

sentiments of their youthful companions, and to despise their parents as superstitious. The whole system of public education, and all the influences of society, are calculated to divest the mind of its Catholic impressions, and to dispose it for the popular maxims of Protestantism, so flattering to human pride. The great distance from any Catholic church, leaves their children with scarcely any opportunity of religious aid; and consequently the more exposed to the surrounding Protestant influences. They are easily induced to accompany their youthful companions to sectarian meetings; and the prospect of a match is often a temptation to disregard the religious restraints enjoined by pious parents. If to all these considerations be added their interests, which are frequently sacrificed, if they avow and practice their religion; and the love of ease, which makes many unwilling to be annoyed perpetually by the importunities, reproaches, and intolerance of their Protestant acquaintances, it will not be wondered if some grow weary of bearing up against the torrent. The wonder is, that with so many causes combining to efface Catholic impressions, and to produce conformity to Protestantism, our religion should maintain its ascendancy in the minds of the vast majority of those who once professed it, and should perpetuate its influence in the great number of their children. Immigration may, in a great measure, account for the unquestionable fact of our increase, but it cannot entirely explain it. We are not disposed to exaggerate, but we are satisfied that the increase of Catholics by conversion is considerable, and that it will be daily more perceptible, inasmuch as the opposing causes must lose much of their power and influence. However, we believe that the less that is said of converts, in detail, the better for themselves and for religion.—When they are proved by long experience, the edifying tenor of their conduct will do more for the diffusion of the faith, than their personal qualities, or their position in society can of themselves effect. No secret need he made of their accession farther than their own just wishes may dictate; but neither should they be paraded or trumpeted, with danger to their humility, and in the uncertainty whether they will persevere in faith, or add to its profession the ornaments of a virtuous life. The man who provides a home for a destitute orphan, and who instructs a child of poverty, does a service to religion, equally as he who draws to the faith the professors of error; and his course is the more secure, as his praise is not from man, but God.—*Catholic Herald.*

**Quoting**—The Boston Olive Branch, a Methodist Protestant paper, quotes as ours a description of the London Bible Society, which is found in the review of Borrow's Bible in Spain, republished by us from the Dublin Review. It were fairer to point to its source, as an editor is not necessarily supposed to adopt every sentiment and expression of long articles which he may copy. However, although the language be strong, it is our own deep

conviction that the Bible Society, whatever be the intentions of its authors and supporters, is virtually a league for the destruction of Christianity. To affirm that it is only by putting the Bible into the hands of every individual, Divine truth can be effectually communicated, and the human mind enlightened, is to libel the Divine Author of our Religion, who took no means to supply mankind with Bibles, and left the mass of men for at least fourteen centuries in the utter impossibility of having this requisite for salvation. The Bible Society is actively employed in supplying the omission? *Catholic Herald.*

**ENGLAND.**

**MR. NEWMAN.**—Last year the Bishop of Oxford said, 'that few living men had written more ably than Mr Newman upon the errors of the Romish church, and the sin of leaving our own for her communion.' Now, Sir, if Mr Newman is really one of the ablest of our writers against the Church of Rome, he is certainly one of the most unfortunate; for sixteen of his disciples had committed the very sin against which he had warned them, and joined the Church of Rome within the last two years. Had he written in defence of the Trinity, what would the Bishop of Oxford had said of him if, in the same space of time, sixteen of his disciples had turned Unitarians?—*Herald.*

On Sunday, 30th July, the Hon Rev. George Spencer, brother to Earl Spencer, preached a charity sermon at St. Nicholas's Copperas hill, in aid of the funds of the Catholic Blind Asylum, in which he alluded to the "Oxford movement," and mentioned that in the room which he occupied at College, there were five individuals qualifying for the priesthood, who were formerly belonging to the Anglican Church. The increase he remarked, within the last twenty or thirty years, as admitted by their opponents, satisfied him that he ought to pursue the object for which he prayed before he became a Catholic, namely, that religious dissensions should cease, and that this country should become united in Faith.

**A CONFIRMATION.**—On Sunday, the 12th inst., the Bishop administered the Sacrament of Confirmation in St. Nicholas's Church, (German,) Second St. to 292 persons, (of whom ten were converts) 133 males and 162 females, who had all been previously instructed and duly prepared by the Pastor, Rev. Mr. Rumpler, and his two assistant clergymen. Their modest and devout demeanor was most edifying.—*N. Y. Freeman's Journal.*

**Another Tractarian.**—Another Master of Arts in Oxford, has gone over to Popery. Mr Seager was a tutor of Hebrew in the confidence of Dr. Pusey, and recommended by him.—*Presbyterian.*

There is one God, one Christ, and one Church, and one chair founded by the voice of the Lord on Peter. No other altar can be raised, or new priesthood created, besides that altar and that priesthood.—*St. Cyprian.*

**CHANGE OF NAME.**—A great effort is being made by some Episcopalians to rid themselves of the name of Protestant, which they feel to be a sectarian brand. The Hon. William Jay thus complains of the attempt:—*Id.*

"We are by name a PROTESTANT Church, yet with a powerful party among us the word *Protestant* has become a proverb and reproach. Very few of our Bishops in the official addition to their signatures will condescend to avow themselves Bishops of 'the Protestant Episcopal Church,' and you will recollect that Bishop B. T. Underdonk did not shrink from recommending to the convention to strike out the words 'Protestant Episcopal' from the style of our church.

It is not surprising that a party so kindly disposed towards Rome, should be annoyed by the name of our church, which perpetually proclaims her hostility to the 'integral and pure branch.' Hence the restless desire to get rid of the hated name. Of this desire I could give you many proofs. Let one suffice. Turn to 'the Church Almanac' for the present year. We have here a list of our Bishops and clergy under the head of 'DIOCESSES OF THE CHURCH OF THE UNITED STATES.' You will with me, thank God, that there is no church of the United States, and that there can be none so long as the Federal constitution is in force. The fanatics assembled in the city of Nauvoo have as much right to assume this arrogant title as we have.

And by what authority is this false and impudent title substituted for our constitutional name, 'the Protestant Episcopal church in the United States of America?' The Almanac professes to be published by the Protestant Episcopal Tract Society! And who is the President of this Society? The gentleman who ordained Mr. Carey?"

**BISHOP.**—The Presbyterians, some few years ago, in General Assembly, resolved to call their preachers Bishops, but the new nomenclature did not prevail. The Baptists, no wise dismayed by the failure of their neighbours, have determined to make the trial, as we perceive from the following extract:—*Id.*

"Minutes of the New London Baptist Association, held with the Baptist Church in Essex, Conn., September 27 and 28, 1843.

Whereas the title of Bishop, in the time of the Apostles, was used to designate a person having the oversight of a Christian church, as is admitted by all Presbyterians and Baptists—  
Therefore,

**Resolved,**—That we recommend the use for the future, of the title *Bishop*, as the most appropriate and scriptural one, by which to designate such as have the oversight of a Christian Church."

**PROGRESS.**—The English churchman, in extracts from an article in the Colonial and Foreign Review, attributed to Mr. Girdstone (whose sister some time since became a Catholic,) declares the marked progress of the Oxford movement in these strong terms:—*Id.*

"When we speak of the country and of the church at large, it is evident that the body, as a body, moves forward, from year to year, we might almost say from day to day, in the line of Catholicism; of Catho-

licism, we admit, regulated and tempered by the Anglican mould in which it has been cast, but involving all its essential principles, and more and more predisposed to their development."

**UPHOLSTERY AND CABINET MAKING:**

Oils, Colours, Painting, Glazing & Gilding.

**W. MIE** Subscribers, thankful for all past favours, desire to inform their Friends and the Public, that Messrs. HAMILTON & WILSON have recently retired from the firm—and that having considerably enlarged their old premises; and acquired greater facilities for carrying on their business, they are now prepared to manufacture any article, or execute any order in their line; and as they have assumed the entire responsibility of the business, they intend to put every kind of work at the lowest prices for Cash, or short approved Credit—hoping by strict attention to every department of their Business, to merit a continuance of the kind support they have heretofore received.

Feather Beds, Hair and Wool Mattresses, Gilt and plain Window Cornices, &c. made to order, to any design, and at short notice.

A good assortment of Looking Glasses of various descriptions and sizes kept constantly on hand, Wholesale and Retail.

MARSHALL SANDERS, JOSEPH ROBINSON.

King street, Hamilton, May, 1843.

38

**MEDICAL HALL.**

OPPOSITE THE PROMENADE HOUSE King-Street, Hamilton.

**C. H. WEBSTER,**

CHEMIST AND DRUGGIST, GRATEFUL for the very liberal patronage he has received since his commencement in Hamilton, begs to inform the inhabitants of Hamilton and vicinity, that he has just received a large supply of DRUGS, CHEMICALS, AND PATENT MED. JINES,

which he will sell as low as any establishment in Canada; and begs further to state, that he is determined to keep none but pure and unadulterated Medicines, & trusts by strict attention, to receive a continuance of their confidence and support.

A large supply of Hair, Hat, Cloth, Tooth and Nail Brushes; also, Paley's fragrant Perfume.

Horse and Cattle Medicines of every Description.

Physician's prescriptions accurately prepared.

N. B. Cash paid for Bees Wax and clean Timothy Seed

Hamilton, Dec, 1842

15

**DENTISTRY.**

**N. R. REED, M. D.** Operating Surgeon Dentist, would respectfully announce to the Ladies and Gentlemen of Hamilton and its adjoining towns, that he has located himself permanently in the town of Hamilton where he will be happy to wait upon all who wish to avail themselves of his services.

Consultation gratis and charges moderate.

N. B. Persons or Families who desire it may be waited upon at the residences.

Office above Oliver's Auction Room, corner of King & Hughson Streets.

Hamilton, Sept. 6, 1843.

**T. BRANIGAN**

Is now paying The Highest Price in CASH for WHEAT & TIMOTHY SEED, At his General Grocery and Liquor Store King Street. Hamilton, Sept. 13, 1843.