. Bienvenu, late of the Seminary of St. Sulpice, now a member of the Society of Jesus, the whole being under the charge of the Rev. Mr. Ryan.

While speaking of the Jesuits, I must not forget to mention, that the Rev. Mr. O'Reilly, whose loss was so deeply felt in Quebec, some few years ago, is now a Jesuit, and occupies one of the chairs at Fordham, I believe that of *Belles Lettres*. The Rev. Mr. McDonnell, so much beloved in Montreal, some two years since, is also there, filling one of the higher seats of scholastic learning. I had also the pleasure of making the acquaintance of the President, the Rev. Père Thebaud.

Of the convents I did not see as much as I would have wished, as my time was too much occupied; but from what I did see, it is sufficiently evident that the holy sisterhoods, who form the chief ornament of the Church in every land, are there walking in the full light of their divine vocation, teaching and praying, and succoring the afflicted, as they every where do. Meek, and pure, and holy, they are all; and where is the Catholic heart that will not acknowledge the truthfulness, as well as the beauty, of the saying of an early Father of the Church—"These communities of virgins are the brightest jewels in the diadem of Christ." Ay! truly, most truly, are they, and well do their earthly lives fit them for that glorious destiny

which the Evangelist foresaw—"to follow the Lamb whithersoever He goeth, in the kingdom of His glory."

I believe it is the intention of the Most Reverend Dr. Hughes, to commence, as soon as possible, after his return to New York, preparations for the erection of a magnificent Cathedral, in commemoration of the elevation of the See of New York to the dignity of an Arch-diocese. The site is already chosen, and from the fact of its being the *highest* point of land on Manhattan Island, it follows that the spire of the Cathedral, when finished, will overtop all the buildings in and around the Empire City, not excepting even the Washington Monument, now the loftiest pile of building in New York. This is truly a sublime idea, well worthy the mind from which it emanates. Let us hope that God will prosper the pious undertaking, and that the illustrious Archbishop may be spared to see the completion of his design.

But how are we getting on here, Mr. Editor, with our Catholic Defence Association? What are we doing in the Capital of British North America,—in this Catholic city of Ville-Marie,—to help on our brethren in England, in Ireland, and in Scotland, in their arduous struggle with the antiquated intolerance of the Russell cabinet? Have we done aught, either in expression of our sympathy, or to cheer and encourage those who stand in the breach, warding off the chains wherewith all of us are threatened? Surely Montreal will not be the last to send in her quota in aid of that greatest and holiest undertaking of modern times, the erection of a Catholic university in Ireland; if we fail in doing *this*, or postpone it too long, (like some other matters we all know of,) we are indeed unworthy of the high position we hold in the Catholic world.—I am, Mr. Editor,

Yours truly,

AN IRISH CATHOLIC.

Montreal, May 26, 1851.

We refer our Correspondent to the meeting of yesterday, for an answer to his question.

(Written for the *True Witness*.)

MOONLIGHT REVERIES.

BY R. E. M.

The moon from her home, in the cloudless sky,
Looked down on the world below,
And coldly her wan light fell alike
On its scenes of joy and woe.
A stately palace reared its proud dome,
Within stream'd many a light
Of joyous mirth, and the moon's faint rays
Softly kissed its marble white.

Beside, the home of a child of toil
Upream'd its lowly head,
Its inmates lay in deep despair,
From them every hope had fled;
And yet, as if in cold mocking mirth,
She smiled on that weary spot,
Tinging with silver the ruined eaves
And roof of that wretched cot.

And then with curious gaze, she looked
Within a rich, curtain'd room,
Where sat a maiden of gentle mien,
In young life's earliest bloom;
And her silvery light made still more bright,
The veil and the bridal flower,
Destined to wreath the brows of the girl,
In the morrow's solemn hour.

With the same calm smile she gleamed within
A casement, gloomy and lone,
And sad and mournful was the scene,
She radiant beamed upon.
A form lay stretched on a snowy bed,
Wrapped in the sleep of death,
No more were the pale and rigid lips,
To unclothe with Life's quick breath;

And the fixed gaze of the half-closed eyes,
The forehead so chill and white,
The shroud and pall more ghastly looked,
In that faint glimmering light.
Long, sadly, gazed I, and then a thought
Of bitterness filled my heart,
Against that cold Orb, which in our joys
And sorrows took no part;

Which shone as bright o'er the couch of death,
In the prison's darkened gloom,
As it did o'er the festal scenes of earth,
Or the glittering palace room.
But an inward voice reproved the thought,
And whispered then, soft and low,
"Unto that glorious Orb 'twas given,
Its Creator's power to shew;
And throughout the lapse of ages shine,
With pure and undying flame,
His mandates obeying—Dreamer, go,
And do, thou, likewise, the same."
Montreal, May 21, 1851.

ARRIVAL OF THE CANADA.

The news generally is unimportant. Crowds continued to press into the Crystal Palace. In the House of Commons, after some discussion, the further consideration of the Ecclesiastical Titles Bill, by consent of the Premier, was postponed to the 19th.

The Liverpool Journal says—"We believe we are in a condition to state that in a week or two, ministers will resign, and Lord Stanley will accept office. We are at all events quite certain that this occurrence is expected by all the government officials, to follow immediately on Mr. Bayly's Ceylon Motion, upon which it is calculated Ministers will be left in a minority. Lord Stanley is now prepared to form an administration."

Advices from the Cape of Good Hope to the 4th April are received. The intelligence is most unsatisfactory. Sir Harry Smith had been compelled to fall back upon King William's Town, his force being inadequate to undertake anything like a comprehensive military scheme. The defeat of the Kaffirs by Col. Somerset, only incited the various tribes in fresh hostilities.