

Sabbath is awfully profaned. There are probably not less than one or two hundred houses opened for dancing on every Sabbath afternoon and evening. The theatres are also opened and frequented by all classes, for purposes of carousal and all kinds of immorality. There are about five thousand prostitutes who are publicly licensed by the police, and who pay into the treasury a dollar per month for this license. A member of the senate is always at the head of the police, this office being held by them in rotation. The clergymen are paid out of the public treasury. Under the administration of one of the Senators who was at the head of the police, the rule was adopted to refuse a license to any one till she had received confirmation in the church, the usual ceremony for admitting members. Mothers have been known to go with their daughters to church to see them confirmed, and then to go directly to the police office to have their names registered as public prostitutes. Fathers have been known to give their consent to have their daughters enter on this course only on condition that they be confirmed as members of the church.

It should be, however, observed, that in Sweden "the Sabbath is considered to begin on Saturday night at six o'clock, and to end at the same hour on Sunday; so that the theatrical performances after that hour are not regarded as a violation of the Lord's Day." The same remark applies to Catholic countries in which the theatres are closed on Saturday evening, and permitted to be opened on Sunday evening.—But in no Catholic country are "the shops allowed to remain open, or trades people going after their callings," as in Sweden. We admit that Paris and some other cities in France are an exception; but it was not so when the Catholic religion flourished in that country, before the infidel revolution swept away all the observances of the church.

The Protestants of France, however, are less attentive to the observance of the Lord's day than the Catholics. If the Evangelist will refer to his "Christian Library," he will find humiliating evidence of this fact. The following extract from Rev. Dr. Raffle's Tour through France, &c., Letter. XV., which is comprised in the Protestant "Christian Library" Vol. 1. should teach him to be more cautious in his denunciations of the "Sabbaths of Rome."

"The state of religion amongst the Protestants, where one should naturally look for some degree of confidence, may be pretty correctly gathered from the circumstance that they are quite as indifferent to the satisfaction of the Sabbath day as the Catholics—and in this, it is awful to relate, the ministers set them the example. The Protestant clergy in Paris may be seen on the morning of the Sabbath discharging the most sacred duties of their office, and in the evening sitting at the card table, and deeply engaged in play. I could not have believed the report, had I not been informed of the melancholy fact by several persons who had seen them so occupied at that season, and I might have witnessed it myself had I chosen to profane the Sabbath by going to the parties in which they visit. Nor is the cause with regard to the violation of the Sabbath singular, and to be attributed to the superior dissipation of the capital. At Nismes, concerning which we have heard so much lately, and the sufferings of whose persecuted Protestant inhabitants cannot excite the pity and

abhorrence of mankind—at Nismes, two gentlemen, friends of mine, were absolutely ridiculed by the Protestant ministers, for refusing to travel on the Sabbath day. It may, I am aware, be urged as their apology that the continental Sabbath terminates with the morning service; that there is no obligation at all upon the consciences of the evening of the day. 'It is true this is the case with the Catholic population; but from their errors these men profess to have separated themselves, and from them we have a right to expect better things; and I need scarcely observe, that better things would be seen, if the principles whence only they can issue, were imposed and felt, but what must be the religious feeling, if it be proper to use the expression, in connexion with such a state of things, when it is not sufficient to maintain, in the ministers of the reformed churches, an outward separation from the dissipations of the world, or a decent respect for the sanctity of the sabbath-day! There is something in travelling on the sabbath day, abhorrent to the feelings and convictions of a pious mind; there is something in the devotion of that day to business, at which a man of ordinary moral principle would shrink; but in the prostitution of those hours to cards, and that, too, by the ministers of religion—ministers of the Protestant faith!—every sense of propriety, every idea of decency, established by education and maintained by habit, in an English breast, is violated; and men who make no pretensions to piety themselves, start from such a dereliction of principle and decorum with disgust. Does not the command, "Remember that thou keep holy the sabbath day," extend its obligations to the continent of Europe? Have we, in our little island, and amongst our rigid professors of religion, misunderstood the extent of that command, and stretched it the whole of the sabbath, whereas it only extended half? One would almost be induced to think, by a comparison of our English sabbaths with those of the rest of Christendom, that we had; but yet the edict stands upon the inspired record, and so plainly written that the wayfaring man, though a fool, need not, cannot err, in his interpretation.—Remember that you keep holy the sabbath day.

If the old adage be correct—"like priest, like people;"—if the flock in general follow the footsteps of the shepherd, and the congregation take the standard of their religion and morals from their pastor what can be expected from that great body of the people bearing the name of Protestants. Alas! it is the name only—the principles and the spirit with which it was once associated, which animated the founders of their churches, and rendered their martyrs triumphant at the stake, are gone, and I have heard the observation from many whose long residence in France, and intimate acquaintance with the people of both communions, have enabled them to form an accurate opinion on the subject, that if there is any vital godliness in this country, it is not amongst the Protestants but the Catholics. A gentleman, who knew them all intimately, assured me that he did not believe there was one decidedly pious family in the Oratoire of Paris."—p. 506.

According to this reverend tourist England is the only country in all Christendom, where the Sunday is duly sanctified according to the divine command. He had travelled through "France, Savoy, Switzerland, Germany, and the Netherlands," yet he no where finds on the continent of Europe, that the commandment was understood or observed as in his "own little island." Neither Protestant Germany, nor Calvinistic Geneva is

an exception, though he says (Letter xix) "there was more external decency observed on Sunday in Geneva than Paris; but nearly the whole afternoon they were fiddling and dancing in the opposite house to our hotel, quite after the manner of a continental Sabbath."

But is England, after all, so strict in keeping "the sabbath," as she is here described by one of our pious sons? By no means: Foreigners who have visited England, give us quite a different account. Take, for instance, the Rev. Dr. Humphrey, President of the Amherst College Mass., who visited Great Britain in 1835, and who writes thus in his tour:

"The sabbath is awfully desecrated in England. I do not say more so than in this country, (the United States) for I am afraid we are not a whit behind her in this respect. But hundreds and thousands in this land, so highly blessed of heaven, do their own work, and find their own pleasures on the day which the Lord hath made."

"Mr Fowel Buxton, MP, stated before the London City Missionary Society in May, 1836—"That there were in London a million of people who not only did not attend church, but for whose instruction there is no provision of churches and ministers. He said that in a little district a little more than a mile in length, and a quarter of a mile in width, there was 70,000 souls, only about 9,000 or 10,000 of whom, frequented churches, and that on the first Sabbath in May, there was in one street of that district, 58, in another 90, and in another 94 shops open, so as to make it look more like a fair than the Sabbath."

The Rev. Baptist Noel, in a letter to the Bishop of London says "that there are at present in the metropolis and its vicinity, 500,000 persons at the very least who live in the total neglect of the restraints of religion, of whom 10,000 are gamblers, 20,000 subsist by beggary as a trade, and 100,000 are given up to systematic and abandoned profligacy."

#### A PROTESTANT LAND.

Some of the Sectarial Journals, whenever they wish to be particularly emphatic in their denunciation of Catholics, seem to take uncommon pride in reminding their credulous readers, that this is "a Protestant land." This has been told over and over again in every variety of phrase, which is somewhat surprising, as no one takes the trouble to contradict the assertion. Yet still they repeat it, and one who wished to express this very beautiful and original sentiment, in language commensurate with the importance of such a great discovery, tells us that the United States are "ingrained" with Protestantism! Well, be it so. We are perfectly willing to acquiesce in the unfortunate truth, if such it be, and affirm as loudly as any one that this is truly a Protestant country! It is an honor to the Protestant doctrines! That recent fight on the floor of Congress was very creditable to a protestant legislature, so were the recent burning and hanging of the President's effigy.—The late attempt to bury a man alive on the borders of Louisiana was very Protestant, so was the fight in the Arkansas Legislature some time ago, when we believe, one of the Representatives was killed. The Sub-Treasurers were all Protestants, the absconding Clerks, Cashiers, &c. &c., of Banks were likewise of the reformed faith, and the late case of the Cashier in New York is worthy of special notice, for we are told that he was a professing member of the Church! The Convent mob was creditable to the evangelical

party, the refusal to pay for the damage is a glorious testimony to the honesty of the Puritan state, "the cradle of liberty and parent of free Schools," and to the same class belongs the grateful task of mingling their tears in sympathy with those of the chaste, the amiable and persecuted Maria Monk! Who will dare affirm that this is not a Protestant land! Has not the United States Bank exploded to the great comfort of so many protestant noblemen in England, does not Mississippi declare that she will not pay her bonds, is not Arkansas determined to join in the same declaration in her own behalf, is not he the smartest man who best imposes on the community, is there not a general loss of confidence prevailing amongst men?—What more evidence is wanted to satisfy the most incredulous that this is a Protestant land!!

Our dissenting friends may learn from a little insight into the history and condition of the country, that it would be just as creditable, to say nothing about the United States being a Protestant land. They can invent very easily, by drawing on their teeming imaginations, a thousand subjects to discredit Catholicism, without asserting with such an air of superiority, that this is a Protestant land and Catholics no other than "tenants at will." Neither Protestantism, nor our national history, will gain any thing by taking a Sectarial view of the country. Let all go together, and the hard industry, the upright conduct and trusty worthy character of Catholics and others, will diminish the bold relief in which the vices of certain classes appear at present in the national picture.—Telegr.

CONVERSION OF LORD AND LADY HOLLAND TO THE CATHOLIC FAITH.—We copy the following from the Cork Examiner, the paper in which the important fact is announced:—"We rejoice to announce the conversion of Lord and Lady Holland to the Catholic faith, which gratifying event took place in Rome the latter end of this month."

Letters and Remittances received during the week.

ANCASTER—Dr. Rolph, 7s6d  
BEANSVILLE—Bernard Brodrick, 7  
BRADFORD—Mr Dalton, 5s  
BYTOWN—D O'Connor, J P, and P Cahill, each, 7s6d  
BROCKVILLE—Mrs George Sherwood, 15s, Rodrick McSweeney, and Edward Caulfield, each 7s6d  
CHATHAM—Mr Bailey, 15s  
CHIPPAWA—Daniel Mahony, 7s6d  
HAMILTON—Sheriff McDonell, and Angus McDonell, Esq, each, 15s  
LINDSAY—Rev Mr Fitzpatrick, 20s  
TORONTO—Thomas Prout, John Curtin, John Esmond, each, 7s6d

CHEAP! CHEAP!! CHEAP!!!

#### OYSTERS

OF the first quality at the Bristol House Oyster Rooms, for 1s. 3d. per dozen, or 8s. 9d. per 100; or £1 17s. 6d. the barrel.

D. F. TEWKSBURY.

Hamilton, Nov. 24, 1841.

#### INFORMATION WANTED.

OF Jeremiah and Philip Brown, who came into Canada from Hagarstown, Maryland, U. S. about eight years ago. One of them was understood to be a sailor on Lake Erie. Their mother who lives in Hamilton, Upper Canada, would feel grateful to obtain any word respecting either of the above, or their sisters Caroline and Harriet.

#### OYSTERS!

Fresh, and just received,—call at C. Langdon's Saloon. Hamilton, Oct 13, 1841.