



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, DECEMBER 13, 1843.

THE BIBLIOMANIA.—It is a preternatural phenomenon—a wonder unaccountable to the unprejudiced and rationally reflecting portion of Christians—that long and universally prevailing *Bibliomania* among Protestants of every caste and creed;—that most absurd, and so obviously ridiculous hallucination, which induces all the pretended Reformed, and Reforming, Sectaries, since Luther's days, to consider THE BIBLE alone—the Bible without any sure expounder; the Bible, without note or comment;—the Bible, in fine, and nothing but the Bible, placed in the hands of every one, young and old, learned and unlearned, as the only safe and proper RULE whereby to square and regulate, every one by himself, his moral conduct and belief. They reject the unanimous and invariable interpretation of that sacred, but mysterious, book, by the *Catholic Church*—that Church, which, in the same scripture, they are commanded to hear, or be accounted as heathens and publicans. They refuse to listen to the voice of her Pastors teaching all over the world the same revealed and unchangeable truths; to the voice of those to whom the Saviour said, as the same Scripture declares, *he who hears you hears me*;—the voice of all the learned in the Christian world, heretics alone excepted, who, in partial, contradictory and discordant groups, have here and there, at different times, opposed, and still oppose them!—And on whose interpretation and direction do all such rely; for Scripture, to be useful, requires interpretation? According to them, on those of every one, or any one; of every man, woman or child, rather than on those of the whole body of the Universal Church, ever teaching and believing the same divinely revealed doctrines!!!

But the strange absurdity in their professed Rule of Faith—"the Bible, as interpreted by every man of sound judgment"—is this: that, while every individual is thus authorised to interpret the Scriptures for himself, no one is allowed to force his interpretation upon others:—nay, others, according to their religious theory, is obliged to distrust and reject it, as but the fallible opinion or testimony of man, the very pretence upon which they reject the testimony of the whole Catholic world. Then why, on the same principle, should not each and every one distrust and reject his own private interpretation, as equally fallible and human? and then the Bible must remain a dead letter, without any sure and authorised expounder.

ECCLESIASTICAL.

Iconoclasts and Image Breakers.

To the Editor of the Tablet.

Sir—Although the race of Iconoclasts has been long extinct, and Image Breakers no longer exist, yet there are, I fear, amongst our separated brethren, many Image Breakers, arising principally from misrepresentation and early prejudices inducing a belief that an improper use may be made of them: the error of this opinion never struck me more forcibly than during a recent tour through the interesting country of the Tyrolese, when, in addition to the numerous crosses and images of our Redeemer placed in public situations, there are paintings on the outside of almost every house of subjects embracing the principal events of our Saviour's life, as well as other scriptural and sacred objects, many of which are done by native artists and with considerable skill; add to this, small chapels and oratories are erected by the sides of the roads and paths to villages, which contain pious memorials referring to some of the events in the life of Christ and of his blessed Mother; so that this simple and interesting people may be said to have constantly before their eyes a pictorial history of the principal facts contained in the New Testament, from which alone they receive much religious information. That these interesting memorials are made a proper use of appears from the strong religious feelings which I had an opportunity of observing in their conduct and, amongst other things, I may mention with how much pleasure I saw, when pursuing my journey, some twenty or thirty labourers of both sexes assembled together in a group before they commenced their work, and put up their prayers to their Creator; and this I understood was the daily practice; and again in the evening, after the sound of the vesper bell, one of which is placed on the top of nearly every house, the collected family might be heard at their evening devotion. The house I first heard this sound from I took to be a school, but was soon convinced of my mistake by further information. In many of the small chapels and oratories I frequently saw the wayfarer and others on their knees in attentive prayer; and in nearly every room in which I slept was a large crucifix and religious prints; so that every Christian, with proper feelings, whatever his sect might be, could not fail to be edified and benefitted thereby. It does not, however, appear that image breaking was ever carried to so great an extent in Germany as it was in this country; for although the Zuinghans, the Calvinists, and some other sects were Iconoclasts, the Lutherans were not so, and they were the most numerous; for the principal Lutheran churches, particularly in Bavaria and Prussia contain both pictures and statues, which, with the raised altars, crucifixes, and candlesticks may easily be mistaken for a place of Catholic worship; and on entering a modern church in Berlin, a few years ago, at which the late king was in the habit of attending, I was thus deceiv-

ed, until I saw a portrait of Martin Luther against one of the pillars, which dispelled my ignorance. The great distinction between the Catholic and the Lutheran churches in Germany appears to be that the former are open to all every day, whilst the latter, with the exception of a few hours on Sunday, are always shut; so that either for the purposes of devotion or curiosity, an official must be sent for, and, as with us in St. Paul's, you must pay for peeping. I may here mention that the family of the Rainers, who a few years ago amused us in London with their delightful mountain air, continue to reside in their beautiful native valley of Zillerthal. Joseph, the youngest of the four brothers, keeps an inn at Fugen, and has four very interesting children, all musical, with sweet voices. In looking into the book kept at the inn, containing the names of visitors, I observed amongst many other well known persons, that of "Daniel O'Connell, M. P., 1839," in his own handwriting.—W. E.

We have an account of the Rev. F. Bartrand, S. I., Superior of the Madura Mission, on the 5th of July. Also the arrival at Madras, on the 4th, per the French ship *Le Laborieux*, of six French missionaries; namely Revds. Messrs. Favre and Martin, who are to conduct the Chinese college at Penang; Rev. Messrs. Sohier and Degoust, who are destined for Cochin China; the Rev. Mr. Journet for Siam; and the Rev. Mr. Venault, who will be informed at Macao on what mission he is to serve. They set sail from Madras on the 19th for Singapore.

CHINA.

Extract of a letter from Hong-Kong, July 24, 1843:—

"There is a splendid Catholic church, with seven or eight Jesuits—Italian, French, Spanish, and Chinese! About seven or eight masses every day, commencing at about half past five, the last being about nine. It is a glorious sight on a morning, at a place two years ago entirely uninhabited—now streets rising and great edifices forming—to see a Catholic church completed, and the religion of the state—the Anglicans—left to pray, as they best may—in a mat hut. It is not the last that I exult at; but it is odd, and it argues little life for so potent a body, to be so badly off. But to see in the Catholic church realized the dream of Tom Moore, as related in his 'Travels of an Irish gentleman,'—to see kneeling on its pureless areas, a representative of every nation under heaven—English, Spanish, French, Italian, Portuguese, Irish, Lascars, and various nations of India, in their picturesque costumes; Chinese, &c.—whiter blacks, tawny, copper, and all colours under which the form of man has ever appeared; soldiers and civilians;—excites a feeling more than I can express. To behold the altar successively occupied by men of different nations and languages, and to behold all equally interested—equally attentive—equally collected and busied about the same thing—displays an unity which those who differ from us have no

idea of. It shows the wisdom of the Church in adhering to an ancient tongue in her liturgy; for what language would you make use of *here*, where not two of the congregation can converse with one another."

The only difference we trace between Morler, Le Maître, and the Tractarian school, lies in the more guarded statements of Newman and Pusey. They write like men "working in chains,"—they are obviously haunted by a spectre behind them, the 39 articles. Not that it is difficult for us to determine where their hearts and affections are. This is transparent. Their sole and only difficulty seems to be how to maintain their equilibrium till there adhere to them a sufficient large cluster of Tractarian sticklers, that they must fall *en masse* into the Church of Rome, and thereby either so weaken the Church of England, that it shall be finally overwhelmed by the "Catholic" influence, or drag it immediately after them. Meanwhile, the Church of Rome, true to herself, does not make one single movement toward Protestantism.—*Herald*.

RECEIPTS

OF RELIGIOUS AND BENEVOLENT SOCIETIES FOR THE PAST YEAR.

Aborigines Protection	£	250
Aged Pilgrims' Fund	:	1,575
Anti-Slavery	:	2,503
Baptist Missionary, including Jubilee fund	:	51,631
Baptist home Missionary	:	5,270
Baptist Irish	:	3,314
Baptist Colonial Missionary	:	239
Bible Translation (Baptist)	:	3,483
British and Foreign Bible	:	92,476
British and Foreign Sailors	:	2,205
British and Foreign School	:	6,777
British and Foreign Temperance	:	473
British Reformation	:	1,196
Christian Knowledge	:	78,940
Christian Instruction	:	1,152
Church Missionary	:	115,100
Church of Scotland Missionary	:	6,909
Church Jewish Mission	:	4,474
Church Home Mission	:	3,202
Church Colonial	:	4,203
Church Education Scheme	:	4,858
Church Pastoral Aid	:	17,562
Colonial Church	:	9,149
Colonial Missionary	:	2,970
District Visiting (1841 to 1843)	:	405
Foreign Aid	:	1,735
Hibernian	:	6,812
Home and Colonial Infant School	:	2,278
Home Missionary	:	7,788
Irish	:	3,877
Irish Evangelical	:	3,463
Jews (for Propagation of Christianity among the)	:	25,066
Jews' Operative Converts Institution	:	1,037
London City Mission	:	6,741
London Missionary	:	78,450
Lord's Day Observance	:	930
Moravian Missionary London Association	:	5,924
National School, about	:	12,000
Naval and Military Bible	:	92,051
Newfoundland School	:	3,411
Peace	:	675
Prayer Book and Homily	:	2,500
Propagation of the Gospel	:	71,091
Protestant Association	:	1,522
Religious Tract	:	52,605
Sailor's Home	:	2,255
Sunday School Union	:	10,301
Trinitarian Bible	:	2,337
Wesleyan Missionary	:	99,253

Thus making a total of £345,422
Now, had this amount been applied to the purpose of emigration, it would have furnished our colonial empire with the following proportion of souls:—

To British America	:	52,633
To the Cape of Good Hope	:	21,185
To Australasia	:	13,209
To New Zealand	:	13,209
Or a total of	:	100,236

—*Colonial Gazette*.