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THE CATHOLIC.

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

VOLUME II.

HAMILTON, G. D. FEBRUARY 9, 1842.

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THE VERY REVEREND WILLIAM P. MACDONALD, V. G.
EDITOR.

Original.

OUR HOPE IS IN GOD.

Before the rude blast of Misfortune still driving,
On Life's stormy ocean my course I pursue;
With half founder'd skiff, a mere wreck, vainly striving,
To reach the wish'd haven that flies from my view.
No reck'ning nor bearings to steer by, remaining,
For lost is my compass, and clouded the sky;
The long look'd-for land now all hopeless of gaining,
With ev'ry wind veering I carelessly fly.

But thou, whose dread summons the tempest careering,
Sends forth, and its purpose accomplished, recalls;
O! bid thy bright sun with his influence cheering,
Dispel the dire gloom that my fancy appals.
Hush the storm, my frail vessel so fiercely assailing;
The wind's angry howl, and the vex'd billow's roar;
Then o'er the smooth deep gentle breezes prevailing,
May waft me yet safely to some welcome shore!

Original.

THE

CHRISTIAN RELIGION DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

CHAPTER XXI.

Exodus.

CHAPTER 25.—In the various articles ordered in this chapter for the construction of the ark and tabernacle, there is much mysterious and figurative meaning; part of which we shall endeavour to give.

The ark itself of *setim wood*; overlaid within and without with the purest gold, and having "over it a golden crown round about;" verse 11, containing in it "the testimony" given by God, represented our Saviour's immaculate and incorruptible humanity, adorned with all the riches of virtue; crowned as the supreme ruler and sovereign of mankind; and bearing in his bosom God's testimony, to be revealed by him to us.

Some consider the ark as representing rather the mother of God; adorned with every virtue; full of grace and crowned of creatures the Queen supreme; overshadowed by the Holy Ghost, (for on the ark the propitiatory, the immediate seat of the Deity rested;) and bearing, and bringing forth the eternal word; the testimony given by God. In this sense also the universal church assents; giving her, in the litany said in her honour, the title of *F. A. D. E. R. I. S. A. R. C. A.*; *Ark of the covenant*.

The propitiatory, which covered the ark, was of the purest gold. Here was the oracle of God, from between the two golden cherubims; which covered both sides of the propitiatory, spreading their wings; covering the oracle, and looking one towards the other; their faces being turned towards the propitiatory, wherewith the ark is covered, verse 17, &c.

By this is particularly represented that earthly tabernacle inhabited by the propitiating Deity; from which he gave his oracles to his people; among whom he designed, and ever designs to dwell; once as a suffering mortal; now in his immortal, but still veiled state, attended by the living cherubims, who guard the gate of paradise; for paradise exists where he is found; and whoever is worthy of admission to him in his veiled tabernacle here on earth, shall one day be admitted to him in his heavenly palace, where he will finally manifest himself to his faithful worshippers in all his loveliness and all his glory.

The tabernacle, ark and propitiatory altogether, with their appurtenances, represent his church, where he has promised to reside with us to the end of time: Matt. xxviii, 20; till after all our wanderings in the desert of this world, we are settled in the land of promise, inhabit the heavenly Jerusalem, and worship in his temple reared and fitted up by the Saviour the true Solomon and prince of peace.

Only three metals were used in the construction of his mystical fabric; gold, silver and brass; representing in the spiritual sense, the two first its richness, and the last its firmness and durability. The setim wood, which is incorruptible and odoriferous; its odour of sanctity and indestructibility. The violet, purple, scarlet twice dyed, and fine linen; the various hues and virtues in the minds of worshippers, mediative, mortified, a readiness to shed their blood for him as he had twice shed his for them; first at his circumcision, and lastly during his passion; finally spotless purity, represented by the fine linen worn by those who approached his altar.—*Oil to make lights*; good works, by which, according to Saint James, we prove our faith to be a lively faith, working by charity,—James ii; 14; for as the flame must be fed with oil to keep it alive; so faith, the light, and charity, the vital heat of the soul, will die out and be extinguished, without the practice of good works. Spices for ointments and sweet smelling incense, these denoted the grateful perfume of sacrifice and prayer duly offered up to God.—*Onyx and precious stones, to adorn the Ephod and Rational*. These stones were twelve in number, representing the twelve tribes of Israel, whose names were engraved upon them; that is, the twelve patriarchs of the Old Law; the fathers of the people of God in the carnal sense; but allusive to the twelve apostles, the fathers of the faithful in the spiritual acceptance. *The golden rings, and bars of setim wood, overlaid with gold*, were for the transport of the ark from place to place.—The bars were never to be taken out of the rings, into which they had been inserted. This religion, if to be removed from one country to another, must be ever ready to be carried on the same unchangeable supporters to its place of destination. The whole must go entire, and all of a piece at the signal given.

The table next of *setim wood, overlaid*, like the ark, with the purest gold, having besides a golden ledge round about it; and to the ledge a polished crown, four inches high, and over that another little golden crown, with golden rings and bars, like the ark, presents us, when crowned with the leaves of proposition, to be kept there always in the light of God, with another most important figurative allusion: one not less so, as appears from its peculiar construction, and the richness of its materials, than the ark itself.

The ark, containing the testimony, with its various

appendages, represents religion in its general sense; as under the priesthood of Aaron, which prescribed the law and the testimony; and under the priesthood of Christ; to which the law and the testimony, in its fulfilment, was transmitted; for the religion under both dispensations was but one and the same. It was the Alpha and Omega; the beginning and the end; for the supreme object in both, was Christ, who thus designates himself. Over the ark, therefore also, showing the dignity of the allusion, was placed a crown round about.

But the table, with its double crown, one large and polished, and the other small, indicates a new and distinct order of things. This is the table which wisdom has set forth, Prov. ix; 2, on which is placed the *loaves of proposition*; the true bread from heaven; the living and life-giving bread; divine wisdom's bread and wine, which she presses her little ones to eat and drink, Ibid. v; 5, even the body and blood of the true Paschal Lamb—the Lamb of God, our propitiatory victim.—This is the Saviour's own sacrifice; for he is a priest forever; no more according to Aaron's rite, but according to the order of *Mechisadech*. Over this table are placed two crowns of gold, a larger and a less, indicating the two-fold dignity of the divine wisdom incarnate; the larger representing the divine, the lesser the human nature inseparably united with it.

The dishes, bowls censers, and cups wherein the libations were to be offered up, were ordered to be made of the purest gold, shewing how holy and precious all must be, which belongs to wisdom's table and Eucharistic sacrifice, here prefigured.

VERSE 31.—The golden candlestick, with its seven branches, is recognized as another emblem of the Saviour's dispensation; particularly of his church and her seven sacraments; he himself in the Eucharist, being the centre one, the greatest of all, and from whom the others spring forth as branches, deriving from him all their illuminating and sanctifying grace.

The house of wisdom, evidently the church of Christ, is thus also emblematically represented as reared and resting on her seven pillars, the sacraments,—Prov. ix; 1, he himself being the chief one, in which all the others are bound up, and forming the solid foundation of the whole; for he is the chief corner stone of the building, and the main act performed in that holy house, is the preparation and distribution by wisdom of her victims slain, of the one great victim prefigured by all the other victims, of her super substantial bread and mingled wine; of the body of our Lord, and that blood which flowed, mingled with water from his side; of that very blood of the new testament, which, as he declared, would be shed for many for the remission of sins.—Matt. xxvi; 28. Having prepared this heavenly fare, she sends forth her maids (the Saviour's unmarried clergy) to invite to her feast. The marriage feast of the king's son, Matt. xxii, 2, who, after wedding himself to our nature, comes to wed himself to our souls in the sacrament of the Eucharist. They are bid to call in, not the worldly great, not the wise in their own conceit, but the little ones and unwise, or those accounted fools, for believing on wisdom's word that she can treat them with such a wonderful and divine repast.

Another simile, like the former, the Saviour gives us of his church, in these words. *I am the vine, ye are the branches*. The seven lamps, placed on the seven branches of the golden candlestick, and which was always

give light in the house of God; are considered also as representing the light and seven fold grace of the holy ghost.

Chapter 26.—In this chapter the tabernacle, in all its parts is minutely described. It would require volumes, to shew, were we otherwise capable of doing it, all the figurative allusions made in the number, choice and order of its materials. The gold, silver, brass diversified embroidery, and variegated colours; together with the setum wood, overlaid with gold, the gold rings, silver and brass sockets &c, denotes the rich variety of virtues and perfections in the component parts of the spiritual edifice, the church. The veil and curtains indicate mystery. The coverings made of hairy goat skins, and ram's skins dyed red; and violet skins; shew the nature of the victims to be sacrificed; the goat, as we observed, representing the sinner; whose appearance the Saviour assumed; and the ram, the father of the flock; which Christ was in the spiritual sense.

The table and candlestick, emblems of the Saviour's Eucharistic sacrifice, sacraments and gifts of his holy spirit; are placed *without the veil*, opposite to each other, the table on the north, and the candlestick on the south side. These are placed *without the veil* as belonging to a new order of things; no longer as veiled types; but the often promised, many ways prefigured, and long looked for reality: on which account when these were to succeed, the Mosaic shadows; the intercepting veil of the temple was rent asunder from top to bottom.

All letters and remittances are to be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDonald, Hamilton.

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, FEBRUARY 9.

Our worthy and amiable prelate, the Bishop of Kingston, has just made a pastoral visit through that great extent of country in rear of Cobourg. Nothing could exceed the joy and enthusiasm manifested by the Catholics of that section of the Province, at seeing their Bishop among them. They escorted him for miles through the woods, in testimony of their gratitude and love to him. He administered the sacrament of Confirmation to a great number of persons in Peterborough and Cobourg, and visited the churches of Asphodel, Emily, and Ops, where the eternal Father is adored, and the sacrifice of the Mass is offered up for the living and the dead.—*Belleville Correspondent.*

THE IMPORTANT ADVANTAGES DETAILED OF THE PROTESTANT REFORMATION.

What has the Christian world gained by the boasted Protestant Reformation? The first gain looked for in it was freedom from all vowed religious restraint, and a living for its earliest apostles, with their wives and families. They had to preach down the old clergy to make way

for themselves: and in this bold attempt they were encouraged and supported by the great and wealthy owners of estates in the vicinity of the Monasteries and religious establishments, the lands and property of which they made sure of gaining, should the new doctrines succeed in effecting their abolition. These were the first gains contemplated, and finally secured by the early reformers and their chief abettors.

But in order to get, and be able to keep them, when gotten, it was necessary to hold out in the new system of belief, some prospect of gain to the community also: some powerful lures to attract the people; for *no flock, no fleece.*

The grand reforming lure held out to these, was the privilege granted to every one of thinking and acting as he pleased. All spiritual jurisdiction and subordination were at once proscribed. Each was now to be his own sole master, free to determine, *by his own private judgment*, what he should believe, and what he should do, in order to be saved. None, henceforth, were to be reputed as babes, requiring the milk of instruction. All were suddenly grown up into *the perfect man*. No food was too strong for their craving appetites: no substance too hard for their powerful digestion.

Gross as this illusion was, it readily took with the weak and vain; and was hailed as an excusing and plausible plea by the sensual sinner and the religious sceptic. For such indeed (not the smallest portion of our race) the tempting lure was wistfully intended; and, like the devil's speech to Eve, it won them over by the flattering assurance that they should all henceforth "become as gods, knowing both good and evil.—*GEN. iii.*

Yet, how evident the inconsistency of the Protestant Reformers, and how unaccountable the blindness of their followers! They promised the people a complete disfranchisement from all instructive authority on earth; telling every one to take *the bible*; and, rejecting all human interpretation of it, except *his own*, to model upon *that alone*, his whole faith and practice.

Now, without asking why one (so contrary to the usual rule of prudence) should rely more upon his own private opinion, than on that of all the world besides; for to do so, were the very extreme of idiotic presumption; though the inculcation of such an absurdity was indispensable, in order to induce the people, so directly against the Saviour's command, no longer to *hear his church*—*Matt. xviii; 7*—or attend to the instructions of her lawful pastor: *Luke x; 16*.—Without pressing upon them this unanswerable query, we shall only beg to know with what consistency, after thus constituting every one the sole judge and regulator of his own faith and morals, could or can our Protestant Reformers still offer themselves to the people as their spiritual guides and teachers?—They had assured the people that the *Bible alone*, and as understood by each, was *the all and sole sufficient rule of faith* to the Christian believer. What need then is there of their further instructive inter-

ference? Or, if there is still need of such, why were we told by them the contrary, and thus made to reject the instruction of the whole Christian Church, as being *merely human*, and therefore inadmissible? Was it only to have foisted upon us, though *human* also, and far more inadmissible, the whims and dreams of every strolling teacher, and upstart, untaught and self-commissioned dogmatist?

And yet, how strangely unaccountable! An absurdity so grossly palpable; an inconsistency so obvious and glaring; could hitherto pass unnoticed even by the sensible Protestant public!!! And still more unaccountable how such an evidently self-contradicting principle could have so long prevailed, and won over so many from the sure and unerring guidance of the Church of Christ! But there is no effect without a cause. Let us look a little nearer then to the cause of the people's fond attachment to so open a delusion.

As we said at first, it was the wish for freedom from the Saviour's yoke, and the greed of gain, the love of lucro and of worldly acquirements, at the expense of the ancient clergy and religious, which prompted the first Reformers, and their powerful abettors, to oppose and cry down the hitherto universally acknowledged instructive authority of the Catholic Church. The bait held out by these to the simple people was not so tangible or substantial, as that, with which they themselves had been caught by the master tempter. It was more an imaginary than a real gain. It was, as we before observed, together with *the Bible*, as a blind, or as a tub cast out to the whale; the unrestricted liberty for every one to live and believe as he pleased; the inherent right allowed to all and each, to think and act according to the decision and dictates of *their own private judgment*. It was loosening the proud human intellect from its enjoined assent to mysteries inexplicable; and leaving it to reason to decide upon them, according to its own vain and variable conjectures. It was subjecting thus the whole Revelation of God to the *private judgment* and determination of every man, woman and child, among their blind and insatuated followers. It was breaking at once from off their necks the yoke of Christ, so galling felt by the sinner, the worldling and the unbeliever. It was freeing them from all the painful and humiliating duties prescribed to our sinful, but redeemed race, during their short trial and probation here, by the suffering Deity incarnate, our propitiatory victim. It was with the proffer of this unhallowed and anti-christian independence upon the instructive authority established by the Saviour, that our Protestant reformers have gained, and still hold, their baleful sway over so great a portion of the deluded public, who naturally shrink from the investigation and acknowledgment of truths and precepts, the observance of which would trouble the smooth current of their temporal enjoyments; would *beat down every height that exalseth itself against the knowledge of God: and bring into captivity every understanding in obedience to Christ.*—*2 Cor. x; v.*

This much in a worldly and sinful sense have Protestants gained by their vainly boasted reformation: let us see next what their gains are in a purely spiritual and christian sense. We fear, however, in this sense, their gains have turned out to their loss; as must evidently appear from the following observations.

Their teachers are those alone who retain the substantial gain. *The loaves and fishes* still form their exclusive perquisite and portion; for which they give once a week to their hearers a pitiful puff for all their payments. Could they well give less? Or was it possible to have contrived, at less cost and trouble to themselves, a choicer mode of quartering themselves and their families upon the community? In order to lessen their task, they have struck off from the Christian calendar not only all the festival days in honour of the Saints; the display of whose virtues excites us to an imitation of their sanctity: but also those commemorative of the chief mysteries of our redemption; as if from a wish, if possible, to bury them in utter oblivion. Is this, I would ask, any spiritual gain afforded to the Christian believer? They have broken off all communion with the Saints, which every Christian professes in the apostle's creed. They will have *nothing to do with them*, nor with the good angels, though they own they have to do with the *evil ones*. They have strove to break down *the seven pillars of wisdom's house*, *Prov. 9, i.* by denying all but two of the seven sacraments of the Saviour's Church: and declaring, of the two, which for mere appearance they affect to retain, the one unnecessary, and therefore useless; the other a more empty sign, and therefore graceless.

They thus induce their hearers to neglect receiving themselves or applying to their hapless offspring the baptismal rite, declared by the Saviour, and held at all times by the Christian Church as indispensably necessary for salvation.

They deprive their followers of the promised paraclete, by annulling the institution (confirmation) by which he is received.

They have excluded the Saviour from their assemblies, by abolishing his sacrifice and sacrament, in which he is rendered present in the midst of those, who are gathered together in his name—*Matt. xvii; 20*, but in no other name whatever.

They have closed against their people the door of mercy, which the Saviour had opened in his sacrament of penance to repenting sinners, and shut them out from the needful instruction afforded them therein; and that healing advice which is best adapted to their spiritual ailments.

And to spare themselves the risk and trouble of visiting the sick, they have suppressed the undeniably scriptural and apostolic rites of the anointing with oil in the name of the Lord.—*James v*, which enforces the pastor's personal attendance on the dying, and to which so sure a promise of salvation is annexed.

Being all of them but self-commissioned, and self inspired, they cannot claim, and therefore must deny the lawful priesthood's generating sacrament of *Holy Orders*.

Nor have they left to the married faith. ful the Saviour's instituted medium of needful grace, by which is sanctified and blessed the general state of mankind.

In all this, I would ask again, what spiritual advantage is afforded to the Christian believer?

They have taught their people to abhor all things sanctified by prayer and the word of God, 1 Tim. iv. 5, and consecrated to religious purposes.

Likenesses of the Saviour and his Saints, and every external sign, or sensible memorial of him or them, are accounted by such a grievous evildoer, and held out to their flocks as objects meriting their utmost abhorrence and detestation. The cross, above all things, they cannot bear to look at. It seems as odious an object to them, as it must be to him who was conquered by it, with whom in this and all the rest, they appear to have a common sympathy. The statue, busts, and pictures of the worldly great, they keep and cherish, and introduce even into their places of worship, as into St. Paul's Cathedral and Westminster Abbey in London. How dear to them are also the portraits and relics of their deceased or absent relations and friends! But the relics and resemblances of our heavenly friends, the Saints, they cast from them with horror; and every thing exhibited, reminding us of the incarnate God, our dear Redeemer, whom, notwithstanding, they pretend to worship.

They refuse all honor to his most blessed mother, the woman destined from the beginning to "crush the serpent's head," and to repair, in fine, the fault of Eve. It seems their delight to traduce upon all occasions; and, if possible, will fly in human estimation, that purest of creatures, and most honored by the Deity, by daring to compare her (saluted by an archangel *the most blessed of womankind*) with even the most common and worthless of her sex. Whence all this dislike and antipathy borne towards her, if not from the original tempter, whose haughty head she was bid to crush?

No wonder, then, that they should rail against virginity—her peculiar and transcendent virtue—the one so particularly recommended by the Apostle St. Paul, 1 Cor. vii. 34—a virtue so lauded by the holy Fathers, and practised in all ages by the most illustrious servants of God.

We say nothing at present of their demoralizing doctrines. We merely show the faint outlines of a picture, which, the nearer it is inspected, the more disgusting it appears. Without, therefore, stopping to exhibit its deformities in detail, we shall conclude, as we began, by observing, that all the substantial advantages of the reforming scheme remain, as at first, on the side of its teachers; and all the ideal and imaginary gains, if spiritual privations and losses can be deemed such, on the side of the people, their deluded adherents.

The reforming scheme, however, by authorising every one to expound the word of God, according to his own notions, and to commence as sure and lawful a teacher as the best among his protesting brethren, has this peculiar advantage in it, adapted exclusively to themselves by its cunning and unprincipled contrivers—that it furnishes a ready support to all whom misfortune or misconduct has reduced to poverty, and put upon their utmost shifts to find themselves a living,—such if they can but boldly act the prophet or the preacher, are sure to be listened to by crowds, and amply provided for by their admirers.

JAMES ROCHE, Esq., is the first Catholic magistrate appointed for the city of Cork within the last 150 years.

FRANCE.

We read in the Protestant Journal '*Le Semeur*,' that the Anglican Church is about to give a bishop to Jerusalem. A Bill, passed in the last session of Parliament, allows her to invade in this manner foreign countries in which she cannot set up a regular national establishment; and it is by instigation of the King of Prussia, who has intrusted this business to a diplomatist previously charged with the conduct of some difficult negotiations with the court of Rome, and who has agreed to be at half the expense of erecting the new bishopric, that she is preparing thus to make use of the right accorded to her by the State. The intention of Frederick William IV is said to be to provide in Palestine for the members of the different Protestant communions, a protection which has not as yet been ensured to them, by grouping them together without confounding them, and forming them into a '*corps d'église*,' under the inspection of recognized ecclesiastical authorities. The matter in hand is ostensibly, by a more official organization, to secure for them the same position as is occupied by the other Christian communion. Out of gratitude for the initiative assumed on this occasion by the King of Prussia, and also to give the Protestants of Germany an additional motive of confidence in the new bishop, it is proposed to nominate to the Anglican Episcopal See of Jerusalem, Mr. Alexander, a Prussian subject who has long resided in England, and who is looked upon as belonging equally to the two nations, and who by his Jewish descent, and his being Professor of Hebrew Literature in the University of London up to this time, belongs to Palestine at once by his birth and his studies.

Far from being blind to what is generous in this scheme, we believe that the King of Prussia has been actuated chiefly by motives of religion; but has the agreement of England been the result of a like disinterestedness? The bombardment of St. Jean d'Acre, looking to the spirit of the Gospel, seems to us as ill calculated to prepare the erection of a bishopric at Jerusalem, as present war in China for the benefit of the opium trade, would be to open to Christianity the gates of Canton. The present measure is besides still more calculated to surprise, inasmuch as absolutely nothing calls for it at this moment. To justify the presence of a bishop, there is need of inferior pastors to whom his jurisdiction may extend; what then? far from there being pastors to direct, there is not even a flock to keep. A few travellers constitute all the faithful; and, except a small number of missionaries among the Jews, we may say that the future bishop of Jerusalem will have for diocesans those only who will be brought to the Holy Land in the same vessel as himself. But were there protestants to protect (for of the avowed motives, it is protection alone with which we have to do), we do not see wherein the protection of an ecclesiastical dignitary could be better than that of a consul. Far from having been protectors, the religious settled in the holy places have been constantly persecuted; and M. de Gb. teaubriand has, in his journey, been

careful to call attention to the fact, that it is to the protection of France that the fathers of the Holy Land are indebted for the only alleviation of their sufferings, which they have ever obtained. 'How much was I moved,' says he, 'by finding ceaselessly repeated in the register of the firman of the Fathers, '*Copy of a firman obtained through the solicitation of M. the French ambassador*.' The part of France is still the same, and were England willing to act in like manner, she could do so only through her political representatives. Is it not then highly probable that in the nomination of a bishop, she has much less at heart the sending to Palestine of a spiritual protector, than the creation of establishments there which she may afterwards give herself the duty of protecting? in other words, that she busies herself about the interests of the church with the only view with which the State can do so, namely, the interest of the State.

We feel no sympathy for such efforts, and we do not share in the hopes of those who imagine that Christianity may re-enter Jerusalem by any other path than that by which it went out to spread afar. By its own power alone, and without the protection of the powers of the world, it was that it overcame the false gods, and that it began the subjection of the world. We may then feel assured, that when the time shall arrive for it to resume possession of its cradle, it will re-assert its ancient glory,—that of having been able to dispense with all extrinsic aid. The more force kings and nations have uselessly thrown away upon the holy places, the better ground is there for supposing that they will be entire strangers to a deliverance, which will be holy and lasting only if it shall be the work of the Church exclusively.—*Univers*.

Paris.—The festival of All saints was strikingly observed at Paris. It is computed that 80,000 persons visited the cemetery of Pere la Chaise on that day, to offer up their prayers for the repose of the souls of their departed relatives or friends.

TOLEDO—December 16.—The process has terminated, and the forty three ecclesiastics are free, the ministerial proceedings against them being reversed, with costs, by the Audience of Districts. The decree is dated the 14th ult. It declares the right of the priests to decline the authority of the political chief in matters ecclesiastical, adding that it is competent to that personage to set through the Vicar Capitular or Ecclesiastical Governor of the province.—The Toledo correspondent of the *Eco Commercial* is furious!—*El Católico*.

AUSTRALIA.—A Sydney paper declares that a whole tribe of blacks had been murdered by the colonists, at a station about 150 miles from Melbourne; that, much nearer, eight blacks had been killed and thrown into a creek; and that one person not named, had stuck the heads of forty-two natives on as many poles round his house.

THE CATHOLIC CHURCH IN ENGLAND.—There are 487 Roman Catholic chapels in England and Wales, and 69 in Scotland,

beside 24 stations where Mass is performed. In England there are eight Roman Catholic colleges; in Scotland one. There are 23 monasteries in England and 624 missionary priests, and 86 priests in Scotland.

It is stated that in consequence of Queen Victoria having expressed some uneasiness that her son the Prince of Wales should have, during her lifetime precedence of his father, it has been resolved that Prince Albert shall be immediately created King Consort, by the title and rank of his Majesty King Albert.

EXTERMINATIONS.—Tuesday evening witnessed a most heartrending scene in this neighborhood. The sheriff and his bailiffs, with an escort of military and police, marched to Killongford for the purpose of turning out of their holdings twenty-one of the unhappy and miserable tenants of the late Robert Charles Welsh, whose life had been sacrificed a few weeks since on the altar of extermination. These poor people were honest and industrious, and at all times were inclined to pay a reasonable rent.—*Dungarvan Correspondent of the Waterford Chronicle*.

A correspondent assures us that the soldiers at Charlemont are in the habit of sharing in the Orange riots in that district, and that some of them were recently very severely reprimanded for proceedings of this nature. Are they tampering with the army again?—*Belfast Vindicator*.

A half-starved man, with six children, has been committed for trial at Hertford, for stealing three potatoes. Two poor householders, strangers to the prisoner, became bail for him, or he would have undergone an imprisonment of two months before his trial would have come on, and the parish would have had to keep his family.

LONDON POST OFFICE.

A London paper, describing the extent of business in the Post Office of the "Great Metropolis," states that there are 824 letter receivers, and 724 letter carriers. Including clerks and others directly employed, not less than 1,903 persons are connected with the London Post Office. The letter receivers pass about certain districts of the city, and receive letters in a bag through an opening similar to the one at the Post Office. For each letter, the receiver gets a penny, and the bag cannot be opened, except by those authorized by Government. The postage on a letter weighing half an ounce, is one penny. Every additional half ounce is charged with an additional half penny. This is the rate of postage, to every part of Great Britain. Newspapers are not subject to postage, provided they are mailed within eight days after they are printed. The franking privilege is entirely abolished, as it should be in this country, or materially restricted. The average number of letters daily posted in London is 80,370. The same of news papers is 85,510. The number of Post Offices in the United Kingdom is 3,638. The mails for every part of the country leave the General Post Office in London daily. Sundays excepted, at 8 P. M., and are all expected to arrive at 6 A. M. The London Post Office is not open for the delivery of letters, or the reception or delivery of mails on Sunday.—*Montreal Messenger*.

The Paris papers consider the tone taken by the American President as decidedly hostile, and many of them contend that a collision between Great Britain and the United States is nearly inevitable.

Original.

ON THE SACRAMENT OF Penance; OR AURICULAR CONFESSION.*Non egent, qui sani sunt medico; sed qui male habent.*—Luce. v. 31.

[We give the following observations, for the use of the editor of the *Hamilton Gazette*, as promised in our last, and the benefit of others desirous of knowing our doctrine on that subject:—]

CONFESSION, considered in its true light, and just as the Catholic church inculcates it, ought certainly to prove a most powerful antidote to vice, and the greatest possible check that can be put upon the sinner. Its utility is acknowledged even by the Church of England, who recommends it on certain occasions, though without enjoining it, to her hearers.

There is, indeed, something in our very nature, which, independent of the scriptural and traditional proofs adduced by Catholics in support of auricular confession, indicates the necessity that some such secure opportunity of disburthening the mind of its guilt, should be afforded to the repenting sinner. A person labouring under mental affliction, trouble, and dismay, feels the greatest relief in communicating to his friend his internal sufferings; and in hearing his counsel and consoling speech. What consolation then may not a poor sinner receive from a charitable, well educated and prudent confessor; to whom he lays open his interior, and whose counsel and injunctions clear away all his doubts, and banish his despair! A healing balm is poured upon his mind, so torn and ulcerated by remorse. The very humiliating act itself of sincerely acknowledging his guilt, and doing on his part what he thinks enjoined by Almighty God, confirms his hope that God will also fulfil his promise in pardoning that guilt for which he repents, and which in future he resolves to avoid; for, without these dispositions, he knows that his confession is sacrilegious, and the confessors absolution of no avail.

Without auricular confessions, the system of instruction, to be dispensed by the clergy of the Christian church, might seem extremely defective. Can we imagine a weekly sermon to be all that is requisite on the part of a pastor for the proper direction of his flock in the path of christian perfection? Supposing, what may not always be the case, that his discourse is every way to the purpose—that his style is neither too high nor too obscure to be perfectly understood by all present—that the memory of each hearer is capable of retaining, and his judgment of applying, to himself whatever suits his own particular case; still every one cannot possibly find his own proper account in all this.—For it is absolutely impossible for any one to make a discourse descending so minutely to particulars, as to hit the precise case of each individual. The duties are different of the rich and poor—the married and single—the parent and child—the master and servant—the soldier and citizen—the lawyer, merchant, statesman, and husbandman; and the infinite variety of rank and situation in life; of education, habit of body and mind, temper, and character, circumstance, &c., varies in an equal pro-

portion the danger and manner of sinning to which one is exposed.

Bodily disease manifests itself under a thousand different forms, with each of which the physician should study to make himself thoroughly acquainted; that, by knowing its every symptom, he may readily ascertain the quality and degree of the distemper; and, after tracing it back to its real cause, prescribe with more certainty its proper antidote.

But sin, the malady of the soul, a far more subtle evil, assumes, for the reasons above mentioned, a much more variable aspect; and its symptoms, as well as more multiplied, are often less perceptible.—These then must likewise require the minute inspection of the skillful physician; nor can we suppose that Jesus Christ has left his church without such, to prescribe to each individual singly, and from the most perfect knowledge of the case of the spiritual patient:

The weekly lectures of any medical man on the means of preserving health and of curing disease, however excellent, could not be thought sufficient to supercede the necessity of attending the sick in person, and prescribing for them severally. And even then he is forced to examine the particular nature of each complaint, to hear revealed and minutely detailed to him by the patient every preceding and concomitant circumstance, before he can venture to speak or act with any degree of certainty or confidence upon the subject.

The same precisely, and for several reasons, should be the mode of treating the spiritually sick; and hence, according to Catholics, the great end and use of auricular confession. Their church requires that none be employed as confessors but the most learned, prudent, and virtuous of her pastors. If her order is not every where complied with, she cannot well be blamed on that account. Neither were it fair to charge her with all the moral evil arising from the unworthy frequentation, or improper administration of this one of her sacraments; for that were making a crime to her of the fatal consequences of our disobedience to her commands, and accusing her of those very abuses, which she herself so strongly forbids, and so loudly condemns. This sacrament, if frequented in the manner she enjoins, is certainly a never failing source of instruction and consolation, to the repenting sinner, and a powerful check against future relapses into sin.

Whatever other check persons of a different persuasion may have, the Catholic has in common with them. He is enjoined, like them, to confess his sins to God, and to repent and humbly acknowledge his unworthiness before him. Yet, though the awful presence of the Deity should deter us from committing sin; we are apt daily to commit before him, what we would often be ashamed either to do or confess in the more sensible presence of a fellow creature. Here then is an additional curb, which the Catholic church has on the sinner; for a Catholic believes that, besides confessing his guilt, and repenting for it in the presence of God, he must, if he can, (for impossibilities are required of

nono,) reveal it also to a fellow creature, and abide by his sentence, in order to obtain forgiveness; so that rather than subject himself to that humiliation, or else endure the stings of a guilty conscience, he will often deny himself the gratification of his criminal passion.

Besides, confession affords a safe and easy means to all of settling their accounts with their fellow creatures here below, and of making restitution to those, whom they have any ways injured, or defrauded of their property, as none can expect forgiveness for such a sin, without making what reparation they can of the injury done. But it were often compromising one's own honor, and even one's safety, to make such restitution one's self. And whom could we entrust with a secret of such a delicate nature, but one, who is so tied down by all laws human and divine to an eternal secrecy, and whose character and office besides, put him above all suspicion of having been himself the defraudor? Such is the light in which Catholics consider their clergy, among whom instances of similar restitutions frequently occur; and if they rarely happen among persons of a different religious persuasion, it is not because they are less addicted to dishonest practices and unfair dealings, but because they have not the like safe and easy means of fulfilling their duty in this respect.

PROGRESS OF DISTRESS:

We are sorry to have still to record the evidence of augmenting misery amongst large classes of the population. In Stookport, we are told that out of 8,000 assessed persons 2,000 are returned as defaulters. "The streets are crowded with men, women, and children seeking relief." In Paisley, the number of persons dependent on the relief committee has increased upwards of 2,000. There are now in this one town no less than *eight thousand four hundred and forty-five* persons who have no means of supporting themselves except by charity. The state of things in the manufacturing districts of Monmouthshire is not less gloomy. Even now there is an unprecedented scarcity of work and food throughout these districts, and a further reduction of wages, it would seem, is in contemplation: The London Mendicity Society—a body not very likely to exaggerate for political purposes—has been compelled to put in a refusal on the ground of the unexampled pressure on its resources. From this appeal we extract the following significant and melancholy statement:—

Relying on the spontaneous bounty of a generous public, the managers refrained last year from making any direct appeal for assistance, and their confidence was not disappointed. But, though the public bounty did not decrease, the cases which the committee were called on to relieve did not undergo the usual diminution during the summer, and in the course of the year, up to the present moment, the number of meals given (*viz.* 176, 000) exceeded the aggregate of all former years, even those marked by the severest exigency. Seven hundred and sixty-three persons have been employed by the society at one time, and at this immediate period the applications are very numerous, being *TRENLE* in amount of those at

any similar season in former years, while the prospect of accumulated cases of destitution during the winter has excited a degree of solicitude in the committee regarding the adequacy of their resource, the expression of which they deem it their duty not to withhold from their subscribers and the public in general.

On the state of the iron trade in Staffordshire, Mr. Fryer, a large iron-master, has published an announcement which cannot be read without deep regret.

The iron-masters of Staffordshire and South Wales have had meetings to determine upon the measures to be adopted by them to save themselves from ruin, arising from the low price of iron. They have agreed to diminish the make of iron one-fourth for six months, and accordingly a certain number of furnaces will be blown out on the 1st of December, and of course one-fourth of the workmen now employed, colliers, miners, &c. will be discharged. A deputation has been sent to Scotland to induce the iron masters there to concur in this measure, and there is little doubt that they and all others will do so. The iron-masters can only hope to save themselves from ruin by the happening of one of two things; namely, either a rise in the price of iron from the diminished make, or a fall in the rate of wages from the lessened demand for labor. The first will not at present take place, and I fear that the last must, and without any increase of demand for labor.

God grant that all these unpromising appearances be not rendered harsher and heavier by the severity of an early and protracted winter—*Tablet.*

A ROMAN CATHOLIC'S REASONS

Why he cannot conform to the Protestant Religion.

[CONTINUED]

6.—Because Luther, the first preacher of the Protestant religion, had no marks of being actuated by the spirit of God, but bore many evident badges of the spirit of Satan: witness his furious and violent temper, which could not brook the least contradiction, of which many Protestants have loudly complained; witness his scandalous marriage with a nun; and his no less scandalous dispensation, by which he allowed Philip, landgrave of Hesse to have two wives at once, contrary to the Gospel: witness his frequent conferences with the Devil, in one of which, as we learn from his own mouth, t. 7. fol. 229, &c. he was taught no small part of his Reformation, to wit, his abolishing the Mass, by the father of lies. Now who would venture to follow that man for his master in religion, who owns himself to have been taught by Satan.

7.—Because the first steps towards the introducing the Protestant religion into England, were made by king Henry VIII. a most wicked prince, who never spared women in his lust, nor man in his wrath: and the first foundation of that religion in this kingdom were cemented by blood, lust, and sacrilege, as every one knows that knows the history of those times. To this first beginning the progress was answerable in the days of king Edward VI. during which the Reformation was carried on with a high hand by Somerset and Dudley in conjunction with the council and parliament upon interested views, not without great confusion.

and innumerable sacrileges, as their own Historian, Dr. Hoylin, is forced to acknowledge.

8.—Because Protostancy was settled upon its present bottom in this kingdom by act of parliament in the first year of the reign of queen Elizabeth, in opposition to all the bishops, to the whole convocation of the clergy, and to both the universities, that is, in one word, in opposition to the whole body of the clergy of the kingdom; as may be seen in Dr. Fuller, l. 6, & Hoylin, p. 285. How then can it be called the church of England, or any church at all; seeing it was introduced and established only by the authority of mere laymen, in opposition to the church.

9.—Because it is visible to any unprejudiced eye, that there is not so much devotion, zeal, or religion amongst the Protestants as there is amongst the Catholics. We never hear of any instances of extraordinary sanctity amongst them. The evangelical council of voluntary renunciation of the goods and pleasures of this life, is a language which none of them understand. One of the first feats of their reformation was pulling down all houses consecrated to retirement and prayer.

10.—Because all kind of arguments make for the Catholic church and against Protestants. Ours is the church in which all saints both lived and died: our religion has in every age been confirmed by innumerable undoubted miracles: we alone communicate with the chair of Peter, to whom Christ committed the care of his whole flock, John 21. We alone inherit the name of Catholics, appropriate in the creed to the true church of Christ. By the ministry of our preachers alone, nations of infidels have in every age been converted to Christ. In a word antiquity, perpetual visibility, apostolical succession and mission, and all other properties of the true church are visibly on our side.

11.—Because even in the judgment of Protestants we must be on the safer side. They allow that our church does not err in fundamentals; that she is a part at least of the church of Christ: that we have ordinary mission, succession and orders from the apostles of Christ. They allow that there is salvation in our communion; and consequently that our church wants nothing necessary to salvation. We can allow them nothing of all this without doing wrong to truth and our conscience. We are convinced that they are all guilty of a fundamental error, in the article of the church, which if they had believed aright, they would never have pretended to reform her doctrine. We are convinced that they are schismatics, separating themselves from the communion of the church of Christ; and heretics, by dissenting from her doctrine in many substantial articles, and consequently that they have no part in the church of Christ, no lawful mission, no succession from the Apostles, no authority at all to preach the word of God, or administer the sacraments: in fine, no share in the promises of Christ's heavenly kingdom (excepting

the case of invincible ignorance) from which the scripture in so many places excludes heretics and schismatics.

12.—Because the Protestant religion, though we were to suppose the professors of it to be excused by invincible ignorance from the guilt of heresy and schism, lays them nevertheless under most dreadful disadvantages, which must needs highly endanger their everlasting salvation: the more because it is at the least highly probable, they have no true orders amongst them. Hence they have no true sacrament of the body and blood of our Lord. They have no part in the great eucharistic sacrifice: no communication of the Holy Ghost by the bishop's imposition of hands in confirmation; no power of the keys of the kingdom of heaven given to the church, St. Matt. xvi. 19, and St. John, xx. 22, 23. for absolving sinners, &c. Add to this, that their religion robs them of the communion of the saints in heaven, by teaching them not to seek their prayers or intercession: it encourages them by the doctrine of justification by faith alone, (art. 11.) to be no ways solicitous for redeeming their past sins by good works and penitential austerities: it robs them, when they are sick, of that great blessing, both corporal and spiritual, promised, St. James, 5. to the anointing of the sick: and when they are dead, no prayers must be said for them, for fear of superstition. In fine, the Scriptures which are put in their hands are corrupted; the little good that their church precribes or advises, as fasting, keeping holidays, confession, &c. is entirely neglected, and both ministers and people run on in a wide easy way of living, with little or no apprehension for their future state. Whereas the true servants of God, in imitation of the saints, have always led a life of mortification and self-denial, and have always strove to work out their salvation with fear and trembling.

13. Because the Protestant religion can afford us no certainty in matters of faith. Their church owns herself fallible even in fundamentals; since she only pretends to be part of the universal church, and every part or particular church, according to her principles, may fall even into errors destructive of salvation: what security then can she give her followers that she is not actually leading them on in the way of eternal damnation? She has no infallible certainty for the Scripture itself, which she pretends to make her only rule of faith. For whence can she pretend to have this certainty? Not from the Scripture itself; for this would be running round in a circle. Besides there is no part of Scripture that tells us what books are Scripture and what not: much less is there any part of Scripture that assures us that the English Protestant Bible, for example, is agreeable to what the prophets and apostles wrote so many ages ago; or that there is so much as one single word in it uncorrupted. If she appeals to tradition, this, according to her principles, cannot ground a certain faith, since she makes the Scripture alone the rule of faith. If she appeals to church authority, this she pretends is not infallible. What then must become of the infallibility of her

faith, when she has no infallible certainty for the Scripture, upon which alone she pretends to ground her faith? Besides, though she were infallibly certain of the Scriptures being the pure word of God, it would avail her nothing except she were also infallibly certain that the Scripture is to be interpreted in her way: and this is an infallibility to which she neither can nor does pretend to lay any claim. And thus after all her brags of the pure word of God, her children have no other ground for their faith and religion than her fallible interpretation of the word of God, opposite, in many points, to the interpretation of a church of far greater authority than she can pretend to.

A SPECIMEN OF LUTHER'S SPIRIT.

It cannot be safe in matters of religion to follow a man who is so little wedded to truth, as to be ready to abandon it out of the spirit of contradiction, as often as by so doing he can be more troublesome to his adversaries: now this evidently appears to have been Luther's disposition from many places in his writings.

In his epistle to his friends at Strasburg, t. 5. fol. 502. "If Carlostadius, (says he) or any man else could five years ago have convinced me that there is nothing in the sacrament but bread and wine, he would have wonderfully obliged me: for I was examining this point with great anxiety, and laboured with all my force to get clear of the difficulty; because by this means I knew very well [mark his motive] I should terribly commode the papacy. But I find myself caught without hopes of escaping, for the text of the gospel is so clear and strong, that it will not easily admit of a misconstruction." He had a good will, it seems, to have misconstrued it, but the text was too clear.

And in this book, de Form. Miss. t. 2. fol. 306. "If a council (says he) by its own authority should order or permit [communion in both kinds] then would we least of all make use of both kinds.—Nay in that case, in contempt of the council and its decrees, we would either receive in one kind only, or in none at all, and by no means in both: but would curse all those that in compliance with such a decree should receive in both kinds."—And in his works, printed in the High Dutch, t. 2. fol. 214. he is so extravagant as to write, "That if a council should grant churchmen liberty to marry, he would think that man more in God's grace, who during his life, kept three whores, than he who married pursuant to the council's decree: and that he would command under pain of damnation, that no man should marry by the permission of such a council, but should live chastly, or if that were impossible, not to despair though he kept a whore."

In fine, in one of his sermons preached against Carlostadius and others, who in his absence had pulled down images, and made other alterations without his authority, he threatens them if they go on so, that he will turn papist again, and leave them all in the lurch, by recalling all that ever he had written or said, t. 7. fol. 275. So far the first preacher of the Protestant religion.

Protestants convicted from their own writings, that they have no lawful commission from the Church of Rome.

The principle I go upon is this, viz: that an heretical, idolatrous and antichristian church, has no power or authority to preach the word or administer the sacraments: because this power belongs wholly and solely to the true church of Christ; and an heretical, idolatrous, and antichristian church cannot be the true church of Christ. If then, it will appear that the church of Rome has been constantly represented as an heretical, idolatrous, and antichristian church, both by the first reformers and their successors, it will plainly follow from their own doctrine and writings, that none of the reformed churches can have possibly a lawful mission from her, because she has no lawful ministry herself, if she be the monster described in those noble epithets.

First, then, let us see how the church of Rome was set forth by the first Reformers. Luther declares, indeed, in his book *de Abroganda Missa*, that he had at first no small difficulty to work himself into a belief that the Pope was anti-Christ, his Bishops the Devil's Apostles, and the Catholic universities his stewes; but with the help of some powerful medicines, as he speaks himself, this hard morsel went down at last;—and after that, the Pope was the very anti-Christ foretold in the Revelations, the church of Rome was the scarlet whore, her synods the synagogues of Satan, and her bishops the Devil's apostles. Nay, in a book he wrote against the pope's bull, instead of calling him pope or bishop of Rome, he styles him Antichrist in the very title prefixed to it, thus, *Against the execrable Bull of Antichrist*, which shows that amongst the Lutherans, he was very well known by that name.

Calvin maintained in express terms, that the bishops of the church of Rome were not true pastors, but the most cruel butchers of souls.—Instit. l. 4. c. 10, and in the same treatise, l. 4. c. 2. s. 2, he tells his reader that in the church of Rome instead of the Lord's supper, a horrible sacrilege is substituted in its place; that the worship of God is entirely disfigured by a heap of superstitions; that the essential doctrine of christianity, without which it cannot subsist, is either buried or utterly destroyed; that her public assemblies are schools of idolatry and impiety, and that no man ought to be afraid of separating himself from the church by avoiding to be an accomplice in her crimes. In his letter to the king of Poland he declares positively that her ministry was interrupted, and in his method of reforming the church, that she was fallen into utter ruin.

Theodorus Beza, his faithful disciple, told the cardinal of Lorraine, that they had renounced the papistical ordinations, as the mark of the Beast; as he likewise told Saravias, that they were no better than an infamous commerce with the Romish harlot, and more polluted than the pay of prostitutes forbid by God to be offered in the temple.

The 31st article of their profession of faith declares, that the church was fallen,

into utter ruin and desolation. And the 28th article condemns all popish assemblies, because the pure word of God was banished out of them, and the holy sacraments were corrupted, bastardized, falsified, or rather entirely annihilated. That all idolatry and superstition was practiced in them, and that whoever followed their practices, or communicated with them, cut himself off from the mystical body of Jesus Christ.

From these principles they argued very consequently, and inferred that they could not possibly receive a lawful mission from the church of Rome, but that the safest course they could take, was to insist upon an immediate and extraordinary vocation from God. And truly if the premises were true, the consequence would be undeniable.

But have those of the Episcopal church of England, been more moderate in their writings? I leave the reader to judge whether they have or no.

Perkins, in his Exposition upon the Creed, page 400, writes thus, We say that before the days of Luther, for the space of many hundred years, an *universal posttacy* overspread the whole face of the earth.

The Book of Homilies, ordered by the 35th article of religion to be read in churches, as containing a godly and wholesome doctrine, in the homily against the peril of idolatry, part 3, page 251, London, 1687, has these remarkable words: Laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children, of whole Christendom, have been at once drowned in *abominable idolatry*—and that for the space of eight hundred years and more.

Mr. Napier, (of whom more hereafter) in his book upon the Revelations, prop. 37, page 63, writes thus: From the year of Christ 136, the *antichristian* and papistical reign has begun, &c.

Dr. Beard, in his book entitled *Antichrist the pope of Rome*, tells his reader, That the pope has set up a new God, namely a piece of bread in the Mass—that he exalts himself above all that is God, nay, above God himself.

Mr. Sutcliff, in his Survey of Popery, writes, That popery, as a sink, has, together with *heresies*, received into itself most gross and *heathenish idolatry*—that it is nothing else but a pack of *old and new heresies*—that the Romish church consists of a pack of *infidels*—that the pope is *Antichrist*—that the Popish church has no true bishops or priests—and finally, that Popery in many points is more abominable than the *doctrine of Mahomet*.

Stillingsfleet, a doctor and bishop of the church of England has writ a large volume to prove Roman Catholics *Idolaters*, and Mr. Lesly, in his Case stated, following Stillingsfleet's system, has employed about 30 pages to prove us as rank idolaters as heathens ever were.

[Conclusion next week.]

POPERY!—On Sunday last the Rev. Mr. Sibthorp, and two other persons, who have lately apostatised from the established church, were ordained at the Roman Catholic chapel at Gracedieu, Leiceshire, by the vicar apostolic, and the former afterwards preached two sermons.—*Nottingham Journal.*

SCOTLAND.

A NON-INTRUSION RIOT AT CULSAMOND.

Presbyterian affairs in Scotland certainly appear now to be drawing to a crisis.—

The riots in Culsamond, as reported in the *Aberdeen Herald* of the 13th instant, were disgraceful in the extreme. It appears that, on the 11th instant, the Presbytery of Garioch met in the Manse of Culsamond, for the settlement of Mr. Middleton as successor and assistant to Mr. Ellis in that parish. But it seems that the non-intrusion minority of the Presbytery were determined on preventing the majority from settling or inducting Mr. Middleton; and this getting wind, Sheriff Murray, Procurator Fiscal Simpson, with Captain Anderson of the rural police, and a body of his men assembled on the spot. The clerk of the court intimated that he had received reasons for a protest and appeal from dissenting parishioners, and then arose strong recriminations and sharp words. After a while the Presbytery adjourned to the church, for the purpose of public worship, and to proceed in the settlement of Mr. Middleton; but this the minority said was "a solemn desecration of ordinances," and though they would attend, "they washed their hands of the sin." About 1500 people, chiefly strangers, it is said, were assembled in the churchyard, yelling and hooting the Presbytery, and for some time prevented their entering the church in spite of the police. The Sheriff and Mr. Middleton at length got jammed between the wall and the crowd, and a person at this time having got the door opened, the rush towards it was such as cannot be described. George Webster, sheriff-officer, Oldmeldrum, having been rolled against the wall till he came to the side of stone-cheek of the door, was so unmercifully squeezed there that one of his ribs was broken. While this disorder was at its height, the most obtrusive of the rioters were heard saying, "We're doing nothing against the law;" "We're touching nobody!"—"What are we doing?" and other such language customary amongst well-taught insurgents. While this crushing was going on, there were cries from the rioters of "Down the hill wi' them—down the hill wi' them!" and they appeared to have "hearts resolved and hands prepared" to effect their purpose by sending those who rushed into the church "down the hill." Indeed, they seemed to have been drilled and trained for the occasion. Towards the police their hatred appeared to be intense and peculiar, and there were frequently cries of "Have they stricken yet?" "Aro they stricken?" "Ane o' them has stricken." At last, by one way or other, with great difficulty, the members of the Presbytery and Mr. Middleton got to the seat appointed for them, and soon after, Sheriff Murray, accompanied by Mr. Lumsden of Pitcairle, and Mr. Simpson, the Procurator-Fiscal, appeared in the centre front of the gallery. It was now the duty of the Moderator to deliver the induction sermon, but a hissing, hooting and yelling commenced, which rendered it quite impossible that even a motion to

that effect could be heard; and this disturbance continued during the whole time that the Presbytery remained in the church. The Sheriff rose repeatedly, and by lifting his hand, and beckoning in the most kindly manner, entreated a hearing, but could not succeed in making one word audible. Mr. Lumsden, as a justice of the peace, made several equally fruitless attempts; for, though the gesticulation could be seen, the speaker was inaudible. In the mean time, stones, rusty nails, and bits of wood, were thrown from the gallery towards the seat in which the Presbytery stood, and one of the stones struck Mr. Milne, the agent of the presentee, on the head. An attempt was made on the part of the Moderator, with the aid of his friends, to get into the pulpit, hoping that the appearance of a commencement of divine service would allay the tumult; but it was found impossible to get two feet from the door of the seat in which he sat, and the pulpit stairs were completely blockaded, while the pulpit itself was occupied by the rioters. "Is this proper behaviour," said Sheriff Murray, "in a church?" "Tut, never mind him," said a ferocious looking fellow in the west gallery; "haud up the roar." When the minister of Kenway was trying to find his way into the pulpit, there were loud cries of "Keep him out—Haud him down—keep out the Tory." This disgraceful riot having continued for a whole hour unabated, it was considered to be useless to attempt the performance of divine worship. Captain Dalrymple then, in turning towards the gallery where the sheriff was, stated that the Presbytery, being deforced, now claimed his protection while they adjourned. From the movement made by the Presbytery, this proposal, which we dare say, was not heard but by those immediately around the Captain, appeared to be understood, and the police force were again in active attendance in assisting the Presbytery in leaving the church, which they did amidst the most furious hooting and yelling. On the outside, the disturbance in a great measure ceased, and the Presbytery at last got out of the churchyard, and proceeded towards the manse. This was the signal for another scene of violence in the churchyard, but the more desperate of the party having remained behind, there was less disturbance on the lawn than when the Presbytery first made their appearance. The Presbytery, having again met in the manse, proceeded to induct Mr. Middleton, the house at the same time being surrounded by part of the mob, while the others retained possession of the church and churchyard. Mr. Peter took for his text 1st Cor. iii; 6, 7—"I have planted, Apollos watered; but God gave the increase. So, then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase."

After sermon, Mr. Middleton was inducted, in the usual form, and was most cordially welcomed by the parishioners present in the room. While the services were going on in the manse, the church continued to be occupied by a disorderly crew, one of whom got into the pulpit and opened a bible, while the most profane

language was heard from various parts of the church—*some of the expressions made use of being so impiously profane, that we dare not report them.* The man in the pulpit asked if they were for Culsamond's psalms, whereupon a voice from the mob said—"Na! we're for Holy Willie's prayer." The bell was tolled at random by some of those who remained outside, and the excitement of the people still continued so great, that they were prepared for any length of violence.—When the service was over in the manse, some of the ministers and their friends left for home, but the moment they made their appearance, the crowd gathered around them and in the most lawless manner. . . . The only sign of natural feeling exhibited during the whole day was shown on an appeal of Mr. Simpson in behalf of Mr. Lessel of Inverary, who said "won't you have some mercy to a man upwards of eighty?" whereupon Mr. Lessel was *only hissed.*

From what we considered a mistaken sense of duty, after the ordination of Mr. Middleton, none of those who were present at it would give a positive assurance that the settlement had taken place.—The consequence was, that the mob would not disperse, an impression having taken hold of their minds that the Presbytery would return to the church and proceed with the induction. The rioters kept possession of the church and churchyard till it got dark; after which a part of them went away, while the others had candles lighted, and regaled themselves with whiskey and tobacco. Something of the nature of mock psalmody was going on amongst them, and a proposal was made to introduce a pack of cards. There appeared to be no inclination on the part of many to break up. "Gaen awa'!" said one of them, "Na, we're nae gaen awa' till three o'clock in the morning!"—and they continued there till midnight.

The mob amused themselves during the evening by smoking, singing psalms and profane songs. One of them remarked to a person who visited the scene in the evening, to advise the people to disperse; that he had been told by his minister, a Non-intrusionist, "That the church was in the wilderness," and that he came to assist to take her out of it. As it got late, the mob became more riotous in the churchyard, and proceeded to demolish the whole glass and many of the sashes of the church windows. A considerable number who were in the church tore up a few of the seats and tossed them about. They afterwards nailed up two of the doors. Another party of the rioters took possession of the house for depositing dead bodies, in the corner of the churchyard, where their chief deliberation appeared to be going on.—Even as late as eleven o'clock, a number of people continued around the manse, and in the churchyard and church, apparently with some ulterior object; but towards midnight, very few remained.—About half-past 12, sheriffs Murray and Lumsden, with the Procurator Fiscal, Captain Dalrymple, and Captain Anderson with his constabulary force, all left the manse, at which time no person was to be

seen about manse or church. Had the gentlemen not remained until the people had wholly dispersed, there can be little doubt the manse would have been treated as the church was. Although all hazard of this seemed now at an end, it was deemed prudent to leave two or three officers at the manse for the night. The rioters were not from the parish of Culsamond, we are informed, but were from Marnoch, Mortlach, Kinneithmont, Auchterless, and Forguc. The Marnoch people were, it is said, very numerous. Altogether, the scene was such as no man can describe.—*Abridged by the Church Intelligence from the Aberdeen Herald*

ADDITIONAL PARTICULARS.—About an hour after [i. e. after the induction of Mr Middleton at the Mans.] during which the people crowded the church and churchyard, a barouche left the manse with a couple of ministers. The people insisted that this was a ruse to draw them away, and still continued in the belief that they would return to complete the settlement, or that it would go on without them. Shortly afterwards, a solitary horseman was observed slipping round the back of a farm steading, which stands near the manse. Some of the crowd recognised in him the minister of Prenay, and set up another shout. Mr. Wilson, on gaining a turnip-field, pulled up his horse, pulled off his hat, waved it in the air, and loudly cheered the people in return, on which a chase took place for some distance through the turnip field, and we believe that, owing to the heavy soil, the horse had some difficulty in heading his pursuers; but ultimately, this new mode of hunting was closed, after a brilliant run, by the escape of the clergyman. Mr Bisset of Bourtie [a minister] made a similar escape, although we are well convinced that, if either gentleman had been caught, nothing very serious would have occurred. After this, several other clergymen departed in a carriage; and, when we left the manse, the presentee was looking on with exceeding calmness, while the crowd filled the church and churchyard, and a guard of constabulary surrounded the minister's manse on the night of his induction.—*Aberdeen Banner.*

EARTHQUAKE IN ROSS-SHIRE—On Monday, the 20th inst., exactly at four o'clock, p.m., a severe shock of earthquake was felt at Kintail, and in several of the neighboring parishes, to the great alarm of the inhabitants. There was nothing peculiar in the state of the weather, or in the appearance of the day, unless it might be a stillness and calmness in the atmosphere, which, although remarked at the time, is not uncommon even at this season of the year. There was no recurrence of the shock. The noise which invariably accompanies such visitations, like the rushing of water or the rattling of a carriage, was very distinct. We have before noticed the extreme prevalence of lightning, with occasional thunder in the west and north Highlands this winter, but the above is the only case of earthquake in the same districts which has come to our knowledge.—*Inverness Courier.*

ROME AND HOLLAND.—It is rumoured that the differences between the Court of Rome and Holland are nearly arranged, and that the King of Holland has consented to acknowledge the independence of the Roman Catholic church in Holland, and has abandoned all interferences on the part of the state in the spiritual affairs of the church. The Protestants are much agitated at this report, as it is considered by them that all concession to the Roman Catholics is a violation of vested rights and of Protestant supremacy. It is not true, however that the King had submitted a plan of public education to the examination and approbation of a papist priest.—*Protestant Paper.*

CAPE OF GOOD HOPE.—The Right Rev. Dr. Griffith, a native of Limerick, Catholic Bishop of the Cape of Good Hope, has founded two congregations there; one at port Elizabeth, under Rev. Mr. Cotcoran, the other at Grahamstown, under Rev. Mr. Murphy, who was shipwrecked on his passage out. Dr. Griffith is extending his mission into the Caffre and Hottentot territories.—*Limerick Chronicle.*

NEW SOUTH WALES.—When the Right Rev. Dr. Polding, Catholic Bishop of Australia landed at Sydney in the year 1835, he had but six clergymen, while there are now twenty-eight in the colony. The Sisters of Charity, who recently founded a house at Paramatta, attend the female convicts in the prison, and such is the reformation effected that sixty of these hitherto reckless creatures communicate every week. A second convent of the Sisters of Charity is being established at Sydney, and nine chapels are building in the same diocese. Dr. Polding says that last year 250 Dissenters conformed to the Catholic church.

The Vicar-General of Van Dieman's Land arrived at Sydney on Sunday morning, and the rumor having spread that he was in the cathedral, a great number of persons assembled after the service in front of the seminary to receive him. It was a scene not less affecting than extraordinary to see hundreds of the older colonists crowding around their former pastor, among whom also were many individuals who knew Mr. Therry only by his well-earned fame, each striving who could soonest grasp his venerated hand; while many who bore the traces of age and infirmity, and could not reach the centre of the circle, contented themselves with exclaiming "O! Father Therry, Father Therry!" So great was the anxiety to see the apostle of New South Wales that it was nearly half an hour before Mr. Therry, though greatly fatigued after landing, was enabled to leave the ground. In the evening Mr. Therry attended the meeting of St. Patrick's Society, and was received just in the manner that Mr. O'Connell is usually received at the Rotundo or at the Corn Exchange, in Dublin. A committee has been appointed to consider on the best means of conveying to the Very Rev. Mr. Therry a mark of the public respect.—*Australasian Chronicle, July 26.*

ST. GEORGE'S CATHOLIC CHURCH, London.—The King of Bavaria subscribed last summer 1,000 guilders towards the

noble building; the King of Sardinia has also been pleased to subscribe fifty pounds

FRANCE.
We extract the following from a foreign journal:—John M. Ensor, Esq., a distinguished Englishman, living at Port Louis, in the diocese of Vannes, abjured Protestantism before the venerable cure of L'Orient on the 1st December. His impression in favor of this important step had made itself strongly felt for some time past.—Lately, he was on the sea, in his own vessel, when a storm came on, which threatened him with destruction. The thought struck him—"If I were but a Catholic at this moment!" That instant the storm ceased. On reaching the shore, Mr. Ensor determined to lose no time about getting admitted into the church. When the night appointed for his reception came, it was blowing such a gale that he could not prevail on the oldest sailors to ferry him across at that late hour (eight o'clock) from St. Louis to L'Orient for all the considerable offers of reward that he made them. Determined not to lose a minute in the prosecution of his holy design, he set out at last with two servants (all three wearing life preservers) on board of a small boat. He made the sign of the cross, put his trust in God, and thus after a stormy passage of a league of sea, landed safe and sound at L'Orient. His conversion, it is thought, will make a wholesome impression on the many English families of the neighborhood.—*Tablet.*

A CARD.—MR. H. E. L. Y., *Portrait Painter*, begs leave to intimate to his Toronto friends, that he will have the honour of waiting upon them, in his professional capacity, in the course of two weeks. Hamilton, Feb. 9, 1842.

INFORMATION Wanted of Ellen and Mary Duggan, who landed at Quebec from the parish of Skol, Co. Cork, Ireland, about 8 years ago. They are supposed to be residing in Chicago. Their brothers, Daniel and Michael Duggan, living in Hamilton, Canada, would feel the greatest possible pleasure at learning any thing concerning their sisters.

Will American papers notice this? Hamilton, Feb. 9, 1842.

REMITTANCES RECEIVED SINCE OUR LAST.

- Chippawa—Capt. Tench, 7s6d
- Dundas—Rev. Mr. Mills, 7s6d. and for John McGuire, Dunville; Wm. Kerrort, and John Byrnes, Indiana; each 7s6d—second payment.
- Toronto Gore—Rev. Mr. O'Riolly for Hector McLean, John Harlin, and Thos. Smith, each 7s6d
- Bellefleur—Rev. Mr. Brennan for Jos. Malow, 1 s; James Spence and Paul Larkin, each 7s 6d
- Hamilton—Neil Campbell, 3-9d

Il faut dire, d'après le peu d'encouragement que nos confreres du Bas Canada, ont jusqu'ici accorde au Catholic, qu'ils se soucient peu du progres que puisse faire notre sainte religion parmi nos gens ici, et que le seul journal qui explique en langue connue la doctrine de notre sainte eglise, et qui refute les sophismes de leurs heresies diverses, soit soutenu, contre une centaine de journeaux Protestans. N'importe; le temps ne semble pas eloigne, quand ils regretteront de n'avoir pas contribue a la defense de leur foi, et de leurs etablissements communs. Le Loup hurle a la porte.—L'ennemi presse de toute part, et nous restons dans l'oisivete tranquils et sans souci. Hamilton, January, 1842.

THE FAMILY NEWSPAPER.
THE PHILADELPHIA SATURDAY COURIER,
WITH THE LARGEST CIRCULATION IN THE WORLD.

The publishers of this old established and universally popular Family Journal, would deem it supererogatory to say a word of commendation of its past or present excellence and usefulness. Its unrivalled and increasing circulation, (over 35,000,) is its best recommendation. For the future, however, a determination to be first in the van of the American Newspaper Weekly Press, will call for increased expenditures and renewed attractions for the present year 1842, not the least of which will be an improvement in the quality of the paper, and an addition of popular contributors, embracing, we fully believe, the best list to any similar Journal in the world.

The Courier is independent in its character, fearlessly pursuing a straight forward course, and supporting the best interests of the public. IT IS STRICTLY NEUTRAL IN POLITICS AND RELIGION. It will maintain a high tone of morals, and not an article will appear in its pages which should not find a place at every fireside. It has more than double the number of constant readers, to that of any other paper published in the country, embracing the best families of our Republic.

Every one should be proud to patronise the Philadelphia Saturday Courier, as by its unbroken series of original AMERICAN TALES, by such native writers as Mrs. Caroline Lee Hentz, Mrs. St. Leon Loud, "The Lady of Maryland," Professor Ingraham, T. S. Arthur, Esq., Miss Sedgwick, Miss Lossie, and many others, it has justly earned the title of the AMERICAN FAMILY NEWSPAPER.

FOREIGN LITERATURE AND NEWS.

Determined to spare no expense in making the SATURDAY COURIER a perfect model of a Universal Family Newspaper, of equal interest to all classes and persons of every nation, we have made arrangements to receive all the Magazines and papers of interest, published in England and on the Continent, the news and gems of which are immediately transferred to its columns thus giving to emigrants as well as others, a correct and connected account of whatever occurs of interest either at home or abroad.

The Markets.

Particular care is taken to procure the earliest advices in reference to the prices of all kinds of Grain, Provisions, Produce &c., the state of Stocks, Banks, Money and Lands, and our extensive arrangements will hereafter render our PRICES CURRENT

of inestimable interest to the traveller, the farmer and all business classes whatsoever.

The general character of the COURIER is well known. Its columns contain a great variety of TALES, NARRATIVES, ESSAYS, AND BIOGRAPHIES, and articles in Literature, Science, the Arts, Mechanics, Agriculture, Education, Music, News, Health, Amusement, and in fact, in every department usually discussed in a Universal Family Newspaper, from such writers as

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|-------------------------|-------------------------|
| Mrs. C. Lee Hentz, | Mrs. S. C. Hall, |
| Charles Dickens, (Boz.) | Professor Dangleston. |
| Professor Ingraham, | M. M. Michael. |
| T. S. Arthur, | Miss Ellen S. Rand, |
| J. Sheridan Knowles, | George P. Morris, |
| Mrs. M. St. Leon Loud, | Mrs. Gore, |
| Douglas Jerrold, | Joseph R. Chandler, |
| Miss Sedgwick, | Miss Lossie, |
| Wm. E. Burton, | Professor J. Frost, |
| Lieut. G. W. Patton, | Lydia H. Sigourney, |
| Thomas Campbell, | Hon Robert T. Conrad |
| Miss Milford, | Robert Morris, |
| Professor Wines, | Mrs. C. H. W. Eastog |
| E. L. Bulwer, | A. G. ant. Junior, |
| Joseph C. Neal, | John Neal, |
| Thomas G. Spear, | Countess of Blessington |
| Captain Maryatt, R. N. | Lucy Seymour. |
| R. Penn Smith, | |

TO AGENTS—TERMS.

The terms of the COURIER are \$3 per annum, payable in advance, but when any agent will officiate to procure ten new subscribers, and send us \$15, per money and postage free, we will receipt for one for each. Seven copies for \$1 three copies for \$5, or one copy three years for \$5.
Address, M. MAKIN & HOLDEN, Paikd!

A GREAT WORK OF ART.—The Box Tunnel.—The Great Western Railway, England, is a magnificent work, and is marked by many extraordinary indications of labour and enterprise. It is the longest independent line of railway completed in England. The 'box tunnel,' which forms one of its principal features, pierces through Box Hill, between Chippenham and Bath—part of which is 400 feet above the level of the railway. The tunnel is 9,680 feet long, 39 high, and 35 wide to the outside of the brick work.—The excavation amounted to 414,000 cubic yards, and the brick work and masonry to more than 54,000 cubic yards.—About 30,000,000 of bricks were used.—A ton of gunpowder and a ton of candles were consumed every week for two and a half years, and 1,100 men and 250 horses were kept constantly employed. For a considerable distance the tunnel passes through freestone rock, from the fissures of which there was at times an immense influx of water. This formed such an impediment, that the work was on one occasion discontinued for a long time. But the water was finally pumped out through the agency of a steam engine of 50 horse power, which threw it out at the rate of 32,000 hogsheads a day. The contractors, Messrs. Bremer & Lewis, deserve immense praise for their indefatigable exertions.

**ROYAL EXCHANGE,
KING STREET,
HAMILTON—CANADA,
BY NELSON DEVEREUX.**

THE Subscriber having completed his new Brick Building, in King Street, (on the site of his old stand) respectfully informs the Public that it is now open for their accommodation, and solicits a continuance of the generous patronage he has heretofore received, and for which he returns his most grateful thanks.

N DEVEREUX.
Dec. 24, 1841.

INFORMATION WANTED,

OF ROBERT G. JURLAY, a native of St. Andrews, Scotland, who left that country about ten years ago, and is now supposed to be in some part of the United States. Should this meet his eye, he will hear of something to his advantage by writing to his brother, at home—who is most anxious to hear from him. His father and mother have both died since he left his native land. When last heard from he was teaching school in Dalton County, Ohio. Any information respecting him, addressed to JOHN CREIGHTON, Chronicle & Gazette Office Kingston, will be thankfully received.
Kingston, Dec. 21, 1841.

GRAND RIVER HOTEL,

(Head of John Street, opposite the Old Market)
HAMILTON.

THE Subscriber respectfully informs his friends and the public, that from the additions he has made to his Hotel, both with regard to BOARDING and STABLING, he trusts he will still continue to merit their patronage.

His Table will be constantly supplied with the best the Market affords; while his liquors are various and of the best description.

Extensive Stabling is attached, with every necessary required by the Farmer, who will do well to pay him a visit.

P McCLUSKY

N B—A few respectable Boarders can be accommodated on reasonable terms
Hamilton, Dec 1, 1841

BRISTOL HOUSE,

King Street, Hamilton, near the Market,
By D. F. TEWKSBURY,
September 15, 1841.

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

PATRICK BURNS,
BLACKSMITH, KING STREET,
Next house to Isaac Buchanan & Co's
large importing house.

Horse Shoeng, Waggon &leigh Lining
Hamilton, Sep. 22, 1841.

EDWARD McGIVERN,
SADDLE AND HARNESS MAKER,
HAMILTON

Opposite Chapel & Moore's Tin Factory
King Street.
Sept. 22nd, 1841.

PORTRAIT PAINTING.

MR. HELY, [late from Europe.]

LADIES and Gentlemen wishing correct Likenesses painted, will please call at Chatfield's Hotel, where, from the specimens Mr. H. can produce, he hopes to secure their patronage.

N B—Ladies and Gentlemen can be called upon at their houses if required.
Hamilton, Nov 16, 1841.

OYSTERS!

Fresh, and just received,—call a
C. Langdon's Saloon.
Hamilton, Oct 13, 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 be grateful to obtain any word respecting either of the above, or their sisters Caroline and Harriet.

December 6, 1841.

NEW HARDWARE STORE

THE Subscriber begs leave to inform his friends and the public generally, that he has re-opened the Store lately occupied by Mr. J. Layton, in Stinson's Block, and is now receiving an extensive assortment of Birmingham, Sheffield and American Shelf and Heavy HARD WARE, which he will sell at the very Lowest Prices.

H. W. IRELAND.

Hamilton, Oct. 4, 1841.

REMOVED

IN HASTE!!!

THE Subscriber having got under way in his old business wishes to notify his customers that his present abode is next door to Mr. Thom's Saddlery Establishment, and directly opposite Press' Hotel. He also takes this opportunity of returning thanks to his fellow townsmen for their assistance rendered to him during the night of the calamitous fire.

SAMUEL McURDY.

N B These indebted to him will confer a favor by settling up speedily.
Hamilton, Dec 1, 1841.

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.

TO THE READERS OF THE CATHOLIC.

WE take this opportunity to express our grateful thanks to our Rev. and dear brethren for their zealous endeavours to promote the circulation of our paper among their people. Some, to be sure, have not been so successful as others; but all, we doubt not have done what they could, to keep our Catholic afloat, the first, the only English periodical ever edited in the Canadas in defence of our holy religion; nay, the only one ever edited in this country in any language for so necessary a purpose, except that excellent paper in French, the "Melanges Religieux," lately published in Montreal. Our outlay however is great, not less in the year than some thousand dollars. Any thing above the sum required will be at our own disposal; and will be exclusively applied towards liquidating the debt contracted in finishing our Church here; in the purchase of two lots; and the erection of our Presbytery upon them, so as to leave our people here, in this important place, in the full and free enjoyment for ever of the conveniences of their religion. We should hope therefore that no true Catholic will begrudge lending what support he can towards so meritorious a purpose. Should it happen otherwise, and that we are left in the lurch, as we have been on a former occasion; what an everlasting reproach it would be to our people in all the Canadas, that they would not support one single weekly periodical, engaged in refuting the calumnies and mis-representations of the religious Protestant press; and of shewing the purity of our doctrines to the prejudiced and mis-directed multitude. If so, we need not wonder and complain that we are looked upon as monsters by those who for more than three centuries have been taught to consider us as such; or that, as the Apostles says, "the way of truth should be evil spoken of." 2 PET. ii. 2.

THE EDITOR.

HAMILTON, JANUARY, 1842.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

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

THE HAMILTON RETREAT.

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

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

ROBERT FOSTER.

Hamilton, Sept., 1841.

THE CATHOLIC.

Devoted to the simple explanation and maintenance of the ROMAN CATHOLIC CHURCH; And containing subjects of a Religious—Moral—Philosophical and Historical character, together with Passing Events, and the News of the Day.

PUBLISHED on WEDNESDAY MORNINGS, in time for the Eastern and Western Mails, at the Catholic Office, No. 21, John Street, Hamilton, G. D. [Canada]

TERMS—THREE DOLLARS HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms.

Persons neglecting to pay one month after Subscribing will be charged with the Postage, at the rate of Four Shillings a year.

PRIZE OF ADVERTISEMENTS.

Six lines and under, 2s 6d first insertion, and 7d each subsequent insertion.—Ten lines and under 3s 4d first insertion, and 10d each subsequent insertion.—Over Ten Lines, 4d. per line first insertion, and 1d. per line each subsequent insertion.

Advertisements, without written directions, inserted till forbid, and charged accordingly.

Advertisements, to ensure their insertion, must be sent in the evening previous to publication.

A liberal discount made to Merchants and others who advertise for three months and upwards.

All transitory Advertisements from strangers or irregular customers, must be paid for when handed in for insertion.

*. Proviso received in payment at the Market price.

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

AGENTS.

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

- Rev. Mr. Gibney, *Guelp*
- " Mr. Charest, *Penetanguishene*
- " Mr Proulx, *do.*
- " J. P. O'Dwyer, *London.*
- " Mr. O'Flinn, *St. Thomas.*
- " Mich. MacDonell, [*Maidstown*] *Sandwich*
- " Very Rev. Angus MacDonell, *do.*
- " Alex. J. MacDonell, *Oakville.*
- " Mr. Mills, *Dundas.*
- " E. Gordon, *Niagara.*
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- " P. Dollard, *Kingston.*
- R v. Angus MacDonnell, *do.*
- Ri ht Rev. Bishop Goulin, *do.*
- R v. Mr. Burke, *do.*
- Rev. Mr. Snyder, *Wilmot, near Waterloo.*
- " Mr. O'Reilly, *Brookville.*
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- " G. Hay, [*St. Andrew's*] *Glenarry.*
- " John MacDonnell, [*St. Raphael*] *do*
- " John MacDonnell, [*Alexandria*] *do*
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