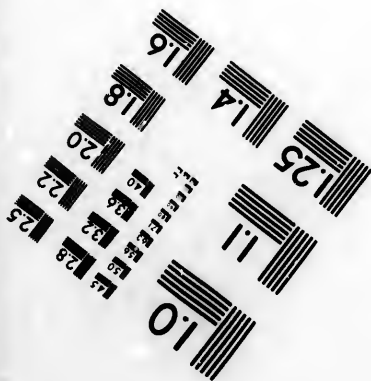
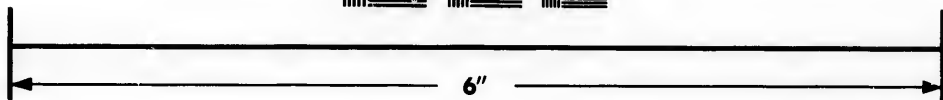
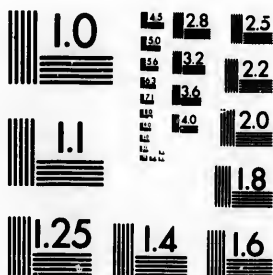


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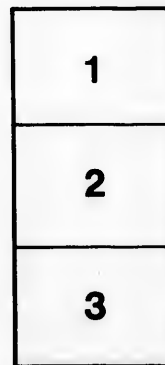
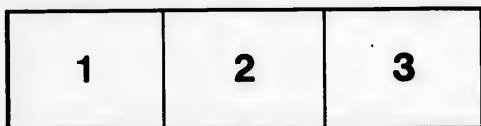
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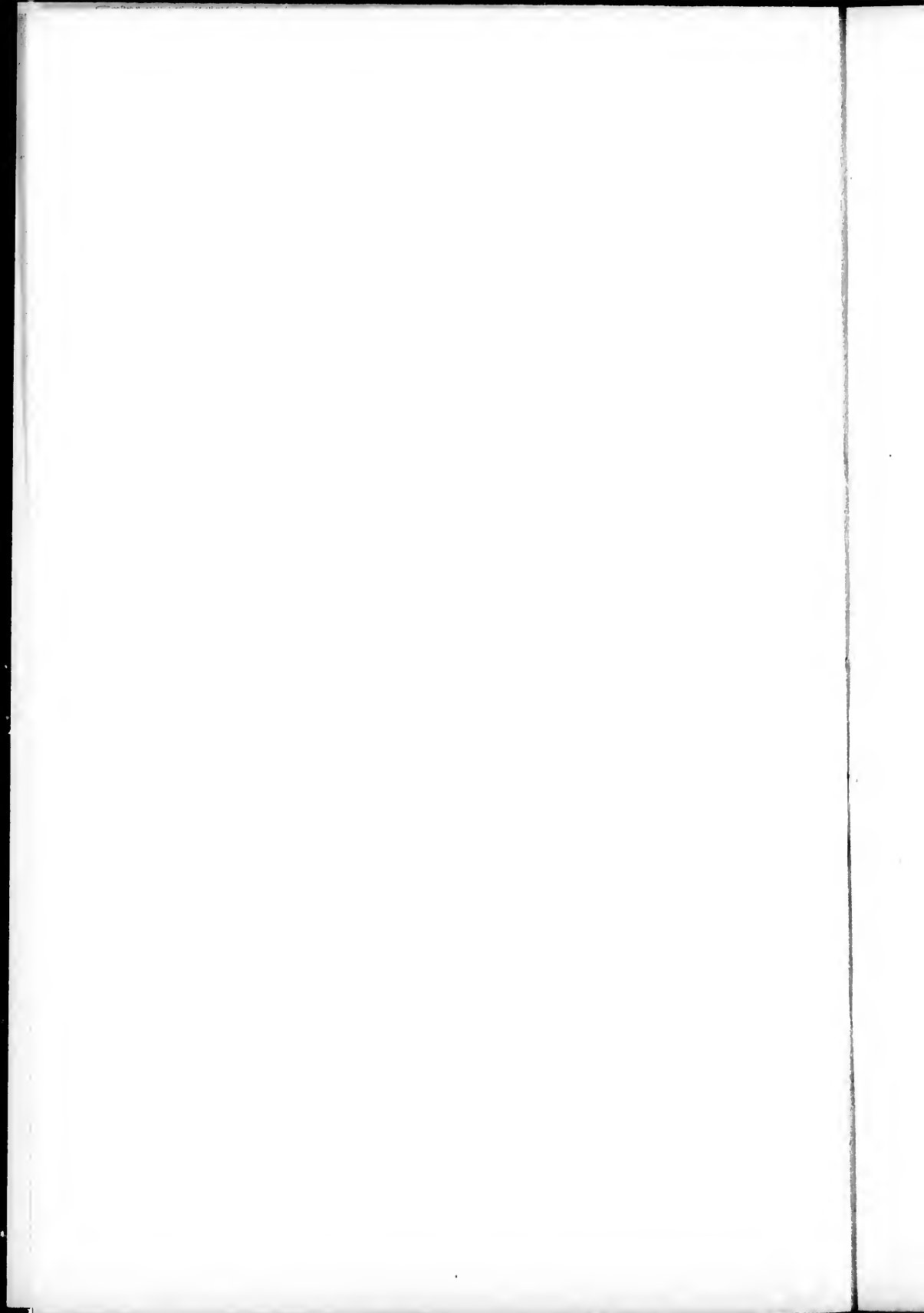
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**A WORD TO THE WISE:**

OR,

**An Appeal**

TO THE

**HONOUR AND GOOD SENSE OF PERSONS**

**OF ALL**

**RELIGIOUS DENOMINATIONS,**

**WHO RESPECT THE SANCTITY OF TRUTH,**

**AND PURITY OF MORALS;**

**SHOWING, AT THE SAME TIME,**

**THE BANEFUL TENDENCY OF**

**FALSEHOOD AND MISREPRESENTATION,**

**AS WELL AS THE EXISTENCE OF SUCH EVILS AMONG SOCIETY.**

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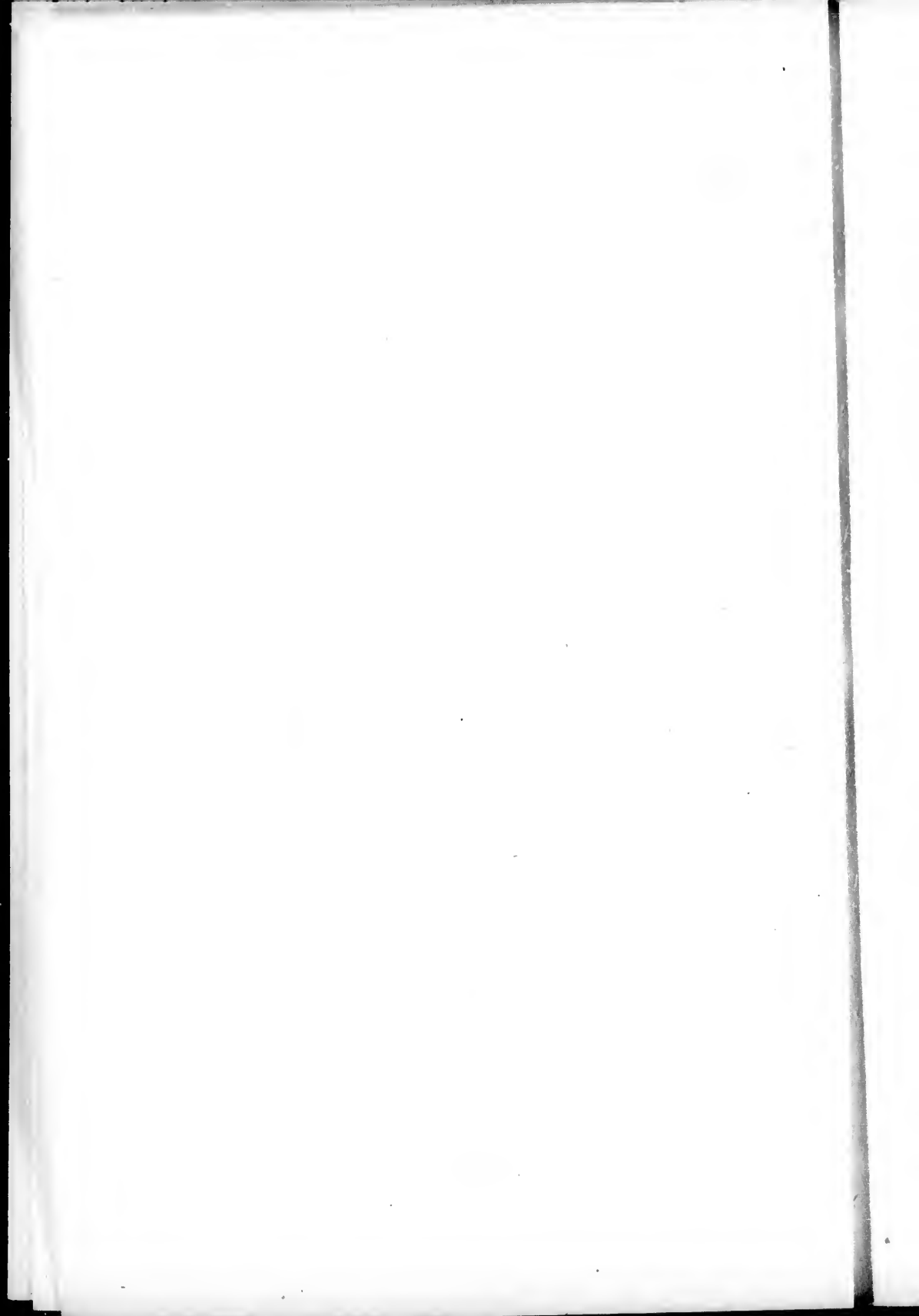
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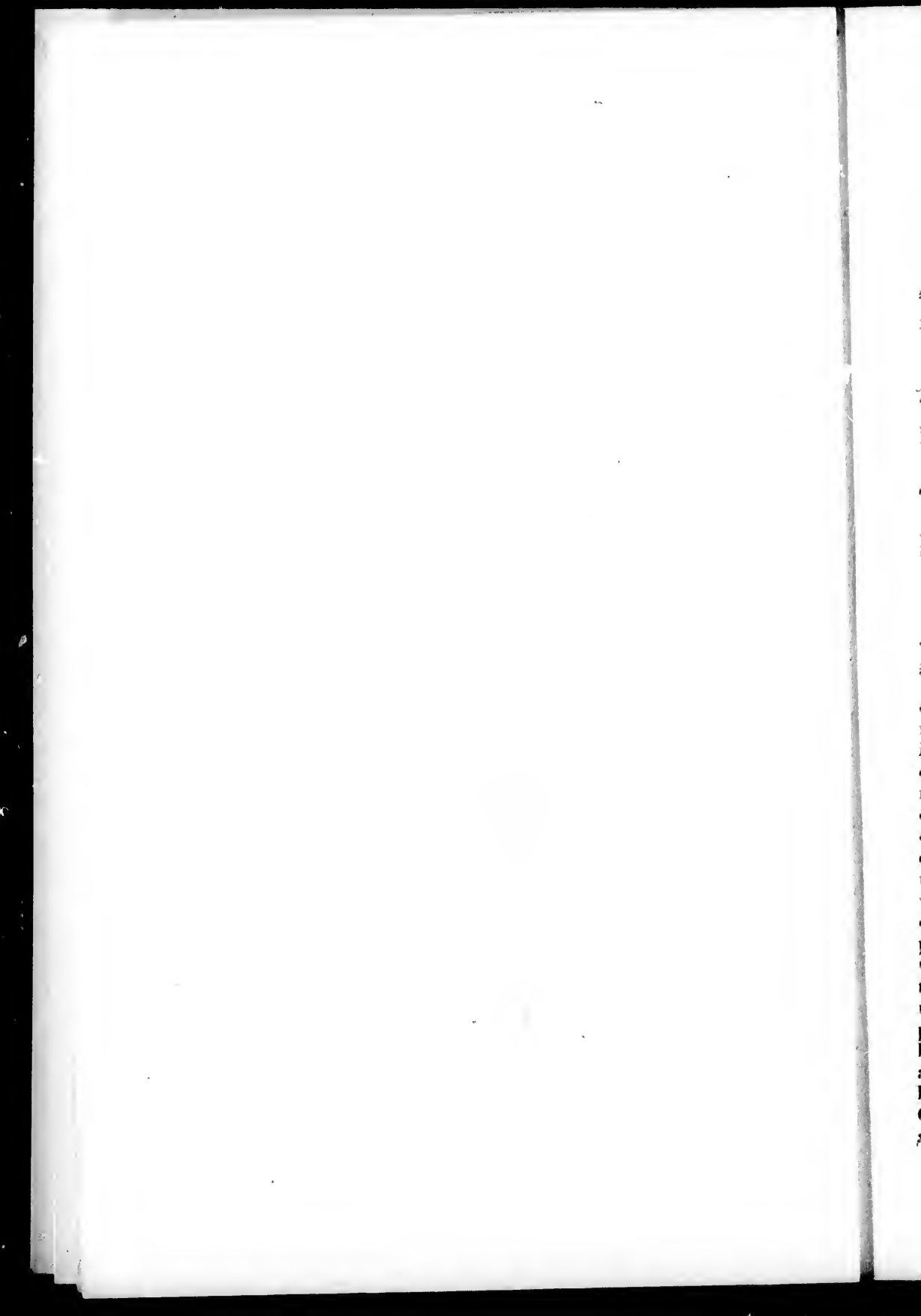
## TO THE PUBLIC.

**T**HE following concise statement of unquestionable facts, is, with all becoming respect and deference, submitted to the discerning judgment of an impartial public of all denominations.

It can be easily perceived by a perusal of the following sheets, to what a pitch of fanaticism and folly the perversity of the present age is wont to lead; truth is not secure by itself, and that common justice which should be a means of harmonizing society, is with difficulty maintained. We have marked out in the clearest manner, and, to the satisfaction of all enquiring persons, we will continue to mark out what we conscientiously believe to be an existing evil, and consequently hurtful to society. We wish, however, that it be generally understood, that our meaning or intention is by no means to hurt the feelings, to injure the character or the reputation of any individual as such, and that we do not censure the acts of individuals, or individual societies; but in as much only, as they tend to falsify what we verily believe to be true, what we prove as such, and to misrepresent our mode of acting, and the religion of which we are members: if, therefore, the writer of the following sheets, through the inventive malice of those who have manifested themselves as the enemies of truth, has been forced thereby to have recourse to stronger expressions than he otherwise would; he begs that it may not be attributed to any other reason or motive whatsoever, or intention, more than his desire of vindicating the religion and character of an insulted and much injured people.

T. T. M. T.





## A WORD TO THE WISE.

&c. &c. &c.

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*Ut jugulent homines, surgunt de nocte latrones; ut teipsum serves non expetieris? at qui si notes sanus, cure hydropicus:—Hou.*

Robbers rise by night that they may cut men's throats; and won't you awake to save yourself? but if you will not when you are in health, you will be forced to take care when you are in a dropsy.

*Justitia in quâ virtutis splendor est maximus, ex quâ boni viri nominantur; fundamentum est autem justitiæ fides, i. e. dictorum conventorumque, constantia et veritas.—CICERO, a. off.*

Justice, which is much the most glorious and splendid of all virtues; now, the great foundation of justice is faithfulness, which consists in being constantly faithful to your word, and a conscientious performance of all compacts and bargains.

*Falsus honor juvat et mendax infamia terret, quem, nisi mendosum et mendicandum? vir bonus est quis? qui consulta patrum qui leges juraque servat.*  
Hou.

Whom does false honour delight, or lying calumny terrify, except the vicious and sickly minded? Who is then good? He who observes the decrees of the Senate—who *observes* the laws and rules of justice.

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**J**USTICE is properly defined a constant and permanent desire of giving every man his own.—*Constans et perpetua voluntas jus suum unicuique tribuendi.*—Truth, as described by *Plutarch*, was the daughter of Saturn and Time, and the mother of Justice, and was represented as a young virgin of a proper stature, modestly clad in a robe white as snow.—There is one unknown Being, said *Plato*, exalted above and prior to all things, that which gives truth and reality to things unknown, and endues the knower with the power of understanding; this call thou the idea of the good One, the source of justice and truth. It will be much more easy to conceive, than duly appreciate, the high sense of justice, as well commutative as distributive, entertained by the ancients, by the pagans themselves, if we only consider for a moment the detestation in which they held the contrary vices. The Athenians had the picture of Calumny and Misrepresentation, drawn by the hand of the great *Apelles*, as follows:—Credulity, represented by a man with large open ears, invites this deity to him, extends his hand to receive her; Ignorance and Superstition stand just behind him. Calumny, the principal figure of the piece, appears advancing, her countenance ruffled with passion, holding in her hand a lighted torch, and with her right, dragging along a youth, who lifts up his hands as supplicating the gods. Just before her goes Envy, pale and squinting; on her right side, are Fraud and Conspiracy; behind her, follows Repentance, with her clothes torn, and looking backwards on Truth, who slowly closes up the rear.

"There is nothing," said Addison, "so contrary to the nature of the Supreme Being, as error and falsehood. The third and last excuse," continues the same author, "which men make for joining in a popular falsehood, notwithstanding they know it to be such, is the doing good to a cause which every person may be supposed to look on as meritorious. The unsoundness of this doctrine has been so often exposed, and is so universally acknowledged, that a man must be an utter stranger to the principles, both of natural religion and Christianity, who suffers himself to be guided by it.—If a man was supposed to promote the good of his country by calumnies and falsehoods, it is to be feared that a nation would very shortly abound more in patriots than men of principle."

Is it not therefore every way extraordinary, that neither the shame of not excelling the very pagans in the practice of Christian virtues, nor the glowing terms in which the learned of every age have portrayed those vices, nor the sanctity of truth, nor the character of Christian, nor a sense of injury done, nor the light of the gospel, nor the dread of the just judgment of God, nor any other consideration, whether human or divine, can be found of sufficient weight with those who, at the shrine of falsehood and misrepresentation, make justice and truth the sacrifice of their venality? Unhappy age! When falsehood can be fondled under the mask of religion—error and infidelity claim the birth-right of candour and sincerity,—the foundation once shaken, threatens ruin to the whole edifice.

*In fabricâ si falsa sit regula prima  
Omnia mendosa fieri, at que obstipa necessum est;  
Prava, cubantia, prona, supina.*

Dr. Walton, the celebrated Protestant divine, after considering the incalculable evils arising in matters of religion, from a wilful perversion of those principles on which religion itself is founded, speaks as follows, in his preface to the Polyglot:—

"The bottomless pit seems to have been set open, from whence a smoke has arisen, which darkened the heavens and the stars, and locusts are come out with stings, a numerous race of sectaries and heretics, who have renewed all the ancient heresies, and invented many monstrous opinions of their own; they have filled our cities, villages, camps, and houses, and our pulpits too, and lead the poor deluded people with them to the pit of perdition.

St. Paul, in writing to the Ephesians, marks his solicitude, lest they should be led away from the true faith, by the craftiness of those who lie in wait to deceive. St. Paul to the Eph., c. 4.

"I, therefore, a prisoner, beseech you that you will walk worthy the vocation in which you are called. With all humility and mildness; with patience, supporting one another in charity; careful to keep the unity of the spirit in the bond of peace; one body and one Spirit, as you are called in one hope of your vocation. One Lord, one Faith, one Baptism, one God and Father of all who is above all, and in us all.—V. 14. That we may not now be children tossed to and fro by every wind of doctrine, in the wickedness of men in craftiness, in which they lie in wait to deceive."

If then we consider for a moment the very great injury which society in general sustains by the circulation of falsehood and misrepre-

resentation; and that those who suppress the truth or give a false colouring to facts, in order thereby more easily to realize their intended object, are highly inimical to the community in which they live, and that it is a right which society can justly claim, not to be misinformed concerning facts which may have a direct tendency towards its future well-being: we shall then, I say, at once determine that it becomes the duty, nay, it is imperatively the bounden duty of every member of society, not to pass by in silence (culpable in itself) any thing issued to the public attention, which he conscientiously believes to be repugnant to, and destructive of the principles of religion or morality, or both: a consciousness of any existing evil renders an individual advertisement sufficiently warrantable, but does not ultimately authorize an individual, by his own private authority, to render a decisive judgment on the merits or demerits of such evil, but after giving a plain unequivocal statement of facts sufficiently authenticated, and already as such received. Thus, to allow all unbiassed minds the privilege of investigation, that their judgment, when formed, may be every way consonant to the dictates of justice, of honour, of religion, and truth. Impressed with such ideas, and every way resolved, in the sequel of this explication, strictly to observe the maxims above laid down, I feel sufficiently authorised to call the attention of my readers, to a consideration of the acts and reports of the British and Foreign Bible Society for promoting Christian Knowledge, and more especially those existing in Lower Canada. Their acts I consider a direct violation of justice and truth; and I do so from the following reasons, which, whether sufficient, after consideration, the candid reader will have room to determine; willing, at the same time, and even desirous, that any person would undertake to prove the contrary, provided that he make unerring truth, the public good, a candid and an unbiassed discussion, the basis of his enquiry. 1st. They prejudge the entire body of their dissenting Catholic brethren, from an assumption of facts erroneous in their principles and never maintained, but always disavowed by the Catholics; it rests to know whether this be true. 2dly. Whether such conduct be fair or honest, &c. 3dly. They encourage falsehood and misrepresentation. 4thly. They circulate false and corrupt translations of the Scriptures. 5thly. They refuse to receive the explanations given by their dissenting brethren, and contrary to all kind of reason, justice and charity, they continue to malign and calumniate them. 6thly. Their intentions in circulating the Sacred Scripture, do not seem to be so much a desire for the public good, as to realize their own plans and their desire of proselytism. These are the principle heads which I now feel resolved to make appear in true colours, devoid of all falsehood, fiction, or prejudice, but leading every one to use his own liberty in determining.

Now, in the first place, I refer the reader to a composition of tracts, wherein is contained the *History of Mary*, compiled by a Minister of the Church of England. The name of the author is not given—the name of the parents, of parish, or place from whence Mary came, is

not mentioned, and indeed justly so, because the whole piece is a complete tissue of the most palpable falsehoods, of gross calumny, and barbarous misrepresentation, as will be sufficiently seen in the sequel of this work. Again, p. 7, His. M., the condemnation pronounced on the worshipping of Angels and Saints, and doctrines of the Church of Rome, are at variance with the doctrines of the Bible, &c. It is false—such are not doctrines of the Church of Rome; no Catholic can pray to Saints or Angels directly for the obtaining of grace, (as is there meant,) but is obliged to pray directly to God, and can do so, through their intercession. How then reconcile this calumny with the sanctity and holy charity of the Bible Society? In the ninth report of the British and Foreign Bible Society in New-York, we read as follows: "The British and Foreign Bible Society is the wonder of the 19th century, and the only mode of evangelizing the world." Surely it is the wonder of the 19th century, and will be the wonder of every century, till the end of time, that any system founded on falsehood and misrepresentation, and nourished by slander and calumny, could have so many deluded votaries as the Bible Society. Every tract is filled with falsehood against their brethren—a pity the system having or needing such support to maintain its existence. In one of the tracts, we are told the Catholic Priests sell absolution—this is false. In a report we learn that Catholics do not permit the circulation of the Scripture—this is partially untrue. In a late report of the Montreal Bible Society, we are told that those men who were remarkable for casting off all legal authority, who plighted their vows, whose lives were most licentious, namely: Luther, Calvin, Knox, &c., were called by Divine Providence to operate a reformation. Now, I look upon this expression as trifling with the credulity of the Society itself, (who must be allowed to have read of the lives of these men,) and insulting the good sense of the community; since poor must be the reformation, unstable the foundation, which claim its chief support from pride, licentiousness and disobedience. Since, then, I differ so widely and so materially from the Reverend Gentleman, who is reported to have thus expressed himself at the Montreal Bible Society, (6th Report, 1826,) I feel resolved to show my reason for differing with him in opinion. The Rev. Gentleman above alluded to, goes boldly to assert, that Luther, Calvin, &c., were called by Divine Providence to the work of the Reformation, or in other words, to cause such a diversity of opinions, as now exist amongst mankind; and farther, he adds, that whatever is valuable in the religious education of Protestants, is owing to these reformers. Thus placed, I say, in the words of St. James, that *omne datum optimum et omne donum perfectum desursum est, descendens a patre luminum*. All that man can receive of good here below, comes from the bountiful hand of Almighty God, who is the common Father of all. His bounty and his graces, he generally deigns to communicate to mankind by the agency of some of our fellow mortals who have been his faithful servants. The characteristic marks of the persons thus favoured by Almighty God

were humility, patience, obedience, a love of their neighbour, a strict adherence to truth, and a resignation to the Divine will in all things—not one of all those, through whose agency Almighty God made his will manifest to men, who were not possessed of these virtues in an eminent degree. Were such then the characteristics of those reformers, who, as we are assured by the Revd. Gentleman above meant, were guided by Divine Providence. Surely not. The lives of these very individuals were chequered over with the most shameful excesses of all kinds, while they wallowed in the mire of unbridled licentiousness, till at length they were lost in the mazes of that folly which they fondled. Must we then banish reason from its own empire, and judgment from its seat. Shall we confound the blessings of Heaven by allowing an indiscriminate intermixture with the poisoned effluvia of that baneful torrent of vice and iniquity, by which the common enemy plans the destruction of mankind. Shall we with the most barefaced effrontery make an assertion which is every way unwarrantable, as every way untrue. Some of these very individuals whom this Rev. Gentleman tells the public, were guided by Providence in the reformation, deny the fact, and go to prove the contrary.

Luther himself assures us of his holding a conference with the devil, concerning the religion he was then about to form. These are his own words: “some time since, I awakened from my sleep, and behold the devil, who had made it his business to occasion me many sorrowful and restless nights, began a dispute with me in my mind: dost thou hear, said he, most excellent Doctor,” &c.

This, however, implies a material contradiction between the assertion of the Rev. Mr. ———, and the Revd. Mr. Luther. Is it not then clear, that if he were guided by Divine Providence, the devil could have no share in his counsels. Oh! folly, where is thy standard? Oh! impiety, where is thy blush? The Rev. Gentleman above mentioned, admits that whatever is valuable in their religious education, is owing to this and such like reformers. Now, to this I answer, that Luther, in making the above assertion, has received such information from the devil as to warrant it, or he has not received it from him; if he has received it from the devil, it comes from the father of lies; if he has not received it, he is then himself a liar. Hence, it must evidently follow, that according to the proposition of the Rev. Mr. ———, they are indebted for whatever is valuable in their religious education, either to a liar or to the father of lies. I have no reason to doubt of this—no two amongst themselves can agree on the same points of doctrine—their divisions prove this—the manifest desire of calumniating their dissenting brethren, confirm this—it reminds us of the advice of St. Paul to Timothy. (Tim., c. 4.) “Now the spirit manifestly saith, that in the last times, some shall depart from the faith, giving heed to spirits of error, and doctrines of devils, speaking lies in hypocrisy, and having their conscience seared.”

Since, then, we have thus considered the foundation on which they acknowledge the Bible system to be founded, we must now pass

## B

over an endless catalogue of charges and imputations of impiety, illiberality, &c., for which they unjustly accuse the Catholics, in order, after its foundation, to consider the organization of the thing itself. At the head of these Societies, to our astonishment, we find according to the report printed at London, a list of some of England's prime nobility, and a long list of honourable gentlemen of different religious persuasions, yet not one Catholic amongst either the Clergy or the Laymen. This system, however, encouraged religious education of all kinds, so that Catholics and Protestants were to receive instructions at those Religious School Societies, though not one Catholic member composing it. This I candidly acknowledge. was my principal motive for enquiry, because here, I found room enough for surprise and conjecture. I considered it really astonishing, to find all those, who, though they differed one from another in point of religion, were still unanimous in teaching the Catholic the tenet of his own religion, which materially differed from all their forms of belief, not conceiving that the Catholic children would be so invited to commit the tenets of the Protestant Religion at such an easy rate. I considered it extraordinary in a Protestant, after swearing to the observance of the 39 articles of his Creed, that he could find himself at liberty to inculcate that religion, which those 39 articles pronounce as idolatrous and blasphemous. This is found in all their common prayer books, articles 22 and 28—and yet it appears more wonderful that the Presbyterians would, in any sense, deviate from their profession of faith, and solemn national covenant, made and subscribed at Holy-wood-House, on the 25th Feby., 1587, by the King, Lennox, Huntly, the Chancellor, &c. all which tended to hold the tenets of the Catholic Religion in the utmost abhorrence. Indeed, on the whole, considering the sacredness of an oath, in matters of religion or otherwise—the respectability of the characters, the delicacy of feeling, &c., I felt at a great loss to conceive how any of those could be compromised, all having protested most solemnly against the encouragement of the Catholic Religion; but to teach or cause to be taught that religion which they have abjured, must evidently be a partial compromise. I read over numberless tracts, I diligently examined the reports of the different Societies, and in almost all those, I found numberless unjust and unmeaning aspersions thrown out by degrees, by some of the Rev. Members of those Societies, against the doctrine and form of worship used by Catholics, which aspersion, some of these acknowledged to myself to be highly unjust. These assertions, as being every way unfounded, receive but little of my attention. However, notwithstanding all my enquiries of the different members composing those Societies, all of whom I enquired have told me indiscriminately, that they teach the Catholic children their own religion, and allow them the use of the Bible without note or comment. I could not yet discover the key to this double difficulty, of Protestants teaching to Catholics a religion which they were by all means to abolish. In fine, I was very near pronouncing upon their conduct. and saying, that they were acting

contrary to the belief they held—contrary to their own honour—to their allegiance—and contrary to the then established laws of the land, which went to put down completely, all instruction given to Catholics, whether public or private, as may be sufficiently collected from the following acts.

#### EDUCATION.

7th W. III., s. 1., c. 4.—Sending a child to be educated in the Popish Religion—either in a public Seminary or in a private family—or sending any thing for its maintenance, was punished with disability to sue or prosecute, in law or equity, for any wrong or any demand, or to be guardian or executor, to take any thing by legacy, deed or gift, or to bear any office, with forfeiture of goods and chattels, land, tenements, hereditaments, annuities, offices and estates of freehold during life; and a single Justice, upon suspicion, might summon and examine the person suspected, to have evidence against themselves, and summon witnesses upon oath; and, if the evidence seemed probable, bind the suspected party to the sessions, and there he was bound to answer instantly; and, should the offence, upon trial, seem probable, then the offender is bound to prove where the child was—for what the money was sent—and the fact was to be presumed unlawful, until the suspected party prove the negative; and being entered on record, shall be a conviction; not only of the supposed sender of the child, but of the absent child. And the infant convict shall incur the like disabilities.

2d Anne, s. 1., c. 6.—Sending, or suffering to be sent, a child under 21, except sailors, ship boys, merchants' apprentices, or factors, without special licence of the Queen or chief Governor and 4 privy Counsellors—like penalties. 8th Anne, c. 3. Protestants converted from popery must educate their children, under fourteen; in the established religion, or forfeit all offices of trust or profit, and be disabled from sitting in either house of parliament, or being barrister or attorney, and be for ever disqualified.—2d Anne, s. 1., c. 6. Where either father or mother is a protestant, the Chancellor is to make an order for educating the child a protestant until eighteen, appointing where and how it shall be educated, and also by whom—the father to pay all the charges directed by the court, and the child may be taken away from the popish parent.—7th Wil. III., s. 1., c. 4. Papists are forbid to instruct youth in any public school, and even in private houses, unless those of the family, under pain of fine and imprisonment.—8th Ann, c. 3, 16. A Papist teaching publicly or privately, or entertained as an Usher to a Protestant School-Master, to be esteemed a Popish regular clergyman convict, and to suffer all the pains inflicted upon such, that is, 1st. to be imprisoned in the common gaol. 2d. to be transported. 3dly. if he return to his friends and native land, to suffer as a traitor: the following is his judgment, 1st. to be dragged along the ground to the place of execution. 2d. to be hanged by the neck. 3rd. to have his entrails taken out, and burned while he is yet alive. 4th. his head to be cut off. 5th. that his body be quartered or divided into four parts. 6th. that his head and quarters be at the pleasure of the Queen.

#### MARRIAGE.

9th Wil. 3. c. 28. If a Protestant Maid, being heir apparent, or having interest in lands, or a personal estate of £500, marry any man without a certificate from a Minister, Bishop, and Justice, attested by two creditable witnesses that he is a known Protestant, the estate shall go to the next of kin, and all Popish intervening heirs, deemed dead and intestate, and the Protestant Maid to be dead in law, and husband and wife to be forever disabled from being guardians, executors, &c., and the person who married them, to be imprisoned a year, and forfeit £10, half to the King, and half to the informer, who will sue by bill, and no essoin shall be allowed.—6th Anne, c. 16. If a woman persuade an heir apparent to marry her by secret



delusions, insinuations or menaces, she loses her dowery, and real and personal estate; and all necessaries before the fact to suffer 3 years imprisonment.

1b. s. 2. If any Protestant shall marry any maiden or woman without such certificate, he is for ever disabled from being heir, executor, administrator, guardian, &c., or to sit in parliament, or bear any employment, civil or military, unless he procures her to be converted in one year, and a certificate thereof under the hand and seal of the Archbishop, Bishop, or Chancellor, to be enrolled in Chancery.

2d. Anne, s. 1. c. 6. Any person having real or personal estate in the Kingdom, who marries a Papist abroad, like disabilities as if married within the kingdom.

9th. Will., 3, c. 28. Whoever marries a soldier to any uncertified wife, to be imprisoned until he pay £20, half of which is to reward the informer.

6th. Anne, c. 16, s. 1, 36. If any person above the age of 14, by fraud, flattery or fair promises, shall allure any maid or widow, having substance, to marry him without consent of parents or guardian, and the person who celebrates the marriage be a Popish Priest: or if a Popish Priest celebrate any marriage, knowing one party to be a Protestant, he shall be deemed, and suffer all the punishment of a Popish regular, be imprisoned, transported, and on returning, be drawn, hanged, quartered, beheaded, embowelled, entrails burned alive, head and quarters given to the Queen, and attainted and blood corrupted.

8th Anne, c. 3. The knowledge of the fact is to be presumed against the Priest, and he to be convicted, unless he produce a certificate from the Protestant Parish Minister, that neither were Protestants.

12th George I, c. 3. s. 1. A Popish or reputed Popish Priest, celebrating marriage between a Protestant or reputed Protestant, and a Papist, or between two Protestants or reputed Protestants, death, as a felon without benefit of Clergy.

23d Geo. 2, c. 10, s. 3. Makes it felony in the Priest, notwithstanding the marriage be annulled.

S. 1. And any two Justices may summon all persons suspected to have been so married, or to have been present, and examine them on oath, where, by whom, with what form of ceremony such marriage was celebrated, and who were present, and upon neglect to come, or refusal to be an informer against their friends, commit them to prison for three years, without bail or main prize, unless they will enter into recognizance to prosecute all the offenders.

7th Geo. 2, s. 6. A converted Justice acting while his wife is a Papist, or his children educated as such, to be imprisoned one year, pay £100, half to the King, half to the informer, and he for ever disabled to be executor or guardian.

7th Geo. II, c. 5, s. 12. Barristers, Clerks, and Attorneys disabled, unless they convert their wives in a year, and enroll a certificate thereof in Chancery.

8th. Anne, c. 3. A wife conforming in the lifetime of her husband, may file a bill against him, and have all appointments or execution of powers, as he might make in her favor, if he were willing, decreed, whether he will or not, and notwithstanding any disposition of his to the contrary, have one third of his chattels real and personal.

#### DISABILITIES OF THE CATHOLICS IN CONSEQUENCE OF THE EXISTING LAW.

It deprives the Catholic peer of a seat in the house of Lords, and the Catholic gentleman of a place in the House of Commons;—it deprives the Catholics of England from voting at elections of Members of Parliament;—it excludes them from the different benefits arising from Corporations;—they cannot, by the existing code, aspire to any ecclesiastical benefice; whilst the Quaker and Jew can use this privilege. The English Catholic is excluded from all offices under Government. They cannot endow any school or college for the education of their children in the Catholic religion, though the Govern-

ment allows a certain stipend for the support of one, established by law, wherein is taught that religion which they call damnable and idolatrous—this they swear the thirty-nine articles confirm. With what consistency can they support a religion whose doctrines and dogmas, whose tenets and forms, are idolatrous, I feel much at a loss to know; but one thing I assert, viz. that the Catholic would become more enlightened, and feel more the effects of justice, by the abrogation of those statutes, which debar him from the sources of information, than by all the most sanguine exertions of the Bible Society to make him an enlightened Protestant;—by this code, Catholic priests cannot wear their canonical habits;—their churches must be without bells;—a Catholic priest cannot be guardian to any child;—a Catholic priest, in Ireland, who marries two Protestants, or a Catholic and a Protestant, can be punished with death, or an enormous fine; and such is the severity of some of the statutes now in force.

*From the Speech of Mr. Hume, 25th June, 1823.*

In the Irish post-office there were 466 persons holding offices, of whom only 25 were Roman Catholics; under the Royal Dublin Society there were 17 persons, none of whom were Catholics; in the Bank of Ireland there were 127 persons, and of that number only six Catholics; in the Board for Paving, the Board of Commissioners for erecting Fountains, for preserving the port of Dublin, for wide streets; among the trustees of the Linen Board, the Lord Lieutenant's household, the City Officers, and Common Council, the Committees of the Pipe and Water establishment, of the Police, and many other establishments, there was not one solitary Catholic to be found! in the office of Customs, there were 296 persons employed, and only 11 of them were Catholics; in the Excise, there were 265 persons employed, and in that number, only six were Catholics; of Coroners in Counties, there were 108, and only 14 of them were Catholics: of Commissioners of Affidavits, there were 262, and only 29 of them Catholics; of 61 officers under the Linen Board, three were Catholics! in fact, on an aggregate of the public establishments, the list of which he held in his hand, there were 20,459 persons holding offices, paid by the public money, and of that number only 106 were Catholics! To show that the exclusion was not solely in the inferior offices, but extend equally to them all, he would mention, that there were 31 assistant Barristers, but not one of them a Catholic; there were 106 offices in the Law department of Ireland, which must be filled by barristers, the salaries and emoluments of which exceed £150,000 per annum; and Roman Catholics are admissible since 1795 to 83 of these offices, producing an income of £50,000 a year, but there was not one solitary instance of a Roman Catholic holding any such profitable and honourable appointment.

Now, I put the question to the feelings and the honour of every conscientious man;—let him answer me if he can, by what means could the Catholic, while labouring under the penal force of the above statutes, procure the ordinary channels of instruction or information while they existed? He could only procure, what with life he would maintain—the sanctity of his faith. With what degree of consistency can he then be reproached for the want of that knowledge from which he found himself constitutionally debarred! 'Tis only to the goodness of the Almighty, and the clemency of our most gracious Sove-

reign, that we stand indebted, not only for the abrogation of some of those penal statutes, but also for the relaxation of those which are not yet erased. Has the bible-vender considered all these points?—has he weighed them in the scale of charity?—has he ever considered the force, or the legal weight of these statutes which we merely transcribe to show the deception, the folly of his argument—to prove the uncharitableness of his assertions, when he affirmed, that the Catholic was an enemy to education; that the circulation of the Scriptures was entirely prevented by the priests; when he lost no opportunity to falsify and misrepresent those very Catholics, whom, under the plausible and specious pretext of religious instruction, he piously endeavoured to proselytize;—why not rather charitably entreat the abrogation of those which were yet a burthen? Recent experience has sufficiently proved this, since we can see that some of the above statutes have lately been acted upon:—the case of the minors, Eliza and Anne Pim, sufficiently shows their penal force. In the above case, which pended in the Court of Chancery, the Lord Chancellor ordered that these young ladies should be brought up in the Protestant religion, contrary to their own wish, on oath, as their counsel in that case made appear; and contrary to the express wish and intention of their mother who was a Roman Catholic lady.

Hence we can easily discover from the most unquestionable proofs, and the purest sources of unsullied authorities, that, in teaching the Catholic children in these, the persons I suspected have not only acted in conformity to the above statutes, but also according to their oath, their covenant, and the plan which they have adopted; and these societies even go farther, by seeking to obtain by proselytism what the law was not adequate to effect by all the severity of its statutes. To be convinced of the truth by which this assertion is supported, we have only to peruse the following statement of facts, which in themselves will more than sufficiently show not only a desire for proselytism, but also a desire to malign, to defame, to falsify, and misrepresent the Catholics and the religion they profess.

We shall here perceive how the good sense of some of its own members is abused by a show of what could meet their sanction, if pure, but which, when they understand, they regret with indignant disdain, from the speech of his Royal Highness the Duke of Sussex at the H. P. Catholic Charity Schools. In speaking of the Irish poor, he asserted as follows:—

Recent experience had shown, that they are sometimes deluded by those whose object it was, to make their criminality subservient to their own base purposes. (Hear! hear!) In alluding to these circumstances, which was fresh in the minds of those who heard him, he could not but offer one observation on the conduct of the individual by whose exertions the unfortunate victims of a foul conspiracy were saved from an untimely death. That individual, though scarcely able to speak a word of the English language, succeeded by his diligence and attention in rescuing his unfortunate countrymen from the fate that awaited them. His Royal Highness then concluded, by drinking the health of Dr. Poynter and the Catholic Clergy.

Here, from the mouth of that noble personage, comes the leading features of my assertion. In speaking as he did, he had no mind to deceive his hearers; nor, if he had, could he possibly have done so, since they were living witnesses of the fact. Here is mention made expressly of the desire to misrepresent, in order to realize their own base purposes—mention made of a foul conspiracy to destroy. By whom made?—by the enemies of Catholics, and some of those who teach them the Bible. To destroy whom?—to destroy the Catholic in chains—to misrepresent him in order to keep him so.

*May 16th, in the House of Lords, the Earl of Donoughmore spoke as follows :*

The Catholics had to complain that they had been most grossly calumniated, and that while their claims were refused, they themselves had been most cruelly maligned. He himself, and probably others of their Lordships, had received tracts, written and published against the Catholics, that might make the hair of any liberal man stand on an end. Every engine had been set to work to prejudice the public mind against the unfortunate Catholics.

*House of Commons, July 8th, copied from the Speech of Sir Henry Parnell.*

It had been said, and very boldly said, that the Catholic Clergy were the foremost in obstructing the efforts which had lately been made to introduce the improved system of education adopted here, into the different parts of Ireland. Nothing was more unfounded. A supposition had been generally entertained, that there were no means of extending moral instruction among the poor in Ireland. He had been informed by one Catholic bookseller in Dublin, that he had sold, within a few years, 20,000 copies of a small work, entitled "*The Path to Paradise*," nearly the same number of a work of Dr. Challenor, 500,000 copies of Dr. Butler's Catechism, which, not only inculcated the moral duties of a good Christian and Catholic, but also their civil duties as subjects. The same bookseller had sold 2000 copies of Gahan's History of the Old and New Testament; 2000 copies of the New Testament itself, and 10,000 small tracts on different subjects. The assertion that the Catholic priests were averse to their subjects reading the Bible was wholly unfounded.

Much had been said of the opposition of the Pope to the Bible Societies in Poland, but that bull did not prevent the reading and distribution of the bible, but merely counteracted the spirit of proselytism by which these societies were distinguished. In Ireland, they had exerted themselves in a similar manner, and were not content with giving moral instruction, unless they converted the children to the Protestant religion.

Here then the fact must be admitted, or they shall be reduced to a very great absurdity; but the above are unquestionable authorities. If then proselytism be the intent, where is the charity which seems to recommend the system?—'tis *here* uncovered.

The following declaration, made on oath, goes sufficiently to maintain the argument of Sir Henry Parnell:—

*County of Armagh, to wit.*

Patrick Quin, of Newry, in said county, came before me this day, and made voluntary oath, that he had his child, now a girl of eleven years of age, at Miss Alcoran's school, in this town, for the period of six or seven years, as near as deponent recollects, until October last, when deponent caused his said child to be removed from Miss Alcoran's school, in consequence of her, (his child,) having got the fol-

lowing instructions, in class, from Miss Isabella Alcoran, sister and assistant to the said Miss Alcoran:—1st. That the Pope gave the people printed indulgencies to sell, for committing murders, and all sorts of crimes. 2d. That Queen Mary was a cruel woman—she burnt all the Protestants in England, and that it was her glory to see them in pain and agony, because they would not be of her religion. Miss Isabella Alcoran said, that every person should be of whatever religion they pleased. 3d. That Queen Elizabeth was a prudent, wise, and good woman—there was not a stain on her character but one, viz. that of having put Queen Mary to death without trial. Deponent further saith, that he was not asking his child any questions whatever, when she told him what is recited above, and that said instructions were the sole and entire cause of deponent's removing her from Miss Alcoran's school.

Sworn before me, this 24th day of November.

P. CORRY, *Justice of the Peace for the C. Down.*

*Translation of the Bull against Bible Societies, issued June 29th, 1816;  
by Pope Pius VII. to the Archbishop of Gnesn.*

PRIMATE OF POLAND.

PIUS VII. P. P. 7.

Venerable Brother,—Health and apostolic benediction,

In our last letter to you, we promised very soon to return an answer to yours, in which you have appealed to this Holy See in the name of the other bishops of Poland, respecting what are called Bible Societies, and have earnestly required of us what you are to do in this affair. We long since, indeed, wished to comply with your request, but an incredible variety of weighty concerns had so pressed upon us on every side, that until this day we could not yield to your solicitation. We have been truly shocked at this most crafty device, by which the very foundations of religion have been undermined," &c. &c. ; and so continues this spurious bull, which is evidently of English manufacture. It is dated as follows:—Given at Rome, at St. Mary the Greater, June 16th, 1816, and the 17th of our Pontificate.

*Pius, P. P. 7.*

*The following is from the Orthodox Journal, p. 163; May, 1817.*

I before alluded to the bull against the Bible Societies, a copy of which I inserted in my last number, and gave my decided opinion of its being a spurious instrument. On the 9th inst. the Rev. Mr. Gandolphy published a letter in the Day and New Times paper of that date, respecting the genuineness of this bull, in which this respectable writer says—Having a decided aversion to what is surreptitiously obtained, or falsely advanced, for the purpose of practising deceit towards the public on any point of religion, I beg leave to call the attention of your readers at this critical moment of Catholic affairs, to an instrument lately printed in your respectable paper; purporting to be a bull, addressed by Pope Pius VII. to the Archbishop of Gnesn, Primate of Poland. History, Mr. Editor, furnishes us with many examples of forged documents, which, for a time, have produced an impression, but, in the end; have never failed to disgrace the party that could venture to support a cause by such desperate and forbidden expedients. To bring forward a forged and invalid voucher, which every one is at liberty to question and expose, and to rest a defence upon the same, is to prepare a certain verdict against ourselves. The multitude may not be always able to detect the deception which is attempted; it is different, however; with the learned, for there is a peculiar style and form in all original documents, and particularly in papal bulls, that render imitation easy in one sense, but difficult in another, and the learned generally carry about them the key of detection. There is no better mode of proving the authenticity of papers, in the first instance, than that of comparison. I will not enter into a minute investigation of the style and contents of this bull before us, and addressed to the Primate of Poland as it is said to be, but merely observe that it carries on the very face of it all the evidence of forgery, and of English manufacture; whilst, on the other hand, I think I can show

satisfactorily that it is not of Roman origin. I happened to be in Rome, Mr. Editor, on the very day this bull is reported to have been signed, and can undertake to affirm, that on that very day the Pope was never once in the church or palace of St. Major, or St. Mary the Greater. Every one who has any knowledge of the Roman Court is aware, that the 29th of June, the festival of the martyrdom of St. Peter and St. Paul, is more distinguished than any other of the year, by the splendor of the church service and exhibitions which, in fact, continue nearly the whole of the day, or from nine o'clock in the morning till ten at night. To be prepared, therefore, for the fatiguing ceremonies at Rome, the Pope's practice is to move on the preceding evening, together with the Secretary of State, from the palace of Monte-Cavallo to the Vatican adjoining to St. Peter's Church, and situated at that extremity of the city which is the most distant from that of St. Mary Major, or the Greater. Now I can declare, on my certain knowledge, that during the whole of June, the 29th, 1816, the Pope never quitted the Vatican Palace and St. Peter's Church, and that he only returned to his palace at Monte Cavallo on the following day. There are actually many other travellers in London who can support me in the same declaration. I have, moreover, reason for believing that the Pope did not transact any business at St. Mary Major's during the last year. Having, as I conceive, established an *alibi* for the Pope against the date of this bull, and not wanting other motives for believing this document to be a forged instrument foisted into the public journals, I cannot hesitate, Mr. Editor, to condemn and expose in the most undisguised manner this new attempt at deception, and I trust your readers will perceive that the fictitious bull has been merely manufactured to prejudice the protestant mind against the claims of their Catholic fellow subjects.

*The following remarks are copied from the Orthodox Journal for October, as the Author's reply to the speech of Mr. John Leslie Foster.*

Before I proceed to comment on this charge, it is necessary to remind the reader, that in my Journals of May and July last, I clearly established that the two bulls which the learned Senator adduced to Parliament as testimony of the intolerance of Catholic principles, were palpable forgeries; that Mr. Foster was acquainted with this fact, I will not pretend to say; but it shows to what disgraceful means our adversaries are driven, in their opposition to the just claims of their Catholic brethren. It should also be mentioned that in order to give a more plausible colour to these forgeries, the publishers of the speech have attached to it a latin copy of each of the pretended bulls. Well may the words of Tacitus, "*neque femina amissa, alio abnueri*" be applied to the Protestant bigot—for it is an indubitable truth, when he has once forfeited his claims to religious veracity, he will not shrink from the commission of any other crime. In directing this attack against us, the gentleman commences with an egotistic avowal of having given some credit to our religion, for its late born toleration of allowing the diffusion of the Scriptures, and he thanked it for its endurance of that noble association, which will form in future ages the brightest ornament of our times, "the Bible Society of Britain;" but his good opinion soon vanished on the appearance of the forged bulls, and he is obliged to confess that our principles are equally as unbending now, as at the rise of evangelical liberty. The credit granted to us, was, I presume, occasioned by the conduct of our latitudinarian brethren, whose shameful approaches to herd with the throng, have given so much scandal to the sincere and faithful Catholic. Rome, however, has not been inclined to sanction a compounding of creeds; and although the sentiments put into her mouth by the bulls are fabrications, yet she has declared herself against the fatal schemes of our bibliasts, by forbidding, through a decree of the Congregation of Index, all translations of the Bible in whatever tongue they may be, unless approved of by the Holy See, or accompanied with notes from the Holy Fathers or Catholic writers. But why are Catholics, or this Spiritual Chief, singled out for their opposition to the mad schemes of the Bible enthusiasts? are they the only class who disapprove of an indiscriminate distribution of the Scriptures? If

Mr. Foster will take a survey amongst his Protestant brethren, he will find as stout declaimers against his noble association "in the episcopal order of the established thing," as in any of the Catholic Clergy. Has not Dr. Herbert Marsh been rewarded with a mitre, for his defence of the Church against Popery and Biblianism? did not the Bishop of Lincoln charge his Clergy against the evil tendency of Bible Societies? the Bishop of Ely too has openly avowed his hostility to the spirit of the Bibliasts, at the second quadrennial visitation of his diocese in the present year. His lordship delivered a charge which has been published at the request of the Clergy; he therein says:—"Let it not be supposed that we have sufficiently provided " for the poor and unlearned members of our Church, by merely giving them a " Bible and enabling them to read it. We are indeed, persuaded, that the doc- " trines of the established Church are founded upon the Bible; but we also know, " that they who, in their religious opinion, differ most widely from us—Anabaptists, " Unitarians, Socinians—all mention that the tenets of their respective sects are de- " rived from the same source. It is therefore necessary that you should guard " your respective flocks from the pernicious errors of those who have swerved from " the right way. You are admonished in the words of our ordination service, never " to cease your labour, your care and diligence, till you have done all that lieth in " you, to bring all such as are committed to your charge, unto that agreement in " the faith and knowledge of God, that there be no room left for error in religion. " Many excellent persons have connected themselves with the Bible Society, allur- " ed by the specious and flattering prospect of the conciliating which this union " could not fail, as they supposed, to produce; but if we examine its proceedings, " we shall be at a loss to discover any symptoms of conciliation—on the contrary, " the acrimonious and irritating language, which, at the meetings of their Auxiliary " Societies, is commonly used towards those members of our establishment, who " have not joined them, affords too plain an indication of a very different temper. " The discord which has been introduced amongst us, is, in my opinion, of itself, suf- " ficient to induce every Churchman, whose endeavour it should be to keep the uni- " ty of the Spirit in the bond of peace, to decline connecting himself with that So- " ciety." Now, it is impossible not to be struck with the strong concurrence of sentiment in the language adopted by this prelate of the established Church, and the words which Mr. Foster has imputed to the Bishop of Rome—one would almost imagine that a copy of the spurious bulls had been sent to his Lordship of Ely, and that he had borrowed this part of his charge from them. What roore has the Pope or any Catholic Clergyman advanced against the Bible Society, than we find in the above extract, delivered by a Protestant Bishop, *ex Cathedra*? The Ely Clergy are exhorted to guard their respective flocks from the pernicious errors "of those who have swerved from the right way;" the Primate of Poland is commanded to do the same, the Protestant Prelate recommends those who have unwittingly joined these Societies, to decline the connexion; the *ci devant* Archbishop of Malines, is advised to follow the same steps.—Now, if Catholics are still to be deprived of their rights and immunities as British subjects, because the Pope thinks it necessary to guard the Poles and Flemings against the dangers of Mr. Foster's noble association, "why, on the same principle, should not the Bishop of Ely, and all those Churchmen who think with him, be likewise disseized of their civil privileges for cautioning Englishmen to beware of the mischief likely to ensue from this brilliant ornament of our times?" To act with consistency and justice, one party ought to suffer on this ground as well as the other; for my part, I am glad to see the Clergy of the Established Church, awoken to a sense of their danger; and I agree with the British Critic of last month, "that no good can arise to the Church of England, (and I will add to mankind at large,) from the exertions of the Bible Society, but that much evil has already resulted, and that much more may be expected to result from its operations." The downfall of the established Church, and the murder of our first Charles, was principally occasioned by the baneful circulation of the Scrip- tures, and the still more baneful doctrine of self-interpretation; from hence sprung all the seditions, tumults and rebellions, which characterised the reign of that ill-

fated monarch; from this source originated all the impious and indecent frolics of the Anabaptists in Germany; the civil wars of the Covenanters and Puritans of Scotland and England; the canting hypocrisy of the Independents; the extravagancies of the Quakers, and the anarchical ravings of the fifth-monarchymen.—Dr. Fealty, an eminent divine, quoted by Grey in his answer to Neal's history of the Puritans, complains heavily of the consequences of the pernicious liberty of modeling and explaining the Scriptures. He says there is not the meanest artisan, nor the most illiterate daylabourer, but holds himself sufficient to be a master-builder in the Church of Christ. I wonder that our doors and walls do not sweat, when such notices as these are affixed to them; "on such a day, such a brewer's clerk exerciseth—such a taylor expoundeth—such a waterman teacheth." The same author (says Dr. Milner in his letters to a Prebendary) furnishes us with the most extraordinary instances that can be conceived of the prevailing blasphemies, impieties, crimes and follies, proceeding from the unrestrained licence which every one then claimed, of explaining the Scripture for himself:—"Salmon, a preacher at Coventry, taught his people to curse, swear, and commit whoredom. At Dover, a woman cut off her child's head, pretending a particular command like Abraham. Another woman was condemned at York, in March 1647, for crucifying and sacrificing a calf and a cock. Other extravagancies were as laughable as these were terrible. Some have killed their cats for catching mice on a Sunday; but scrupulously deferred the execution until Monday, for fear of incurring similar guilt; nay, one Precisian, as he is called, knocked out the head of one of his barrels of beer, for working on the Sabbath!" Disgusting and abhorrent as these transactions of the 16th century, must be to any upright and intelligent mind—similar scenes of folly and wickedness disgrace the age in which we live, notwithstanding we are supposed to be under the influence "of education and superior reason." Had we not to witness the frantic reveries of Joanna Southcot and her believers; and do we not now behold the ridiculous and eccentric ceremonies of the methodist, jumpers, shakers, &c. &c. ? nay, the foreign papers of last April, announced the forming of a new sect in Austria, from the reading of the Bible, whose tenets embraced the equalization of property, and the sacrificing of human beings, for the purpose of purifying others from their sins. These mad fanatics, like the protestant reformers, wanted to use violence and coercion, to make proselytes of their more reasonable neighbours, who would not listen to their extravagancies; but happily, in Austria, government sent a military force among them, who arrested their founder, one Petzel, and 86 of his followers, and we have heard no more of their horrible atrocities. They immolated one virgin of 13 years of age and seven men! To this, we may add a circumstance recorded in the Courier London Evening Paper of the 9th instant. It is there stated, that at the judiciary court of Inverness, in the preceding week, a man of the name of Adam Mackay was brought to the bar, accused of the murder of a poor old woman, on the 1st of August last. The prisoner pleaded not guilty; and his Counsel stated that he should rest his defence on a total denial; but should that fail, he should set up the plea of religious infatuation, which subjected the accused to occasional fits of insanity. The public prosecutor, after the examination of witnesses, is said to have admitted the allegation of the insanity of the pannel to be fully established, and the Jury accordingly acquitted him. During the trial, the prisoner is said to be quite indifferent as to the proceedings, and was occupied in reading or looking in a Bible which he held in his hand during the whole time. Numerous other articles we may find detailed in the public Journals of the dismal and mischievous doings of biblical enthusiasm; and can we wonder then, that the Catholic Clergy, or any man of unclouded understanding, should endeavour to stop the progress of a system fraught with so much evil to mankind? Mr. Foster may flatter himself with the foolish idea, that the Bible Society will stand forth amidst the glories of our country, "the brightest ornament of our times;" but before he can get the man of sound religion to join with him, he must eradicate from the page of history, the disgraceful and horrible transactions committed by the Bible self-expounders, and remove from his observation, the rapid and lamentable growth of impiety and licentiousness among the present generation of Englishmen."



From the above remarks, which, for the satisfaction of our readers, we have copied from the *Orthodox Journal*, we can find delineated, the entire mechanism of this nefarious biblical system. We feel astonished how such shameless proceedings can be tolerated. A person would imagine that there is no longer any regard to be had for the sanctity of truth, or the holiness of religion. Surely we must say so, since that system can be tolerated—wherein piety is abused—chastity insulted—division supported—society unnerved—calumny and falsehood allowed to wanton in all its native licentiousness. Surely, all wise men require only the knowledge of the evil, so as to avoid it—a detection of falsehood, of infidelity and irreligion, so as to discourage them. We have already shown that the doctrine propounded by the *Biblicals*, was the essence of impiety, nurtured in falsehood, and supported by misrepresentation, forgery and slander; or will the *Biblicals* pretend that the illustrious characters, whose proofs we have alledged, are forged or without foundation? They will not, cannot say they are forged; but we can justly say in the words of the Rev. Mr. Whitaker, “Forgery, I blush for the honour of Protestantism, while I write it, seems to have been peculiar to the reformed; I look in vain for one of those accursed outrages of imposition among the disciples of Popery.” We here subjoin the following extracts from the public journals, in order to show to what a degree of fanaticism the *Biblicals* aspire, and what foul means they resort to, in order to establish the system of auto-didactic piety. Judge Blackstone, in explaining the rights of persons, said, “that no man that thinks “for a moment, would wish to maintain the absolute and untrouled power of doing whatever he pleases—the consequences “would be, that every other man would have also the same power, “and then there would be no security to individuals in any of the “enjoyments of life.” Surely the auto-didactic saints cannot be much obliged to the learned Judge for the promulgation of this theorem in civil policy. Since they must conceive that its force is augmented in a quintuple ratio, when there is reference to religious matters, as the following extracts will prove.

#### SUNDAY SCHOOL AND RELIGIOUS TRACT SOCIETIES IN IRELAND.

From the reception of the Honourable B. Noel, and the Scotch naval Captain Gordon experienced, in their late missionary labours to enlighten Ireland, by the establishment of Baptist Schools, for interpreting Scripture in that island, we thought the bible mania was on the decline, and that our well meaning, but credulous countrymen, on the other side of the Atlantic, were becoming sensible of the deceptions which a few designing fanatics have been practising upon them these twenty years past. Our conjecture we find has been fallacious, and there are still some people as ready to be made the dupes of religion as in the most frantic days of scriptural inspiration.

Amongst our provincial papers received, we find the *Norfolk Chronicle*. This paper gives a report of a meeting, held in the hall of the

market at Norwich, of the friends to the operations of the Sunday School and Religious Tract Society in Ireland, for the purpose of forming an auxiliary to these societies in the city of Norwich. Now, our readers must know, that the city of Norwich is the county town of Norfolk, one of the most liberal counties in England, in politics as well as in religion. The celebrated Mr. Coke is returned to Parliament as one of its members, and the most liberal and enlightened bishop the protestants can boast of belongs to the same place; a name which no Catholic can pronounce without feelings of respect for his uniform independent conduct, in the House of Lords, on every question connected with Roman Catholics. We allude to the venerable Bishop of Norwich, one of the very few of the bench of bishops who vote for Catholic emancipation. It is, therefore, with regret, that we find the city of Norwich the scene of the most barefaced credulity, and, we may add, bloated stupidity, ever exhibited by men, laying claim to rationality. The chairman of the meeting was Mr. T. T. Gurney, (brother to the celebrated Mrs. Fry,) a gentleman conspicuous at the religious societies, being a great scripture enthusiast, and one of the Society of Friends, or Quakers. From what he is stated to have said, the meeting was "large and respectable, and was assembled for a good purpose,"—that "of aiding the sister country (Ireland) with the means of obtaining a knowledge of divine truth." These are really very captivating words, and have often dwelt upon the lips of the speakers of these assemblies, but hitherto they have been given to the winds, for no other progress has been made in Ireland by those and such like societies, in disseminating what they are pleased to call the truth, than when Mr. T. T. Gurney and his companions began their labours; and, were they to continue for a century, they would make no more progress than they have hitherto done. We should like to know how much this gentleman has given away to aid the scheme of the bible-mongers, and school-promoters, to enlighten the Irish, and moralize the English. He has, to our knowledge, been a great contributor, and did it ever occur to him that the Irish are as deeply involved in the darkness of Popery as ever, while the English are as deeply involved in crime? Did it never occur to him, that before they put their heads together, to spread the light of the gospel through the whole of that beautiful, but unhappy country, (Ireland,) they had better direct their labours to their own country, to that mass of vice and dishonesty which stains the character of the lower classes in England.

Bibles have been distributed in profusion, and schools have been erected without number, in England, and yet the official report declares, that not more than one female in nine of the peasantry preserve their respectability until marriage—while it is notorious that the cities and towns in England abound with improper characters, and the prisons are filled with these and such other offenders. The weekly journals in Norwich are constantly lamenting the increase of crime there, and we believe there is not a place in England that does not furnish

cases of peculiar depravity. At the last Salford Quarter Sessions, the chairman, Mr. Sparkie, made the following lamentable confession to the grand jury on the state of morals:—The present calendar, he said, contained no less than one hundred and ninety two cases of felony, although the interval between this and the last quarter was shorter than the ordinary intervals from session to session. This fact must convince every one of the progressive increase of crime. At the end of the calendar they would find an annual account of the number of convictions from the year 1794, and that for the last twenty years the number had been quadrupled. In 1804, there were 244; in 1814, 413; and in the last year, there were 818. This shows that in every ten years they had been doubling in amount, and no doubt they would still increase in the same rapid progression, unless some decisive steps were taken, both in court and out of court, to prevent it, since the same causes would be still in operation. What then would be the state of society if this alarming progress was suffered to continue? In the next ten years, we might expect the number of offenders to amount to 1600, and in ten more, to 3 or 4000!" Now, we will venture to assert, that there has been no lack of bible-schools, and bible-reading in Salford, yet what a scene of immorality is here exhibited—a scene at which the heart sickens—yet are there men, laying claim to common sense, occupying themselves in the fruitless attempt to eradicate the Catholic religion out of Ireland, which religion is alone capable of stemming the torrent of vice, and reclaiming the sinner. In Salford and Manchester, there are not less than 30,000 Catholics, chiefly natives of Ireland, or descended from Irish parents. Now, we would venture to tell Mr. Gurney, that not one of the numerous offenders at these Sessions was a practical Catholic; they may perhaps have been nominal ones; men bearing the name, but neglecting the precepts of their church. But what other system of religion could have induced men, women, and children, to have endured so patiently the horrible miseries of starvation to which the Irish peasantry have lately been reduced, while ship loads of provisions were sent from that country to glut the English markets? what but a divine system of morality, inculcated by men divinely commissioned, could effect such an unparalleled scene of calm endurance amidst wovorn wretchedness as Catholic Ireland exhibited in 1812, under a bible-reading ascendancy!

Mr. T. T. Gurney said, in concluding, he should leave it to the zealous agents of the society, who attended the meeting, to give a more particular statement of the ground on which this great and good cause really stood. Well, let us see what the zealous agents have to say; but, in the first place, let us know who they are. Some pious and self-devoted ministers of the church no doubt. But our readers will be a little astonished to learn that these pious persons are none others than two jolly tars, who, finding half pay not sufficient to supply them with grog, fell upon the lucky expedient of "raising the wind," under the pretence of instructing the Irish, who, by the by, are better

able to instruct these tarpaulin missionaries. The "zealous agent" for the School Society is stated in the paper to be a Captain Bazalgette, R. N., and the other "zealous servant," is Lieutenant Cook, for the Religious Tract and Book Society. As a captain, of course, he takes rank before the lieutenant. So missionary Bazalgette took precedence of missionary Cook, in stating the grounds of the society which he represented.

Here Captain Bazalgette explained the object of the Society,—the number of persons receiving instruction, he states, amount to 157,000 in Ireland, &c. &c.

Here, then, we have the grounds upon which this great and good cause really stands, "so far as the Sunday School Society is concerned." We have no doubt there was scarce a person present at this meeting, who did not feel the greatest contempt for the Irish Catholic, who is represented as pinning his faith upon the sleeve of his Priest; what epithet does that man deserve, who gives credit to the tale which this zealous and valiant half-pay Captain told? Throughout the whole statement, there is not one particular fact named, but the whole is a fumble of assertions, improbable in themselves, and unworthy of credit.—Were we to believe all the tales we have heard told of the exertions of these societies, every house in the villages of Ireland, must be by this time converted into Schools. Here are seventeen hundred and forty Schools established by this single society, at least so it is said. The Baptist Schools have, no doubt, on paper, their thousands. The Kildare Street Society, to which the British Parliament grant a sum of the public money, must have their thousand also; then there are the diocesan and charter schools; and when we come to take into account the many schools really established by the Catholic Clergy, it must be confessed, supposing all the statements to be true, that Ireland cannot be in want of schools, and the Irish ought, by this time, to be a very learned people. But why does the Captain not tell us where these schools are established? The name of a town or village would add some weight, and carry some reality with it; but from what the Captain has said, we are as much at a loss to discover the real grounds on which this cause stands, as ever.

Now, could we have been present to hear him, we should have called upon him to explain how the Society could extend itself, without an augmentation of its funds. At one time, their receipts, he says, were merely able to support the Schools with spelling-books; and yet the annual increase of the Schools was estimated at 200!!! Thus are the people of England gulled by a parcel of flowery, but empty speeches. Again, the Society had distributed during the 14 years of its existence, 150,000 copies of the Scriptures, and 400,000 spelling-books; but then so reduced were the Society, that they were compelled to call upon the poor ragged half-starved scholars, for a subscription of a penny each a year, by which £625 had been placed at the disposal of the managers. Is this creditable? £625 wrung

from the children of the poor peasantry of Ireland, who are compelled to give a tenth of their potatoe crop to maintain a rich and pampered Clergy. And for what? What are the benefits of the money thus raised? What are the operations performed? Have they converted one Catholic to the Bible system? had any thing of the kind occurred, would it not have been trumpeted forth to the world? Here we have a captain begging under the patronage of a Bishop of the established Church, for more to support the Sunday Schools in Ireland, which, after 14 years experience, have not been the means of shedding a ray of light on one imputed benighted Catholic; and here we have the credulous people of England listening to this fanatic, not only listening, but parting with their money with a facility almost incredible. How true is the saying; a fool & his money are soon parted.

Let it not be supposed that we are averse to the education of the poor; quite the contrary—it is the greatest blessing that can be bestowed upon them; but then the education we should give them, is a real religious education, as well as a knowledge of letters. To teach boys and girls to read, without implanting in their tender minds the precepts and practices of true religion, and the necessity of shunning bad books, is only to prepare them to receive the deadly poison vend- ed by almost every bookseller in England, in the shape of romances, amatory letters and epistles, and by too many in gross obscenity and blasphemy. Here are the quicksands upon which so many innocent souls are wrecked, and ultimately fill the gaols in England.

The Captain is also stated in the Norwich paper, to have adduced several facts to convince the meeting that there was a willingness on the part of the Irish population to receive education, and that they were a people thirsting after instruction. To be sure they are, and their pastors are as eager to give them the instruction they thirst for, as they are to receive it. But why did not the Captain tell the people that the cruel code of penal laws, enacted to prevent the growth of Popery, deprived the Irish of the means of receiving the instruction they sought for? And why did he not inform the meeting, that since the partial repeal of that diabolical code, the fruits of Protestant tolerance, more than 3,340 schools have been raised, and are supported solely by the contributions of Catholics, in the two provinces of Munster and Connaught? Why can the Captain, good pious soul, not let the Irish choose their own mode of instruction? why does he become the itinerant beggar, to force a mode of education on the Irish, which they detest? The Society for which the Captain solicits the charity of the simple and good natured people of Norwich, he modestly says, does not meddle with the political evils that encompass Ireland, but were only desirous of effecting an important moral good, by pure and simple means." Simple enough, Heaven knows, but not so pure. And what are those pure and simple means? the Bible, and nothing but the Bible. When will we cease to hear this cry about the Bible? Christians of all denominations might be assured that "the best balm for the wounds of Ireland,

would be found in the Bible." What matchless effrontery! When will the English people awaken from the dream of delusion? Is there a mind that is not insane, that believes this preaching Captain and his crew? Can it be possible that this Biblical Captain of an outlandish name, obtain a hearing among the citizens of Norwich? What! could the men of Norwich, who have taken so deep, and liberal a share in the politics of their country, suffer a man to tell them to their face, that the Bible was the best balm to restore peace and plenty to the impoverished people of Ireland? that the Bible would solace the poor cottier for the loss of his cow or his sheep, seized by the iron grasp of the proctor, for the tithe to a person he never sees or hears of, but when it is to deprive himself and family of the yearly pittance he has provided to keep them from starving. If the Bible be capable of producing such balms; in God's name, let it be put into the hands of the orangemen to subdue their ferocity and blood-thirstiness—let it be put into the hands of the Senecurist in England, that he may be induced no longer to prey upon the country—let it be put into the hands of the tax-gatherers, that he may avoid living upon the sweat and misery of his fellow-creatures—let it, in fine, be put into the hands of the Captain and Lieutenant, to learn them to tell truth and shame the devil; and when we see it capable of removing these and such-like evils, which help to encompass unfortunate Ireland and England too; then will we be inclined to believe, that there will be a balm for the wounds of Ireland, in the Bible; but until then, we must be excused, if we say that we are so incredulous as to disbelieve in the Captain and his crew's proposed remedy: we consider his balm as savouring as much of quackery in the present instance, as the celebrated medicine denominated the "Balm of Gilead."

#### BRITISH CATHOLIC ASSOCIATION.

Lord Donoughmore said he never was so much surprized, as he had been by the sentiments of some of his Majesty's servants; he was shocked at the denunciation that there was little hope of the Catholics ever obtaining the end desired. The speeches that had been uttered had created disgust. His Lordship concluded, by adverting to the part the keeper of his Majesty's conscience had taken respecting the question, and sat down amidst repeated cheers.

#### FANATICISM AND IMPOSTURE.

ON Thursday, several of the parish officers of Newington, attended at the Union-hall, before the Magistrate L. B. Allen, Esqr., in order to state facts which had come to their knowledge, relative to the ill treatment of a young girl named Sarah Holman, by her father, who had turned her out of the house into the streets, in consequence of her refusal to become a convert to a sect of which he was a member, who denominated themselves "the true believers in the faith of Mary Joannah Southcote, and the coming of the young Shiloh."

It appeared that about 3 years ago, her father's barbarity commenced by turning her mother and herself out of doors, after which, she

went into service ; but on account of ill health, was obliged to leave about five weeks ago ; her father was a master tailor, in comfortable circumstances, having two houses in which he alternatively resided, at Walworth. The officer who went to ascertain the truth of the girl's story, found in a room in Holman's house, a most extraordinary looking man, a cripple, sitting at a table, busily engaged in writing to the dictation of equally an extraordinary looking woman, of frightful aspect, having only one eye, and being disfigured with a hare lip, which extended so far up her face, as to divide completely her nose in two parts. This personage, on enquiry, they learned to be the real Mary Joannah, and upon asking what the old man was doing, they were told that he was then writing the dreams of his mistress, "who was to bring young Shiloh into the world," and was considered to have been specially sent into the world for that purpose, as well as for the performance of some other prodigies, before she made her exit. The parish officers also saw two or three other women in the house, one of whom, on being questioned respecting an infant she carried in her arms, said that it was her child, that Mr. Holman was the father of it, but that she was not his wife. In the other house, they found several other women, all of whom, it was said, cohabited with Holman, the forms of whose systems of faith, admit of a plurality of wives, without the necessity of marriage in any of the cases.

The girl said she was surprised at the scenes she daily witnessed in the house. A Mrs. Brown, who appeared to be at the head of every thing, called her on one side, telling her she was the real Mary Joannah, "that she was sent upon earth endued with the Spirit of the Lord, and that she would perform miracles before she would be translated back to heaven again." The poor girl then began to relate to the Magistrates, the ridiculous fanaticism of Mary Joannah, "her father," she said, "some time ago, went to considerable expense, in making up a most splendid red coat, richly embroidered with gold, and letters worked in gold on the back of it, to this effect;—"this Coat is for the Young Shiloh." This coat, she said, was given to Mrs. Brown, otherwise Mary Joannah, by her father, who, on presenting it, said, what am I to do with this coat? Mary Joannah's reply was, "let it be given where the Lord's Spirit dwelleth in perfection. "Then said her father, placing the coat over her shoulders, it dwelleth in thee." Mary Joannah then got off her seat, with young Shiloh's coat thrown over her shoulders, and marched out of the room : this coat was now in pledge for liquor drank by this very woman, who was considered an object of adoration by those of her sect.

She had frequently seen her father leave the bedrooms of different women who lived in the house with him, early in the morning, and she was convinced that he treated them all as his wives ; she was never permitted to enter the room where they were congregated, because she was an unbeliever, and her father ultimately turned her out of doors, and refused to allow her any support. Holman said he did not consider the female as his daughter, for her mother abandoned

him, and was a common prostitute; the magistrate having listened to him a long time, said he must give the parish some security for the maintenance of his daughter, as it appeared that she was afraid to go back. An arrangement was ultimately entered into, and the parties left the office.

*Meeting of the Protestant Clergy at Beverley, Yorkshire, to petition against future concessions to their Catholic Brethren.*

The following is the Speech of the Revd. Sidney Smith, at the above Meeting.

Mr. ARCHDEACON,

It is very disagreeable for me to differ from so many worthy and respectable Clergymen here assembled, and not only to differ from them, but (I am afraid) to stand alone amongst them. I would much rather vote in majorities, and join in this, or any other political chorus, than to stand unassisted and alone, as I am now doing. I dislike such meetings for such purposes—I wish I could reconcile it to my conscience to stay away from them, and to my temperament to be silent at them; but if they are called by others, I deem it right to attend; if I attend, I must say what I think; if it is unwise in us to meet at taverns to discuss political subjects, the fault is not mine, for I should never think of calling such a meeting; if the subject is trite, which we are to discuss, no blame is imputable to me; it is as dull to me to handle such subjects, as it is to you to hear them—the customary promise on the threshold of an inn, is good entertainment for man and horse. If there is any truth in any part of this sentence, at the Tiger, at Beverley, our horses, at this moment, must certainly be in a state of much greater enjoyment, than the masters who rode them. It will be some amusement, however, to this meeting, to observe the schism which this question has occasioned in my own Parish of *Londesborough*. My excellent and respectable Curate, Mr. Milestones, alarmed at the effect of the Pope upon the East Riding, has come here to oppose me, & there he stands threatening war and vengeance upon the Vatican. We had some previous conversation upon this subject, and in imitation of our superiors, we agreed not to make it a Cabinet question. Mr. Milestones, indeed, with that mildness and delicacy which belongs to his character, expressed some doubts on the propriety of voting against his rector; but I insisted he should come and vote against me. I assured him nothing would give me more pain, than to think I had prevented in any man, the free assertion of honest opinions: that such conduct on his part, instead of causing jealousy and animosity between us, could not, and would not fail to increase my regard and respect for him.

I beg leave, Sir, before I proceed on this subject, to state what I mean by Catholic Emancipation—I mean eligibility of Catholics to all civil offices, with the usual exception introduced into all bills:—Jealous safeguards for the preservation of the Protestant Churches, and for the regulation of the intercourse with Rome; and lastly, provision for the Catholic Clergy. I object, Sir, to the law as it stands at present, because it is impolitic, and because it is unjust. It is impolitic, because it exposes this country to the greatest danger in the time of war. Can you believe, Sir, can any man of the most ordinary turn for observation, believe, that the monarchs of Europe mean to leave this country in the quiet possession of the high station which it now holds? is it not obvious that a war is coming on between the government of law and the governments of despotism? that the weak and tottering race of the Bourbons will (whatever then our wishes may be) be compelled to gratify the wounded vanity of the French, by plunging them into a war with England. Already they are pitying the Irish people, as you pity the West India Slaves. Already they are opening colleges for the reception of Irish Priests. Will they wait for your tardy wisdom and reluctant liberality? is not the present state of Ireland a premium upon early invasion? does it not hold out the most alluring invitation to



your enemies to begin? and if the flag of any hostile power in Europe is unfurled in that unhappy country, is there one Irish peasant who will not hasten to join it? and not only the peasantry, Sir—the peasantry begin these things, but the peasantry do not end them—they are soon joined by an order a little above them—and then after a trifling success, a still superior class think it worth while to try the risk. Men are hurried into a rebellion, as the oxen were pulled into the cave of Cacus, tail foremost,—the mob first, who have nothing to lose but their lives, of which every Irishman has nine; then comes the Shopkeeper, then the Parish Priest, then the Vicar General, then Dr. Doyle, and lastly, Daniel O'Connell. But if the French were to make the same blunders respecting Ireland, as Napoleon did; if wind and weather preserved Ireland for you a second time, still all your resources would be crippled by watching Ireland. The force employed for this, might liberate Spain and Portugal, protect India, or accomplish any great purpose of offence or defence. War, Sir, seems to be almost as natural a state to mankind, as peace. But if you could hope to escape war, is there a more powerful receipt for destroying the power of any country, than these eternal jealousies and distinctions between the two religions? What man will carry his industry and his capital into a country where his yard measure is a sword—his pouncet box a powder flask—and his return a list of killed and wounded? Where a cat will get, there a cotton spinner will penetrate; but let these gentlemen wait until a few of their factories have been burned down; till one or two respectable merchants of Manchester have been carded, and until they have seen the Cravatists hanging the Shanvests in cotton twist. In the present fervor for spinning, Ourang Outangs, Sir, would be employed to spin, if they could be found in sufficient quantities. But miserably will those reasoners be disappointed, who repose upon cotton, not upon justice; and who imagine that this great question can be put aside, because a few hundred Irish spinners are gaining a morsel of bread, by the overflowing industry of the English market.

But what right have you to continue these rules, Sir, these laws of exclusion? what necessity can you show for them? is the reigning Monarch a concealed Catholic? is his Successor an open one? is there a disputed succession? is there a Catholic pretender? if some of these circumstances are said to have justified the introduction, and others the continuation of these measures, why does not the disappearance of these circumstances justify the repeal of the restrictions? if you must be unjust, if it is a luxury you cannot live without, reserve your injustice for the weak, and not for the strong; persecute the Unitarians, muzzle the Ranters, be unjust to a few Secretaries, not to six millions,—galvanize a frog, do not galvanize a tiger.

If you go into a Farsonage-house in the country, Mr. Archdeacon, you see sometimes a style and a fashion of furniture which does very well for us; but which has had its day in London. It is seen in London no more; it is banished to the provinces; from the gentlemen's houses in the provinces, these pieces of furniture are (as soon as they are discovered to be unfashionable) doomed to the farmhouses, then to the cottages, then to the faggot heap, and then to the dunghill—as it is with furniture, so it is with arguments.

I hear at country meetings, many arguments against the Catholics, which are never heard in London; their London existence in Parliament, is over. They are only to be met with in the provinces, and there they are fast hastening down, with clumsy chains and ill fashioned sofas, to another order of men; but, Sir, as they are not yet gone where I am sure they are going, I shall endeavour to point out their defects, and accelerate their descent.

Many gentlemen now assembled at Tiger Inn, at Beverley, believe that the Catholics do not keep faith with heretics; these gentlemen ought to know, that Mr. Pitt put this very question to six of the leading Catholic Universities in Europe. He enquired of them, whether this tenet did or did not constitute any part of the Catholic faith; the question received from those Universities the most decided negative; they denied that such doctrine formed any part of the creed of Catholics. Such doctrine, Sir, is denied upon oath, in the bill now pending in Parliament, a copy of which I hold in my hand. The denial of such doctrine upon oath, is the

only means by which a Catholic can free himself from his present incapacities ; if a Catholic therefore, Sir, will not take the oath, he is not relieved, and remains where you wish him to remain ; if he do take the oath, you are safe from this peril ; if he have no scruple about oaths, of what consequence is it if this bill pass, the very object of which is to free him from oaths. Look at the facts, Sir—do the Protestant Cantons of Switzerland, living under the same state with the Catholic Cantons, complain that no faith is kept with heretics ? do not the Protestants and the Catholics in the Kingdom of the Netherlands, meet in one common Parliament ? could they pursue a common purpose, have common friends and common enemies, if there was a shadow of truth in this doctrine imputed to Catholics ? The religious affairs of this last Kingdom, are managed with the strictest impartiality to both sects ; ten Catholics and ten Protestants (gentlemen need not look so much surprised to hear it) positively meet together, Sir, in the same room ; they constitute what is called the Religious Committee for the Netherlands ; and so extremely desirous are they of preserving the strictest impartiality, that they have chosen a Jew for their Secretary. Their conduct has been unimpeachable and unimpeached,—the two sects are in peace with each other and the doctrine, that no faith is kept with heretics, would, I assure you, be very little credited at Amsterdam and Hague, cities as essentially Protestant as the town of Beverley. Wretched is our condition, and still more wretched the Catholics of Ireland. If the Catholic does not respect his oath, he serves on grand and petty Juries in both countries,—we trust our lives, our liberties, and our properties to his conscientious reverence of an oath, and yet when it suits the purpose of party to bring forth this argument, we say he has no respect for oaths. The right of a lauded estate, worth £3,000 per annum, was decided last week, by a Jury in York, the foreman of which was a Catholic ! Does any human being harbour a thought that this gentleman, whom we all know and respect, would, under any circumstance, have thought more lightly of an oath, than his Protestant brethren of the box ? We all disbelieve these arguments of Mr. A. the Catholic, and Mr. B. the Catholic ; but we believe them in general of Catholics, of the abstract Catholic, of the Catholic of the Tiger Inn at Beverley, the formidable unknown Catholic that is so apt to haunt our clerical meetings. I observe that some gentlemen who argue this question, are very bold about other offices, but very jealous least Catholic gentlemen should become Justices of the peace. If this jealousy is justifiable anywhere, it is justifiable in Ireland, where some of the best and most respectable Magistrates are Catholics.

Some men quarrel with the Catholics, because their language was violent at the association ; but a groan or two, Sir, after two hundred years of incessant tyranny, may surely be forgiven ; a few warm phrases to compensate the legal massacre of a million of Irishmen, are not unworthy of our pardon. All this hardly deserves the eternal incapacity of holding civil offices. Then they quarrel with the Bible Society—in other words, they vindicate that ancient tenet of their Church, that the Scriptures are not to be left to the unguarded judgment of the Laity. The objection to Catholics is, that they did what Catholics ought to do—and do not many Prelates of our own Church object to the Bible Society, and contend that the Scriptures ought not to be circulated without the comment and the articles ? If they are right, the Catholics are not wrong, and if the Catholics are wrong ; they err in such good company, that we ought to respect their errors. Why not pay their Clergy ? The Presbyterian Clergy in the North of Ireland, are paid by the State ; the Catholic Clergy of Canada, are provided for ; the Priests of the Himcoos, are, I believe, in some of their temples, paid by the Company,—you must surely admit that the Catholic religion (the religion of two thirds of Europe) is better than no religion. I do not regret that the Irish are under the dominion of the Priests. The Irish are deserted by their natural aristocracy, and I should wish to make their Clergy respectable in their appearance, and easy in their circumstances. A government provision has produced the most important changes, in the opinions of the Presbyterian Clergy of the North of Ireland, and has changed them from levellers and jacobins, into reasonable men ; it would not fail to improve most materially, the political opin-

ions of the Catholic Priests—this cannot, however, be done without the emancipation of the Inity, no Priest would dare to accept a salary from Government, unless this preliminary were settled. I am aware it would give to government a tremendous power in that country; but I must choose the least of two evils. The great point, as the Physicians say in some diseases, is to resist the tendency to death. The great object of our day, is to prevent the loss of Ireland, and the consequent ruin of England, to obviate the tendency to death. We will first keep the patient alive, and then dispute about his diet and medicine. Those who pretend not to fear now, would be first to fear at the approach of danger; it is always the case with this distant valour—most of the concessions which have been given to the Irish, have been given to fear. Ireland would have been lost to this country, if the British Legislature had not, with all the rapidity and precipitation of the truest panic, passed those acts which Ireland did not ask, but demanded in the time of her armed association. We preach to our congregation, Sir, that a tree is known by its fruits; by the fruits it produces, I will judge your system. What has it done for Ireland? New Zealand is emerging, Otaheite is emerging, Ireland is not emerging, she is still veiled in darkness; her children safe under no law, live in the very shadow of death. Has your system of exclusion made Ireland rich? has it made Ireland loyal? has it made Ireland free? has it made Ireland happy? How is the wealth of Ireland proved? is it by the naked, idle, suffering people, who are slumbering on the mud-floors of their cabins? In what does the loyalty of Ireland consist? is it in the eagerness with which they would range themselves under the hostile banners of any invaders for your destruction and for your distress? is it liberty, when men breathe and move among the bayonets of English happiness, and their history any thing but such a tissue of murders, burnings, hangings, famine and disease, as never existed before in the annals of the world? This is the system which I am sure, with very different intentions, and different views of its effect, you are met this day to uphold. These are the dreadful consequences which those laws, your petition pray, may be continued, have produced upon Ireland. From the principles of that system, from the cruelty of those laws, I turn and turn with the homage of my whole heart, to that memorable proclamation, which the head of our Church, the present monarch of those realms, has lately made to his hereditary dominions of Hanover, that no man should be subject to civil incapacities, on account of his religious opinions.

Of the Catholic Emancipation Bill, I will say that it will be the foundation of a lasting religious peace, that it will give to Ireland, not all that it wants, but what it most wants, and without which, no other boon would be of any avail. When this bill passes, it will be a signal to all the religious sects of that unhappy country, to lay aside their religious hatred, and to live in peace, as equal men should live under equal law. When this Bill passes, the orange flag will fall—when this Bill passes, the green flag of the rebel will fall—when this Bill passes, no other flag will fly in the land of Erin, than that flag which binds the lion with the harp—that flag, which, wherever it does fly, is the sign of freedom and joy—the only banner in Europe which floats over a limited King and a free people.

In the above speech of the Rev. Sidney Smith, he has given to the world a model of high wrought eloquence, beautiful precision, unrivalled purity of diction, a manly specimen of the powers of reason, matured by reflection, sanctioned by justice, emboldened by the united efforts of ethical acuteness and physical energy. Here in the words of this learned gentleman, the Biblicals, may ask themselves if the Catholics have been doing what they ought to be doing, in refusing our system, what have we been doing, when forcing it on them? Let Ministers read it and learn to be wise—as Legislators, let them learn to be just—as Councillors, let them be open to conviction, in order to see the danger, and thereby to guard against it. The British

and Foreign Bible Society have, before now, found it to prove the death knell of the pious system; in a word, it is the open and manly development of the truth, which, though often represented, has, notwithstanding, been so long absent from the hearts of the enemies of Catholicity, that it is with difficulty they recognize it, either in shape or form, though painted in the most lively and glowing colours before the eyes of their understanding.

MR. O'CONNELL AND THE LONDON HIBERNIAN SOCIETY.

The following is a correspondence which took place between Mr. O'Connell and the Secretary of the London Hibernian Society, when Mr. O'Connell was last in London.

48, HATTON GARDEN, MAY 13, 1815.

Sir,—The charges preferred by you, against the London Hibernian Society, at the meeting of the Foreign School Society, on Monday last, in Free-Mason's Hall, have induced the Committee to request that you would be as good as to favour them with information upon the following heads:—1st. Whether your observation respecting the misapplication of funds, was intended to apply to the London Hibernian Society, or to any other institution? 2dly. Whether there be any charge involving a departure from the established principles and regulations of the Hibernian Society, which you are prepared to specify to the Committee? I am requested to say that an answer on those points would oblige the Committee, and have the honour to be Sir, &c. &c.

THOMAS WEBSTER.

*Daniel O'Connell, Esquire, King's Arms Hotel, Palace Yard.*

DOVER STREET, MAY 14.

Sir,—The charges to which I alluded at the meeting on Monday last, in the Free-Mason's Hall, were intended to apply to the London Hibernian Society, and to none other. I am perfectly ready to substantiate the charges which I made against the Society, if the investigation shall be gone into immediately, and that the documents on which the annual reports of that Society are founded, be produced. On the production of those documents, I will be able to satisfy the Committee, that the London Hibernian Society, is calculated to do intense mischief both in Ireland and England, by calumniating the people of our Country, and misleading the people of the other. Upon a candid disclosure of the documents being made, I pledge myself to prove the utter untruth of the calumnious charges made against the Catholic Clergy and Laity of Ireland, by the Irish Agents of the Society, and to trace out the delusions practised by them on the minds of all that is virtuous and honourable in the patrons in this country, of that institution. With the assistance of the lists of the School Reports and other communications, which give time, place, and other particulars of identification, to the statements and expenditure of the Society, I can promise to open out a scene that will, I think, fill with some surprise, many of those who have in this country, (from unquestionable pure motives,) given their patronage to the London Hibernian Society—its Preachers and some of its Missionaries.—I have the honour to be, Sir, your very obedient humble servant,

DANIEL O'CONNELL.

*To Thomas Webster, Secretary to the London Hibernian Society.*

43, HATTON GARDEN, MAY 18.

Sir,—Agreeable to the intimation contained in my note of Monday morning, I last night, laid your letter of the 14th instant, before the Committee of the London

Hibernian Society, and I am in consequence, requested to express their surprise, that you should now have to ask for documents, in order to establish the extraordinary assertions which you thought proper to make at the British and Foreign Bible Society, on Monday the 9th instant, assertions which you then declared yourself prepared to prove. The only objection which the Committee have ever entertained to the publication of the lists of their Schools, and to the communication of time, place, and other particulars, however unreasonable such information may be required, has arisen from no apprehension that, in the existing state of Ireland, such publication might, in some instance at least, expose the persons and the property of innocent individuals, to considerable jeopardy. I am especially directed by the Committee, to declare that the charges which you made at Free-Mason's Hall on the 9th instant, and which you stated in your letter, were intended to apply to the London Hibernian Society, and to none other, are entirely without foundation. The funds of that Society have never been applied to any other purposes, than those pointed out by its laws and regulations, which have now for many years limited its operations to the establishing of Schools, and the reading and circulating the Scriptures in Ireland. The society has never received any assistance from government, and therefore could not, as you have asserted, misapply the Parliamentary grants. It has been always, and it now is supported entirely by the private and voluntary contributions of benevolent individuals, to whom it delivers an annual report, and publishes the same for their information. It has never calumniated the people of Ireland, nor misled the people of England, but has confined itself to the publication of events and circumstances founded, as the Committee believes, on unquestionable evidence. The London Hibernian Society has instructed and now instructs in its schools in the province of Munster, as well as in the other provinces of Ireland, many Roman Catholic, as well as Protestant children, nor has it for many years, employed either Preachers or Missionaries, unless you think proper to designate the Scripture readers by these names. The Committee of the London Hibernian Society do therefore deny the assertions which you have publicly made and privately asserted: they call upon you for proof, they require you to give evidence before the British public, that the London Hibernian Society has either abused its country, acted contrary to the Society's known and established regulations, or in any other respect, violated the confidence with which it has been honoured. Here, Sir, the Committee and yourself are at issue. You declare that the London Hibernian Society is calculated to produce much danger in England and Ireland: they maintain that it has produced and is producing incalculable advantages to Ireland, and consequently to England, and that of all institutions yet established, there is none so peculiarly adapted to the moral, and consequently to the social feelings of the Irish nation, as this very society which you calumniate. In proof of these assertions, they appeal to the Nobility, Clergy and Gentry of Ireland—they appeal to all who have actually examined the Society's School, and carefully observed its progress—they invite the strictest investigation, and they repeat their invitations with more confidence, in consequence of the continual increasing testimonies from various quarters, that the London Hibernian Society's Schools are strictly confined to its prescribed objects, are eminently successful in promoting Scriptural education; are highly valued, and in general, earnestly desired by the Irish population, whether Catholic or Protestant, and are continually increasing in number and in efficacy, notwithstanding the determined, and in some instances, the violent opposition with which they have been assailed. I have the honour to be, Sir, yours most faithfully,

THOMAS WEBSTER,

*Secretary to the London Hibernian Society.*

*To Daniel O'Connell, Esquire, Dover Street.*

DOVER STREET, MAY 26, 1825.

SIR,—When I received the first communication from you, I really was simple enough to believe that there was a sincere desire on the part of some of the persons

concerned in the management of the London Hibernian Society, to investigate the matters I threw out in general terms against them. I own I was not surprised to find by your letter of the 18th, that I was mistaken, and that care is still taken to protect the calumnies in your reports from being communicated and exposed to the good sense and good feeling of the British people. And what a paltry excuse is given for refusing the means of exposing their calumnies:—it is to be found in your second paragraph, viz: you are afraid to expose the names of your informants, lest their persons or properties should be injured—an insinuation founded, by-the-bye, in that bitter spirit of sectarian hostility from which all your other misstatements, I think, have originated; but how fertile does it become, when it is recollected that I did not ask you to publish the names of the informants, further than by communicating them to me. Oh! shame upon that unfortunate disposition to uncharitableness, which makes your Society blind to every thing like fair play, where Catholic Ireland is concerned!—but I return to my charges; they were in substance these:—

1st, That you published gross and scandalous falsehood respecting the Catholic Clergy of Ireland. 2dly, that your Society deviated from its understood principle of not seeking to proselytize the Irish Catholic children. 3dly, that you had returned on your books, as paid for, many more children than really received education from you. And 4thly, (for you seek in vain to avoid it,) that your preachers have uttered the most unfounded calumnies against the Clergy and people of Ireland. I begin with the last. You endeavour with characteristic sincerity, to throw your preachers overboard; but I have in my possession, your card of admission to your last meeting on the 7th of May, to admit a lady and gentleman, or two ladies!!! on the other side of which, is printed your sermon card for the 27th of April, the Rev. H. Macneil, A. M., Chaplain to the Lord Lieutenant of Ireland, being your preacher! Oh! you have no preachers—not you! Now, I am ready to prove these things respecting that gentleman. 1st, that in his sermon preached for you on that very 27th, he stated, that the Catholic Clergy of Ireland, were in the habit of giving out charms for violent diseases, and in particular for the tooth-ache. 2dly, that he also grossly misrepresented the Catholic doctrine of absolution, by denying its efficacy to depend on our opinions on the condition of sincere repentance; and to show that we deemed it an absolute power, he stated, that the Catholic Priests in Ireland, gave absolution to the dead, first causing the dead body to be flogged; but that if the body was in a putrid state, too offensive to be approached at the time of granting this absolution, then that the flogging was administered to the tombstone, or turf over the grave. Is it necessary for me to state that these allegations are gross and scandalous? but I will not indulge my indignation, I will merely state, that I am ready to prove them totally false. Oh! that it should be possible to find a human being capable of giving them utterance!

Now, Sir, with respect to my first charge, viz: your publishing gross and scandalous falsehoods respecting the Clergy and people of Ireland, I believe that no person will be so bold as to deny that your reports contain charges which, if false, would deserve the description I have given of them. To avoid cavil, by reports, I mean your annual statements, and accompanying, though anonymous, documents. I know, and every Catholic in Ireland know these statements to be totally false; and therefore it is that we charge the London Bible Society to be calumniators. That charge should be met by the society, by a proof of the truth of their assertions; but the Society, so far from proving such truth, does not even give the names of their witnesses, nor any circumstance of time or place to enable us to identify the facts, so as to give us an opportunity to contradict them by evidence; it was for this purpose that I asked for your documents. I really behaved to your Society with a candour which ought to obtain thanks, and not censure. I, in substance, consented to consider your documents as *prima facie* evidence against the Catholics; and instead of asking you to prove the affirmative, I undertook to prove the negative, the moment you shew me the particulars of identification of each particular calumny, as will enable me to apply proof to its refutation; but no, your education society, forsooth, deals in anonymous slander; and when called upon to allow an inspection of

the names, dates and other circumstances relative to the origin and foundation of its slander, it turns upon me with an air of simple innocence, and exclaims, oh fie! to call on us to give evidence against ourselves! I however repeat, that under my first head of charge, I am ready, if you produce the documents whence your slanders are drawn, so as to give me a clue of identification of facts, dates and persons, to contradict those slanders by the clearest evidence—if you decline to produce these documents, your society may vapour as it pleases about “Scriptural Education;” but it evinces utter inattention to the very first principles of christian morality. The 2d charge I make against you “of endeavouring to proselytise.” I am quite ready to prove without any of your documents. The 3d charge being matter of pounds, shillings and pence, as connected with the local situation of schools, and the number of scholars, requires the production of your documents in order to establish it in detail, and with all the accuracy of arithmetic. What excuse have you for not producing those documents? The miserable and insulting pretext under which the slanderers themselves are screened, does not apply here; you cannot be afraid, of injuries to persons or properties to arise from a disclosure of the names of school-masters of the places where these schools are kept, and the detail of the number of scholars. In your 17th report, you charge for six hundred—six hundred children in Kerry—six hundred children educated by your school in the County of Kerry!!! Oh monstrous! Why, any person who knows the County of Kerry, and could swallow the assertion that the London Hibernian Society educated in the year 1822, six hundred children in Kerry, would actually swallow the children themselves, clothes and all. But let not the matter between us, rest on the indignant sense on the one hand, which I entertain of the immense mischief your Society is doing by calumniating the Irish, and misleading the English: or, on the other hand, on the placid air of self-congratulation, with which your letter of the 18th of May teems; let us leave the matter to arbitration, the arbitration of honourable and conscientious men. I propose that you shall appoint two dispassionate and conscientious gentlemen, resident in Dublin, and I will do the same; let those be at liberty to call in a fifth. I will put you to no other proof, than the production of your own documents in detail—I will not call on you to prove one of them—I will, and do pledge myself to falsify numerous, calumnious statements of yours, and in short, to prove my charges to the satisfaction of those arbitrators. They can give to all parties abundant time for explanation and evidence; and if I be wrong, you will then have a just cause of gratulation; but if I be right, the honest and honourable portion of your Society, who, I hope, and would readily believe to be numerous, will no longer be deluded, nor will the deluders continue to get and appropriate public money for doing immense mischief.

I am obliged, amidst the pressure of much more important concerns, to write so rapidly as not to be able to mitigate many expressions in this letter, which I could wish to put forward in more gentle phrases; but I owe it to myself, as well as to your committee, to say, that I am quite unacquainted with the names of the persons in this country who manage your affairs; that of course, I do not intend censure upon any individual in England, by name—my charges are against the Society as a body, and I particularly wish it to be understood, that with respect to yourself personally, Mr. Secretary, I do not mean you any disrespect whatsoever. You are, Sir, a Clergyman of the Established Church, and must be by education, as you certainly are by profession, a gentleman; as such, I cannot but respect you; my letter I repeat, relates only to the corporate acts of (if I may use the word) the body which has the honour to have you as Secretary. Should the settling of the arbitrators in Dublin be attended with inconvenience, we may appoint them in London, and appoint a single individual to take the evidence in Dublin. Should I fail to prove my charges; I will bind myself to pay any expenses that may occur. In short, all I desire, is a full and fair investigation of the facts, giving you every possible advantage in that inquiry, provided only that you produce such details, as will enable me to vindicate the Catholic Clergy and Laity of Ireland, from the most undeserved slanders. I have the honour to be, Sir, your obedient servant,

DANIEL O'CONNELL.

To the Rev. Thomas Webster, Secretary to the Committee of the London Hibernian Society.

SALARIES AND GRATUITIES TO SOME WHO ARE IN THE  
DISTRIBUTION OF THE BIBLE.

*To the Editor of the Truthteller.*

SIR,—Having read in a late London paper an exposure of one of the many schemes for gulling a credulous public, I think no harm in requesting your attention to the following Catechism, which I have extracted literally from a periodical Journal published in Edinburgh, called the "Edinburgh Christian Instructor," for June 1826.

I am Sir, yours, &c.—X. Y.

In order to understand what follows, it may be noticed that there had existed for many months past, a desperate controversy between the Edinburgh and London Societies, on the subject of circulating the Apocrypha with the Canonical books. Also, that the London Bible Society is under the management chiefly of three Secretaries, viz: the Rev. A. Brandram, the Rev. J. Hughes, and the Rev. Dr. Steinkopff, and a Committee of 24 members, or thereabouts. Mr. Brandram is rector of St. Johns in the Savoy, London, and the Curate of Beckinham, and is generally supposed to be of independent fortune. Mr. Hughes is Minister of the Congregation of Dissenters at Battersea. Dr. Steinkopff, a German Minister of the Lutheran Church in the Savoy, Strand.

CATECHISM FOR THE BIBLE SOCIETY.

Question 1.—Mr. Hughes, you were at the formation of the British and Foreign Bible Society, and at that period, you told the public that the Society was, by circulating the Bible only, "to circulate pure truth, pure religion, and pure morality, and to offer the hungry multitude pure wheat without tares or chaff!" but you have since given your aid as a Secretary for that very Society, in circulating spurious Bibles to an incalculable extent, and thus in circulating impure religion, and impure morality, and mixing tares and chaff with wheat.—Pray what do you receive for these your services? Answer—Three hundred pounds a year. Question 2.—Mr. Brandram, you are well known to be favourable to Apocryphal circulation; you are honest, and do not conceal your predilection; you are bold and fervent, and never cease to advocate the cause of Susannah and the Elders.—Pray how much do you receive for being another of the Secretaries? Answer—Three hundred pounds a year. Question 3.—Dr. Steinkopff, you are the staunchest supporter of the Apocryphal proceedings; and since the famous resolution of 1821, which was professed by your Committee, and believed by your too partial friends to be an anti-apocryphal resolution, you have published a pamphlet, one great object of which, is to argue the great necessity of still circulating the Apocryphal, and to press upon us the christian duty of doing so; as heretofore, you are still another of the Secretaries.—Pray how much do you receive for your official work? Answer—Three hundred pounds a year. Question 4.—Mr. Jackson, you are assistant Foreign Secretary, and an Apocryphal man, and very useful in many ways you know, in the Foreign Office.—How much do you get for this assistantship and usefulness? Answer—Two hundred and fifty pounds a year, and occasionally a gratuity in addition of fifty or a hundred pounds. Question 5.—Mr. Tarn, you hold the situation of accountant and assistant Secretary, and no doubt have a great deal to do, which the Auxiliary Committee and Associations expect shall be done by the Secretary.—How much have you, being also of Apocryphal bearings, for the duties you perform in their behalf? Answer—Three hundred pounds a year. Question 6.—Mr. Cockle, you are the depositary, and take charge of the spurious as well as of the pure Bibles issued by the Committee—but that is no fault of yours.—Pray how much do they



give you? Answer—Two hundred and fifty pounds a year. Question 7—Dr. Pinkerton, you are an Agent for the Society in Foreign parts; you have, we believe, been extremely active in discharging the functions assigned you by the Committee; you did much for the Apocryphal as well as for the Bible; you made great exertions and received great praise for getting up the Slavonian Scriptures, which are ultra-Apocryphal; many a Society abroad have you helped to form, to support, and encourage; busy, though they were, in disseminating adulterated copies of the word of God—and all the time your letters to the institution at home, spoke of nothing but the “Holy Scriptures, and the inspired Volume.”—And what is your allowance for these achievements? Answer—Four hundred pounds a year, with liberal grants for all my expenses, and sometimes for those of my family. Question 8—Mr. Leeves, you are agent in Turkey—what is your salary? Answer—Three or four hundred pounds, and sometimes a gratuity in consideration of losses, &c. Question 9—Mr. Barker, you are Agent in Syria.—What do you get? Answer—One hundred and fifty pounds. Question 10—Mr. Armstrong, you are Agent in South America.—What do you get in the year? Answer—Four hundred pounds Sterling. Question 11—Mr. Treschow,—what do you receive for your various services? Answer—One hundred and twenty-five pounds. Question 12—Mr. Dudley, you published an analysis of the British and Foreign Bible Society, and there you told the world, “that the system of that Society, excluded from circulation, all uninspired productions; that it disseminated the Sacred Volume alone; and that it claimed the support of all who believed the Sacred Volume to be a revelation from God.” This was all right and true; but you know that the practice of the Committee was contrary to its system, and that it circulated lying fables as well as inspired books; and knowing this, you were active in supporting and applauding the concern; you had recourse to domiciliary visits and other extraordinary means, offensive in themselves for levying money, and said not a word about the delinquencies of your honourable brethren in London.—And what remuneration do they bestow on you for all your consistent efforts on their behalf, as their home agent? Answer—Three hundred pounds a year, and expenses to boot. Question 13—Clerks in Secretaries’ and Accountants’ Departments, we know not what you have to do, but of course you must now and then handle the pen when the three Secretaries are away at their ministerial duties. Have you any payment for writing a letter or adding together the salaries of your superiors, and what is it? Answer—Two hundred and thirty-five pounds. Question 14—Professor Leander Vaness, you are discovered to have been acting for many years as one of the British and Foreign Bible Society’s Agents on the Continent; you have been employed in circulating Bibles, having the Apocrypha intermixed; and Dr. Steinkopff said of you in 1821, that in all your labours for the Bible Society, you sought not earthly emoluments, and desire no treasure which the rust and moth consumeth.—Permit us to ask you if you have any reward for those disinterested acts of yours, and in what the reward consists? Answer—Three hundred pounds a year, which is equal to seven or eight hundred in Germany; but that has hitherto been a secret, and is not to be found in the Society’s cash account:—it was that inquisitorial Committee of Edinburgh that found it out, by putting the deputation from London to the torture—cruel barbarians! Question 15—Professor Kieffer, (of Paris,) you are, it seem, another of the Foreign Agents for this Society, though they have carefully concealed that circumstance from their constituents, and besides giving help as an oriental scholar, you have taken the trouble of circulating in France, many copies of De Sacy’s Bible, which had the Apocrypha interspersed, and being ready to do any job of that kind for the London Committee,—pray how do they pay you? Answer—With the annual sum of two hundred and ten pounds, and sixty pounds for a clerk, I put the sixty pounds in my own pocket. Question 16—Gentlemen of the London Committee, your concealment of the salaries of these two individuals is conspicuous, and warrants us in asking if there be any more underhand and well paid Agents of Apocryphal circulation? Answer—These questions are inconvenient, and ought not to be pushed any farther. Question 17—Well, but gentlemen, what

do you pay for what you call travelling expenses, in forming, aiding, and visiting branch Societies in England, Scotland, Ireland and Wales? Answer—Never less than about a thousand pounds, and some times twelve hundred, and sometimes fifteen hundred a year. Question 18—Are there any other salaries and expenses to be added to the sums already confessed? Answer—Yes, many, such as collectors, warehouse-men, porters, repairers, taxes, postages, &c., amounting to not less than two thousand eight hundred pounds. Question 19—What, on a moderate calculation, are the expenses of your establishment? without including a farthing in the form of Bibles, stereotype, paper or printing, or without including a farthing bestowed on Foreign Societies, or laid out on monthly extracts, annual reports, or any thing of that description? Answer—Nearly eight thousand pounds, which is a third more than all that is collected and subscribed in Scotland, for the British and Foreign Bible Society, and as much as the whole of the Society's funds that are annually produced in that part of the United Kingdom.

Thus, a member of the London Bible Society has no remorse at being one of 20 or 30 who can spend upon Secretaries and their Assistants, their Clerks and their Agents, whom they send to ramble about the country in gigs and coaches, and on ornamental furniture provided by the most fashionable tradesmen at the highest price, a great deal more cash than all this country (Scotland) remits to them for purchasing Bibles, and spreading the knowledge of Salvation. It will scarcely be believed that those who have been accustomed to hear nothing but unqualified praises of the British and Foreign Bible Society, that, with the exception of Mr. Thornton, banker, who acts as Secretary, all the officers who act throughout its wide establishment have large remunerations. With that solitary exception, there is not a labour of love in any one of its departments; its object is not characterised by the purest and most divine benevolence; it is called the noblest institution which God has ever been pleased to raise up and honour. Men of every rank, and character, and condition, have united in extolling it as a work worthy of universal support, and calling for the most disinterested sacrifices—and yet none of its servants, from the highest to the lowest, will work without genteel wages!!!—Even the Secretaries, who have other occupations and other stipends, must be paid for what they do in Earl-street. The fragments of time which they can spare from their professional duties, fetch their price in that workhouse of charity, and are better recompensed than any thing else that they may be capable of doing. Strange, that in a place such as London, where we are often told there are so many christian philanthropists, there should not be found three gentlemen to serve a favorite and bepraised Society, without the stimulus of £300 a piece, per annum. Really, when we look to the noblest of institutions, and observe the mercenary spirit which pervades it—the worldly and commercial character which overspreads it—we lose our confidence in its spiritual efficacy, and dare not anticipate success to its movements,—what with salaries and lucrative agencies, and tempting patronage, consisting in the right of nominating to various official situations, and of employing typefounder, and papermakers, and booksellers, and other mercantile people to a large extent; and what with its relationship to infidel and unsanctified associations abroad, and in its obsequiousness to titled and opulent, but unchristian men at home. What, with mere outward pomp, mere idle bustle, mere expensive apparatus, and above all, what with the adoption of those secular maxims, which influence the votaries of the world, and have no alliance with the pure and unchangeable principles of christianity,—the British and Foreign Bible Society has become less essentially and truly religious, than any other institution, perhaps, of a sacred name in the British Empire. We are aware that this will be a very obnoxious doctrine; but it is not rashly embraced, nor unadvisedly promulgated—it will bring down upon us many a bitter reproach; but it is not on that account the less true or the less important—we would rather consider such reproach, to be an additional proof of the correctness of our opinion—for we scarcely know a more fatal symptom of the degeneracy and corruption of the noblest of institutions, than the utter regardlessness of truth and charity, and principle, by some of the Committee Members, and most of the avowed advocates of the British and Foreign Bible Society.—*Edinburgh Christian Instructor*, v. 25, No. 6, p. 446, &c.—June 1826.

From the above reports, there is no subterfuge. It must be at once confessed, that either the Bible Society is most destructive in its operations, and irreligious in its mode of acting, and highly dishonourable in its systematic plans, or that the foregoing reports are without foundation. Now that we may come to a fair and just conclusion on this head, let us give the matter an impartial consideration. And 1st, As being destructive in its operations,—they are given to understand as well by learned Protestant Divines, as by Catholics in general, that their mode of circulating the Scripture without note or comment; so as to allow the most stupid, the most immoral, and the most irreligious, to risk what meaning he pleased from the Sacred text, has been the cause, avowedly so, of the most glaring impieties, in a word, of the most unheard of abominations; and have they proved the contrary of this assertion, though it shakes the foundation of their system? No, nor have they attempted to prove the contrary; their desire of proselytism, dishonest in itself, deceitful in its tendency, has been laid to their charge, and more, that it has been proved upon oath—has this been denied? not a word. They are told that their Society give immense salaries (and this has been proved) to persons who hold other offices, and who do little or nothing in the way of educating the poor—has the public received a succinct account to the contrary? by no means. When invited to produce their reports, they modestly declined to do so. Silence cannot be warrantable in such important cases, while these accusations stand unimpeached; while there is said to lurk in society and fondle on the folly of the people, an evil genius treasuring but division among the people, inspiring fanaticism and folly, and almost presuming to lead the best and wisest into error.

What excuse will the London Hibernian Society give for refusing the documents so earnestly required by Daniel O'Connell, Esquire, in order that the world may see whether the accusation be true or false? How will they reconcile with their conscientious notions of clarity, the unfair and slanderous account which we find given of Canada, in the annual report of the Society for promoting Education and Industry among the Indians and Destitute Settlers in Canada.—Surely we have reason not to be surprised, why, in England, they hold such out of the way, and highly erroneous opinions, as Englishmen daily manifest of Canada and its people, when we find, under the veil of piety profaned, the most barefaced misrepresentation of a religiously peaceable, a loyal, good, and worthy people. Surely the following extract, which I here copy from the 5th page of the above-mentioned report, must excite the indignation, and exasperate the feelings of all those having a regard for truth and justice, and who have been but slightly acquainted with the morals of the Canadians their taste for literature, & their unwearyed exertions for the promotion of Education.

#### ANNUAL REPORT.—FORMATION OF THE SOCIETY.

Page 6.—“ Though different Societies and benevolent individuals have done something towards expelling the moral darkness from that extensive region,—yet very little has been done in proportion to the wants of that interesting colony, &c. It has been often asked, whether any thing can be done for the Indians,” &c.

Now, I call this falsehood, in every sense of the word, and downright misrepresentation—it is an insulting libel against the people of Canada—it is an injustice to England to conceal from her protecting and her remunerating hand, the industry and the manly exertions of a people, who, if loyalty be rewarded, if industry encouraged, if education patronised, if truth tolerated, can justly rank among the most steadfast and faithful subjects this moment belonging to the British Empire; I therefore arraign the authors as guilty of it. Zdly, It is an insult and an injury done to Englishmen, to be thus gulled by false reports, led away from the truth, deceived in matters of great importance, not permitted to acknowledge the work of a portion of their fellow-subjects, in order that their work may be appreciated, and their exertion, if not acquitted, at least tolerated.

“Very little has been done in proportion to the wants of that interesting Colony,” says the report.—This is utterly untrue—and be it remembered that the Montreal Society know all this slander to be freely circulating,—this very same Society that lays a strong claim to charity as its foundation stone. The Montreal Bible Society, solicit the Catholics to become members, in order to be deceivers, in order to learn such charity as this, or in other words, in order to learn the system of calumniating each other. The people of Canada must feel highly indignant at this.—Surely we owe it to Englishmen as a tribute of justice, to say, that they will expose in due form the entire cheat, when the system be sufficiently brought to light in all its bearings. Little done for Canada!!! (says the report,) little done for the religious and moral education of the growing youth of Canada!!! Oh, monstrous assertion!—unheard of impudence!—more than anti-christian!! Little done for the youth of Canada!!!! What do you say to this, you City of Quebec, with all your respectable and enlightened Clergy at your head—with all your charitable and distinguished citizens around you—with your Colleges and your Hospitals, and your numberless other establishments?—after having received and protected the wandering stranger—after having instructed the poor gratis—after using every exertion to promote the wellbeing of your people, by the indefatigable zeal and exertions of your Clergy in affording sufficient means of instruction to all the youth of their respective parishes—the Society tells you, that you have done but little.—They have stood on the rock of charity, and looking on your labours in the valley, holding the Bible in the left hand, and the purse, take care, in the right; they tell you, you have not taken the right steps, according to the late system of education,—you have in a word done but little. When this sad and deplorable dereliction of duty on the part of the Canadians—as stands on the indictment drawn up by the Bible Society—or in clearer terms, by the Sacred Society for raising money; (to be sure for charitable purposes,)—I say, when the report of the Canadians having done so little—after scouring round the confines of New-Brunswick—winding through the interior, and visiting the different establishments for education there—then ascending to Three-Rivers—turning in towards the College of Nicolet—bending more to the south and visiting the College of Maska—resting a moment on its

way at the picturesque and salubrious spot called Chambly, where is lately built another College—reaches all those places—those, from whose exertions these institutions have been raised, on hearing this said, must feel indignant,—their sense of religion being yet the same. So far from retorting in the same uncharitable manner on their adversary, they praise in silence the goodness of God who gave them wherewithal to be serviceable to their fellow-mortals, without having recourse to the base and insidious means of falsehood and misrepresentation, in order to realize their views. Her proud College, her numerous schools, gratuitous or otherwise, have not exempted the City of Montreal from her part of this bitter reproach, viz: of having done so little, or of leaving so much to be yet done by the charitable members of the Bible Society;—and do not mistake them—it is a branch of such a Society you have in Montreal, in your own city, who demand your children to go to these schools, in order to learn such charity as this; the Canadian will soon learn to know them,—the most remote will laugh at the deception,—the Savage will soon give more certain mark of real philanthropy, and of more genuine charity, than the specimen which a more enlightened biblical seeks to exhibit to his better understanding.

“It has been often asked whether any thing can be done for the Indians.” said the report. This problematic apostrophe, I now mean to answer;—yes, Sir, may it please your unlimited charity, and the purity of that Scripture or Bible version, which you carry about,—there can be a great deal done for the Indian; but unfortunately, or fortunately, as it happens to be, not much in your way. The only way you can effectually serve the Indian, is to instruct him well. If you give him some lectures on the Scripture, let it not be corrupt—let me not find in place of the Holy Church, the Holy Congregation—let him not be led astray in thinking that, What have I to do with you woman? is pure Scripture, whereas we all know why this change, and that it should be,—What is it to me and to thee, woman? John c. ii, v. 4. This is the way to serve the Indian, not to set him mad, not to make him a fanatic, since we have examples of both from your way of interpreting the Scriptures.—Teach him to be grateful for acts of kindness, in order that he may learn how to appreciate the unwearied labours of the Catholic Missionaries, who brought him through all difficulties and dangers—from the darkness of infidelity; who continues to instruct him—to whom he owes what he possesses of literal acquirements—and whose labours for the instruction of the Indian, have ornamented the historian’s page in full detail. These intrepid champions of Christianity, by spilling their blood for the salvation of the Indian, have augmented the list of Martyrs, and swelled the catalogue of Saints, before there was mention made in society of such a thing as this system of yours, or to express myself more clearly, before the enemy of mankind formed the secret project of their destruction, by such means as your system seems to sanction. This then, Sir, is the way to be serviceable to the Indian; but not to tell

him that those who under God, were instrumental to his salvation, who continue to instruct him—who have sealed their devotedness with their blood,—that those have done but little. Oh! shame, shame! it is an impiety to express it,—it puts charity to the rack, and makes our feelings shudder.

Hastening to quit this subject, I come to the point at once, and am now about to make an assertion, which I will submit to the most scrupulous investigation. If I be wrong, it will be grateful to the biblicals to be victorious; but if I be right, it will become disgraceful for any conscientious person to countenance their proceedings, so far from bearing a part in them.

Now, I assert, that the Bible Society, draws its chief strength from their own falsehood and the folly of the people, as well as from their calumny and gross misrepresentation of the Catholics and their religion. First, from their own falsehood and the folly of the people;—is it not egregiously false, that little has been done for Canada in the way of education? let us consider the matter for one moment, minutely bearing in mind that the extraordinary Bible mania has made such a bustle among the people, and has been so long wearing a religious appearance, as to deceive some entirely, and to cause others to forget what they are really conscious of when brought to their recollection. According to the last and most correct census which we have found of the inhabitants of Canada, the population is stated to be 420,679. Now, I say, that in any part of Europe, there cannot be more ample and convenient means of conveying religious and moral instruction to an equal number of people, than there are this moment in Canada—their number of Colleges and Seminaries, and of their parish schools, exceed by far, those of Europe, respecting an equal number of persons. It is true enough, that some of them are far in the recesses of the woods; but let the Bible Saint confess at once, with something like a good grace, and say he does not go to their succour—he lets the poor Catholic Priest go into the forest before him, to trace out the wandering stranger—the homeless widow—and the dying orphan, no Bible Saint is then to be found—not one for love or money; but the moment he finds the village formed—the people someway comforted, after the exertions of the Catholic missionaries,—then he comes, pious man! the preface of all his tracts is, “*let every man read the Bible,*” and thus he fattens on the labours of the Catholic Missionary, as well as on the folly of the people. In winter, his residence is in the city, fatigued after his summer exertions, spent out in the cause of religion and holy zeal—pious man! however, I have never heard of any yet, who, through charity for their brethren, departed this life in the exercise of their functions—oh! not one. We have, however, sufficiently found that some of those pious souls have been translated to another world, from some other physical causes; but very little religion to accompany them. 2dly, that they draw their support from their calumny and misrepresentation of the Catholics and their religion. My former assertion,

though already sufficiently clear, can be identified by a slight investigation—to this latter, I bestow more thought, as a subject of much deeper importance. Now, if right in this last assertion, the biblical cause should fall for ever, as contrary to religion, to honour and truth, and prove a lasting lesson to mankind. Now, if I be wrong, I will not only lay at stake the reputation of what I write; but the truth of the whole tenor of what this goes to prove. I will add, that I hesitate not to pledge my existence to the truth of what I in this last clause assert. This I make the final clause of discrimination on the part of the Catholic, and the lasting memento of anti-christian perfidy on the part of the Bible Society—there is no escaping—this will be the everlasting landmark, the brand of infamy, or mark of approbation. Now to the proofs.—Have the Bible Society made charges against the Catholics, which they could not prove? Yes—and in so doing, they have acted contrary to charity, to honesty, to religion, to justice and integrity.

The following are the accusations laid against the Catholics, which are so unjust in their kind, as to prove the iniquity of this Society.

1st, That the Catholics were idolaters. 2dly, that they were superstitious. 3dly, that their religion was corrupt. 4thly, that the Priests kept the people in ignorance. 5thly, that their Priests opposed the circulation of the Scriptures. 6thly, that they were persecutors. 7thly, that they believe in tenets opposed to civil liberty.

Now, I consider the only means of determining this matter, as well as of shewing that they were aware that it was falsehood they circulated, would be to give for the satisfaction of my readers, the declaration of the Prelates of Ireland, respecting the sacred dogmas of their faith. Now, from this, there can be no appeal, since it has been given on oath.—In this, every enquiring man will find abundant proofs and sufficiently satisfactory.—This is the death blow the Bible Saints avoided so long—this is the proof they never dared to meet—from this they shall never rise in that society, where justice has room to reign, and truth allowed the privilege of self-vindication. There never yet was an argument brought so completely to the point on such an important subject, and which the adversary sought to decline with such inventive intrigue, as the one we are now about to adduce from the declaration—this perfectly answers our purpose, and goes clearly to prove the calumny of the allegations.

**PASTORAL ADDRESS OF THE ARCHBISHOPS AND BISHOPS, TO THE  
CLERGY AND LAITY OF THEIR COMMUNION  
THROUGHOUT IRELAND.**

**REVEREND BROTHERN,—BELOVED CHILDREN,**

With a trembling sense of the obligations which the nature of our office imposes on us, we have come together, after the example of our predecessors, to deliberate in common on the awful interests with which we are charged,—we have taken into consideration various subjects which are intimately connected with the welfare of religion; and whilst we have sought with jealousy to guard the sacred deposit “committed to our trust by the Holy Ghost,” 2 Tim. i, 14, we have also esteemed it a duty to be “ready to answer every one that asketh us a reason of that hope which is in us,” 1 Peter, iii, 15,—that you, “dearly beloved, our joy and our crown, may stand fast in the Lord,” Phil. iv, 1,—and

"that he who is on the contrary part may be afraid, having no evil to say of us," Titus, ii, 8,—we know, dearly beloved, the filial duty with which you are solicitous to hear the voice of those "who watch as being to render an account of your souls," Heb., xiii, 17,—we hasten, therefore, to make known to you our unanimous decisions, on such matters as are of common concern, that you on your part, may fulfill "our joy; that being of one accord, you stand fast in one spirit, with one mind labouring together for the faith of the gospel," Phil. ii, 2 and i, 27.

*1st Resolution*—Having considered attentively a plan of national education, which has been submitted to us,—resolved, that the admission of Protestants and Catholics into the same schools for the purpose of literary instruction, may, under existing circumstances, be allowed, provided sufficient care be taken to protect the religion of the Roman Catholic children, and to furnish them with adequate means of instruction. *2d Resolution*—that in order to secure sufficient protection to the religion of Roman Catholic children, under such a system of education, we deem it necessary that the master of each school, in which the majority of the pupils profess the Roman Catholic Faith, be a Roman Catholic; and that in schools where the Roman Catholic children form only a minority, a permanent Roman Catholic assistant be employed; and that such master or assistant be appointed upon the recommendation, or with the express approval of the Roman Catholic Bishop of the diocese in which they are to be employed; and further that they, or either of them be removed upon the representation of such Bishop.—The same rule to be observed for the appointment and dismissal of mistresses or assistants in female schools. *3d Resolution*—that we consider it improper, that masters and mistresses intended for the instruction of Catholic youth, should be trained, or educated by, or under the controul of persons possessing a different faith; and that we consider it most desirable, that a male and female model school shall be established in each province in Ireland, to be supported at the public expense, for the purpose of qualifying masters and mistresses for the important duties which they shall be appointed to discharge. *4th Resolution*—that in conformity with the principle of protecting the Religion of the Roman Catholic children, the books intended for their particular instruction in religion, shall be selected or approved by the Roman Catholic Prelates, and that no book or tract for common instruction in literature shall be introduced into any school in which Roman Catholic children are educated, which book or tract may be objected to on religious grounds, by the Roman Catholic Bishop of the diocese in which such school is established. *5th Resolution*—that a transfer of the property in several schools which now exist or hereafter may exist in Ireland, may be utterly impracticable from the nature of the tenure by which they are or may be hereafter held; and from the number of persons having a legal interest in them, as well as from a variety of other causes, and that in our opinion, any regulation which should require such transfer to be made, as a necessary condition for receiving parliamentary support, would operate to the exclusion of many useful schools from participation in the public bounty. *6th Resolution*—that appointed, as we have been, by Divine Providence, to watch over and preserve the deposit of Catholic Faith in Ireland, and responsible as we are to God for the souls of our flocks, we will, in our respective dioceses, withhold our concurrence and support from any system of education, which will not accord with the principles expressed in the foregoing resolutions. *7th Resolution*—having taken into consideration the project of a provision to be made by the law, for the support of the Prelates and Clergy of the Roman Catholic Church in Ireland—resolved, that no such legal provision for our support and that of our Clergy, will be acceded to by us, until the Catholics of Ireland be emancipated; and that at no period can we accept any such legal provision, unless our acceptance of it be found by us consistent, with the independence of our Church and the integrity of its discipline, as well as with the cordial union and affectionate attachment which has hitherto subsisted between the Clergy and that faithful people, from whose generous contributions we, and our predecessors, have for centuries derived our support. *8th Resolution*—having learned with sorrow, that notwithstanding the repeated expositions given of our Faith, some grievous misconceptions regarding Catholic doctrines, are still unhappily found in the minds of our fellow-subjects: resolved, that we deem it expedient, to remove the possibility of future misconception on those heads, by the following full and authentic declaration.

#### DECLARATION OF THE ARCHBISHOPS AND BISHOPS OF THE ROMAN CATHOLIC CHURCH IN IRELAND.

At a time when the spirit of calm enquiry is abroad, and men seem anxious to resign those prejudices through which they viewed the doctrines of others, the Archbishops and Bishops of the Roman Catholic Church in Ireland, avail themselves with pleasure, of this dispassionate tone of the public mind, to exhibit a simple and a correct view of those tenets that are most frequently misrepresented.—If it please the Almighty that the Catholics of Ireland should be doomed to continue in the humble and degraded condition in which they are now placed, they will submit with resignation to the Divine Will. The Prelates,



however, deem it a duty which they owe to themselves, as well as to their Protestant fellow-subjects, whose good opinion they value, to endeavour once more to remove the false imputations that have been frequently cast out upon the faith and discipline of that Church which is entrusted to their care, that all may be able to know with accuracy, the genuine principles of those men who are proscribed by law from any participation in the honours, dignities and emoluments of the state. 1st: Established for promoting the happiness of mankind, for which order the Catholic Religion, far from interfering with the constituted authorities of any state, is reconcilable with every regular form which every human government may assume,—republics as well as monarchies have thriven where it has been professed; and under its protecting influence any combination of these forms may be secure.—2d. The Catholics in Ireland, of mature years, are permitted to read authentic and approved translations of the Holy Scriptures, with explanatory notes; and are exhorted to use them in the spirit of piety, humility, and obedience. The Clergy of the Catholic Church are bound to the recital of a canonical office, which comprises, in the course of a year, almost the entire of the Sacred Volume; and her pastors are required, on Sundays and on Festivals, to expound to the faithful, in the vernacular tongue, the epistle or gospel of the day, or some other portion of the divine law.—3d. Catholics believe, that the power of working miracles has not been withdrawn from the Church of God. The belief, however, of any particular miracle, not recorded in the revealed word of God, is not required as a term of Catholic Communion, though there are many so strongly recommended to our belief, that they cannot, without temerity, be rejected.—4th. Roman Catholics revere the Blessed Virgin, and the Saints, and piously invoke their intercession; far, however, from honouring them with divine worship, they believe that such worship is due to God alone, and that it cannot be paid to any creature without involving the guilt of Idolatry.—5th. Catholics respect the images of Christ and of his Saints, without believing that they are endowed with any intrinsic efficacy; the honour which is paid to these memorials is referred to those whom they represent; and should the faithful, through ignorance or any other cause, ascribe to them any divine virtue, the bishops are bound to correct the abuse, and rectify their misapprehensions.—6th. The Catholic Church, in common with all Christians, receive and respect the entire of the ten Commandments, as they are found in Exodus and Deuteronomy. The discordance between Catholics and Protestants, on this article, arises from the different manner in which these divine precepts have been arranged.—7th. The Catholics hold, in order to attain Salvation, it is necessary to belong to the true Church; and that heresy, or a wilful and obstinate opposition to revealed truth, as taught in the Church of Christ, excludes from the Kingdom of God. They are not, however, obliged to believe, that all those are wilfully and obstinately attached to error who, having imbibed it from their parents, seek the truth with a cautious solicitude, disposed to embrace it when sufficiently proposed to them; but, leaving such persons to the righteous judgment of a merciful God, they feel themselves bound to discharge towards them, as well as towards all mankind, the duties of charity and social life.—8th. As Catholics, in the Eucharist, adore *Jesus Christ* alone, whom they believe to be really, truly, and substantially present, they conceive they cannot be constantly reproached with Idolatry by any Christian who admits the divinity of the Son of God.—9th. No actual sin can be forgiven at the will of any pope, or any priest, or any person whatever, without a sincere sorrow for having offended God, and a firm resolution to avoid future guilt, and to atone for past transgressions; any person who receives absolution without these necessary conditions, far from obtaining the remission of his sins, incurs the additional guilt of violating a sacrament.—10th. Catholics believe, that the precept of sacramental confession flows from the power of forgiving and retaining sins, which Christ left to his Church; as the obligation of confession, on the one hand, would be nugatory, without the correlative duty of secrecy on the other, they believe that no power on earth can supercede the divine obligation of that seal which binds the confessor not to violate the secrets of auricular confession. Any revelation of sins disclosed in the tribunal of penance would defeat the salutary ends for which it was instituted, and would deprive the ministers of religion of the many opportunities which the practice of auricular confession affords, of reclaiming deluded persons from mischievous projects, and causing reparation to be made for injury done to persons, property, or character.—11th. The Catholics of Ireland, not only do not believe, but they declare, upon oath, that they detest, as unchristian and impious, the belief, “that it is lawful to murder or destroy any person or persons whatever for or under the pretext of their being heretics.” They further declare, on oath, their belief, that no act in itself unjust, or immoral, or wicked, can ever be justified or excused, by or under the pretence or colour that it was done, either for the good of the Church or in obedience to any ecclesiastical power whatsoever; that it is not an article of the Catholic faith, neither are they required to believe that the pope is infallible, and that they do not hold themselves bound to obey any order in its own nature immoral, though the pope, or any ecclesiastical power, should issue such an order, but, on the contrary, that it would be sinful in them to pay any respect or obedience thereto.

Whilst we have, in the foregoing declaration, endeavoured to state, in the simplicity of truth, such doctrines of our Church as are generally misunderstood or misrepresented amongst our fellow-subjects, to the great detriment of the public welfare, and of Christian charity, and whilst we have disclaimed anew those errors or wicked principles which have been imputed to Catholics, we also avail ourselves of the present occasion to express our readiness at all times, to give, when required by the competent authority, authentic and true information upon all subjects connected with the doctrine and discipline of our Church, and to deprecate the injustice of having our faith and principles judged of by reports made of them by persons, either avowedly ignorant of, or imperfectly acquainted with the nature of our Church government, its doctrine, laws, usages, and discipline. This declaration we approve, subscribe and publish, that those who have formed erroneous opinions of our doctrines and our principles, may be at length undeceived, as that you, dearly beloved, be made strong in the faith which you have inherited as the children of the Saints, who look for that life which God will give to those that never changed their faith from him, (Tob. ii, 18.)—Rev. brothers, beloved children, “grace, mercy, and peace, be to you, from God the Father and from Christ Jesus our Lord,” (1 Tim. i, 2.)

Here follow the signatures of all the Archbishops and Bishops of Ireland.

DUBLIN, 25th January, 1826.

I presume it will not be much out of the way in this place, to ask whether these conditions of the Bishops, have been acceded to by the Bible Society, on the plan of education—surely they were not;—they wanted to circulate corrupt versions of the Bible—they wanted to proselytize the Catholics, therefore the plan did not match them. The Irish Bishops were apparently too solicitous for the purity of the faith, and this rejection of the plan formed by the Bishops, in order to have the poor instructed, proves a great deal—it speaks volumes—it tells the truth,—how then can it be said, that they are against education—that they do not allow the people to read the Bible? What will the London Society say to the declaration made by the Bishops of those doctrinal points in question? What will the young one of Montreal say to this?—will they say that they have not known these things before? Surely they cannot; because that they have been acquainted with this slander, which was thus spread against the Catholics and their religion, and still allowed this slander to pass uncontradicted, I will now prove sufficiently, and to the satisfaction of every body who consults on the subject, from the following circumstance.

Some little time ago, a friend of mine received the visit of a Rev. Gentleman, agent for those societies, and differing from him in point of religion, the following are his remarks on that subject.

“I was even desirous, finding that he was a minister of the word, to lay before him some few of the gross absurdities and slanderous imputations, copiously heaped upon the Catholics, by some of the members of those religious societies, confident, at the same time, that his charity, strengthened by my explanations, would warrant his discountenancing such unchristian-like proceedings;—I even remarked some of the very passages in the reports of those societies, which, from my own experience, I have proved to his satisfaction, were slanderous and false.—Such, for example, as that which goes to charge the Priest with selling absolution—(this is found in the history of Mary, an infamous and lying tract, or a composition of tracts)—the reverence to images,—and all these written by a Clergyman of the Church of England. I made him understand the numberless slanders and wilful misrepresentations in the 9th report of the American edition printed at New York. After leaving to his consideration a statement of the above, I mentioned, that I could not comply immediately with his desire of making me a member of that society, while it continued to encourage such uncharitable assertions as those above alluded to, imagining, at the same time, that the very detection of slander and falsehood would leave charity (if any there may be) room for exertion, and that there was no stimulus requisite, where the absolute establishment of truth became, *ex officio*, an indispensable duty. I have been, however, not a little surprised, in reading over the Montreal Herald of Saturday the 25th of No-

ember, 1826, there to find an article addressed to the Editor of that paper, by the ~~name~~ Rev. Gentleman to whom I allude above, where, instead of using his efforts to prevent the unfair, the unmanly and dishonourable imputations of these and such societies, he pledges himself to speak a good word for them when opportunity may serve. What meaning can this have?—he pledges himself to defend the most foul allegations—the most impudently unmeaning falsehoods—to sanction the most uncharitable and unchristian-like proceedings, and to speak a good word for them when opportunity may serve. Will he say that his charity favoured the suppression of the truth?—can he plead ignorance of facts?—but the falsehood was proved—the explanation was too clear. If then there be no reason given for the suppression of truth, how can we say that these societies are founded on principles of charity or justice?—how can these be any longer called Societies for Promoting Christian Knowledge among the poor? since, to merit this title, they must be founded on christian principles, and not upon falsehood and misrepresentation—their maxim should be to establish the truth, and not to suppress it when evident—to prevent the progress of error and deception, and not to encourage them by silence,—what conclusion are men to draw from such societies, such principles, and such transactions?—in order to answer this question, we may with propriety ask another.—While men retain the same powers of judging, can they properly say that justice is iniquity—that darkness is light—that right reason is downright folly—that the purest religion is an insult to the Deity—and that piety is blasphemy? if not, then let us decide at once, and say what good sense and reason will oblige them to say, viz: that the entire machine of this Biblical system of education, is neither more nor less, than what we in the foregoing remarks have more than sufficiently proved it to be, an attempt to affect by proselytism, what the severest penal statutes were not able to realize. I can feel warrantable in making this assertion, since a Minister of the Word allows his Catholic brethren thus to be maligned, and having discovered the truth, he minded not, but allows the members of these societies to exult in their calumny; and further, he adds in his letter to the Herald, that all those who wish to call at the societies' room St. Paul-Street, will there find a Catholic Bible, with the Protestant ones not differing so much in the text as in the price, for the one, that is the Catholic one, he says he has paid \$5, and for the other only \$2, or 10s currency. Now, since he has established that there is not the difference of 15s between the translations, and that I differ with him so widely, it rests with me to show the contrary.—1st, respecting the price.—I do not mean to blame the Rev. Gentleman for his want of knowledge in politics, when I say that he might easily have discovered whence arose the difference in the price, had he taken the trouble of looking to the tenor of the minutes of the famous Colonial Trade Bill, which received the Royal assent on the 27th of June, 1825, and was to be in force on the 5th of January, 1826, and begins after this manner:—

“Whereas an Act was passed in the present Session of Parliament, entitled, an Act to repeal the several laws relating to the customs,” &c. &c.

#### TABLE OF DUTIES.

Duties payable upon goods, wares and merchandise, not being of the growth, production or manufacture of the United Kingdom, or of any of the British possessions in America, imported or brought into any of the British possessions in America, or the Island of Mauritius, by sea or by inland carriage or navigation, &c.—Clocks and watches, leather manufactures, linen, musical instruments, wires of all sorts, and books and papers.—for every 100*l.* of the true and real value thereof, 30*l.*

Hence it will be easily seen that the Catholic Bible is sold with less advantage on the part of the vender, than is the Protestant one—*Consideratis! Considerandis!*—because it is with his own money he buys them, and not with money raised by subscriptions among the poor, and collected by ladies. From this, it also appears evident enough, that the Catholic community, so far from preventing the circulation of the Scripture, offer them to be sold at a disadvantageous rate;—but this, the Rev. Gentleman does not require us to prove, since he has bought one himself. If then the Catholics sell their Bibles in Canada something dearer than Protestants do, it is by no means from the consideration that superior qualities require more advanced prices, nor from a desire to enhance the value of their own; but from the above reasons—and these reasons considered, will lead to a conviction that they sell them even cheaper than the Protestants do.—2dly, respecting the translation, after giving some examples from both, I shall leave the candid reader to judge for himself, or conscientiously to determine whether the difference there arising, can be esteemed at the rate of 15s or more.

#### PROTESTANT TRANSLATION.

John ii, 4. What have I to do with you, Woman.

Mat. xxvi, 26. Jesus took bread, and when he had given thanks, he brake it, &c.

They have corrupted the Bible on almost all points of Catholic doctrine.

#### CATHOLIC TRANSLATION.

What is it to you and to me, woman.

Jesus took bread, and blessed and broke, and gave to his Disciples, &c.

PROTESTANT TRANSLATION.	CATHOLIC TRANSLATION.	PROTESTANT TRANSLATION.	CATHOLIC TRANSLATION.
Congregation,	<i>pro.</i> Church.	Washing,	<i>pro.</i> Baptism.
Love,	Charity.	Repentance,	Penance.
Elder,	Minister.	Messenger,	Angel.
Thanksgiving,	Eucharist.	Ambassador,	Apostle.
Gift,	Grace.	Anointed,	Christ.
Mystery,	Sacrament.	Holy Wind,	Holy Ghost.

To these, we could add a thousand other changes which the Greek text cannot admit—for instance, “*What have I to do with you, woman?*” is by no means the translation of the Greek, in any sense of the word. Why has the word which, not been changed to *who*, since it no longer refers to persons, but to inanimate things. Why not change this as the rest, or why change any? Why give translations from the text, which the Greek will by no means afford? Why do these changes appear no where else, except where the Protestants wish to justify by a perversion of the text, their revolt from Catholicity? not one single change which is not to this effect. Let it not be imagined that I put these questions to the Rev. Gentleman above meant,—I expect a more ample explanation of these and other corrupt texts, from the Nag’s Head Convention, at Cheapside. The following are answers to the above questions.—*Canto 3, p. 7:*

But, brethren, a greater matter  
I must to all your graces utter,  
Pope Damasus, I understand,  
Gave to St. Jerome a command,  
The scattered Scriptures up to gather,  
Into one volume, which the father  
Was willing here and there to seek,  
And turned to Latin from the Greek  
And Hebrew, tongues in days of yore,  
I think twelve hundred years and more,  
And Rome this version does allow,  
For most authentical and true,  
But verily from end to end,  
It does the Roman Faith defend,  
Nor contradicts in any place,  
One single point that they profess,  
Of which ’tis fitting we consider,  
And therefore why we are called hither  
Is, to adapt a new translation,  
To this new faith we teach the nation,  
Join all your wits in one to do it,  
Mine shall not fail to help you out;  
But mind what copies you translate,  
That of St. Jerome, now, I hate,  
Take therefore some Greek copy, which  
You may with greater freedom stretch,  
Because but few are skilled so well,  
In Greek or Hebrew as to tell,  
When from th’ originals you vary—  
Thus Tindal did in days of Harry.  
Pray, therefore, also read well o’er,  
That version Tindal made before,  
Be critical, and every line

Of the originals refine,  
From what may favour Popery,  
Or with our own sect disagree—  
For commas, sometimes, periods change,  
A letter may the sense estrange;  
Words add, words alter, words transplace,  
And the words which you like not ’rase;  
Whole sentences you may transplant,  
And new ones make when then you want,  
Blot chapters out, cast books away,  
Or brand them with *Apocrypha*.  
One thing especially I pray,  
Let not the word Church come in play,  
Or Catholic, but turn the one  
From Church to Congregation,  
The other into General,  
For it is ridiculous to call  
Ourselves a Church, or make pretence,  
To Catholic in any sense;  
In short, our Bible must be made,  
Fit for all Protestants to read,  
Till growing quick by frequent reading,  
As practised Lawyers are by pleading;  
May Papists now add then confute,  
Or, at least match them in dispute.  
Nay, I assure you, this translation,  
May so be made as to turn the nation,  
From ancient Popery unto  
What faith we please to set up now;  
Or let them their religion draw  
From thence, it matters not a straw,  
For if but Popery they miss,  
All’s one to us whate’er it is.

It may now be time that the candid reader, after considering the above differences, would sum up the estimate *ad valorem*. On my part, I feel authorised to say, that the Rev. Gentleman above meant, either knew that such material differences were between the two translations, or did not know it; but if he had a knowledge of such differences, and to assert the contrary, such must have been unwarrantably inconsistent, dangerous to society, and every way untrue,—and if he knew it not, he is in the latter case much more to be pitied than censured or blamed, for having undertaken such a heavy and important charge as to conduct others, having acquired

but such a superficial knowledge of those things which relate so nearly to the salvation of all mankind, and on which their sole happiness depends. And this is the individual who is so actively acting agent for those societies in Lower Canada and elsewhere—agent, I say, for those societies for Promoting Christian Knowledge, towards which, the people of Canada have done so little, which is evidently so much wanted, and for which this gentleman will speak a good word, when opportunity may offer. Will it now be necessary to give our readers any further explanation respecting these societies? touching their ardent zeal for the spreading of religious education? their philanthropic exertions? to reclaim the ignorant poor, and the rude savage? I hope not—since such be the conduct of some of the illuminati, what may we expect from the less enlightened of the body? It may not, however, be misplaced to advert here to the calumny we find in some of the last reports, wearing such a semblance of truth, as to render them more apt to deceive the unguarded. It is really admirable, how the invention of man can carry things to such a pitch of misrepresentation, as the following will make appear.

#### MONTREAL BIBLE SOCIETY REPORT FOR 1826.

Page 17.—“Through the central and northern countries of Europe, societies are in enlarged and successful operations; many of the Catholic Clergy are found amongst the zealous distributors of the Sacred Volume.”

If it be meant here, that in Europe the Roman Catholic Clergy allow the pure Catholic version of the Scriptures to be circulated amongst those over whom their jurisdiction extends, the proposition in this sense, is true.—If it be meant that the Catholic Clergy go hand in hand with the Biblicals in causing to be circulated corrupt texts of the Scriptures, the assertion is an insolent libel against the Catholic Priesthood. “In the Roman Catholic districts of Ireland, the Bible is working its way”—*Report*, p. 16—this is meant to deceive such as are not acquainted with Ireland, the Bible has always been in those districts,—let me tell you, Sir, it is from it the Catholic holds his faith, which nothing can taint. But let me tell that the corrupt text circulated by the fanatical Biblicals is losing ground fast—it was opened—the people saw it—the north wind from Edinburgh has caused a great change.—*Report*, p. 13—“It is with much pleasure we record one instance, to obtain a Bible by a female; but it was taken from her by the Catholic”—ergo—they do not admit the circulation of the Protestant version of the Bible—query.—Where did that dreadful accident happen? what was the girl's name?—was it a Catholic Bible?—oh! poor saints! this is a narrow retreat you have allowed yourselves.

FROM THE FIRST ANNUAL REPORT OF THE SOCIETY.—“One of the Roman Catholic Bishops of Canada invited Mr. Osgood to his table, and contributed liberally towards the instruction of the poor. This Roman Catholic Prelate has purchased 100% worth of Bibles for distribution, and at his own expence has supported two school-masters.”

There is not a Roman Catholic Bishop in Canada, who does not contribute largely towards the instruction of the poor. Some we have known ourselves to have supported from their own private funds, two large establishments, where the poor are taught gratis—this is actually the case at Montreal,—in fact, it is to the patronage and to the individual exertions of the Catholic Prelates and their Clergy, that the rich and poor of Canada are indebted for what learning they possess. Why would not that Rev. Gentleman have the candour of adding this to his report for the satisfaction of the Committee—far from it—he would wish to make the Committee believe, that he bought 100% worth of Protestant Bibles, to circulate them among the people,—let him not deceive the Committee by insinuations of that kind. The very venerable Prelate alluded to, has spent many hundred pounds for the poor, and for the instruction of youth; but let us beg to assure the Rev. Mr. Osgood, that no corrupt version of the Bible was ever circulated by any of the Prelates of Canada. We have never before experienced such insidious means as the Bible men resort to, in order, by every means, to come to their purpose—it would seem as if the enemy of the human race, had invented new means to plan the destruction of mankind, and not to leave any thing on earth, even the most sacred, inviolate. It is only by a strict adherence to truth and integrity, that even the righteous can be preserved secure from the spreading contagion which announces the iniquity of the present age.

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