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# THE CATHOLIC.

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

VOLUME II.

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## THE CATHOLIC

Is Printed and Published every Wednesday morning, at

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THE VERY REV. WILLIAM P. McDONALD, VICAR GENERAL,  
EDITOR.

Original.

### ON THE CATHOLIC'S BELIEF IN TRANSUBSTANTIATION.

THE Catholic's belief in the real presence of Jesus Christ's humanity and divinity in the Eucharistic sacrifice and Sacrament, is the most trying test of his entire reliance on God's word, and the most perfect act of homage we can pay to his divine voracity. By it, as the Apostle says, "we bring into captivity our understanding in obedience to Christ."—2 Cor. 10, 5. And, by admitting on his word, this most inconceivable mystery, we acknowledge every thing else by him revealed, however incomprehensible. It is the complete acknowledgment of his infallible truth and Omnipotence; of his power to create, change, modify and transform whatever, however, whenever and wherever he pleases. Such a faith as this it is becoming the creature to have of the Creator; and, to deny him such a power were nothing less than blasphemy. Has he then revolted to us this mystery? Yes, and in the clearest, strongest, and more frequently recurring terms than any other of his revealed mysteries. And why? Because it is opposed to all our senses, but *the hearing*. "But Faith" saith St. Paul, "cometh by the hearing; and hearing by the word of Christ; Rom. x, 17. Let me then but know what God has spoken, and I implicitly believe whatever he has said; for nothing is more true than the word of truth itself.

Our belief in this mystery more than anything besides, is calculated to fill the human heart with overflowing gratitude and love to a God, so merciful and good; so stupendously condescending as to dwell in the midst of those, "who meet together in his name;" MAT. xviii, 19; who declares it to be "his delight to be with the children of men;" Prov. viii, 31. Who assures us that he would be with his pastors teaching at all times, "even to the end of the world;" MAT. xxviii, 20; not as God only, for God is always everywhere, therefore, as man, as well as God; as the *Jesus of Nazareth*, who appeared to Saul on his way to Damascus; ACTS ix, 5. Who, when about as man, to quite his mortal state, and shed his precious blood for our redemption; bequeaths *His all* to us, like a dying parent, in *his last will and testament*. And what is this *all* bequeathed to us? His humanity, which is all he took of ours, united with his divinity. This is all he had to give, though the Lord and master of all that is. But with himself, who is the source of all perfection, he gives us every thing desirable. Could the Omnipotent himself afford a greater pledge of his love to man, than this most precious possible, and all surpassing legacy? Could a greater proof than this be given of the innate dignity of the human being with whom the Deity deigns to unite himself so closely, even here on earth, not only with our nature in his incarnation, but with each of us; so as himself to say, "that I may be in you, and you in me;" JOHN xlv, 20; as closely as the branch is connected with the vine. "I am the vine," says he, "ye are the branches;" JOHN xv, 5. Our belief in this mystery of love impresses us with the most lively sense and firm conviction of the Saviour's infinitely satisfactory and meritorious atonement for the sins of mankind, which could not only regain for us the lost favour of our Maker, and our forfeited eternal bliss, but could win for us in our present imperfect state a nearer kindred with him than is granted to the very angels. They are his friends, and the glorious princes of his heavenly household. We are his brethren, if so that we lose not this dignity by sin—

He has cast down the proud in the persons of those mighty spirits who rebelled; and has raised up the weak and lowly in their stead; and by his assumption of our human nature, and his close connection with us in this adorable sacrament; he has imparted to the children of Adam, adopted through him the children of God, a dignity far exceeding that once enjoyed in heaven by Lucifer and his fallen host. How the thought of this ought to encourage us in the observance of his precepts, in carefully avoiding the vices he prohibits, and diligently practicing the virtues he recommends; knowing that otherwise we not only lose the whole benefit of our redemption, but that we shall be subjected to never ending punishment, great in proportion to our long enduring ingratitude, and to the number and enormity of our crimes.

In this mystery, therefore, we give to God the strongest test of our reliance on his word, and receive in return the surest pledge of his love for us. In it is opened to us the sweetest source of charity and reciprocated affection between the creature and its God, when the soul can say, with the spouse in the Canticle, "My beloved to me, and I to my beloved;" CANT. ii, 16. Neither can there be a greater incitement to the practice of every virtue, nor a greater deterrent from every vice, than what is afforded to the practical believer in this most endearing and adorable mystery, in which, like the beloved Apostle, we are permitted to recline upon the bosom of the Saviour; to drink our fill at the fountain head of sanctity, and catch the glow of charity at the furnace of divine love.

Original.

### ON REASON.

*And they shall not need the light of the lamp,  
nor the light of the sun; for the Lord God  
shall enlighten them.—ApoC. xxii, 5.*

'Tis Reason sole, Truth's never fading ray,  
That yields 'immortals' bliss th' Eternal Day.  
Not all those luminaries bright, that roll  
Wide scatter'd round our Globe from pole to pole;  
The flaming sun by day, the moon by night,  
Fresh trimming at his ray her borrow'd light;  
With stars innum'rous, twinkling o'er the sky,  
Might e'er with her compar'd, in beauty vie.  
Theirs, all is transient, and to space confin'd:  
Here, boundless, streaming from th' eternal mind.  
And were the whole of this material world  
Back reeling, whence it sprung, to nothing hurl'd,  
With undiminish'd lustre, still would shine  
Her radiance, streaming from its source divine.  
Would millions, then, no further change that know,  
Than change of bliss, still feel her vital glow,  
As fresh delighting objects they pursue,  
And joyful prospects op'ning on their view.  
E'en here, so from her centre far remov'd,  
On man is reason's influence pow'ful prov'd;  
Though all her noontide blaze in twilight guise,  
He, through his prison's chinks but dim descends.  
'Tis she calls forth, unfolds and nurses kind  
The infant beds of knowledge in his mind,  
Till genius, art and science flourish gay,  
And bear their fruits full ripen'd in her ray.  
Not on the fragrant lap of flow'ry spring,  
Does Sol such gaily varied blossoms fling:  
Does summer bid, o'er plenty so profuse,  
Swell with his foaming breasts and fresh'ning dews.  
Or autumn, bent beneath his mellow store,  
To winter o'er such heap'd provision pour;  
As all that decks the mental blooming scene,  
Rear'd and matur'd in reason's ray serene.

Wak'd by her dawn, the intellectual pow'rs  
Start sudden from their trance, like vernal flow'rs;  
With genial warmth, for gradual bright'ning day,  
Their bloom expands, and shows more glowing gay;

Till perfect all, with ev'ry virtue fair,  
Round clustering various, owns her plastic care;  
Not perishable doom'd, like those that blow,  
Sol's fading race, successive here below.  
As from her dozy nest on fluttering wings,  
Rous'd by the dawn, the lark sweet warbling springs,  
Still high and higher winds her airy way,  
And pours, far distant heard, her matin lay:  
Call'd up by reason's ray, so genius soars,  
And truth's abstracted regions keen explores;  
Wide o'er the ideal vast excursive glides;  
Weighs, measures all observ'd compounds, divides,  
New combinations and proportions spies,  
And o'er endless, varying harmonies.

Or through the world material wings his flight,  
As Newton, those and marks its wonders bright.  
Along the void each wand'ring orb pursues;  
Its distance scans; its size and swiftness views  
What motive pow'r so urges its career?  
And what restrictive checks its headlong sphere?  
Like tireless courser 'mid the boundless space,  
True to the goal that winds his rapid race:  
Or, on his native earth, should he pursue  
His fond research, still wonders, op'ning new  
In reason's ray, more bright than solar blaze,  
Fix, at each step, his fond admiring gaze.  
Whether the mead, with flow'ry verdure clad,  
He loves to trace, or seeks the forest's shade:  
The rocky mountain's airy steep ascends;  
Or down the vale his musing footsteps bend;  
In water, earth or air, each object spies—  
Its nature scans; its use and virtue tries:  
On brittle bark the wat'ry waste explores,  
And works his trackless way to distant shores:  
Collects what wealth their realms remote afford,  
Earth's tribute due to man, her sovereign Lord.  
In all his bold attempts, 'tis reason's ray  
That rousing prompts, and lights him on his way:  
And were that ray withheld of light divine,  
In vain, for him, yon solar orb would shine.

Original.

### ON MAN'S PRONENESS TO ERROR SINCE HIS FALL.

It was man's original misfortune to have believed the devil, the father of falsehood, when he promised him, on condition of his transgressing God's command, more knowledge than God had given him; the knowledge of good and evil. "Yon shall thus," said he, "become as gods knowing both good and evil; GEN. iii. The consequence was, that by yielding to the fiend's temptation, he lost the knowledge of good, which God alone, the source and author of all true knowledge and goodness could give; and acquired the knowledge of evil, brought upon him and all his posterity by the enemy's prevailing temptation. Ever since the human mind has been overclouded with ignorance, which, with the domineering sway of the unruly passions no longer subject to him, who had refused subjection to his God; has proved the woeful and exhaustless source of all the evil and misery, temporal and eternal, to which mankind is exposed. Our innocent infantine, but sure dependence on our Maker for all information has been thus depraved. We seek for knowledge in ourselves, where it is not to be found; and will not like the guileless, unsuspecting child, rely on the word of the teaching parent. But as the Saviour has said, "unless you become as little children, you shall not enter the kingdom of heaven." We confide not in the word of God with which he still deigns to direct our understanding; but judging for ourselves according to our own blind caprice, we act, as if relying on the tempter's promise, that we should become "as gods knowing good and evil." How then could the world but err, while turning away from the light of truth, it preferred groping its way amid the murky mazes of its own ignorance.

[See last page.]

Original.

## THE CHRISTIAN RELIGION

DEMONSTRATED DIVINE :

AS EXHIBITING IN ITSELF THE ENTIRE FULFILLMENT

of the

JEWISH TYPES AND PROPHECIES

Dedicated to our modern Freethinkers.

CHAPTER I

## THE FREE WILL AND FALL OF MAN: THE ATONING VICTIM, AND ORIGIN OF SACRIFICE.

It is evident to reason from the very idea we have of God's infinite perfection, that the higher order of beings whom he has made, the rational creatures, must have been made for an everlasting purpose; that is to know, admire, love and praise him, for a purpose therefore that can never be accomplished, as he, being infinite in all perfection, can never be fully known, admired, loved and praised by finite beings. The same reason then why God called them into existence, continues at all times, why they should exist. Nor would it have been worthy of infinite wisdom to have created them only to appear and disappear, as passing toys and sports, for his Omnipotence. The other creatures, made but for the use or trial of such, must cease to be, when the end for which they were made is fully answered. But those, to whom he has imparted the knowledge of himself, have received in that knowledge, the sure and indubitable pledge of immortality.

These, however, to be perfectly happy, which all must be who are once admitted to the clear vision and enjoyment of God, must be constituted free agents; otherwise, their operations being all the effect, not of choice, but of necessity, they would have nothing in them of personal worth; nothing of merit to endear them to their Maker, and at the same time to enhance and complete their bliss from the sense of having, as far as in them lay, deserved it. It is their freedom of agency which constitutes their dignity as children of God, obeying him from motives of love; not as slaves, from compulsion, or necessity. Now, this free will granted to the creatures, leaves it in their power to obey or disobey; not however, without sufficient warning giving them of the dreadful consequences of their disobedience.

The only rational creatures, of whom we have any knowledge or report, angels and men, have been thus tried. Concerning the angels it has been revealed to us that a great proportion of them, abusing of their free will, in opposition to that of their Maker, have been cast down from heaven and delivered over to eternal torments. As to man, we are also apprized that he too, when allowed to be tried by the tempting fiend, abused of his free will to do that which God had so strictly forbidden him; hence that he, and his whole race, thus polluted in its source, became like the rebel angels, liable to be cast off for ever, and devoted to endless misery. But God in pity for so weak a creature, whose guilt did not originate in himself, but in the cruel cunning of the envying fiend, had resolved to manifest in man's regard the most endearing of his attributes, his mercy and unbounded fatherly love.

The offence of our first parents was a crime of far greater magnitude than at first it may appear. It was a deliberate act of disobedience to God, and a formal renunciation of our dependence on him. It was setting at defiance all his threats, and thanklessly undervaluing all his favours. It was an offence infinite in its object, and could therefore be atoned for only by an infinite satisfaction. But no finite creature could make such a satisfactory atonement; and yet, without such, our doom to endless misery was irrevocably decreed. Nothing less could satisfy God's infinite justice. Nothing less could reconcile us with his offended Majesty. But man, the offender, must make the required atonement, and this for man, a finite creature, it was absolutely impossible to achieve. Yet that, which seemed impossible to all the creatures, God himself vouchsafed to accomplish; and did for our weak and lowly race what in the rigour of his justice he disdained doing for the fallen princes of his heavenly household. He stoops himself to become the man sole capable, as such, of making the infinite satisfaction indispensably required. "Behold I come," says he, "in the head of the book," (in the beginning of Genesis, the most ancient of books, CH. iii.) "it is written of me that I should do thy will, O my God! I have desired it, and thy law in the

midst of my heart;" Ps. xxxix. 8. Yes, I will be the man without failure to do thy will. "Sacrifice and oblation thou didst not require. All these were as nothing in thy sight, but in as far as they pointed at me. "But thou hast pierced ears for me. I am thy willing servant for ever;" EXODUS xxi. 6. "A body thou hast fitted for me;" HEB. x. 6. Thou hast formed for me by thy divine power & humanity in the womb of the purest of virgins: The seed of the woman; behold I come!" O what a mystery is here; which unless revealed to us by God himself, no created intellect could ever have imagined! And yet this mystery, so inconceivable in itself, is made to man, for whom it was designed, less a mystery than to the spiritual beings; for the union of man's soul with his body, of two substances so distinct, and apparently incompatible; and yet so closely joined as both to form but one individual person, shews the possibility of that close and hypostatical union which has taken place in Jesus Christ of his divine nature with our humanity.

This then is the victim so long foretold and so many ways prefigured, that was completely to cancel, as *sinless man*, the debt of *sinful man* due to divine justice; and by yielding up his life as the *Son of man*, to reverse our doom of eternal death; to reconcile us with our offended God; and restore to us our forfeited inheritance; verifying thus the saying of the Psalmist, "Mercy and truth have met each other; justice and peace have kissed;" Ps. lxxxiv. 11. This is the victim alluded to in all the sacrifices ordained by God. This was the promised propitiatory victim emblematically "slain from the beginning of the world;" APOC. xiii. 8; the pledge of whose coming, and the indication of whose redeeming qualities were afforded us in the various sacrificial oblations prescribed to his worshippers by the Deity; while these, by their offerings, testified their firm faith in all his promises; their ardent wish of their fulfilment; their sure reliance upon his fatherly mercy; and their grateful sense of all his favours.

Such was the origin and the end of sacrifice, a rite observed as the most solemn and indispensable in the religious worship of every nation. For there never existed a people upon earth, however much they may have strayed from the knowledge of the true God, who did not consider sacrifice as the supreme and indispensable act of homage due to the deity, whatever they supposed the deity to be.

A rite, so universally and unexceptionably observed, could not but have been coeval with our race; as appears from Abel's sacrifice recorded in Genesis—a rite transmitted down to all generations through the spreading branches of the human family. They, however, who lost the knowledge of the true God, lost the object of their adoration and expectation, though they retained the rites. Their victims and oblations, like the gods whom they worshipped became capriciously fantastical, ridiculous and detestable. Every allusion to the promised expiatory victim had disappeared, and the chief end of sacrifice was wholly lost sight of. In their idolatrous blindness they placed all their merit in the quantity or quality of their offerings, and not unfrequently sacrificed as the best they could afford, even their fellow creatures, to their imaginary divinities. The Jews even, the worshippers of the one true God, were often affected with the same heathen mania. Forgetting the main end and object of all their sacrifices, they too, like the benighted pagans, imagined their mere offerings, without the proper intentions or dispositions, all sufficing to propitiate their God, as if he the Lord of nature could be enriched with their gifts, or feasted with their hecatombs. Of such absurd and insulting homage paid to him by his chosen people, he loudly complains by his prophets.—"I will not," says he, "take calves out of thy house; nor he-goats out of thy flocks; for all the beasts of the woods are mine; the cattle on the hills and the oxen.—I know all the fowls of the air, and with me is the beauty of the field. If I should be hungry, I would not tell thee; for the world is mine and the fulness thereof. Shall I eat the flesh of bullocks; or drink the blood of goats?" Ps. xlix. 9, &c.

There could therefore be no other rational, meaning attached to the sacrificial rite than this; (which was always understood by the true believers,) that man for his sin was doomed to everlasting death, a victim due to God's avenging justice; that God, to spare him, and reverse his otherwise hopeless doom, had resolved to substitute in his stead, and of his race, a victim to his justice sole capable as man, of satisfying for the sins of mankind: a *God-man*, whose every act of atonement was to divine justice infinitely satisfactory; that, as figurative of him, and to keep up our hope, as well as to sketch out to us the redeeming, sanctifying, soul sustaining and

saving qualities of such a victim, he had ordained certain victims to be slain, and oblations to be made, with various ceremonies, all and each indicative of some great end and consequence of our final redemption; all which we find perfectly explicable in the Jewish dispensation, and which cannot otherwise be rationally accounted for; all which too we find perfectly fulfilled in the Christian dispensation, where the promise and the figure end in the accomplishment and the reality; as the Saviour himself affirmed, "I came not," said he, "to abolish but to fulfil the law. Amen, I say unto you, till heaven and earth pass, one jot or tittle of the law shall not pass till all be fulfilled;" MATT. v. 17, 18.

As a refutation of Mr. Bethune's sermon given in the last Church, we submit the following, to be continued, from the CATHOLIC HERALD.

TO THE REV. W. H. ODENHEIMER, A. M.;

Rector of St. Peter's Church, Philadelphia.

No. 1.

REV. SIR,—I have of late been perusing your "Offering to Churchman," which purports to convey 'a few historical hints connected with the origin and compilation of the prayer book.' Had it contained nothing but the history of the changes, which that book underwent, the writer of these few lines would scarcely have done himself the honour of thus addressing you. But when I perceived that the few facts really connected with the history of the Prayer Book, occupied but a small part of the volume; that the principal portion was made up of a laboured dissertation on the Apostolic religion of the Protestant Episcopal church, I could not but imagine that the demonstration of this was intended to be the chief object of the 'offering.' I would not be understood to say, that you have been imitating those gentlemen who continually force their hobby on public notice, whatever else they assume to treat of. Whether their subject be philosophy, history or geography; if they give but an annual, or an almanac, they must engraft upon each, a due portion of abuse of popery. But I do not accuse you sir of similar motives. The position which your church occupies, endeavouring to stop short in the headlong career to which Protestantism is doomed by the very principles of its existence, forces you, on all occasions, to grasp at the appearance of Apostolic authority, which you think you have retained, and which you hope will save you from the fate of your fellow-Protestants. But alas! the anchor to which you trust, has no hold in the shifting sands; your bishops are not those whom the Holy Ghost appointed to govern the church of God; the ground on which you rest, is itself as weak as the vain systems from which you recoil.

Your first chapter is principally made up of passages from various Protestant writers, 'in and out of the church,' who admired your prayer book. Though these are indeed flattering, their value must be very much diminished with those amongst your readers, who will recollect how easily it is to compile a list of Protestant authorities, 'in and out of the church,' for almost any assertion, one is pleased to make; I will not except the exclusive tenets of Catholics, nay, not even the primacy of the Pope. The best encomium which you bestowed on the prayer book, that, which is the real secret of the admiration with which many contemplate a great portion of it, is contained in your remark, that 'in parts of its praises, the souls of a Chrysostom, Cyprian, Ambrose, and Augustine, went up to heaven.' If any one doubted of the truth of this assertion, you could have told him that nine-tenths of that book are translated from the missals, and breviaries of that church, of which these great saints were members; that in the selection of scripture, the collects, the Te Deum, the creeds, the litany, the thanksgivings, you have chiefly followed, and in a great measure translated those used by 'the everlasting church.' Your readers may not appreciate the observation, because they are not acquainted with the spirit of the doctrines which animate that church; but they may rest assured, that what is retained, is, after all, but the shell that surrounded the ancient liturgy. The relation which the shroud they retain, bears to the ancient whole, of which it constituted a small part, can be understood, only by referring to the empty symbols of a Protestant communion table, and the vivifying dogma of Catholicity, which points to a Saviour present on our altars, the true source of the inspiration of a Chrysostom, and an Augustine. Of this we may see more in the sequel.

For the present I will use your own symbol, and compare your prayer book to 'the old cathedral'—'perfect in its proportions'—'overgrown with the ivy of centuries.' But supposing that you allude to the old cathedrals of England, in which your prayer book is used, I will add, that like them, its parts are stripped of their original destination, their hoary appearance is only mocking the now-fangled appendages, which fancy has added, and which only spoil their former symmetry; everything in them points to an interior spirit, which now breathes no more. The lengthened nave and spacious aisles, that echoed the voices of thousands, singing the praises of the spotless victim, that dwelt on the altar, now empty, and abandoned, while a few are assembled behind the screen, to listen to the voice of a minister, may be compared to the beautiful lessons, and soul-stirring prayers, that once prepared the faithful for the celebration of the holy mysteries, for which a sermon is now the principal substitute; the empty niches, everything directing the mind to something great at the eastern end, which now contains—nothing worthy of veneration; the altar of God demolished, or dwindled into a small table, used occasionally for communion, while the minister's desk rises in gorgeous pomp over its ruins, are but a counterpart of the unmeaning canticles, prayers, and solemn dirges, which prepare—hearers for instruction, while they were once intended to prepare adorers to worship God in spirit and in truth. And as many visitors of the present day on entering these cathedrals, cannot fail to admire the 'masterpiece' itself, as well as its various details, though they never reflect, that these ornamented niches once contained something, that the aisles were made to receive persons, who did not come merely to hear a clergyman speak, that the various symbols had all a meaning, of which none of the present occupants seem to be aware; so many admire various parts of your prayer book, who never reflect on the spirit, from which they proceeded, on the soul that gave them life, without which they would no more have been produced for Protestant use, than Yorkminster would have been built for a Protestant church.

Your second chapter is chiefly taken up in conveying your view of the history of the Protestant Episcopal church. A proper notion of this you consider essential, to form a proper idea of the prayer book; and in this we fully agree. My chief endeavour, in the few letters I will take the liberty of addressing you, shall be to lend my feeble aid in forming exact notions on this subject.

While you claim for your church a commission, transmitted from the Apostles, if I understand your theory, you claim nothing through St. Augustine, whom you are unwilling to call 'the Apostle of England'; nay you designate him as 'a schismatical monk.' Your authority, you say, has been transmitted through the British church that existed before him, and continued after him in England, protesting against the usurpation which he established as much as circumstances would permit, till finally, having the power in the 16th century, she ejected for ever, the church intruded by Augustine and Gregory.

The English bishops would thus derive their authority from the Apostles in an unbroken chain, equal to that by which the present Pope Gregory XVI. derives his from Christ, through his long line of more than 250 predecessors, of whom St. Peter was the first.

Having given your view, allow me now to give mine. Do not consider me offensive, if I try to be explicit and clear. I

look upon the Protestant Episcopal Church, as a creature of the law, established for the first time in the 10th century in England. To make room for this their creature, the civil authorities at that time did everything in their power to crush the old religion; they seized on the property, the churches, the titles of the old bishops, and conferred them on those whom they had created. The church, which they almost entirely supplanted in that country, was a branch of the Catholic church, united in faith, and subject to the same spiritual head with all its other portions throughout the world. Its pastors lawfully succeeding St. Augustine, received their authority through the bishop of Rome, supreme head of the Universal Church.

Through this channel alone, can any commission be claimed by those who came after them. The Church of England, before the Reformation, knew no other, is now too late to engage in exploring one. In my next I will examine your claim to derive authority through the British church.

Allow me here to remark, that your position, though not new, seems to me strange for a "churchman." Augustine, whom you treat as a schismatic, and Gregory, whom you consider as the author of the Usurpation, are found enrolled in the calendar of Saints, retained by the church established by law in England, "to which, under God," you acknowledge yourselves "indebted for your foundation," and glory in pointing out as your mother church. I find in the English Prayer Book, the festival of the one on the 26th day of May, that of the other on the 12th of March. I know that you have expunged them at this side of the water, but I am not aware that you profess to have changed the doctrines of your mother church. You possibly may know better than I do, what she means by placing them in her calendar, but I can hardly imagine, she would have conferred this honor on them, had she considered them schismatic, and usurpers. It evinces but little respect for this church, to treat in this manner, persons whom she ranks in so honorable a place. Indeed, though you may quote many writers of your communion, who support your views, many more could be brought forward, who are satisfied to derive their commission through that same schismatical monk and usurping Pope. You are aware, I am sure, that many staunch churchmen are fully satisfied with themselves, when they think they have found a way of connecting their church with that established by Augustine in the sixth century, and are little disturbed by the epithets of schismatic, and usurper hurled against him by their brethren.

Before I close this communication, I may be permitted a few observations, which I submit with all due deference.—They may be of use, when you are throwing the "Offering" into the form of question, and answer, for the use of the young churchmen "who attend the Sunday Schools, of the Protestant Episcopal Church." The child to be sure, may impose on the man; but occasionally, when the man discovers that the child has been deceived, he is doubly indignant. It is of little consequence, by whom Christianity was first established in Britain. Christians were to be found there at a very early period—Catholic Christians, professing the same faith, and subject to the same government, with the other portions of the Catholic Church of that, as well as of the present age. But you are not satisfied with this; you endorse the opinions of those "learned writers," who adopt the unfounded legend, that would make St. Paul himself, the founder of

that church. The authorities, which you quote in support of this assertion, appear to me so complete a failure, that I would respectfully suggest,—you owe it to yourself, to pass them over altogether, in the catechism for the young churchmen.

First, for the fact you quote Tertullian, Origen, and Chrysostom. By any impartial reader, who looks at their words, as you yourself give them at page 123, it will be seen, that they contain no more, than that Christians were in Britain when they wrote. Now Tertullian according to some, died, A. D. 216, according to others as late as 245; Origen died A. D. 253; St. Chrysostom A. D. 407; how does it follow, from Christians being in Britain in their time, that their religion had been introduced during the lifetimes of St. Paul?

For the exact time of its introduction you quote Gildas; and the passage which you give, as if from him, allow me to say, is the worst of all. If what you place between inverted commas, were a proper translation of his words, he would be but a poor authority to quote from; you make him say, that Christianity was preached in Britain, towards the end of the reign of Tiberius. Poor Gildas, to be sure, wrote bad Latin; but it is unfair to take advantage of the imperfection of his style, to make him speak nonsense, when his words can be easily translated so as to make sense. Tiberius died, A. D. 37; St. Paul was converted, A. D. 34, his solemn call to the Apostleship is placed by chronologists, A. D. 42, or thereabouts, Gildas certainly did not imagine, that in the meantime he had gone to England.—Indeed, if the words in your version be true, he must have stepped over from Arabia even before he went to Jerusalem, which he himself tells us he did only after three years. (Gal. i. 18.) Gildas's words, omitting his bombastic circumlocutions, as you yourself have done, must be translated: "In the mean time, the true sun, Christ, having shown his splendour to the world, about the close of the reign of Tiberius, granted his rays (that is, his precepts) to this frozen island, &c." The reign of Tiberius is mentioned, as the period when Christ first showed his splendour to the world; the time when his rays were communicated to the frozen island, depends on the period to which the words, in the mean time, have reference. Immediately before he had been treating in general of the state of Britain, during the government of the Roman emperors. For all that he says, it might have been introduced at any period before the reign of Dioclesian, which is the next thing of which he treats.

The passage you quote from Eusebius. Dem. Ev. is the only one, that has an appearance, of establishing the fact, that the Gospel was preached in Britain by some of the disciples of the Lord. He is speaking of the many places, where the Apostles and other disciples penetrated, and amongst others, mentions, "the islands, called British." But when we reflect, how usual it was for ancient, as well as it is for modern writers, when speaking in an oratorical style of the countries, through which the Apostles preached, to include those visited by their immediate successors, we shall be less inclined to press his words to the very letter on a point where all the rest of antiquity is silent. This is still more true of Theodoret, whom you quote last; he includes the Germans amongst those converted by the Apostles, though I am not aware, that any writer says, they had been converted by any of the Apostles, and from the whole tenor of his discourse it will be easily seen, that he is speaking of the effects of the labours of the Apostles, including what was accomplished by their successors, as well as what they did themselves. Though Eusebius uses the words

"islands" in the plural number, he certainly does not mean that Ireland also was converted by the Apostles; nor is it to the Orkneys that he refers, when speaking in the plural number. Even from this it would appear, that he allows himself some latitude.

You quote Clemens Romanus, to shew the very man who preached in Britain.—He, you say, affirms that St. Paul travelled "to the utmost bounds of the West." As if Spain, and Gaul did not belong to the Western boundary of the empire, as much as Britain. If a choice must be made, between these three countries, it would seem natural to prefer Spain; for while many respectable authorities explicitly state, that he preached in Spain not one ancient writer says that he preached in Britain. This is Bishop Pearson's interpretation of Clemens. Fell and Lardner, both Protestant writers, says he meant Rome. This will not appear a strange interpretation, when we reflect, that the word "utmost" of your translation is not in the original, and his words are better translated "coming to the bounds of the West, and having suffered martyrdom" &c., which from the pen of a person, writing to the East, very naturally may mean Rome, from which place he was writing.

I fear sir, you will be obliged, after all, to go to Rome for a mission even for your British bishops. I hope, at any rate, that you will admit the propriety of my suggestion, of passing over altogether, in the catechism, the authorities, by which you endeavour to prove, that St. Paul himself preached the Gospel in England. That a Christian church existed there at a very early period, no one denies; that a remnant of that ancient church yet remained in the Western extremity of the island, when St. Augustine came to preach the Gospel to the Saxons, is equally certain. How far you can claim any authority through that Church, I will examine in my next.

CATHOLICUS.

## FOREIGN.

### ENGLAND.

The Great Western arrived at New York on Thursday last, making the passage from Bristol in fifteen days.

The principal news is the meeting of Parliament—the Queen's speech—the amendment to the address by the Tories, and the defeat of the Whigs after a four nights debate by a majority of 91. The Whig Ministry resigned, and the Queen sent for Sir Robert Peel to form a new Ministry. He had not made out a list when the Western sailed.

Lord Morpeth is about to make a tour of the United States.

The Duke of Wellington has improved in health and says he will form one of the new Cabinet.

The McLeod case has been the subject of discussion in the House of Commons, but the late ministers expressed themselves satisfied with Mr Webster's letter, and were content to let the trial go on. All things looked peaceable.

THE CABINET COUNCIL ON SATURDAY.—At the Cabinet Council on Saturday last, at which the whole of the Ministers forming the Cabinet were present, it was determined unanimously that the resignation of the Ministry should be immediately forwarded to the Queen at Windsor. Shortly after the breaking up of the council, Viscount Melbourne proceeded to Windsor Castle, to acquaint his sovereign with the result of the deliberations of himself and the other members of the administration. We have heard from very excellent authority that the noble premier will communicate the resolution of the government to the House of Lords this afternoon, and also that Lord John Russell will make a similar communication in the House of Commons on the meeting of that assembly to-day.—*Chron. Aug. 30.*

HOUSE OF LORDS, Monday Aug. 26. The House met at 5 o'clock.

### RESIGNATION OF MINISTERS.

Viscount Melbourne.—My Lords, I consider it my duty to acquaint your lordships that in consequence of the vote which was come to by the other House on Saturday morning last, and which was precisely similar in terms to the vote

# THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, SEPTEMBER 22.

## ON THE NAME OF PROTESTANT AND CATHOLIC.

*He, who dwelleth in Heaven, will laugh at them; and the Lord will deride them—s. ii. 4.*

It is remarkable that Man, in his wicked machinations, always outwits himself. A striking instance of this appears in the conduct of our modern Reformists; who, to express their determined opposition to the Catholic Church, have taken to themselves, in the Diet of Spices, A. D. 1629, the name of PROTESTANT; an appellation which every reforming sect since has adopted; not as denoting its dissent from the other Reformists, but as expressing the only thing in which they all agree; that is, their common dissent from the only church established by the Redeemer.—They seem not, however, aware that by having assumed the title of *Protestant*, they have ranked themselves with the most professed enemies of God and his Church; with Jews, Turks, and Pagans; for who, in the sense of opposing the Catholic Church, are greater Protestants than they? A *Protestant*, as defined by Dr Burges, late Bishop of Salisbury, and formerly of St. David's, is one who opposes the Church of Rome. Then all who oppose that Church must be true Protestants; a large, indeed, but most discordant, a motley, mixed, and heterogeneous association.

But this is not the most objectionable light, in which we view this title of PROTESTANT. We consider it (and what believer in the holy scripture can deny it?) to be the very name of the Devil;—for who protested first against the Word of God?—Was it not Satan in Paradise? *If you eat of the fruit of the Tree of Knowledge, said God to Man, you shall die. You shall not die,* said the Devil. He is, therefore the original opposer of Truth; a *Liar*, as Christ stiles him, and the *Father of lies*.

He is called, also, in scripture, the *Adversary*, 1 Peter, v. 8; Psalms lxxiv. 10, Eccles. xxxvi. 9; Isaiah i. 8;—and why? because he is the Opposer.—And is not every Protestant an Opposer? for to protest, or deny, is to oppose.

Another of the Devil's names in scripture is, in Hebrew, *Abaddon*; in Greek, *Appolluon*, meaning the *Destroyer*. Now, as to affirm is to build up, so to deny, is to pull down, or destroy. But, as we observed, to protest against is to deny, therefore, in this sense Protestant is the same name as *Appolluon*.

Since to protest against is to deny, before we can deny, there must be something affirmed to be denied. Hence the affirmation must precede the negation.—Now God's revelation, which is all affirmation, must necessarily precede Protestantism, which is all negation. That God's revelation is all affirmation the Apostle Paul thus testifies. "Our preaching to

you was not yea and nay; for the Son of God, Jesus Christ, who was preached among you by us, was not yea and nay, but yea was in him: for all the promises of God were in him yea, therefore also by him. Amen, ii. Cor. 1, 18, 19; and again, Rev. iii. 14, *Thus saith AMEN, the faithful and true witness*. Now the Hebrew optative Amen, signifying *be it so*, is affirmative, and the very name of the *faithful and true witness*. The name therefore of the *unfaithful and false witness*, must be the opposite of AMEN; that is, *be it not so*: I deny it; I protest against it.

Protestants however begin at last to be ashamed of their name and would gladly exchange it for *Catholic*. But this were only exchanging the odious for the absurd. For which of all their countless sects is the universal one as to time and place; for that, as all the learned in language know, is the meaning of *Catholic*. Is it the Church of England or of Scotland? Of Luther, Calvin, Wesley, or of whom you please? These are sects but of particular nations and individuals, all of late formation, but in no sense CATHOLIC, or universal. *Catholic* is a name which can apply but to one church; to her, who alone converted the pagan world to Christianity; who has existed in all ages since the Saviour; whose pastors he had commissioned "to go and teach," not any particular country or people, but all nations. "Their sound" says the prophet, "has gone forth into all the land; and their words to the ends of the earth;" Ps. xviii. 4. That church, as the appointed Directress of ALL, is made visible to ALL. Like a "city built upon a mountain, she cannot be hid." For Christ did not intend that the light which he brought into the world, should be put "under a bushel;" but that it should shine forth to all in his holy household.

As the Protestant public, particularly those of the Church of England, are beginning, and no wonder, to take a particular fancy for the name of CATHOLIC, as a more scriptural and christian one; their interested teachers, whose livings depend on the number of their followers, to prevent their desertion and return to the only church called Catholic; have invented, to content them, the sapient distinction between CATHOLIC and ROMAN CATHOLIC, assuring their ignorant and unenquiring adherents, that theirs is the truly Catholic, though not the Roman Catholic Church. But were not Protestants the most easily imposed on of mortals, would they not enquire of their teachers what the meaning of the word Catholic is? And could these give any other meaning to the word than UNIVERSAL? Then let them ask in what sense the Church of England, of Scotland, or of any other Protestant Church is universal. The impossibility of answering satisfactory this question, would dissipate the delusion; for, as I said, this title of Catholic can belong to no other but the Church of Rome.

But why, then, some may ask, should the Catholic Church, be called Roman Catholic, or the Church of Rome? They

who pretend to make the scriptures their only rule of faith, should surely know that the Saviour was foretold to be the "expectation of the Gentiles."—GEN. xlix. 10;—that "in him all the tribes of the earth should be blessed, and that all the nations should magnify him." Ps. lxxi. 17. Now, it was just at the time that Rome was the acknowledged Mistress of all the nations, that the Jews made over their long foretold and expected Christ, to the representative of the Romans, Pontius Pilot. The Jews, then, resigned their Messiah to the Romans; and with him, their religion, which necessarily followed him, the God whom, through it, they worshipped.—"Away with him, away with him," they exclaimed: "crucify him, crucify him." They henceforth ceased to be his people, who were his people; and they who were not his people, became his people. OSEAS. ii. 24. Rome then was destined to be, what Jerusalem had hitherto been, the capital of the people of God; and the Jewish temple, now abandoned by its divinity, was doomed to destruction. The Romans were sent, unconscious of their errand, to revenge Messiah's wrongs on the deicidal and self-anathematized race; to lay their city and temple in ashes, and scatter all over the world the surviving remnant of the family of Israel. Saint Peter, then, the chief Apostle—the mystical "stone detached without hands from the mountain's side, DAN. ii. 45—at length reaches Rome, the chief city of Satan's empire, the centre of idolatry, the war-waging capital of Mars, the gory god of battle. The humble fisherman, once so weak as to shrink at the voice of a silly maid, and deny thrice his Lord; but now converted and confirmed, dares to attack the lordly demon in his own citadel; drives him from his stronghold and long usurped throne; beats down his standard; and erects, in fine, upon the ruins of infidelity, the triumphant sign of the Redeemer—the cross, the Saviour's sainted trophy; and establishes there forever the spiritual kingdom of the Prince of Peace, which, as the prophet Daniel foretold, "shall never be destroyed." DAN. ii. 44. So suddenly was his conquest achieved, and so widely extended its fame, that his cotemporary and fellow Apostle, St. Paul, in his epistle to the Roman converts, "gives thanks to God that their faith is already spoken of in the whole world." ROM. i. 8.

There then was laid the foundation of wisdom's house; Prov. 9, grounded on her seven pillars, the sacraments; built upon the rock, and against which, as the Saviour has declared, "the gates of Hell shall not prevail; MAT. xvi. 18. And is not the unbroken succession of the Roman Pontiffs for eighteen hundred and forty years, out-living all the Revolutions and changes of kingdoms, states and empires; is not this uninterrupted continuation down from Saint Peter, of the chief pastors in the Church of Rome, a standing miracle and a public proof, that the only church of Christ is the Roman Catholic; that his church is ROMAN as well as CATHOLIC!

But let any one, or every one, of the

reforming sects do their utmost to attach to itself the name of CATHOLIC; they will thereby only render themselves ridiculous in the eyes of a discerning public. That title has been too long exclusively appropriated to the Church of Rome, for any modern, local and particular sect, to rive it from her. The actor on the stage who wears a tinsel crown, is but a mock and momentary monarch. And such to the world at large must any protestant sect appear, attempting to usurp her title, and emulate her envied state and comeliness. Saint Cyprian, in the fourth century, writing on the holy Catholic church, as expressed in the Apostle's creed, says, that "the very name of CATHOLIC distinguishes her from all heresies, which labour in vain to usurp it. This name, continues he, always remains to the spouse of Christ; as we see, if a stranger asks in any city where is the Catholic Church?" CANT. xviii. 26. He adds that she is *Catholic* or universal, because she is spread over the whole world from one end to the other; that which he proves from MALACHI i. 11, where God speaking by his prophet, says, "from the rising of the sun, to the going down thereof, great is my name among the Gentiles." "Christian is my name," says St. Pacian, a father of the fourth century, "and CATHOLIC is my surname." Indeed, so inseparable is this name from Roman Catholics to the present day, that, as in the time of St. Cyprian, fifteen hundred years ago, a stranger enquiring in any place for the Catholic church or clergyman, will never be directed, even by Protestants to their own church or minister, but to the Roman Catholic one.

### ENGLAND A PRIEST-RIDDEN COUNTRY.

—England appears to be the most priest-ridden country in Europe. I pretend not to affirm that the influence of which I speak is exercised by the clergy over the consciences of the people; far from it.—Their power is derived from the wealth of the whole body, and from the connexions of each individual; and, by these, means is extended over society in general. When I declare to my friends here, in Catholic countries, we never, unless we send for him, meet a priest out of his church; that he never mingles [in society; and that, beyond his own sphere and what regards his own duties, he has not the least influence even with his own parishioners, I am scarcely believed.—Some Catholic priests, there doubtless are, who would wish to extend the political influence of the church; but, in the society of a private life, a priest is never seen. Here, on the contrary, I never go to a dinner party without finding, at least, the half of the company composed of the clergy of the neighbourhood. If I go to an evening party I find, that three-fourths of the young ladies are daughters of clergymen, and the remainder of the fair group is made up of wives, sisters, cousins, or nieces of the servants of the church. Not a family but has some living at his disposal, some son looking out for church preferment, or some relation handsomely endowed with it. Not a family but is, in some way or other, interested in the support of the wealthiest church establishment in Europe, in the assertion of a politico-religious monopoly of loyalty and faith. All this it is which gives the Ang-

ican clergy their amazing influence in society, particularly in the society of the country. They themselves may affect, or even feel liberality; but woe to the man who there incurs the displeasure of their wives and daughters, by being indisposed towards anything in church or state which they may fancy it to be the interest of their corporation to maintain! I think I may justly call the Anglican church a corporation, and a political corporation to boot; for how often do we not hear the clergy declare, that the support of the state is essential to the prosperity of their religion? How often do we not hear them cry out, whenever they fancy that the state is inclined to withdraw any portion of its exclusive support or favour, that the Church is in danger? One accustomed to see religion dependent upon itself for the influence which it may exercise, is greatly astonished by this avowed necessity for the earthly patronage of a heavenly object.—CATHOLIC MISCEL.

From the Dublin Review.

ARBITRARY POWER—POPERY—PROTESTANTISM.

[Continued.]

Looking at the history of the church of England as established in these kingdoms—(by-the-by, always recollecting, as in duty bound that it is the best possible specimen of Protestantism the world can afford)—we cannot but regard it as one of those great religio-political heresies which in every age and clime have tended so much to enslave and debase mankind. No where, in ancient or modern history, can you find the ecclesiastical and civil administration united in one supreme head, that you do not also find civil thralldom the consequence. The one is the inevitable result of the other. Allow a king through his creatures to make your religion, and he is a botch at his trade if he do not make you a slave. Look, for instance, to the various nations of the east, in past and present time—to all mahomedan countries—to Russia and the other countries where the Greek schism prevails—to Prussia and the other Protestant kingdoms of the Continent—to England, admittedly and avowly from the Reformation to the Revolution—and to other countries, “too numerous to be mentioned.”

It further belongs to that class of political heresies, which, by vesting all the civil, and especially all the educational patronage of a state in the hands of one person, enable him to form the whole nation pliant as wax to his purposes.—Thus, in all those countries which we have mentioned in an earlier part of this paper, notwithstanding all their learning, light, and so forth, they never dreamed of recovering their liberty, merely because their rulers, being the sole sources of all educational and other civil patronage so corrupted all those whose duty, amusement, or trade it was to contribute to the instruction of the people, that they inculcated those doctrines only which suited the interests of their patrons. What else could be the result? Make all the instructors of a nation depend for their bread and other worldly interests on the pleasure of one man, and his pleasures must ere many years pass away, “be the law and gospel” of that nation. Thus did James I. understand the constitution. On being told by his English courtiers at his accession, that he could make the judges and bishops, he exclaimed with great glee—“Then, God wawns, I mak what likes me, law and gospel.” But to return: those several nations would have continued to enjoy their original liberty had they never received any light or civilization from such teachers; just as men in a state of nature continue to enjoy good health till they come under the influence of some of the contagious attendant on civil society, or put themselves under the care of ignorant quacks, or regularly educated but corrupted physicians. For in truth, as we have fallen into a metaphor, liberty is like every other natural blessing—it is forced on our acceptance,

and we cannot get rid of it but by gross abuse or some of the expedients or incidents of a vicious civilization.

From both these heresies, England before the Reformation was completely free. Over the bishops, the inferior clergy, the monasteries, and other religious houses, the schools, colleges, and universities, the king had no control or influence. From him they expected nothing. They were, with regard to him, so many independent republics—or, as philosophers have profoundly expressed it, *imperia in imperio*—abominable nuisances, we admit, in a state where a uniformity of despotism was required to be established. They taught what doctrines they deemed right, without any reference to his wishes. Their great patrons were the people—with the people they were united by all the natural ties which usually cement friendships amongst mankind; and we are not, therefore to wonder, that in their instruction of the people they were ever unswerving, fearless, and incorruptible in infusing into them those principles only which were calculated to promote their real interests. Thus, independently of the natural tendencies of the clergy in those days, their very position in the organization of society with regard to the king and the people, inevitably led them to be the advocates of the rights of the latter.

Theories, however plausible, if inconsistent with human experience, are sure to be fallacies. Look at England from the Reformation to the latter part of the last century—to the commencement of the troubles with America—and are not the views we have just propounded the plainest deductions from its history? Was there a single notion put forward during that period, except in times of anarchy and revolution, that was unacceptable to the source of all power and all patronage? and did not the Established Church produce exactly the same results as the classes of political heresies, to which it belongs, invariably produced elsewhere? So completely had its clergy become identified with hostility to popular privileges (and the remark, we regret, may be extended to the clergy of some of the Catholic countries of Europe, where the like causes produced like results) that Christianity and civil liberty were considered incompatible, and few could advocate the latter without being branded as infidels or as employing arguments hostile to the truths of Revelation. Take up any account of the people in those days, by persons making pretensions to liberal principles, and you will find them to have been sunk in the grossest ignorance, totally unacquainted with their civil rights, more devoid of any ideas of freedom than they had been ever before, utterly unqualified for self-government, and fitted only to be slaves. And what was it that rescued them from this degraded state?—The springing up of a new race of instructors, analogous to the Catholic clergy before the Reformation; like them patronized by the people, having the same interests as the people, inseparably connected with the people, and giving the people an education independent of the will of those whose interest it was to keep them in thralldom. And we name the newspaper and periodical press; or remind our readers of the various “ingenious devices” invented by the advocates of “the church and constitution” to crush it, till at length it rose to that independent position in which it was able to defy all their assaults, and teach the people those elements of their rights, of which “the true Protestant Church” men had so long and so carefully kept them in ignorance? To which then do we owe the present proud and improving aspect of society—to the press, or to the Thirty-nine Articles?

“Happy it were for mankind, if all travellers would, instead of characterizing a people in general terms, lead us into a detail of those minute circumstances which first influenced their opinion: the genius of a country should be investigated with a kind of experimental enquiry.” (Goldsmith.) Let us apply this experimental enquiry to ancient England, and employ professional men only in each department. Ask an architect what is his opinion of the state of his profession prior to the Reformation, and he will tell you that they had then arrived at perfection, and that modern science cannot account for the construction of some of those monuments of their skill, which still survive the wrecks of time and “enlightened” Vandalism. Ask an artist, and he will tell you they have never been surpassed; a trader, and he will answer that they understood, and what is much better, carried into practice, the true principles of commerce; a mitigator of the criminal code, and he will tell you his highest aim is to restore their mild and merciful system of punishment; a soldier, and he will feel proud

at the recollection of their chivalry; a lawyer, and he will tell you their judges were models of perfection, their pleadings were brought to perfection, and their common law was the very “absolute perfection of reason;” a lover of liberty and justice, and he will dwell in raptures on their zeal in behalf of both, and tell you that the world cannot produce any such proof of steady rational attachment to those principles, as is presented by their reports, digests, and statutes; a lover of the poor, and he will tell you they did more good in one year than the moderns in twenty; an antiquarian, and he will dilate on their noble, manly attachment to the ancient institutions of their country; a scholar, and he will tell you they did more for literature than all the believers in the Thirty-nine Articles the world has ever seen; a metaphysician—but we have had his opinion; a divine—do not mind him just now; in short, ask any one but a smatterer in philosophy, for he is sure to overwhelm you with a flood of rhapsody about “the slavery of the human mind under the Papal supremacy,” “its disenfranchisement by the great German Reformer,” and all such sorts of rubbish.

However clear and pregnant may be the evidence in the favor of the claims of antiquity, there are thousands in these kingdoms who cannot believe that things went right before the reformation; or that mankind were not all slaves and fools till the Rev. Mr. Martin Luther came to their rescue; and who look upon that reverend gentleman with feelings somewhat similar to those with which Aristotle was regarded by his enthusiastic disciples during the middle ages. According to these modest gentry, Heaven had endowed man with reason, but left it to “the philosopher” to teach him the use of it. But, after the lapse of some centuries, “the philosopher” was foud out, as others will be. Were we “philosophers,” we might trace a great resemblance between the Aristotelian and Lutheran systems, in the nice, subtle, but useless quibbles with which they occupied the human mind, the absurdities into which they led their respective disciples, and their rapid decline when man began to make use of their common sense, and look to facts and experience rather than remain any longer, like children, toying with terms. But as we are not philosophers, we must be satisfied with directing attention to the extraordinary resemblance between them, in the facilities which they afforded to their respective followers to pass for adepts in philosophy by the use of a few common-places. This is the great attraction of Protestantism, and the source of the delusions which pretenders of all sorts continue to propagate respecting it. It is “so philosophical.” With such persons “the slavery of the human mind under the Papal supremacy,” its “disenfranchisement and mighty impulse forward in the cause of truth, learning, liberty, and justice, by the German Reformer,” &c. &c., are sufficient to solve all questions in ethics and politics. “All very fine,” but where is the evidence of the slavery, the disenfranchisement, or the impulse? If unity of faith and submission, where submission was due, to one supreme ecclesiastical head, be evidence of slavery, we of course give up the contest. But where do you find greater freedom of discussion on all points, in which these essential principles were not concerned, than in the middle ages? The schoolmen have been notorious for pushing their disquisitions to the extreme verge to which they could push them, without going beyond the pale of the church. Numbers of them, we have reason to believe, even passed the rubicon. Civil liberty has never been so forcibly, plainly, and vigorously vindicated as it was by all classes in these ages. Men would be now in dread of being ridiculed as enthusiasts, or prosecuted as incendiaries, if they put forth the doctrines which were then in every one’s mouth “familiar as household words.” But abandoning this ground, where, we ask again, is the evidence of the disenfranchisement and the impulse? The cry of “private judgment” was merely a decoy to seduce men from their attachment to the Catholic church; but when a Protestant church was established instead of it, the notion was ridiculed as an absurdity; just as a rebel adventurer holds out lures to a nation to abandon their lawful sovereign, but when he himself is enthroned will hang them for a repetition of the same conduct; or as an army encourages deserters from its enemies, but hangs those from itself. In what Protestant state, by what Protestant “Church triumphant,” was the doctrine recognized? But as we are now concerned solely with the mere worldly consequences of Protestantism, we ask what temporal advantages did the human race derive from it. Did it establish civil liberty? Every continental country that embraced it, with the exception of some of the Swiss republics, lost its liberty simultaneous with, or a few years after, that embrace. Did it revive literature? Literature had been revived many years before its invention.—Did it then promote literature? or public virtue? or private morality? or commerce? or the arts, sciences or manufactures? Did it improve the administration of justice? or produce one single advantage of any kind, about which carnal-minded people care a straw? If it did, say when, where and how. The delusions in favor of it arise principally from men comparing the present state of society with the accounts given of that

immediately preceding the Reformation, without considering the gigantic strides which mankind had been making for some centuries before that event towards what is called civilization; the sudden check given in all countries, that strayed from the pale of the church, to the improvement of the people; the fact that it is only very lately those countries have paid the slightest attention to any thing that would promote aught but ignorance, fanaticism, and slavery; and that in the march of real “enlightenment” they were some centuries behind those nations that clung to the darkness and abominations of Popery. Were we for a moment to assume the cap of a philosopher, we should say, looking to the actual results of Protestantism, that it was a very excellent contrivance indeed for destroying the liberty and checking the improvement of the human race, by setting them all by the ears, causing them to neglect their real and temporal interests, destroying the universal sympathy which unity of faith had produced, and, instead of making them protect each other from domestic or other tyrants, inciting them to cut each others’ throats and rejoice in each others’ crimes and misfortunes—on account of some unintelligible differences in the metaphysical complexion of their creeds, of which not more than one in 100,000 had even a faint comprehension. [To be continued.]

From the Dublin Weekly Register.

INCREASE OF CATHOLICISM.

The accounts received daily from England are of the most gratifying description. In every district and station Catholicism is on the increase, notwithstanding the most violent, unceasing, and premeditated attacks of Protestant parsons. The fact is, that those attacks have created inquiry among thousands who never before paid any attention to the important subject of religion.—Those thousands read the works of Gother, Chaloner, Hay, Milner, Lingard, Mason, Fletcher, and Wiseman—they soon see how grossly and how shamefully the Catholic religion is misrepresented by their Protestant ministers—and in proportion as they condemn the vile calumnies of the latter, they begin to admire and adopt the admiration and truth of the former. Hence the increase of bishops, of priests, of churches, and of converted congregations, notwithstanding the monthly, weekly, daily, and almost hourly efforts of the vilest press that ever cursed any country! The anti-Catholic press of England may be divided into two great classes. The one managed or patronized by the violent no-Popery parsons of the establishment, who, horror-struck at the progress of the Catholic religion, fearing that their interest will soon be at an end, cry out, in language somewhat similar to that of the silversmiths against St. Paul’s success at Ephesus: “You know that our gain is by this trade. Now you see and hear that these popish priests, “by permission, (mark, not by penalty or proscription), here drawn away a great multitude; so that this our craft is in danger to be villified.”—You are aware that the Times, the Standard, and the Herald, with their well paid staff, in and out of this church, are the supporters of this warfare against poor persecuted popery! They publish them without shame, nay, as St. Paul says, “glorying in their shame,” the most unfounded falsehoods as so many gospel truths against the creed and character of Catholics, to make them odious to mankind. The other class or portion of the English anti-Catholic press is that which, affecting liberality of sentiment and hatred of oppression, scarcely ever write an article without insulting the religion of Christendom by their odious and infamous comparisons! Thus if you examine the last few numbers of the Morning Chronicle and Sun, in almost every instance, when they denounce the tyranny and oppression of the establishment in “these countries,” in order to pandor to the vile, ignorant, and unprincipled prejudices of the no-popery cries, they mix up something in the shape of a caricature of our religion!

They cannot talk of the bigotry of the Bishop of Exeter without joining to it “the intolerance of the Archbishop of Tuam;” but they shamefully forget to state, that whilst the former disclaims for himself and his church unchangeableness in doctrine, he claims a right not merely over his own flock, but over the education of all others—whilst the latter, although of a church which claims and possesses inerrancy, merely asks, in virtue of a divine authority, over the spiritual instruction of the children confided to our own peculiar care. But on this subject more again. In the mean time we call on Catholics to denounce, in the language of dignity and truth, those unjust, ungenerous, and unfounded charges against themselves, their ministers, and their religion, and to depend little upon the hollow professions of men who talk much of liberty, but who know little of its dictates. Catholics despise and repudiate any defence of their abstract civil rights at the sacrifice of their religious principles, much less can they thank the lax or latitudinarian scribbler, who talks of giving them justice, while he calls on them to laugh at their own consciences as principles.

which was come to by your lordships at an earlier period of the week, on the part of my colleagues and myself, have tendered to her Majesty the resignation of the offices which we held—which resignation her Majesty has been graciously pleased to accept; and we now continue to hold those offices only until our successors are appointed.

Their lordships then adjourned on Monday, September 6.

House of Commons, Monday, Aug. 30. The Speaker took the chair at four o'clock.

Some papers were then brought up from the Admiralty, and ordered to lie on the table.

Lord M. Hill, bearing his wand of office, as Comptroller of the Household, appeared in his place and said, that her Majesty had been waited upon, pursuant to the resolution of that honorable house, and he was desired by her Majesty to read to the house the following most gracious answer to the Address of her faithful Commons:

"It is great satisfaction to me to find that the House of Commons are deeply sensible of the importance of those considerations to which I directed their attention in reference to the commerce and revenue of the country and to the laws which regulate the trade in corn; and that, in deciding on the course which it may be advisable to pursue, it will be their earnest desire to consult the interests and promote the welfare of all classes of my subjects.

"Ever anxious to listen to the advice of my Parliament, I will take immediate measures for the formation of a new administration."

The Ministers.—We understand that her Majesty, yesterday, gave full and uncontrolled authority to Sir Robert Peel to form a new administration. Early this morning, three of the treasury messengers were in attendance on the Rt. hon. baronet at his residence in Whitehall Gardens.

As early as 9 o'clock, a special messenger was despatched to Stowe Park, Buckinghamshire, requesting the attendance of the Duke of Buckingham in Whitehall Gardens.

The following noblemen and gentlemen had long audiences with Sir Robert Peel this morning, and no doubt will form part of the new administration, or hold appointments in the household, viz: Lord Ellenborough, Lord Warrington, Lord Hardwicke, Lord Liverpool, Lord Castlereagh, Lord Elliot, Lord F. Egerton, Sir Thomas Fremantle, and Mr. W. Gladstone.

The official boxes belonging to the Treasury were sent this morning to the residence of Sir Robert Peel.

Great bustle and activity prevailed at most of the public offices this morning, occasioned by the removal of boxes and papers of the late ministers.

#### OPENING OF PARLIAMENT.

The Queen's Speech.—The new Parliament was opened on Thursday, August 19th by commission.—The first thing done was to elect a Speaker; Mr. Shaw Lefevre was unanimously chosen as Speaker.—Nothing was done until Saturday 24th, when the following speech was delivered, by commission from the Queen:

#### THE QUEEN'S SPEECH.

My Lords and Gentlemen,

"We are commanded by her Majesty to acquaint you that her Majesty has availed herself of the earliest opportunity of resorting to your advice and assistance after the dissolution of the last Parliament.

"Her Majesty continues to receive from foreign powers the gratifying assurances of their desire to maintain with her Majesty the most friendly relations.

"Her Majesty has the satisfaction of informing you that the objects for the treaty of the 15th July, 1810, was concluded between her Majesty, the Emperor of Austria, the King of Prussia, the Emperor of Russia, and the Sultan, have been fully accomplished, and it is gratifying to her Majesty to be enabled to state, that the temporary separation which the measures taken in the execution of that treaty created between the contracting parties and France has now ceased.

"Her Majesty trusts that the union of the principal powers upon all matters affecting the great interests of Europe, will afford a firm security for the maintenance of peace.

"Her Majesty is glad to inform you that in consequence of the evacuation of Ghosian by the Persian troops, her Majesty has ordered that her Minister to the court of Persia to return to Teheran.

"Her Majesty regrets that the negotiations between her plenipotentiaries in China and the Chinese government have not yet been brought to a satisfactory conclusion; that it has been necessary to call into action the forces which her Majesty has sent to the Chinese coast; but her Majesty trusts that the Emperor will see the justice of the demand which her Majesty's plenipotentiaries have been instructed to make. Her Majesty

is happy to inform you that the differences which had arisen between Spain and Portugal about the execution of a treaty concluded by those powers in 1830, for regulating the navigation of the Douro, have been adjusted amicably, and with honor to both parties, by the aid of her Majesty's mediations.

"The debt incurred by the Legislature of Upper Canada for the purpose of public works is a serious obstacle to further improvements, which are essential to the prosperity of the United Province. Her Majesty has authorized the Governor General to make a communication on the subject to the Council and Assembly of Canada. Her Majesty will direct the papers to be laid before you, and trusts that your earnest attention will be directed to matters so materially affecting the welfare of Canada and the strength of the Empire.

Gentlemen of the House of Commons,

"We have to assure you that Her Majesty relies with entire confidence on your loyalty and zeal to make adequate provision for the public service, as well as for the further application of sums granted by the last Parliament.

My Lords and Gentlemen,

"We are most especially commanded to declare to you that the expenses which the events in Canada, China and the Mediterranean have occasioned, and the necessity of maintaining a force adequate to the protection of our extensive possessions, have made it necessary to consider the means of increasing the public revenue. Her Majesty is anxious that this object should be effected in the manner least burthensome to her people, and it has appeared to her Majesty, after a full deliberation, that you may at this juncture properly direct your attention to the revision of duties affecting the productions of foreign countries. It will be for you to consider whether some of those duties are not so trifling in amount as to be unproductive to the revenue, while they are vexatious to commerce. You may further examine whether the principle of protection, upon which others of these duties are founded, be not carried to an extent injurious alike to the income of the state and the interests of the people.

"Her Majesty is desirous that you should consider the laws which regulate the trade in corn. It will be for you to determine whether those laws do not aggravate the natural fluctuations of supply; whether they do not embarrass trade, derange the currency, and by their operation diminish the comfort and increase the privations of the great body of the community.

"Her Majesty, feeling the deepest sympathy with those of her subjects who are now suffering from distress and want of employment, it is her earnest prayer that all your deliberations may be guided by wisdom, and may conduce to the happiness of her beloved people."

#### ITALY.

Rome.—I regret to find that all accounts concur in stating that his Holiness is in bad health, caused by erysipelas, attended by dropsical swelling, and aggravated by intense attention to the arduous duties of his exalted office. May the Almighty long preserve the life of this venerable and illustrious pontiff, who has been such a worthy successor to the chief of the apostles! During his short reign compared to that of the renowned Pius VII., it is truly astonishing what wonders he has been enabled to perform. It has been his glory to beautify and canonize a number of saints—he has pronounced to the Catholic world the eulogium of the martyrs of China—he has, in the most formal manner, recommended to the cardinals, patriarchs, primates, prelates, priests, and people of the universal church, the Association for the propagation of the faith. He has denounced, in a voice of thunder, the horrors of slavery, and the execrable traffic in human beings—he has repaired the splendid basilic of St. Paul, and added to the splendor of St. Peter's mighty church. He has given a new stimulus to art and science—whilst he has denounced the daring impiety of mis-called philosophers. He has condemned the sleeping shepherds of Russia, who allowed schism to creep in, to the prejudice of faith and morals—whilst he has nobly stood by the ecclesiastical hero of Cologne, and his brother bishops, who have so heroically maintained the rights of religion and morality. He has extended the empire of Christ, and has everywhere striven, with all his might, to destroy the kingdom of Satan. He has issued briefs, bulls, and encyclicals, in favor of the Institute of Britain—of the religious ladies of our Lady of Charity—of the good shepherds at Angers—of the pious women under the rule of St. Vincent, and of various other institutes, for the promotion of virtue and piety, and for the extirpation of vice, error, and schism.

He has increased the number of vicars apostolic in England, has advised with the vicars apostolic in Scotland, for the advancement of religion there, and now employed in combining and consolidating in one sentiment the venerable bishops of Ireland. He has established new bishoprics, and appointed bishops in Algiers, in Gibraltar, in Guiana, in Demerara, in Madras, in the

Indies, and at the Cape of Good Hope. He has acted, not only as the true successor of St. Peter, but as the representative and vicar of Jesus Christ.

His Holiness was able to be present at the high mass and sacred solemnity of All Saints, in the Pauline Chapel, but was not able to assist there, as he had desired, on the feast of All Saints. As his Holiness had expressed his determination (if health at all would permit) to be present at the great solemnity of St. Charles Borromeo, the greatest interest had been evinced at Rome when the last letters left, and a universal desire had been expressed that the Holy Father would be enabled to visit the church on this interesting occasion.

The bull of his Holiness for the establishment of eight vicariates in England, given at Rome, at St. Maria Maggiore on the 3d of July, has been formally published. It speaks of the great increase of religion in England, and calls on all to return thanks to the Almighty for such signal blessings.

#### PRUSSIA.

According to the latest accounts from Prussia, less of Christian peace is expected from the act of apparent clemency on the part of the new King towards the Archbishop of Posen, than was originally anticipated. The "Univers" says that the evil genius which at first prompted the Prussian cabinet to its acts of violence towards the church, has dictated an explanation of what was considered the act of grace which takes all its merits away, and damps every hope as to the future. The royal intimation to Catholics who have the misfortune to be under Protestant domination in Prussia, now is, that the new King has no intention whatever to depart from the policy of his predecessor, which has his full approbation—that the suspensions of the functions of the Archbishop of Posen was only a just punishment for his contempt of the authority of the laws—that the mitigation of the sentence pronounced against him, and the permission granted to him to return to his diocese was merely an act of royal clemency—and that this was only accorded on the expectation that the laws would in future be respected, which laws are, according to the "Univers," the *sic volo* of this single despot, pronounced in the support of an unjust and arrogated authority. It is but too plain that the troubles arising from the proceedings against the Archbishop of Posen are not at an end.

As a sort of set-off against this news it is announced that there is a coalition between the Catholics and Liberals of Holland, which promises much for religious liberty. It is significantly remarked, that a similar alliance was formed in Belgium before 1830, and that, if the ways of the tolerant be not mended, it might lead to a similar catastrophe.

The circumstances in which our Catholic brethren are placed under the sway of the 'evangelical' government of Prussia are becoming every day of deeper interest. They have not been hitherto sufficiently understood in other countries, each of which was occupied with its own affairs; but events are becoming too big, and facts too numerous, to be longer overlooked. The persecuting acts of despotic governments can no longer be covered by the veil of what some people love to call 'the dark ages,' and if not as Catholics, at least as men, who must feel interested in the fate of those whom even a few hundred miles separate from us.

The zealous opposition given by M. Droste do Vischering, Archbishop of Cologne, to the principles of Professor Hermes, which have been so unhappily propagated in the diocese, has rendered a portion of the clergy, more or less infected by those errors, rather unfavorable to the return of the illustrious prelate. At Cologne, 10 parish priests out of 21 refused to sign a supplication addressed to the King, to obtain permission for the venerable archbishop to return to his episcopal duties. The university of Bonn shows similar dispositions, but this is not to be wondered at.

A letter, however, in the *Courier de Francfort*, dated Cologne, October 23, states that very few persons have declined to sign the petition which was presented to the King to obtain the deliverance of the archbishop. The Vicar General, in reply to a deputation charged with the collection of signatures for the petition, said that he was prohibited by superior authorities (residing probably at Coblenz) from signing similar representations; that he had not even granted permission to do so to several deans who demanded it; that the refusal given to the deans had been required of him by a superior will; and that in a word, he had himself previously shown what his real feelings were by the steps which he had taken relative to the liberation of the archbishop. So much for the spirit of the Prussian constitution.

At a late meeting held in Cologne, ostensibly for the purpose of taking measures for the repairs of the cathedral, the popular feeling was shown to be strongly in favour of the persecuted archbishop, and the half-Catholics, or *Flormestians*, as they are called there, were sadly discomfited by the interjection which they met with. The conduct of these men is a striking instance of

the danger to which Catholics are exposed under a Protestant government, when the spiritual jurisdiction of their pastors is impeded or interfered with.

NOTICE.—The Rev. Dr. Leo is appointed Pastor to the Catholic congregation of St. Catharines, in the room of the Rev. John Cassidy, who is gone on a visit to his native country.

W. P. McDONALD,  
Vicar General.

We thank our contemporary, the *Hamilton Journal and Express*, for his mention of our paper; though he gives us credit for more than we presume—that is, the "maintenance and propagation of the Roman Catholic faith;" to which our poor and humble endeavours can add but a piffling mite.

The strange priest alluded to in our last and present numbers, is a Mr. Waters. Our neighbour, Editor of the *Gazette*, in noticing our publication, seems astonished that any priest should have "removed so far west." But he should have known that Catholic priests have found their way into every quarter of the globe—east, west, north, and south—many centuries before the so called Reformation;—that, like the Apostles, whose only lawful successors they are, they braved every danger, and cheerfully endured every privation, every torment, and death itself, to propagate and establish that faith, which they had been commissioned and sent forth to teach;—that to them alone is owing the conversion of all nations, particularly this country and our own, from heathenism to christianity;—and that they are found in all countries under the sun; in countries, too, which none of our Protestant missionaries, who are not covetous of martyrdom, have ever dared to enter. Witness, at the present time, the actual state of catholicity in China.

We have generally remarked that the editor of the *Hamilton Gazette* delights in fishing out and exposing to view, the real or feigned exceptionable characters in our church, and every true or false tale that, in his opinion, might degrade her in the eyes of the public. Were we to follow his example, we should find enough in their own sayings and doings for the most severe retaliation. But it is not in our nature nor habits to delight, like the filthiest of animals, in wallowing in the mire. It is, however, to the credit of our church to expose and expel, as she invariably does, all who, by their scandalous conduct, disgrace her sacred ministry. We may be allowed here to subjoin the well known Scottish proverb—"If there had not been a bad priest, there never would have been a good minister."

We perceive, from a perusal of that paper of the 18th inst, called *the Church*, that our anglican parliamentary, national sect, is just now coaxing and wheedling the Methodist separatists to join them.—"Come to us," they say, "we are both British and loyal." Get a Bunting, a

*Coke, who wrote to Lord Liverpool, stating, that if the Prince Regent and the government should think proper to appoint him their Bishop in India, he would most cheerfully and gratefully accept the offer, and return most fully and faithfully into the bosom of the Established Church, and submit to all such restrictions, in the fulfilment of his office, as the Government and the Bench of Bishops at home should think necessary:—(This is not unlike the solicitation and promise, for the sake of a mitre, of a certain right reverend not a hundred miles distant:)—get, they say, a Bunting, a Coke, a Newton, a some ostensible member of your sect, to take upon him our Episcopal character, and, for all the gulf that lies between us, we shall oust and outnumber the terrible papists:—we shall count, on this condition, all our differences as but trifling and unimportant;—by this compact, too, the gulf will be always narrowing. Why do they not also try to sooth down the high temper of the Presbyterian Kirk, their sister Church, as they were wont to call her, who showed them determinedly her drawn dirk in a late quarrel between them.—Then might they all, “British and true sons of the church, be brought to stand side by side, and to act in greater harmony, and offer a more compact and powerful front to the well endowed Romish establishment (the dread and envy of them all) of the united Province.” Alas! Its endowments have been lessened by their sectarian interference; though the Romish Church, as they designate her, is still by law the established one in these Provinces.*

It is with regret we announce the death of the Governor General, which melancholy event took place at Kingston on Sunday morning, a little after 7 o'clock

The Catholics in the London Mission are hereby warned against giving countenance to a strange priest who has lately made his appearance among them, pretending to have faculties from us to exercise there the pastoral duties; whereas, on the contrary, on account of his ascertained scandalous and unprincipled character, we have formally prohibited him from performing any priestly function in this diocese; and have appointed the Rev. Patrick O'Dwyer as the only lawful pastor in the London District.

WM. P. MACDONALD,  
Vicar General.  
Hamilton, Sept. 10, 1841.

ERRATA.—In the introduction to the article on the Christian religion, in last number, for *theoretic*, in the third line from the top of the third column, on the 2nd page, read *theocratic*; and in the same page and 26th line of the same column, for “that all their prophets, in their inspired effusions, should make him the chief of their predictive strains,” read “chief object of,” &c

Remittances since our last. — Thomas English, Waterdown; C. Collins, B. Collins, Thos. Rourke, — Campbell, Dundas; John & Jeremiah O'Neil, Wellington Sq. Rev. Alex. J. McDonell, Dr. Kirkwood, Chas. Reynolds, John Sweeney, Patrick Rigney, Oakville; Jas. Campbell, Palermo; Charles O'Hara, Tralgar; Angus McDonell, Esq. John McDonell, Kingston; John Curran, T. Brannigan, Jas. Halley, Serjeant Baxter, Neil Campbell, Patrick McArdle, Hamilton.

**STOLEN,**  
ON MONDAY Night last, from Devoreux's Hotel, John Street, a LIGHT BROWN OVERCOAT, of superfine cloth,—the facings and Collar lined with black velvet, and bound with black cotton braid. Suspicion is attached to certain persons for taking the above liberty, who if they return the Coat, nothing further will be done about it.  
Hamilton, Sept. 22, 1841.

**THOMAS HILTON,**  
CABINET MAKER,  
AND UPHOLSTERER,  
King Street, five doors east of the Bank.

**STONE CUTTING,**  
MONUMENT AND TOMB STONES.  
THE Subscriber is prepared to manufacture every article in the above line, in a manner that cannot fail to give satisfaction.

ROBT. M'ILROY,  
One door west of the Gore Bank.  
Hamilton, Sept. 22, 1841.

**PATRICK BURNS,**  
BLACKSMITH, KING STREET,  
Next house to Isaac Buchannan & Cos.  
large importing house.  
Horse Shoeing, Waggon & Leigh Ironing  
Hamilton, Sep. 22, 1841.

**EDWARD MCGIVERN,**  
SADDLE AND HARNESS MAKER,  
HAMILTON.  
Opposite Chapel & Moore's Tin Factory  
King Street.  
Sept. 22nd, 1841.

**T. BRANNIGAN,**  
Next door to R. Ecclestone's Confectionary Establishment, King Street,  
DEALER IN  
**Groceries and Provisions.**

N. B.—The highest price in cash paid for Wheat, Flour, Oats, Barley, Peas, Timothy Seed, Pork, Butter, &c.  
Hamilton, Sept. 15, 1841.

**BRISTOL HOUSE,**  
King Street, Hamilton, near the Market,  
By **D. F. TEUKSBURY,**  
September 15, 1841.

**QUEEN'S HEAD HOTEL.**  
JAMES STREET, (NEAR BURLEY'S HOTEL.)

THE Subscriber respectfully acquaints his friends and the public generally, that he has fitted up the above named house in such a style as to render his guests as comfortable as at any other Hotel in Hamilton. His former experience in the wine and spirit trade enables him to select the best articles for his Bar that the Market affords; and it is admitted by all who have patronized his establishment, that his stabling and sheds are superior to any thing of the kind attached to a public Inn, in the District of Gore.

N. B.—The best of Hay and Oats, with civil and attentive Ostrlers.  
W. J. GILBERT.  
Hamilton, Sept. 15, 1841.

**INFORMATION WANTED**  
OF PIENSE McELLIOTT, late of Tralee, County Kerry, Ireland. When last heard of he was employed as principal clerk with Jno Okely, Esq. merchant, Smith's wharf, Baltimore. Any information respecting him sent to this Office, will be thankfully received.  
Hamilton, Sept. 15, 1841.

**THE CATHOLIC PROSPECTUS.**

*Quod semper, quod ubique, quod ab omnibus creditum est.*—What alway, and every where, and by all is believed.

In offering once more to the Public our Weekly Periodical, THE CATHOLIC, we wish it to be understood that it is not our intention to make it a work of polemical discussion or religious disputation; except when forced, in self defence, to repel the wanton and unmerited attacks of others—to expose the ignorant or wilful misrepresentations of the Catholic doctrine; and, when calumniated, to set ourselves right in the general estimation.

Our main purpose in this undertaking is, (besides exhibiting in her true light the Catholic Church) to adduce proofs in favour of Christianity at large, demonstrative of its divine origin and institution.—This seems the more necessary, as the tendency of the present age is evidently towards downright infidelity. The time seems at length arrived, when the prophetic warning of the chief Apostle is to be verified. “In the latter days [says he] there shall come scoffers, deceitful scoffers, walking after their own concupiscences; and saying, where is His [the Lord's] promise, or where is His coming; for, since the time that our fathers slept, all things continue as they were from the beginning of the world.” 2 Peter, iii. 2. The Saviour himself had predicted that such a general apostacy would take place before his final coming to judge the world. “Do you think [said he] when the Son of Man cometh, that he will find faith upon the earth?” Luke xviii. 8.

To render our Publication more agreeably and usefully varied, we shall introduce into it such subjects, RELIGIOUS, MORAL, PHILOSOPHICAL and HISTORICAL, as may be instructive, edifying and entertaining. We shall also notice the PASSING EVENTS, and give our readers whatever is most interesting in the NEWS OF THE DAY.

We are not unknown to the British and also to the foreign American public, who have welcomed and patronised our former undertaking, and generally regretted its discontinuance. We are thus encouraged to look up again to them for their generous support in our anxious endeavours to furnish them with a rational, religious and truth-propounding periodical. Protestants of every denomination are deeply interested in knowing perfectly what they seem easily persuaded too rashly to condemn.—Catholics, on the other hand, unjustly represented as idolaters; as monsters, in a moral sense, authorised to sin, by that absolving power which Christ has left to the pastors of His church—the power of forgiving the truly, and only *the truly penitent*, John xx. 23. Catholics are particularly interested in supporting a publication such as this, which secures their moral and religious character from the obloquy so unsparingly thrown upon it, by those whose livings depend on the proping up of their own variously invented systems, and which they constantly do by decrying and vilifying the sole religion of the Saviour's institution.

We therefore rely on the ready support of all who are sincere in their search after truth, and who earnestly desire to see it prevail; for truth is one and always the same.

Our Paper will be of the imperial quarto size, containing eight pages, and will cost,

exclusive of postage, *Three Dollars* annually, *half-yearly paid in advance*, to enable us properly to set on foot and carry on our Printing Establishment, which, whether subscriptions are forthcoming or not, will require constant and immediate outlay. In our Weekly sheet, which we have reason to hope will be extensively circulated, room will be afforded to ADVERTISEMENTS on the same terms as in other Journals,

Sept. 15, 1841.

**SAMUEL McCURDY,**  
TANNOR,  
KING STREET,  
HAMILTON, G. D.

**HIDES and BARK**  
WANTED.

THE SUBSCRIBERS desire to give Notice to the Public, that they have erected a large Tannery in this place, and require a constant supply of Hides, and that they will give a liberal price in cash, for Hides and Bark delivered at their Tannery on Catherine Street.

G. L. BEARDMORE, & Co.  
Hamilton, 1841.

**THE HAMILTON RETREAT.**

THE Subscriber has opened his Retreat in Hughson street a few doors north of King street, and wishes to acquaint his friends that they may rely on every Luxury the markets afford; his Wines and Liquors will be selected with care, and no expense spared in making his guests comfortable.

Oysters, Clams, &c., will be found in their season. He therefore hopes by strict attention and a desire to please, to merit a share of Public patronage.

ROBERT FOSTER.  
Hamilton, Sept., 1841.

**SCHOOL BOOKS.**

IN THE PRESS  
AND SPEEDILY WILL BE PUBLISHED,  
BY **J. RUTHVEN,**  
HAMILTON,

A SYSTEM OF PRACTICAL ARITHMETIC; to which is added a set of BOOK KEEPING by single entry, and a practical dissertation on Mental Arithmetic, Federal Money, Receipts, Bills of Exchange, inland and foreign; Explanation of Commercial Terms, &c., adopted to the circumstances of this country and the present state of Commerce.

By **G. & J. GOUINLOCK,**  
*Lately British Teachers of long experience and extensive practice.*

This is the first of a series which they intend to publish for the use of Schools in BRITISH AMERICA.

They have other three nearly ready for printing, viz:—

1st. A Reading Book for beginners, containing progressive lessons from the Alphabet to words of four syllables, arranged in the most natural and simple manner.

2nd. An Explanatory Introduction to English Reading, to succeed the initiatory one, and prepare pupils for the highest departments of reading or speaking.

3rd. A Pronouncing and Explanatory Vocabulary upon an improved plan. This will be an indispensable book in all schools for three important elements of a good education.

Their fifth will be a Geography, and will be proceeded with as quickly as possible.

Hamilton, 3rd Sept., 1841.



## ON MAN'S PRONENESS TO ERROR,

[Continued from the first page.]

rant conjectures? This has been the case with all the nations of the earth, only one excepted, whom God, for his merciful purposes maintained in the knowledge of his truth; and this one, how prone was it to go astray like the rest! Nay, when the divine Majesty himself, from his gratis love, from, I may say his predilection for man, the least and lowliest of his rational creatures; when the Eternal Son deigned to descend, and manifest himself in this our sinful world, clad in our nature, and veiled in our humanity, shewing himself in the midst of his creatures as one of themselves, in order to teach them his heavenly truths, which they had lost sight of; but upon the practical knowledge of which their eternal happiness depended; though he had proved himself God by the stupendous miracles which he wrought, how ill was he received and requited by his hitherto chosen people; by those who had his exact picture clearly delineated to them from the beginning in their sacred records and revered prophecies; even in their religious rites and ceremonies, their long looked for Messiah. They however scorned and rejected him on account of the lowly form which he deigned to assume, and were themselves, as it had been foretold them by him, rejected in their turn. Like our first parents at their fall,—they would not be taught of God. That pride engendered in them by sin, revolted at his meek and humble appearance, and they preferred remaining entangled in the tempter's snare, the short lived grandeur, the perishable riches, the fast passing pleasures and enjoyments of this world; and relished not the heavenly doctrines of wisdom and truth, which shewed them by repentance, by innocence of life, and by a renouncement, at least in affection of these vanities, the only way to secure to themselves that everlasting grandeur, glory and bliss, which they had been created to inherit in the world to come.

But "by their offence" says St. Paul, "salvation is come to the Gentiles; Rom. ii, 11. The Saviour, who honoured his first chosen people, with his presence in the flesh, being by them finally rejected; turns his merciful regards to the heathen world. He sends forth thither, endowed with all his spiritual powers, his messengers of truth, the heralds of salvation; proclaimed to all those who sat "in the darkness" of error and "the shadow of death." These by the edifying sanctity of their lives, by the stupendous miracles which they wrought, the sufferings they cheerfully endured, and even death itself in the promulgation of their divine Master's religion, succeed at length, in spite of all opposition in winning over the pagan world to the Christian faith. The great and mighty, the proudest potentates, with all their people, acknowledge themselves vanquished by the sword of truth; bow their haughty heads at the mere mention of the name of the crucified God; and glory in being accounted his servants and followers. The rich and noble renounce their wealth and dignities for his

sake, or employ them in his service. The voluptuous exchange their carnal pleasures for the penitential rigours of the cross.—The learned and eloquent account their wisdom folly, when compared with the sublime and heavenly truths revealed by the incarnate God, and all the nations, as was predicted, are brought at last under the spiritual dominion of the Messiah.

Yet, though thus reclaimed from their pagan errors, and brought back to the true knowledge of God; though taught now to worship him in spirit and in truth; the great bulk of mankind seems as prone as ever to vice and incredulity. They still more readily hearken to the voice of the tempting fiend, who, they know, seeks but to ruin them forever; than to the fatherly directions, precepts and counsels of their merciful God. So that, as the Saviour has said, "though many are called, yet few are saved." How many do we not everywhere see, acting, as if they really fancied themselves, what the devil said they would become, "as Gods knowing good and evil." How many in all ages since the Saviour's time, urged on by the same spirit of error, have set themselves to judge the very judgments of God; to sound the unfathomable depths of his mysteries, and decide what we may admit as true, and what reject as false of his divine revelations; till at last, a solemn protestation is made against his teaching authority; and every one is bid to judge for himself, and believe or disbelieve of God's word to man, whatever he pleases; so that, save in the Catholic Church, religion has everywhere now become a confused mass of whimsical modes and contradictory systems, the jumbled inventions of numberless reformers, who, claiming the knowledge promised them by the deceiving fiend, affect to determine and decide as gods whatever is "good and evil." In one thing however do these all agree, in opposing the sole church of the Redeemer. Against her they hold it no crime to concoct the foulest fictions, and pour forth the grossest calumnies. Nay, in this case it is a merit with such to break God's express commandment; which forbids to "bear false witness against one's neighbour." But, indeed, to do so; to misrepresent, vilify and degrade that church in the eyes of their followers, is become the necessary and indispensable task of every new creed maker, and modern Evangelist. They must work for their wages, as the hired organs of the lying spirit.—For, should they not first succeed in making their obscene caricatures, the hideous hatchings of their own foul imaginations, to pass with their hearers for the true picture, and exact resemblance of the Saviour's church, which is the terror of them all; whom would they get to follow them? Unless they affected to bring forward something better, wiser, more perfect, pure and preferable than all that was ever taught before them; the common sense of mankind would mock at their obtrusion; and the simplest of their auditory might puzzle and perplex them with the naturally suggested question, to what purpose are you come to instruct us, if you have nothing to inculcate preferable to what we have all along been taught? To render therefore their new teaching acceptable, they are unavoidably forced to cry down, and make appear as odious and abominable as possible, the old. And yet, though this be the stale trick and necessary shift of every strolling evangelist to draw together a beguiled group—form them into a separate sect, bearing his name, and

quarter himself and his family upon them for his future maintenance; such spiritual quacks scarce ever fail to form, each for himself, from among his kindred protesters, a hopeful flock, well worth the shearing; none, however of those, belonging to "the true shepherd," for he has said; "My sheep follow not the stranger; but fly from him, because they know not the voice of strangers."—JOHN x, 5.

It is true Protestants of all denominations, having, as they own, no infallible certainty of what they believe, are so far consistent in always looking out for something more fit than all they know, to fix their wavering opinions. But in so bewildered and blind a search, when and where will their errings end? In this conduct we see fulfilled to the letter, the prophecy of Saint Paul, who foretells that "there will be a time when they will not endure sound doctrine; but according to their own desires, they will heap up to themselves teachers, having itching ears, and will indeed turn away their hearing from the truth, but will be turned unto fables;" ii Tim. 4, 3, 4. Against such delusion he warns the faithful not to suffer themselves, "like little children, to be tossed to and fro, and carried about with every wind of doctrine, by the wickedness of men; by cunning craftiness, by which they lie in wait to deceive;" EPHES iv, 14. The same holy apostle seems to have had in view the sly workings of our modern missionaries, and their deceptive influence over their female admirers. "For of this sort" says he, "are they who creep into houses, and lead away silly women laden with sins; who are led away with divers desires; ever learning, but never attaining to the knowledge of the truth;" ii Tim. 4, 6, 7; "but evil men and seducers shall grow worse and worse, erring and driving into error."—Ib. v. 13.

The conduct of Protestants in a religious sense presents us with a striking mental phenomenon, which shews them to be under the delusive sway and mis-directing impulse of the spirit of error. We see them rejecting the greatest possible authority on earth, whether it is considered in a divine or a human light; the unanimous and never varying testimony of the Catholic church, to whose pastors alone the Saviour gave his teaching and ministering commission; the only church, which converted the whole pagan world from heathenism to Christianity; and has ever existed, and still exists, the greatest and most visible of any in every place under the heavens. Yet are they so incredulous as to scorn an authority so permanent, universal, and conspicuous; and at the same time so unaccountably credulous as to submit to the self-usurped and self-proclaimed authority of every upstart dogmatizer. Any false tale that is told, or foul fiction invented, or scurrilous print circulated by their tract peddling apostles, against the venerable and all-enduring religion of their ancestors, is listened to with delight, and unhesitatingly credited. So that one is at a loss which most to wonder at, their extreme incredulity on the one hand, and their no less extreme credulity on the other. This is certainly a more than natural blindness, which clearly shews the power acquired over the human mind by our original deceiver, the father of lies. It cannot possibly be accounted for otherwise.

From Postestantism, the prolific mother of all the dissenting sects now existing; and, from its proclaimed principle of dissent destined to be the mother of all such as may ever exist; we have seen at last spring forth a headstrong, proud and reckless monster; which, like death, in Milton's Paradise lost, re-enters the foul womb of its accursed parent, sin; and

threatens destruction to the very thing that gave it birth. This is the blind and brutal sect of our impious and immoral philosphis; who, following up the protesting privilege of the boasted Reformation, deny's all divine revelation, and every providential interference with this universe. This is the very flower of general Protestancy, already in full bloom, which will soon ripen into perfect fruit; and by that baneful fruit the world will judge at last of the nature of the parent tree; for by its fruit the tree is always known.

## NOTICE.

It is confidently hoped that the following Reverend gentlemen will act as zealous agents for the Catholic paper, and do all in their power among their people to prevent its being a failure, to our final shame and the triumph of our enemies.

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