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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 III

HAMILTON, [GORE DISTRICT] FEBRUARY 8, 1843.

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THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.



THE VERY REVEREND WILLIAM F. MACDONALD, V. G.

EDITOR.

Original.

EXTRACTS FROM A POEM ON THE "POWER OF MONEY,"—
DEDICATED TO HIS LATE ROYAL HIGHNESS THE DUKE
OF KENT. CANTO II. MONEY'S MENTAL REIGN.

Yet some have been, and still are some of thine,
Who to thy lustre add the brighter far
Of native judgment clear, and solid worth;
And, shedding on their minds her purest rays
With genial warmth, of science all their own.
Else, as in barb'rous times of gothic might,
When nought but force prevail'd, and gaudy shew
Of baron pageantry or in the field,
Or at the jostling tournament appear'd;
Might arts again and learning fly the land,
To shun the savage din and dazzling glare.

No, Genius wants not friends, if timely known,
Though long ere known to most; nor till he soar
Above the crowding mists, that drown his shine.
As silver Cynthia, from her parting cloud
Emerging, pours her streaming radiance forth,
That glads the eye; as o'er th' ethereal space,
Peopled with twinkling stars, her silent course
She wheels sublime, and seeks her highest noon.
Yet many a clouded night from human eye
Has hid her lovely beam, from first her dawn,
Down to her setting in the troublous sky:
And many a soaring mind has strove in vain
To send her radiance through th' obstructing gloom,
And sank at last unseen, to rise no more.

So glided unperceiv'd the beamy form
Of Gilvray good, athwart th' invidious fogs
That damp'd his fire, and veil'd from gen'ral view
His orb's effulgent blaze, meridian shed;
Nor clear'd before his milder ev'ning ray.
Yet his was light celestial, purest caught
At truth's orig'nal source; no borrow'd gleam,
Reflected on the mental vision cold;
But glowing bright with ev'ry gayest hue
That blooming Iris in her train displays:
To gild the moral path, distinctly shewn,
Through life's obscure perplexing labyrinth trac'd:
And, while divinely fair it gave to view
In all her charms attractive Virtue drest,
Not painful dazzling, but still genial found:
Enlivening and exhilarating all.
His course is sped; and of his sacred fire,
Unnotic'd while it burn'd, no trace is left,
T' illumo the wilder'd pilgrim's cheerless steps.

Thou too, thy Caledonia's boast and shame,
As better known, great Burns, neglected bard!
Had'st long, with all thy native strength, to strive,
Ere through the more than mists autumnal roll'd
From mountain's side along the lowly vale,
Escap'd at length thy flaming disk appear'd;

And caught th' admiring gaze. The gaze was all.
The wealthy noble tribe but wond'ring view'd
The glorious phenom' from darkness sprung:
Nor cheer'd him in his course. He from the sight
Indignant plung'd amidst the thickest clouds,
And hurried headlong, ere his noon tide won,
His careless flight down to its sudden close.

Nor boots the vain regret, so keenly felt,
Of his departed worth: boots nought too late
The likeness sketch'd, the bust and statue rais'd,
His much lamented mem'ry to recall.
Nor ev'n what more must sooth his angry ghost,
The friendly club, met annual to relieve
His Widow's wants, and to his Orphans grant
The needful pittance, from their sire withheld.
Not all can more his are extinct relume,
That with Horatian splendor ardent glow'd,
Though no Mæcenas fann'd the sacred flame;
Or bid, so rarely seen, unimely set,
His luminary bright its course renew.

SANDWICH ISLANDS.

A METHODIST MINISTER FLOORED.

In the Sandwich Islands the interests of religion are advancing in spite of the recent persecutions and the present threats, arts, and trickery of the American Methodists. The following is a public discussion between a Catholic and Protestant:—

I am about relating to you some discussions which I have had on the latter points with the Protestant ministers. I myself was placed in the midst of a tribe, distant from Honolulu, about a day's walk. A Methodist, Mr. Emmerson, wished to avail himself of my absence, to make an effort to pervert my Christians. On my return the latter related to me all the minister had said to them, and expressed a desire to see him convicted of falsehood in their presence. I proceeded, therefore, to the house of Mr. Emmerson, followed by a great crowd of natives, and I communicated to him, through a Christian, that since he had accused me publicly of deceiving my neophytes, I begged of him to be so good as to undeceive my deception before the entire tribe. The wife of the minister answered that her husband could not come out, but that if I desired to have a private interview with him, I was at liberty to enter the house. This was not what I required; my neophyte replied, that my design was to give a public explanation in order that every one might judge on which side was the truth of calumny. The minister at length promised to attend so soon as he had finished a letter he was then writing. I waited for him a long time in vain. A second messenger, whom I sent to him, had no better success than the first. Then, addressing the crowd that surrounded me, in which there were many Protestants, I began to demonstrate that we were not idolaters, as we had been accused of being. The sound of my voice at length brought out the minister, who was, no doubt, afraid that I might draw after me his disciples. We sat down together on the stones, and the attentive multitude ranged themselves around us.

Mr. Emmerson brought out three or four volumes in foreign languages, and he commenced by asking me if I knew them. I answered him, that I wished to discuss

only in the Sandwich tongue, that all the assembly might hear us. "You accuse us of idolatry," said I; "for a conclusive reply to this reproach, allow me to ask you this question: Is this crucifix that I carry on my breast the God we adore?"—"Perhaps it is, or perhaps not," he answered. I had in my pocket a small book printed by the Protestants, in which, amongst a great number of engravings, representing all sorts of objects, there is a picture of our Divine Saviour crucified. I begged of the minister to tell me whence came this book and this picture. "Not from us," he answered; but, at the same moment, all the natives present raised their voices and cried out, "Thou art a liar; it was thou who gave this book to the school-children." It is not easy to imagine the confusion of the minister. He had to confess that the book and the picture came from the Protestants. I then said to him, "How can you dare to accuse us of adoring pictures, since you yourselves distribute them to your proselytes?" I asked him again if he believed that our worship was directed to those material paintings that adorn our churches. He dared not affirm this, and he concluded by saying that he saw very well that we do not adore images; but that having heard it said in America, he had, without further examination, taught so to his disciples."

The above incident is related in the last volume of the *Annals of the Propagation of the Faith*, by the Rev. M. Caret.

AWFUL DISCLOSURES.—A Swindling Religious concern.—It appears from certain developments in the Lowell papers, that the Freewill Baptist Corporation in that city, with its minister, Rev. Mr. Thurston, for an agent, has been trying its hand at speculation, in which operation it has failed of success most signally. The members of this society took it into their heads to use their corporate powers for other purposes than the dissemination of the truths of the Christian religion, so they set their minister to work to obtain by loan such sums of money from female members of the church and others as could be come at, which they proceeded to invest in dwelling houses, stores, lots, and the like, with the expectation of reaping a rich harvest of profit from such investments; but the thing did not succeed. A burst-up took place, and the concern, with a list of debts amounting to \$50,000 is expected to pay some forty or fifty cents on the dollar. The sufferers are mostly females, who entrusted their little all to this set of religious swindlers. One woman who had laid by four hundred dollars, which she had obtained by *picking waste*, had invested the whole of it in this way. Another, a widow, had cleared \$1000 by taking boarders, which sum had passed into the hands of elder Thurston. A girl who had \$160, says, "Elder Thurston has robbed me of my last dollar. I am now wandering about the streets, not knowing which way to turn or what to do."—*Fall River Argus*.

Abolition of Slavery in Tunis.—The march of civilization is onward among the Mahomedans. We were informed the other day by a gentleman recently from the Barbary states, that the Bey of Tunis has at one blow, by a decisive comprehensive decree, struck off the fetters from every slave in his dominions, shut up every slave market, and declared the entire extinguishment of human slavery.—*N. Y. Com. Adv.*

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

THE CATHOLIC

Hamilton, C. D.

WEDNESDAY, FEBRUARY 8, 1843

To AGENTS AND SUBSCRIBERS.—We beg leave again to call the attention of our Agents and subscribers to the near approach of the end of the half year of the present volume of the Catholic; and to request that they will lose no time in fulfilling at least the conditions upon which they receive the paper. The terms, they surely must acknowledge, are easy, merely requiring that half the subscription, or 7s. 6d., be paid in advance. Now this incumbent duty is very indifferently attended to, and subjects us in consequence to very serious pecuniary annoyance. Not ONE THIRD of the names on our list have paid any thing towards the maintenance of this year's paper; and they, for a moment cannot suppose that we are able to bear the accumulating expense and fatigue without this honest though trifling assistance! We are of course a good deal in arrears, but we only require the outstanding subscriptions to relieve us from that obligation. We hope our people will attend to this matter forthwith; otherwise we shall be obliged to send printed letters to the denary. *No Debt is more justly due than what we engage to pay for the defence of our Holy Religion.*

We must acknowledge ourselves indebted to the Toronto Church Editor, (by the insertion into his paper of the 6th ult. of Walter Farquhar Hook's "Novelties of Romanism; or Popery refuted by tradition!!") for the opportunity thus afforded us of proving to demonstration from the writings of the most ancient and illustrious Fathers of the Christian Church, (whom he would press into the service of his own national sect,) that the alleged "Novelties of Popery," are no "Novelties;" but the earliest, and uninterruptedly continuous Doctrines of Christianity. That Yankee organ of ignorant fanaticism, the self-debbed *Christian Guardian* of the 25th ult., is made to play the same tune; and its envious Manager, to impose upon his uneducated customers, scruples even to mark down the very year in which each of the supposed "Popish Novelties" were introduced.

We gave in our last what might seem sufficient proof that the belief of the faithful in a *Purgatory* was as ancient as Christianity itself. It was also undeniably the unrepented belief of the people of God, the Jews, before the Saviour, 2. *Macabees*, xii. 46. We shall add a few more proofs to the same effect; and then, following up the Vicar's category of "Popish Novelties," we shall shew each of them to have been held and taught from the very beginning by the Fathers. It was wise in the first Reformers to have discarded, as Luther and his followers did, the writings of the primitive Fathers; and

its folly in Protestants to refer to them at the present day.

1st.—Tertullian, *lib. de Monogamia*, c. 10. *de Officio Viduæ, Fidelis erga Maritum*; that is, of the faithful widow's duty towards her Husband, says: "She prays for his soul; supplicates for his relief, and that he may have part in the first resurrection; and offers for him every year on the day of his demise."

In his book, *de Exhortatione Castitatis*, chap. 11. "It were a double shame to you, says he, if in a second marriage two wives should cling to the same husband, the one by the spirit, the other by the flesh; for you cannot hate the first one, to whom you must retain a religious affection, as having been received with the Lord; for whose soul you pray; for whom you offer up yearly oblations. Will you not stand then before God for as many wives as you commemorate in your prayer, and offer up for both; recommending them through the Priest: who is either ordained from single matrimony, or consecrated from virginity, surrounded by Virgins, or but once married men. And will your sacrifice ascend so (*libera fronte*) from a free (unblushing) countenance?"

2nd. Saint Cyprian, *Epist. 66. Ad clericum et Plebem Furnitanam*, says: "The Bishops, our predecessors, in their religious opinions and salutary provisions have enjoined that no one on his death bed shall name a Priest as guardian, or his executor; and, should any one have done so, that no offering should be made, nor sacrifice celebrated for the rest, (*pro damnatione ejus*) of his soul. Nor, indeed, does he deserve to be named at the Altar in the prayer of the Priests, who wished so to withdraw the priests and ministers from the Altar." He therefore orders that no sacrifice or prayer be offered up in the Church for the repose of the soul of one Victor, who, contrary to the above mentioned regulation, had dared to constitute Geminus Faustinus, a Priest, his executor. See, in proof of the same doctrine, his *Epist. 52*. Also, Origen, *Homilia 28, in Numeros*.—Arnobius, *Lib. 4 adversus Gentem*. Saint Cyril of Jerusalem, *Catechesis Mythagogica 5*. Saint Gregory of Nyssa, in *Oratione de Mortuis*. Saint Basil the Great, on the 10th chapter of Isaiah. Saint Gregory Nazianza, *oratio 39, in Sancta Lavinia*.—Eusebius, *Lib. 4 de vita Constantini Imperatoris*. Saint Epiphanius, *Heresi, 75. Arianorum*. Saint John Chrysostom, *Homilia 41, in Epistolam 1. ad Corinthios*, also his *Homilia 3, in Epistolam ad Philippenses*. His *Homilia 21, in Acta*, and that on Matthew, in which he exhorts parents to give alms for their deceased children. Theodoretus, *Lib. 3. cap. 36. Historia Ecclesiastica*. Saint Ambrose in his funeral oration on his Brother Satyrus; in that on the death of Valentinian; and that again of Theodosius, and in the second of his Epistles, addressed to Faustina. Saint Jerom, in his 26th letter addressed to Pammachius, on the death of his wife Paulina. Saint Augustine, in the ninth book of his confessions, chapter 12, on the funeral of his mother Saint Monica. Inspire, says he, O my Lord, my God, inspire thy servants, my brethren, and all

who read these lines, to remember at thy altar thy servant Monien, and Patricius, once her husband, whose union has introduced me into this world * * * that her last request to me may be more fully accomplished by the prayers of many. See also the same Father's Book on the care to be taken of the dead. ch. 1. on the *Macabees*, and ch. 4. his 32d Sermon, *de verbis Apostoli. Sc. Sc.*

We should never end, were we to undertake citing at length all the testimonies of the holy Fathers to this doctrine on Purgatory of the Christian Church. But one may judge from our citations from them on this one point, how profoundly, how shamelessly ignorant this "Vicar of Leeds," this "Chaplain in ordinary to her Majesty," this "D. D. prebendary of Lincoln," is of the writings of those, whom he recommends to be consulted, as favorable to his Parliament Church.—That such an untutored fanatic as the Editor of the *Toronto Christian Guardian* should be a perfect stranger to their writings; is nothing to be wondered at.—He has all his Religion of his own botching from the Bible, without note or comment. But for such a titled divine of a regal establishment to be so little acquainted with them, whom he boasts as his guides in religion, if not dishonest, is disgraceful.—We must still postpone the consideration of the other alleged "Novelties of Popery," till our next.

CATHOLIC CATECHISM.—We have received a specimen of the new Catechism printed by Mr. Donlevy, Toronto; and approved of by the Bishops of Kingston and Toronto for their respective Dioceses. It is more full and easy than those hitherto in use. We wish the publisher would send—say 100 copies to begin with—and we will endeavour to find purchasers for them.

The communication from Beachville, though anonymous, shall be attended to; though the person who wrote it, might have seen the impropriety of taxing us with the postage. The expense we are put to by receiving such unpaid for letters, on other people's concerns, is so considerable, that we must in future decline receiving them.

It is affirmed by some, that Miller, the Prophet, had laid a secret wager with a friend, that as a proof of the blind credulity of the Protestant public, he would in less than six months make 100,000 April Fools in 1843.

We wish our corporation would order the footpaths to be inspected, and dangerous impediments, especially during the night, to be removed: projecting cellars to be closed up; and torn up planks to be replaced, especially in the end of McNab Street.

A posthumous work of J. A. Mohler—the great author of *Symbolik* *La Patrologie*—is now being translated in Paris. It contains a history of the Fathers of the first three centuries, and a digested analysis of their works.—*English Paper.*

Our esteemed Coburg correspondent will be happy to learn that we have found his communication, which got enclosed with other papers shortly after its receipt by our printer, and was not discovered till the other day. We hasten now to give it publicity, regretting much the accident that caused its delay. It is congratulatory to find such spiritual love and fellowship existing between pastor and flock as is here represented in the Coburg Mission.

To the Editor of the Catholic.

VERY REV. AND DEAR SIR,

As it is evident to, and acknowledged by, all unbiassed and impartial readers, the able and active part you have hitherto taken, and continue to take, not only to expose the errors of innumerable sectaries, but also so indisputably to defend the indefectible constitution, pious discipline, and divine origin of our holy and spotless Church, which, in defiance of the foaming billows of infuriated tyranny, has in all ages of the world planted the Cross of Christ upon the ruins of idolatry;—and, as it is also well known to be joyful news for you to hear of any spiritual or temporal comfort or consolation being granted or administered to the Roman Catholic community, I hereby take this opportunity of informing you that this Mission (which was lately deprived of its much esteemed and beloved pastor, the late Rev. A. F. Kernan, in consequence of the lamentable accident which happened on the 13th July last) has on the 28th ultimo, been again favoured with a worthy pastor, in the person of the Rev. WILLIAM DOLAN, who has been appointed to this Mission by His Lordship the Bishop of Kingston.

The Rev. Gentleman on the Sunday after his arrival, commenced the exercises of the Jubilee in the Roman Catholic Church of St. Polycarp in this town, and continued them with the most indefatigable zeal and unabated perseverance. I also wish to inform you, that on Sunday last, at the time of divine service in the said R. C. Church in this town, the Rev. Gentleman delivered in a clear style, a very able, eloquent, and impressive discourse, on the institution and necessity of Auricular Confession. He also expatiated at length upon the happy results of Temperance, and the many benefits and advantages which have arisen, at present arise, and will continue to arise therefrom, in Ireland and other places, and explicitly pointed out the baneful and melancholy effects consequent upon the use of intoxicating liquors; after which the Rev. Gentleman administered the total abstinence pledge to upwards of one hundred individuals.

If you deem it expedient to give this an insertion in your truly laudable Journal, *The Catholic*, you will be the means of circulating glad and happy tidings to the readers of that invaluable paper, and also of conferring a particular favour on the Roman Catholics of this place.

I have the honour to remain,

Very Rev. and dear Sir,

Your most ob'dt. servant,

A SUBSCRIBER.

Coburg, November, 1842.

WARFARE OF THE SECTS AGAINST CHRIST.—It is not surprising that many persons in our day, should look forward to a speedy dissolution of the globe and the close of time, since they who abide in the Protestant camp can find no symptom of union amongst their motly host, nor discover beyond the bounds of their tents a sign to cheer them in their fruitless labors. In every country in which the rebellion against Divine Authority unhappily prevailed, we find, after three hundred years of speculation in theology, that truth is yet undetermined amongst them, and society is unbroken and hesitating as if Providence had ceased to exist for mankind. Notwithstanding the luminous proofs of a revelation and the imperishable foundation on which religion is built, yet infidelity exists, spreading out its coils on every side to ensnare the heedless; when driven from one position tenaciously occupying another, and introducing and recommending with art and eloquence some modern substitute some utopian doctrine of individual Association, to occupy the rank and fulfil the duties of the Christian religion. But why should not infidelity exist when Protestantism teaches it how to conquer? Why should not the ill disciplined mind, impatient of control, pursue to its extremities the path Sectarians first discovered and on which they loiter, fearing to proceed and ashamed to return? There is no resting place, no sure Asylum for the soul on any intermediate point; stand by the authority which Christ established; hear those whom he recognised by a law as clearly defined, as any which sanctions a civil officer in the republic; "hear the Church," whose rejection makes us like "the Heathen and the Publican," acknowledged a divine system in Christianity; not only of doctrine but of teaching and guidance; save reason as well as the soul by obedience to Faith; for only thus can revelation be protected from the dishonorable rivalry of human opinions. Christianity thus guarded by the authority of the Church, teaching one only creed, vindicating its consistency when assailed by the mutability of men, is a system of power, a rallying point around which all the mighty efforts of the mind may be collected, all that ennobles man in art, in literature and science. Thus only can the reflection of heaven fall on the achievements of reason, imparting and receiving lustre. Give Christianity its birth-right, let it not be cheated of the conservative government which Christ bequeathed for its support against the pressure of human follies, and it will resemble a rich plantation fenced on every side from predatory incursions, abounding in fruit and pleasing to the eye. Deprive it of all these evidences of a master, pull down its walls, let the giddy and the conceited trample on its tillage, let its furrows be impeded and instead of one, let many masters assume its cultivation, and it will be soon a barren field, rugged with briars—a common, over which all may run because unpriized by any. The Catholic Church defends Christianity; century after century she has watched faithfully at the *roman* and never permitted any impious

hand to usurp the power bequeathed by the Redeemer. Hence she is fortified on all sides, and after three centuries of persecution from the Press, which is infinitely more injurious than the sword, she shews her divine nature by her incapacity to die. How different is the condition of Protestantism! Agitated by every current of public opinion, she is fit to indicate the course of the stream, but not to withstand or direct its flowing. To-day she establishes a principle, to-morrow upholds its antagonist; to-day she is united and proud of her apparent compactness, to-morrow she is clamorous in discord as the groves of the Grecian Academicians. There is no bond of union to cement her broken parts, no head to guide her limbs which stumble and flounder in irretrievable perplexity.

Is this the system which the methodical mind of the Deity revealed—his whose harmony is breathed over all the works of nature? Is this christianity, which at the end of 18 centuries does not know what Christ meant? Is this the religion of God which would oppose one Apostle to another; as it arms in our own days pulpit against pulpit? If it be, infidelity is a blessing, for the silence of death is better than a creed of terror, alarm, discord and confusion.

Protestantism is aware of this wondrous difference between the two systems, but is too proud to acknowledge her error. Like the Jews, she sees the miracle, but despises the divine agent. The reformers nailed their flag in passion to the mast, and preferred to die rather than accept the means of safety which God had provided. Happily their descendants are beginning to understand the true state of the controversy. Light is dawning on England, it is piercing the thick darkness of those "children of the mist" in Scotland; Germany has seen the dawn which Lutheranism had clouded so long; the "Portals of Cologne" are rising in its honor, Geneva had felt its warmth and is almost emancipated from the lowering spirit of Calvinism, and its rays have already fallen on many a noble spirit in America. In the meantime the adherents of error are using every effort, however dishonorable, to oppose the truth. Unable to resist it, they expend their animosity in vituperation. Weak as straw when contending with Catholicity, they pour out their abuse on its professors, and imagine, like the persecutors of old, that the death of the disciple will extinguish the principle which gives him power to suffer and endure. The fair means of acquiring knowledge are rejected: bigotry hates to be enlightened, it loathes examination. A furious burst of ribaldry is the reply of those who are asked to read our books, and judge from accredited evidence instead of perjured documents.

Such is the treatment which the patient spirit of truth receives from the leaders of error, if such a motley host can be said to have any leaders at all, since each assumes to interpret the law for himself. But they who know the respective parties cannot hesitate in predicting the conqueror. On one side is a divine assurance forever, strength, unanimity, ages, of triumphs already won and a directing mind to point

the way to victory: on the other, disunion, uncertainty, inconsistency and perpetual recrimination. They trust for victory more to the poison in which their arrows are steeped, than to the strength with which they are driven. It is afflicting that society should be thus dismembered; that the Christian family, instead of realizing the plans of Christ for the conversion of the world, should be agitated by domestic broils and open renunciation of the authority he established; but we have been told "that scandal must needs come," and we have been also told "woe to him through whom it cometh."—*Catholic Telegraph*.

EPISCOPALIANS IN THE ARMY AND NAVY.—We wish that some one who has more leisure than we have would turn his attention to the course pursued by Episcopalians in endeavoring to render theirs the national religion through the army and navy. In the latter especially, the number of Episcopalian chaplains appointed should be regarded, also the fact that our government furnishes the library of every vessel, and every apprentice, with a prayer book. In the case of Spencer, it may be noticed, that at the Episcopal burial service was performed, and the apprentices went through the responses. The preponderance of Episcopalians in the committee to recommend books for the libraries of vessels, and many similar circumstances may be noted, equally significant of the desire to make Episcopalianism the religion of our navy, and of the success with which that desire is at present attended.

The above is from the *Baptist Advocate*. We copy it, not that we entertain the suspicions of the Editor; but we think it strange that a government, connected with no Religious sect, should give so marked a preference to one form of worship; and still more that the officers and crew should be compelled to attend this form of worship, as we are assured is the case, notwithstanding the difference of their religious convictions which are held to be inviolable by the Constitution of the country. This is so glaringly inconsistent, and might well call forth some effectual remonstrance in high places from those who are sincere advocates of religious liberty. Conscience should be free in the Army and Navy as well as on land, and no man under the protection of the flag of the United States should be forced to do the least act which does not accord with the convictions of his mind.—*Catholic Herald*.

IMPROVEMENTS.—Vermont is not likely to be behind the age in imitations of Catholic rites. From the account given in the *Churchman*, we extract the following remarkable advances. We long to hail as brethren those who evidently sigh after the piety of ancient days.—*Ib*.

"On Thursday, the 29th ult., the new and beautiful church, recently erected in the village of Montpelier, Vt., was duly consecrated to the service of God, by the Right Rev. Bishop Hopkins. Some eight or ten of the clergy were in attendance, robed in their surplices; whose number

and appearance, thus appropriately clad, added much to the interest and impressiveness of the service. The arrangement of the chancel is somewhat peculiar, it being that recommended by Bishop Hopkins, and now found both in his own parish church and in some others in his diocese. The altar stands alone in the middle, detached from the wall, and far enough from it to admit both of passing around it, and also to have the bishop's seat (when he may be present) placed behind it: according to the primitive plan in this respect.

The pulpit which is small and low, stands upon the extreme right, against one of the sides of the arched recess spoken of. Opposite to it, on the other side, is a small lectern or reading stand, just large enough to hold the Bible, and from which the lessons are read. There is no reading desk. The service is performed at the left side of the altar; the minister kneeling at it in prayers, and turning to it in the psalms and other like portions of the service; and at no time facing the congregation, save when addressing them, or when reading the lessons. When performing the ante-communion service, he of course passes round to the other or right side of the altar: that being the place indicated for this purpose by the rubric.

It should be added, with reference again to the service of the consecration, that their interest and effect were very much heightened by having the psalm required to be recited by the bishop and clergy, as they enter and pass up the side of the Church, *chanted* by them instead of read, as is usually done."

A correspondent of the *Catholic Herald* details the proceedings of a meeting, lately held in a Methodist meeting house in Washington city, to organize a branch of the Protestant Association of Philadelphia. Brother Danforth explained the object of the meeting. He stated that "Popery" was increasing to an alarming extent, and that all must unite to resist its advancement. It was necessary, he said, "that all negotiation with Catholics should be avoided from the Merchant down to the Hostler and Cook! Starve them out—nothing else will extirpate the evil." He read some resolutions to this effect and advocated their adoption.

After this man of Charity had concluded, Brother Davis arose and said "that he had been misinformed regarding the true spirit of the resolutions. He now learned that "Popery" was not the object to be attacked—it was their immediate neighbor and fellow citizen. He therefore denounced the resolutions, and had he suspected that such measures were to be presented for his cooperation, he should have been spared the present apparent connexion with such an unchristian project." This declaration was "an unexpected damper—a thunderbolt," and the meeting adjourned in confusion.—*Cath. Telegraph*.

FRENCH BISHOPRICS.—"If we be rightly informed," says the *Univers*, "the government is seriously intent on creating bishoprics for the colonies. Serious abuses, which lately came to light, impressed it with the necessity of this measure. We shall thus no longer be grieved at hearing a colonial governor say at a public levee, 'I am and shall be the only bishop.'"

THE PROTESTANT, OR NEGATIVE FAITH REFUTED, AND THE CATHOLIC OR AFFIRMATIVE FAITH, DEMONSTRATED FROM SCRIPTURE.

Our preaching to you was not YEA and NAY—For the Son of God, Jesus Christ, who was preached among you by us—as not YEA and NAY; but YEA was in him. For all the promises of God are in him YEA. Therefore also by him AMEN, &c.—2 Cor. i. 18 19.

Thus saith AMEN, the faithful and true witness.—Apoc. iii 14.

II.—THE HOLY EUCHARIST.

The only other sacrament which Protestants admit; and that but nominal, since with them it is nothing but common bread and wine; is what they call the *Lord's Supper*.

Is this, then, will they say, the promised fulfilment of all the ancient figures, the Paschal Lamb; the wondrous manna, and all the unbloody sacrifices, particularly that of Melchisedech? Do all these mystical types and shadows point but at the baker's loaf, and wine-merchant's cheapest beverage! Is this the marriage banquet of the King's son to which we are all so formally invited!—Matt. xxi. 2. This the sumptuous feast prepared for us by wisdom herself!—Prov. ix. Has she then no better fare to treat us with after all her preparations, than a mere earthly crust, and the simple juice of the grape? unsanctified but at our ordinary meals are, with the sinner's benediction, not consecrated and changed by the omnipotent word of God pronounced over them by his appointed organs, the lawful successors of those, whom he commanded to do just what he himself, the incarnate Deity, had done; that is, to make these elements what he then with truth declared them to be, his very body about to be bruised and broken for us; and his very blood about to be shed for the remission of our sins? Is all what wisdom divine bids so pressingly her guests to eat, but a niggard morsel and scanty sip of those corruptible elements, intended only for the short support of our mortal bodies! O, no: her's is a food divine; a sweet, a nourishing, an immortalizing repast for our better half, the soul. Her table is that spread for us against those who afflict us: Ps. xxii. 5—on which is displayed Messiah's best and most beautiful gift, the wheat of the chosen ones; and the wine germinating virgins—Zach. ix 27. Still in her house; the Saviour's Church, built, not on sand, but on the rock; Matth. vii. 24, *ibid* xvii. 18, and reared and resting on her "seven pillars," the sacraments; "she immolates her victims; mixes her wine; sets forth her table: and sends her maids (her celibatory or unmarried clergy; her spiritual Eunuchs, who make themselves such for the kingdom of Heaven,) to invite to the tower, and the walls of her city," not the worldly, wise, and great; but "who-soever is a little one," says she, "let him come to me:" and to the unwise, that is, to those simple enough to believe on her word alone, all she tells them concerning her wondrous feast; to those, therefore, accounted fools, by the incredulous, for not relying on their own erroneous judgment, rather than on her infallible declaration; to these unwise she says "come, eat of my bread, and drink of my wine, which I have mixed for you. Leave off chidishness; and live, and walk in the ways of prudence."—Prov. 9.

If we wish to be more particularly informed as to the nature of Wisdom's Banquet; let us hear herself, in her visible shape assumed, explain it, as she does in the clearest terms imaginable, for her banquet is no other than the Saviour's feast, which he describes to us, as follows:—

"I am," says he, "the living bread that came down from Heaven: if any man eat of this bread, he shall live for ever, and the bread that I will give, is my flesh for the life of the world.

Amen, amen, I say unto you; unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. For my flesh is meat indeed, and my blood is drink indeed. He who eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father has sent me; and as I live by the Father; so he that eateth me, the same also shall live by me. This is the bread that came down from heaven: not as your fathers did eat manna, and are dead: he that eateth this bread, shall live for ever.—These things he said, teaching in the synagogue at Capernaum." John vi. 52, &c.

The promise of this 'living and life-giving bread;' he verified at his last supper: when, after eating with his apostles the figurative paschal lamb; he concluded the mystic feast by fulfilling the figure, giving to them himself, the true paschal lamb, the divine food and nourishment of their souls; and desiring them, the pastors of his church, to do the same; even that which he himself had just done; that is, to change the elements, by the all efficient word of him, who created them, into his living body and blood; and distribute them, as such, to the rest of the faithful. For "taking the bread, he blessed it, and broke it, and gave it to them, saying: take and eat; this is my body:—and taking the chalice, he gave thanks, and gave it to them, saying: drink ye all of this: for this is my blood of the New Testament, which shall be shed for many for the remission of sins."—Matth. xxvi. 26.

"Take and eat; this is my body," says Jesus Christ. "It is not your body," says the Protestant, "but only common bread taken and eaten as a figure of your body;"—"Drink ye all of this," says the Saviour, "for this is my blood of the New Testament, which shall be shed for many, for the remission of sins."—"It is not your blood of the New Testament," says the Protestant, "but merely wine which was never shed for the remission of sins."—Can any two declarations be more opposite and contradictory than these? God's affirmation is here again met, as in paradise, by the devil's negation. Where in all scripture does the Protestant find this negative sense of the Saviour's plain affirmative declaration? In the concluding words of the institution, —(whispers the father of negatives)—you will find, says he, (the lying fiend, who durst quote Scripture to tempt even the Saviour,) that in these words—"Do this in memory of me," the negation is contained of the Saviour's affirmation: for, if what he gave was himself, how can he be a memorial of himself!—But why may not a prince, for instance, represent, together with his chosen fellow-actors in the drama, his former exploits and achievements for his people! And would this be less a memorial of himself, as he formerly was, or had been, for the good of his people, because he himself was there, the chief character in the commemorative exhibition or drama. Now this is just what takes place in the Eucharistic mystery: for in it is represented, not what Jesus Christ now is, immortal, glorious, and impassible; but what he once descended to become for our sake: a suffering, bruised, and dying mortal; our propitiatory, long prefigured victim slain; by the eating of which, as the Apostle testifies, "we show forth the death of our Lord, till he comes."—1 Cor. xi. 26.

"I came not," says our Saviour, "to abolish, but to fulfil the law. Amen, I say unto you, till heaven and earth pass away, one jot or tittle of the law shall not pass, till all be fulfilled."—Matt. v. 17, &c., that is, till all the typical and figurative allusions in the Old Law find their exact accomplishment and complete realization in the New. But if what he called "his body," was not his body; but

only bread as a figure of his body! and if what he called "his blood," the very blood, which at his Last Supper he was about "to shed for the remission of sins," was not his blood, but only wine, which was never shed for the remission of sins; then the figure was not fulfilled, but continued; or rather a comparatively mean and insignificant figure was substituted to an august, expressive and appropriate one. For who will compare with all the pompous sacrifices of old, with the Paschal Lamb, or the miraculous Manna, a little common bread and wine handed round to be just only tasted? Can this even, as a figure, much less as the fulfillment of one and of all, be considered in any sense equal to the Paschal Lamb alone; which, for its innocence, meekness, dumb and uncomplaining patience under the very hands of its slayers; so fitly represented the meek and innocent Lamb of God; who according to the prophecy of Isaiah, "was led like a sheep to the slaughter; and as a dumb lamb before his shearers, who opened not his mouth."—Is. liii. 7. To the lamb whose blood, like the Saviour's, when shed, became the sign of salvation to the people of God, turning aside from their doors on which it was sprinkled, the death-dealing visitation of the destroying angel!—to the lamb, in the figure, as really eaten as slain; and therefore to be as really eaten as slain in the exact fulfilment of the figure; that of which we are repeatedly assured by the Saviour's most plain and positive declarations on the subject?

"It is a hard saying," said the Jews, "and who can hear it?" "It is a hard saying," says the Protestants, "and who can believe it?" It is indeed a hard saying: and none can hear and believe it, but they, who, according to Saint Paul, "bring into captivity their understanding, in obedience to Christ:—2 Cor. x. 5." None but wisdom's "little ones;" her reputed unwise for so readily believing on her sole word, what surpasses so the understanding of man.

"It is written in the prophets," said the Saviour when inculcating this stupendous doctrine, "they shall all be taught of God.—John vi. 45." Protestants, however, on this head prefer being "taught by man," who can judge of nothing, but as he thinks he spies it, in the dim glimmer of his natural, and but conjectural knowledge; and will credit nothing, but what his glow-worm light of reason enables him to perceive; who would sound with his atom-line and plummet the unfathomable depths of wisdom infinite; and determine with his mite of intellect the possible extent of the operations of Omnipotence. How then can such, as are "taught of man," ever hear and believe a doctrine so far exceeding all human understanding; and utterly incredible, were we not certain that he was God himself incarnate, the most holy one, and true, who taught it?

They, on the contrary, who are "taught of God," can take his word for their security; well knowing that he can do infinitely more than they can comprehend: that he who created all things out of nothing, can change them, when he pleases, into whatever he pleases. They see him daily working wonders in the administration of the universe, which shew that nothing is impossible to him. And can they rationally doubt his power to fulfil his own most solemnly repeated promises? If asked by him, therefore, as the Apostles were; if they too, like the rest, would leave him, rather than believe that he could give them his real flesh to eat; what answer could we make, but that which Saint Peter made in their name, and in the name of all the true believers; "Lord, said he, to whom shall we go? Thou hast the words of eternal life: and we have believed and have known that thou art Christ, the Son of the living God.—John vi. 69."

(To be continued.)

A PROTESTANT IN A CATHOLIC COUNTRY.

Softon ordered a late dinner, and having done so, soon after left the hotel, to explore the curiosities and peculiarities of Calais; he amused himself with walking in all directions for a couple of hours, and then began to think of retracing his steps to the inn. As he passed through one of the quaint and narrow streets, he observed a low and antique looking building, the sounds of music issued from its opened door; Edward's curiosity was excited, and he entered. It was a church; the Blessed Sacrament was exposed on the high altar, incense was circling in clouds around it, and the last dying strains of the "Tantum Ergo" were falling from the lips of the assembled peasants. It was the first time Edward had been in a Catholic church; he was surprised to see the religion he so thoroughly hated and despised publicly professed and respected; and in spite of his mingled sentiments of pride and dislike, he could not help being struck with the air of tender piety and respectful awe of all around him. When the religious rites were ended, he examined the church with curious eyes, and not a few mental aspirations of contempt at what he conceived superstitious objects; as he drew near the door, he observed a French female peasant about thirty, with a high Normandy cap and sunburnt cheeks, kneeling before an altar over which was placed an antique marble image of the Blessed Virgin and her Divine Son, upon which the rich golden rays of the setting sun were casting their last effulgent beams through one of the gothic windows at the top of the church. The peasant was teaching her little girl to join her hands in prayer before the image of Jesus and Mary. Edward approached them, and asked in a low voice what holiday it was.

"It is no holiday at all, Sir," answered the young woman, without raising her eyes.

"No holiday! then why is the church open?"

"In order that we may praise the good God, and pray to him."

"But what is all this ceremony I have just seen?"

"It is the evening benediction," said the peasant, raising her dark eyes to look at her interrogator, while a slight smile of pity, with a little satire, dimpled round her lips as she added, "Monsieur must know that good Christians should pray to God on Mondays as well as on Sundays."

Edward felt a little confused; he knew not why; he bowed slightly to his new acquaintance, and hastily left the church.

"What a pity, Mamma," said the little French child to her mother, "that such a fine gentleman does not know his Catechism better!"

"Hush, my dear," replied the good countrywoman, "let us recommend him to our Lady," and they breathed a silent prayer to the mother of divine love for the salvation of the passing stranger.—*Father Oswald.*

From the London and Dublin Orthodox Journal.

CHRISTENDOM.

TRANSLATED FROM THE GERMAN OF NOVALIS.

Justly did the insurgents call themselves *Protestants*,* because they solemnly protested against every usurpation of an apparently improper and boundless power over conscience. But they forgot the necessary result of their proceedings; they divided that which could not be divided; they separated the invisible church, and forcibly tore themselves away from Christian unity, through which and in which alone—a true and lasting regeneration could be possible. The erection of consistories, which possessed a kind of spiritual jurisdiction, did not remedy this evil; they were not a sufficient reparation. Unfortunately princes mixed themselves up with these dissensions, and many favored them in order to consolidate and extend their own personal power and respect.—They were glad to be exalted to such great influence, and accordingly they took these consistories under their protection within their respective territories. But they most zealously endeavoured to prevent the complete union of the Protestant churches, and thus was religion confined within their states, whereby was laid the foundation of gradually undermining the cosmopolite interest of religion. Thus she lost her great political and peace-making influence, and Christianity her own proper, individual character. The peace of religion was injured by most erroneous and dangerous principles, so that by means of the so called Reformation, every where a contradictory kind of Protestantism was introduced, and a *revolutionary* government was permanently established. †

In the mean time, this character was far from being the only ground on which Protestantism was built: Luther in general treated Christianity in a most arbitrary manner. He mistook its spirit, and introduced another character and another religion,—the *holy all-availableness of the Bible*, and thereby, also! another foreign and earthly science was mixed up with religion—philology, whose destructive influence from that time has been but too manifest. Luther himself was at once raised to the rank of an evangelist by many of the Protestant body, and his translation of the scripture almost canonized. ‡ This circumstance was particular-

* Now they would fain call themselves Catholics!

† Luther approved of the protestant rising up in rebellion against Charles V., and declared it was not an act of rebellion, but of self defence. (See in the Works of Luther, edit. Walch, tom. xvi p. 1959. a letter entitled "A Warning to my dear Germans.") D'Aubigne's "History of the Reformation," lately translated into English, would fain persuade us that Luther was a second St. Paul—an Apostle—a trumpet of the Holy Ghost! As a counteraction to this work, see Audin's "Life of Luther."

‡ His translation is certainly remarkable for its elegance and perspicuity. But yet he is guilty of many wilful perversions and false translations, and even additions. The passage in St. Paul's Epistle to the Romans (c. iii. 28) is well known, "So halten wir es nun, dass der Mensch gerecht werde, ohne des Gesetzes Werke, ALLEIN durch das Glauben." Thus the word "only" is added without any authority whatever. Luther's translation was finished in 1532, but before this period Catho-

ly injurious to the religious mind, for nothing so much lessens its excitability as the *mere words*. In former days the rich materials of the Catholic faith, together with the authority of holy councils, and that of the spiritual head of the church, prevented to a great extent the *esoteric* character of the bible from becoming so injurious. But the means were abolished at the reformation, and the absolute authority of the bible asserted; so that a mere raw abstract sketch of religion appeared the more marked in these books—a circumstance which made every free impression and manifestation an endless task for a religious mind to acquire. Hence in the history of Protestantism we find no *great heavenly manifestations* of supernatural feelings; only in its commencement a transient fire gleams from heaven, but soon after there appears a dryness in the religious minds of men; earthly things gain the ascendancy, and taste for the encouragement of the arts suffers sympathetically. Now and then, indeed, in many places, a pure ethereal vital spark comes forth, and a few members join themselves together. But this is soon extinguished, and then the society separates, and descends down with the stream. Such was Zinzendorf. Jacob Bohme, and others. The Moderatists have gained the upper hand, and the time approaches when we shall see a complete prostration of the higher powers—a period of practical unbelief.* With the Reformation Christianity was undone. Catholics and Protestants stood in sectarian opposition to each other with more animosity than Mohamedans or Pagans do. The remaining Catholic states continued to vegetate, but not without feeling in a great degree the pernicious influence of the neighbouring Protestant states. At this time, a new kind of politics arose, and several states endeavoured to seize and to convert into a throne the vacant and universal chair of justice. To many princes it seemed to be a lowering of their character to be bound to a weak spiritual power. For the first time they left the importance of this earthly influence, and they treated with indifference the spiritual powers by means of their representative, whilst they sought, without any regard to their being considered subject to the Pope, to throw off his yoke; which appeared too burthensome, and to make themselves independent upon the earth. Wise ministers, who could lose nothing by this, calmed their disturbed consciences by saying, that their children had adopted this resolution against the power and wealth of the church.

Happily for the ancient church a new order arose, upon which the dying spirit of the hierarchy seemed to have poured out all its gifts and blessings; an order that endowed the church with new energy and which, with wonderful judgment, perseverance, and unexampled wisdom, undertook

lic translations had appeared at Strasbourg in 1466 and 1495; at Augsburg, in 1467, 1470, 1473, 1477, 1480, &c. At Nuremberg in 1477, 1480, 1413, 1581. (See Le Long's Bibliotheca Sacra.)

* This prediction was fearfully verified when the "Rationalists" gained the upper hand in Germany.

the support of the Papal state and its more mighty regeneration. †

Such a society had never before appeared in the history of the world. Even the Roman senate of old had not matured its plans for the conquest of the world with greater certainty of success. Never had a more noble idea been carried out and executed with such judgment. This society will forever remain a pattern for all other societies, which earnestly wish to be extended and to require a permanent continuance; at the same time we have a proof that opportunities, when neglected, often baffle the wisest undertakings, and that the natural and continual increase of the human race crushes the artificial increase of a part. Every individual has a proper and peculiar share of capacity; but the capacity of the human race is immeasurable. Every plan must fail that is not completely formed upon the bent and dispositions of mankind. This society is also remarkable as being the mother of other societies, one of which is yet unripe; but it contains within itself a germ that is mighty and spiritual.

The new Lutheranism could not have found a more dangerous rival.

All the charms of the Catholic faith became still more powerful in their hands, and treasures of knowledge flowed back again into their coils. What the church had lost in Europe they sought to regain in other parts of Europe, in the most remote regions of the East, and to make the Apostolic dignity and office its own. They were not idle in their endeavors after popularity, for they well knew how much Luther was indebted to his skill in this respect—to his desire of pleasing the common people. But above all, they established schools; they occupied the confessional; they mounted the pulpit, and labored with the press; they became poets and philosophers, and at the prodigious distance of America from China they were united in word and in deed in the most wonderful harmony. From their schools, the order was recruited with great choice and judgment. Against the Lutherans they preached with bitter zeal, and for the good of Catholic christendom, they endeavored to exterminate these heretics as fit companions of the Devil. ‡ To them alone were the Catholic states, and especially the Papal throne, § indebted for their long continuance after the reformation. § Who knows

† "With what vehemence, with what policy, with what exact discipline, with what dauntless courage, with what selfdenial, with what forgetfulness of the dearest private ties, with what intense devotion to a single end, the Jesuits fought the battle of their church, is written in every page of the annals of Europe during several generations. In spite of oceans and deserts, of hunger and pestilence, of spies and penal laws, of dungeons and racks, of gibbets and quartering blocks, Jesuits were to be found under every disguise, and in every country; scholars, physicians, merchants, serving-men: in the hostile court of Sweden, in the old manor-houses of Chesine, among the hovels of Connaught, arguing, instructing, consoling, animating the courage of the timid, holding up the crucifix before the eyes of the dying.—Quarterly, Oct. 1840. Article, "Revolution of the Papacy."

‡ Novalis is certainly mistaken in this respect. The Jesuits endeavored to convert them by all legitimate means, but not to "exterminate" them. See Dallas's admirable "History of the Jesuits."

§ This is not exactly correct. The Catholic Church has a principle of life within her, independent of all external helps.

¶ The Papal spiritual throne rests on the promise of Christ.—Ed. Catholic.

how old the world would still have appeared, if weak sovereigns, the envy of princes and religious orders, court intrigues, and other particular circumstances, had not interrupted their glorious career, and with them annihilated the last support of the Catholic faith. Even now, this once formidable order slumbers in poverty on the confines of Europe, perhaps like the people that protect it,* from thence to arise under another name, and with more renovated strength, to extend themselves over their ancient abode. The reformation was a sign of the times. For the whole of Europe it was a signification of something, when it had broken out in the free country of Germany, the wise and the good of all nations become old as it were secretly, whilst they put all their confidence in the deceitful feeling of their "being called;" and this they did the more confidently on account of the ancient restrictions.

The result of the modern way of thinking (introduced by the reformation) people called "philosophy;" whatever was opposed to antiquity was included in this definition, and especially every attack upon religion. The original hatred against the Catholic religion by degrees was turned against the Bible, against Christian faith, and last of all against religion itself. Even more; for this hatred of religion naturally extended to all objects of enthusiasm: it anathematized imagination and feeling, morality and love of art; it condemned the past as well as the future; it placed man on a level with a mere animal, influenced by some necessity from above, and represented the endless and creative music of the world, as nothing more than the uniform clapper of an immense mill, which moved by the stream of chance, was supposed to be of itself a self-moving mill, without architect or miller—a true "perpetuum mobile!"

One species of enthusiasm was, however, generously left to the poor human race: it was considered an essential quality for the new system, and a proof of the highest moral cultivation. An enthusiasm for the glorious, pleasing philosophy, and especially for its priests and teachers! France was happily to become the seat and centre of this novel belief, and to be united together by a purer knowledge. † Although poetry was decried in the new community, yet there were some poets who, for the sake of effect, still made use of the old ornaments and ancient lights, but hereby they were in danger of inflam-

* The Russians.

† The Genevan (and French) divines were so fully possessed of, so embraced round by this philosophy, that it was only by including religion within its domain that it could find a lodgment in their understandings. Christianity was robbed completely of its spirit, of its energies, of all its divine aspects, by this compression and confinement. It was surmounted by philosophy, and took the appearance rather of a philosophical than of a revealed creed. In a word, the effect produced, though not intended by the serious conscientious philosopher of the eighteenth century was, if the expression may be allowed, to unrevelationize revelation. Voltaire invented legends about China, to show how civilized, how moral, and how happy a nation might be without Christianity.—Aids to Reflection on the seemingly double Character of the Church of England, (p. 57.) by William Palmer.—Oxford.

ing the new system with old fire! wiser members, however, knew how to throw cold water upon those who became too warm; they were continually endeavouring to rob nature of her poetry—to banish it from the earth—from the arts and sciences—and even from the soul itself; they endeavoured to destroy every trace of that which was holy; to stigmatize by sarcasm every ennobling recollection of men and events, and to divest the world altogether of its various beauties. *Light* was their great favourite on account of its boldness and mathematical obedience; they rejoiced, more because its rays could be broken, than on account of the splendour of its colours; and hence their own great commission they called "enlightening!"

In Germany, the reformation was carried on more deeply and extensively. * The system of education was altered, and a new—vulgar—rationalistic form was attempted to be given to the old religion; whilst a y thing that even bordered on the idea of the wonderful or miraculous, was carefully banished: all the resources of learning were called forth in order to cut off access to history which it was supposed would be exalted by being reduced to the level of domestic life, and represented as a mere picture of family events. God was made an idle spectator of this great stirring scene which the learned acted, and which in the end was solemnly intended to entertain and delight the actors and the poets. †

The common people were in a particular manner "enlightened" with great affection, and educated in the enthusiasm; thus arose the modern European society of philanthropists and enlightened. What a pity it is that nature should still remain so wonderful and incomprehensible, so poetical and infinite in its beauties, in spite of all these attempts to modernize her! If any ancient superstition (as it was called) in a higher world was introduced into some part, immediately the alarm was given on all sides, and the dangerous spark was extinguished, if possible, by wit and philosophy. The history of modern infidelity is extremely remarkable and important, for it is the key-stone to all the wonderful phenomena of the times in which we live. In this century, and especially

* See an article in the British Critic, for April, 1812, entitled "Palmer on Protestantism." (P. 486. et seq.)

† "The Bible, the whole Bible, and nothing but the Bible," was but another name for every one's individual whim and presumption. The silver chain was broken, and no one could find a spiritual atmosphere to live in wider than the atmosphere of his own brain. Hence systems of theology were opposed to each other, and warriors of literary fame battled against their opponents, like a Roman mob that estimated their glory by the numbers they had slain. All joined the combat, all aided the great march of improvement. At last a reconciliation was made between Christ and Belial! Each party was to concede something, and meet the other half way. Christ was to give up the peculiar doctrines of Christianity, and Belial the most offensive vices. Both united should acknowledge no fundamental law of religion but morality. Good morals must be taught: but as regarded the practice of them, that was a matter between every man and his own conscience! Thus arose neology, or the system of the Christian-Protestant doctrine in Germany.—See "State of Protestantism in Germany." By the Rev. J. Rose (Ed. London, 1839.)

in the later part of it, unbelief arose, and in a short time increased to a boundless extent and variety; a second reformation, comprehensive and peculiar, was unavoidable. This again effected the land, which was in a great measure modernized, and at length, in an atheistical condition, it arose from poverty to freedom. Long would the heavenly fire have burned, long since would the wise plans of "Illuminism" have been foiled, had not worldly power and oppression lent their aid to the state. But at this very crisis, when division broke out between the literati and the rulers—between the enemies of Christianity and the community—religion arose as an interposing and peace-making member, and every true friend must recognize and proclaim this advance, even if it be not as yet sufficiently remarkable. * That the time of some moral regeneration is at hand, no historical mind can possibly deny, for even the very events that seemed directed against her existence—that threatened her complete downfall, have become the most favorable symptoms of the regeneration of religion. † From the destruction of every existing institution, she raises aloft her glorious head, as a new foundress of another world! Thus man himself is lifted up towards heaven; and, if nothing binds him to this earth, the higher organs spontaneously rise out of their uniform state unto a perfect freedom from the power and imposition of men. The Spirit of God moveth on the waters, and a heavenly island is visible over the receding waves—to become the abode of renovated humanity, the well-spring of eternal life.

BAPTIST REPORTS.

As our readers do not enjoy the advantages afforded to us by our editorial position, [says the Catholic Herald] of being familiar with the style of Reporters for the Religious press, we have clipped from the "Baptist and Pioneer," a letter and song, which afford a fair sample of cant and chant, by which popular delusion is maintained. We venture to premise some lines by a Methodist preacher, which were greatly admired:—

"When I shall die,
To Jesus I shall fly;
For He hath loved me,
And I cannot tell why.

"But this I do find,
That we are so joined;
That He'll not go to glory,
And leave me behind."

November 26, 1842.

Dear Brother Buck,—It is with pleasure I communicate more good news from your old stamping ground, Highland church, in Union county. The Lord is still doing great things for us. I appointed a meeting of days, about six miles from Highland church, in Henderson county,

* "Quis mihi det, ut videam Ecclesiam Dei mei in diebus meis, sicut in diebus antiquis." Surely every one must join in these fervent words of St Bernard.

† But even now speaking of the Protestant religion in Germany, Dr. Pusey says, "Men have but lately recovered Christianity, rather Christianity and infidelity, in its extreme form of atheism, are still struggling for mastery in the minds of their very teachers."

at a brick building near Colonel Smith's. (Brother Roudeau assisted me) The meeting continued five days, it was a refreshing season, and about twenty professed to find the Lord precious. I baptized ten, and we left a number inquiring what they should do to be saved? Several of Colonel Smith's family were brought in, and among them, his wife, who had been a member of the Cumberland church about twenty years. From there we went to the bend of the river, called Powell's Bend, about nine miles from Highland church. This place has been very much neglected; they seldom hear the gospel. The good Lord was pleased to bless our labors forthwith, so at the close of the first effort seven mourners came forward. The work progressed rapidly, and some brethren from Henderson came down to our help. Elder Matthews joined us on the fourth day and labored successfully three days. The brethren left me on Friday and I continued until Monday. How many obtained a hope, I am not able to say; eleven were received for baptism, six of whom I baptized in the river; and this afternoon we purpose to baptize the rest. Taking every thing into consideration, this has been one of the most interesting meetings I ever attended.

I have reason to call upon every power of my soul to bless the Lord for what He has been doing for my little flock at Highland,—about 44 have been added to her number within a few weeks past.

May the Lord bless you my fellow-laborers, is the prayer of

WM. MORRISON.

N. B.—I give you my own experience in verse, if you think it worth publication, give it room.

Come sinners, I pray, and here we relate
How Jesus hath loved me in changing my state,
From a slave to my lusts, he hath made my soul free,
By paying my debt on Mount Calvary.

Chorus—O, Hallelujah—repeated five times

The father now smiles and owns me his child,
Through the blood of atonement I'm now reconciled,
My soul is now seated, I am armed for the field,
Till the day of redemption in his word is revealed.

The joy that I feel no tongue can express,
Through the favors bestowed by distinguishing grace:
While faith keeps its hold on the promises given,
The body's on earth while the soul is in Heaven.

In my pilgrimage home, I have much to overcome,
While the world, flesh and Satan contend all the ground,
They cannot devour me, and tho' oft they have tried—
Do you want to know why?—why the Lord's on my side.

I have nothing to fear while I fear to offend,
The work's now begun, which my Jesus will end
The promise is sure, I've the word and the oath;
Sure one is sufficient, but I have them both.

O; my Jesus I'll sing, my Priest and my King,
At home and abroad he shall still be my theme
Till the Angels come down to bear me away,
To praise and adore Him in eternal day.

Come children, look up, rejoice in your Lord,
He bids you by Paul, in his exalted word.

Be much on your knees, fresh strength to obtain,
When the warfare is ended the prize you shall gain.

Come sinners, be wise, while there's mercy in store,
Free pardon is offered, what can you wish more,
To all who believe on the great Son of Jahn,
Then you shall sing Hallelujah, Hallelujah!
W.M.

EXTRAORDINARY PHENOMENON.

In the Lynn Locomotive, we find the following extract of a letter from an eminent astronomer, connected with Yale College at New Haven, to a scientific gentleman at Lynn. It will be found highly interesting to men of science, detailing some most astonishing changes in the great machinery of nature.

* * * There is certainly some extraordinary change going on in the solar system. Whether the result will be a speedy dissolution of the present harmonious arrangement, is, of course, known only to Him who instituted the laws which govern the course of the stars. For some time my attention has been directed to the rapidly developing phenomena, and I have been assisted in my observations by gentlemen eminent for their scientific attainments. And within a few days I have had placed in my hands a paper from the celebrated Haull, of Berlin, detailing his own discoveries, and intimating that the subject is beginning to excite intense interest among the scientific of Europe. It is evident that the inclination of the earth's axis with the ecliptic, is changing. There is now a nearer approach to a coincidence of equator and ecliptic, than has ever before been known. Since the autumnal equinox, the obliquity of the earth's course has sensibly diminished; and if no counteracting influence intervenes, there will soon be a perceptible change in the seasons and in the relative lengths of the day and night.

The change is so great already, that many intricate calculations for the present year will be found inaccurate. Some of the important calculations of the Nautical Almanac will be soon found perplexing to the mariner, as he takes his observations. And some of those heretofore highly useful tables in the American Almanac, founded on the bearings of some of the fixed stars, as well as planets, will prove entirely unsafe, if the progress of the change continues. An experienced and intelligent ship master, a day or two since, casually observed to me, that on a recent voyage from the East Indies, when he had sailed about six degrees to the north of the equator—the region from which the North star is usually first seen after crossing the line, the haze rendering it invisible while nearer the horizon—he was astonished and perplexed in his observations. The unusual variation of his chronometer from the time indicated by stellar observations, led him to doubt the accuracy of his former faithful guide.

Should these changes continue, a variation in the latitude of the North star will soon be apparent to the most casual observer; at those points of time, April 15, June 16, August 23, and December 24,

when all the time keepers should agree with the sun, the chronometer will be found essentially varying, and many other very important results will be developed.

But the changes going on in regard to the earth, are less remarkable perhaps than those which are affecting some of the other planets. The poles of Venus to all appearance, are now elevated full thirty-five degrees, and she seems to be changing from her former clear radiance to a color approaching that of Mars; the change in this particular, however, is not a slight, barely perceptible, under close observation, to the naked eye.

Herschel has the appearance of having greatly diminished in size, and has failed to reach a given point of its orbit, at a given time, and, in short, seems to have broken the bonds which have connected it to the solar system, and commenced its course as a member of some remote celestial retinue.

Saturn is also assuming an unwooled aspect. To all appearance, there is a mighty conflagration going on in the hitherto dark line which divides the rings; to such an extent has it already attained, that in one or two places the whole breadth has assumed the appearance of ragged ranges, glowing as if they were red hot iron, and throwing a lurid reflection upon the adjacent portions of the ring.

The changes seem also to extend beyond our system. The beautiful star Betelgeuse, in the constellation of Orion, has varied to such an extent from the vernal to the autumnal equinox of the present year, that its distance may be ascertained. It seems to be approaching the solar bounds.

CASH RECEIVED FOR THE CATHOLIC. West Flamboro—Lewis Aslin, 7s. 6d. Cedars—R. J. Begly, 1s. 9. 20s.

TRANSATLANTIC NEWSPAPER AND GENERAL AGENCY OFFICE, LIVERPOOL.

CHARLES WILLMER, Newspaper, Forwarding, and General Agent.

SUPPLIES to order with greater promptitude and regularity than any other house, and on the most reasonable terms.

Next of Kin, and all other description of Advertisements, received for insertion in all European Publications.

N.B. All orders should be addressed "CHARLES WILLMER" in full, and none will be attended to unless accompanied by a remittance, or reference for payment on some Liverpool or London House.

RESOLVED that an application be made to the Legislature at its next Session, for an Act to amend the present Act of Incorporation of the Town of Hamilton in the following particulars viz:— For relief against County or District Rates.

For power to regulate Inns, and all descriptions of Houses of Entertainment, Groceries, &c

For power to purchase and hold Real Estate for the interest of the Town.

To explain and render certain the qualification of Votes, and to provide for a proper registration of the same.

For an increase to the power of the Board of Police on all local matters, so that the District Magistrates may not have control in any such matters, and to provide a proper and just valuation of property with a view to the assessment of the same.

By order of the Board LEGATT DOWNING, Clerk, H. I. P. Hamilton, Dec. 2, 1842. 19-m1

INFORMATION WANTED OF WILLIAM LYONS, Brother to Dean Lyons, County Mayo, Ireland, who emigrated to this country in 1836; when last heard of was on the public works in the State of Ohio, and after in the State of Indiana. Any information relative to him, please forward to the Editor of the Catholic, Hamilton, Canada West.

FOR SALE. EAST Half Lot No. 4, 2d Block, in the 1st. Con. of Binbrook, containing 100 acres, 50 of which are cleared. Apply to James Cahill, Barrister & Attorney-at-law, Hamilton. Dec. 14, 1842. 6m14et.s.

WANTED! \$500 OR \$1,000, On a Loan for 1, 2, or 3 years.

Security can be given in Grist and Saw Mills, Dwelling Houses or cleared Farms. Further particulars made known on application to this Office. Letters to be post paid. Hamilton, Dec 14, 1842.

COLD WATER MAGAZINE. EDITED BY N. MOORE AND A. FITZ,

The publishers of the Cold Water Magazine, encouraged by the success of their efforts in publishing a work which is not local in its character, but calculated for the benefit of all in every part of the country, give notice that it is their intention to commence the year with an EDITION OF 10,000 COPIES.

A step which the constant and increasing demand for the work seems to require. We promise nothing which we do not mean to fulfil. The work has become a favorite wherever it has found its way; and the friends of the clear cold water have not been slow in recommending it for the ability to it which has been displayed in its editorial department, and the good influences which have followed its introduction into the family circle. The New Volume will be issued in the same superior style, each number containing 32 large 8vo pages, with Original Illustrations, and Temperance Songs set to music, composed expressly for the work.

PREMIUMS FOR NEW SUBSCRIBERS. Any person remitting Five Dollars for two subscriptions, shall receive a complete set of Arthur's Six Nights with the Washingtonians, in six numbers; and of Arthur's New Series of Temperance Tales, in sixteen numbers.

Any person remitting us Ten Dollars for ten subscribers, shall receive in addition a complete copy of Sparks' Life of Washington, in fourteen numbers, embellished with fourteen elegant steel engravings. For Twenty Dollars, and twenty subscriptions, we will send in addition the Weekly Novels complete, containing a portrait of the Author, or the complete Works of Charles Dickens, (Box) A liberal discount made to Societies, and all who buy to sell again. Postmasters throughout the country are authorized to receive subscriptions and frank remittances. All communications must be post paid.

ADDRESSED TO DREW & SCAMMELL, Publishers, 67 South Third Street Philadelphia. Subscriptions received at this Office.

JUST Published, the new and much enlarged edition of the

CANADIAN GARDENERS' COMPANION. Is now ready and may be had at the Mirror Office, Toronto.

Orders for the above left at this Office, will be immediately attended to. February 1, 1843.

FOR SALE. A superior lot of Mottled WALNUT VENEERS, A rich and superb article, very cheap for CASH, at HAMILTON, WILSON & Co's. King Street. Hamilton, Dec. 12, 1842. 194w

THE B.A. CULTIVATOR

WILLIAM EVANS, Editor. W. G. EDMUNDSON, Pub. and Proprietor.

In presenting the SECOND VOLUME of The Cultivator to Farmers and other classes to whom it may be useful in British America, we again promise that we shall do all in our power to submit the best information we can collect on the science and practice of husbandry, and advocate in the best manner we are capable, the interests of agriculture. This publication is a proper medium for communicating the wants and wishes of Canadian farmers, and we respectfully solicit for it their unanimous support.

From the general testimony in favour of the manner in which this paper has been conducted from the public press, and the most experienced farmers throughout the Province, there is every reason to believe that it will prove universally acceptable, and remunerate its readers tenfold for their subscription.

In the future numbers of this work, more attention will be paid to the important subject of Horticulture and Mechanic Arts. Each number will contain a GARDENERS and MECHANICS department; and in the spring and summer months a Gardener's CALENDAR will be prepared monthly, adapted to the Canadian climate, seasons, and productions.

CONDITIONS. Each number will contain SIXTEEN PAGES, and the work will be beautifully embellished with engravings illustrating the different subjects on which it treats—making a volume of 192 large pages yearly, for the low price of ONE Dollar, free of postage, payable invariably in advance.

TERMS TO AGENTS. Six copies will be sent for five dollars, if remitted at one time, free of postage. Fourteen copies for ten dollars, if remitted at one time as above. Seventy copies for fifty dollars if sent in remittances of not less than ten dollars at one time as above; and one hundred and fifty copies for one hundred dollars if remitted as above. The extra copies in all cases will be addressed to the Agent ordering the work, and the others to the subscribers.

N. B. All Orders and Communications to be addressed to the Publisher W. G. EDMUNDSON, Toronto, Post Paid.

THE LADY'S WREATH, AND YOUNG LADY'S MAGAZINE

Is the Title of a New Work, published bi-monthly, in Philadelphia, at the extremely low price of ONE DOLLAR A YEAR,

The design of this Work is to furnish, at a low rate, a Magazine, with, as regards literary merit and mechanical execution, shall equal the best three dollar magazines. Each number will contain at least 48 (8vo.) pages of reading matter.

ENTIRELY ORIGINAL, From the pens of the most talented male and female writers of the day

A SPLENDID STEEL ENGRAVING Will be given in each number, and also one of a series of splendid Floral engravings, richly Colored, now in course of preparation. It will be printed upon new type, cast expressly for the purpose, and upon fine white paper.

Among those whose contributions have already enriched our pages, will be found the names of Mrs. St. Leon Loud, Mrs. Pierson, Mrs. C. Theresa Clark, Tuckerman, Coates, Welby, Drinkwater, Pike, and many others of the most prominent contributors to our periodical literature.

The liberal patronage bestowed upon the publication by a discriminating public, will but serve as an incentive to still greater efforts. We shall continue to issue, bi-monthly, a work equal in every respect to the three dollar monthlies, at the low price of One Dollar a Year, in advance.

Specimen numbers will always be sent to postmasters and others desirous of acting as agents, when applied for post paid. Address DREW & SCAMMELL, Publishers, 67 South Third Street, Philadelphia. Philadelphia, January, 1843



WINNER'S Canadian Vermifuge. Warranted in all cases.

THE best remedy ever yet discovered for WORMS. It not only destroys them, but invigorates the whole system, and carries off the superabundant slime or mucus so prevalent in the stomach and bowels, especially those in bad health. It is harmless in its effects on the system, and the health of the patient is always improving by its use, even when no worms are discovered. The medicine being palatable, no child will refuse to take it, not even the most delicate. Plain and practical observations upon the diseases resulting from Worms accompany each bottle.

Prepared and sold wholesale and retail by J. WINER, 10 CHEMIST, King street, Hamilton

A NEW ENTERPRISE By the former Editor of the Saturday Evening Post and Saturday Courier.

Comprising the fruits of twenty years experience in the Newspaper business; the aid of the most distinguished newspaper writers of the day; a valuable Foreign Correspondence; with troops of Literary friends, and the determination to publish a Newspaper for all classes, which SHALL NOT BE SURPASSED!

THE PHILADELPHIA SATURDAY MUSEUM Of Knowledge, News, and Amusement,

A Family newspaper, neutral in politics—opposed to quackery, and devoted to the useful Arts, Education, Morals, Health and Amusement.

The Tales, Sketches, Narratives, Biographical, Essays, and poems, shall be of the first order—the best Productions of the best writers of the day. Also, articles on History, Astronomy, Chemistry and all the useful Arts, and Sciences, with a liberal portion of light reading, anecdotes, wit and humour, making a varied, rich, and most inspiring Ohio.

LIFE ON THE OCEAN.—Furnishing narratives of exciting adventures at sea, showing the courage and heroism of the bold Mariner, as He springs from his hammock and flies to the deck.

Where amusement confronts him with images dre, Wild winds and mad waves drive the vessel a wreck, The mast, fly in splinters—the shrouds are on fire.

Foreign and Domestic News, Congressional Proceedings, and a general view of all matters of interest or importance, will appear.

PICCOLA ENSEMBLEMENTS, comprising maps, Landscapes, architecture, portraits of distinguished personages, of both sexes. In these, as well as in neatness of typography, the Museum shall not be surpassed.

Foreign Correspondence.—Arrangements have been completed for securing a regular Foreign Correspondence more extensive and complete than has ever enriched the columns of an American Newspaper.

COMMERCIAL.—The state of business, of stock, price of grain, flour, and all descriptions of country produce, merchandise, &c., will be given from actual sales, in Philadelphia, Baltimore, New York, Boston, &c.

TO AGENTS.—TERMS, COMMISSIONS, &c. Any individual who will take the trouble to procure the names of his friends, and remit the funds, will be entitled to the commissions which are at present, and will continue to be, until further notice, more liberal by far than have yet been offered by any Newspaper of real character or merit. A commission of 70 cents will for the present, be allowed to Agents upon each subscriber.

TERMS.—The Philadelphia Saturday Museum is published every week at \$2 per annum, as usual, in advance, or \$3 at the end of the year.

For \$20 in current funds, 16 copies of the Newspaper, and 16 copies of the Library will be forwarded, securely packed, to any part of the U. States. 3 copies for \$5. All orders and communications to be addressed, free of postage to THOS. C. CLARKE & CO., Saturday Museum, Chesnut Street, Philadelphia.

THE FAMILY NEWSPAPER. PHILADELPHIA SATURDAY COURIER.

40,000 Subscribers.

The Proprietors of the far-famed Philadelphia Saturday Courier known and acknowledged as the best Family newspaper in the World, stimulated by the already vast and rapidly increasing patronage have resolved to commence the New Year with redoubled energy and enterprise.

Every one should be proud to patronize the Philadelphia Saturday Courier, as by its unbroken series of original AMERICAN TALES by such names writers as Mrs. Caroline Lee Hentz, Mrs. St. Leon Loud, 'The Lady of Maryland,' Professor Ingraham, T. S. Arthur, Esq., Miss Sedgwick, Miss Leslie, 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 items 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.

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 Loans, and our extensive arrangements will hereafter render our PRICES CURRENT

of inestimable interest to the traveler, 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 Mrs. C. Lee Hentz, Mrs. S. C. Hall, Charles Dickens, (Boz) Professor Dunghison, Professor Ingraham, M. M. Michael, T. S. Arthur, Miss Ellen S. Rand, J. Shortland Knowles, George P. Morris, Mrs. M. St. Leon Loud, Mrs. Gort, Douglass Jerrold, Joseph R. Chandler, Miss Sedgwick, Miss Leslie, Wm. E. Burton, Professor J. Frost, Lieut. G. W. Patten, Lydia H. Sigourney, Thomas Campbell, Hon Robert T. Conrad, Miss Milford, Robert Morris, Professor Wines, Mrs. C. H. W. Estlin, E. L. Bulwer, A Grant, Junior, Joseph C. Neal, John Neal, Thomas G. Spear, Countess of Blessington, Captain Marriott, R. N. Lucy Seymour, R. Penn Smith.

PREMIUMS.

SCOTT'S WORKS.—For ten new or old subscriptions, with twenty dollars, per money, in advance, the very liberal and unequalled Premium of Sir Walter Scott's Entire Novels! THE IRISH HISTORY.—For ten New Subscribers and twenty dollars a copy of Thiers celebrated History of the French Revolution, in numbers, with fifteen beautiful steel engravings—will be sent by mail. DICKENS' (B & Z) WORKS.—For ten New Subscribers and twenty dollars, a set of these world-renowned works will be sent by mail as a Premium. BULWER'S WORKS.—For ten New Subscribers and twenty dollars, a set of the celebrated Pelham Novels will be given as a Premium.

TO AGENTS—TERMS.

The terms of the COURIER are \$2 per annum payable in advance but when any one will oblige to procure ten new subscribers, send us \$15, per money and postage free we will return for one to each seven copies for \$10, three copies for \$5, or the copy three years for \$5.

J. MAKIN & HOLDEN, Printers.

MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE King-Street, Hamilton.

C. H. WEBSTER, CHEMIST AND DRUGGIST.

GRATEFUL for the very liberal patronage he has received since his commencement in Hamilton, begs to inform the inhabitants of Hamilton and vicinity, that he has just received a large supply of DRUGS, CHEMICALS, AND PATENT MEDICINES, which he will sell as low as any establishment in Canada; and begs further to state, that he is determined to keep none but pure and unadulterated Medicines, & trusts by strict attention, to receive a continuance of their confidence and support.

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

Horse and Cattle Medicines of every Description.

Physician's prescriptions accurately prepared.

N. B. Cash paid for Bees Wax and clean Timothy Seed. Hamilton, Dec, 1842. 13

CABINET, FURNITURE OIL AND COLOUR WAREHOUSE.

KING-STREET, HAMILTON, Next door to Mr. S. Kerr's Grocer

MESSERS. HAMILTON, WILSON, & Co., of Toronto, desire to announce to their friends and the public of Hamilton and its vicinity, that they have opened a Branch of their respective establishments in this place, under the direction of Messrs. SANDERS and ROBINSON and that they intend to manufacture all kinds of Cabinet and Upholstery Goods, after their present acknowledged good and substantial manner

—ALSO—

Painting in all its branches, Gilding in oil and burnished do., Lettering Signs, &c. &c., Paper Hanging, Rooms Colored, &c. &c., which they will execute cheap and good. To their friends, many of whom they have already supplied, they deem it superfluous to give any further assurance; and to those wishing to deal with them, they would respectfully say 'Come and try.'

King street, [next door to Mr. Kerr's Grocery.]

N. B.—Gold and Plain Window Cornices of all kinds, Beds, Mattresses, Pillcases, Looking Glasses, Picture Frames, &c., made to order on the shortest notice. Hamilton, Jan 28th, 1842.

SAMUEL McCURDY, FARROR, JOHN STREET, HAMILTON.

SHIP AND INN.

JAMES MULLAN begs to inform his friends and the public, that he has removed from his former residence to the Lake, foot of James street, where he intends keeping an INN by the above name, which will combine all that is requisite in a MANAGER'S HOME, and TRAVELER'S REST;— and hopes he will not be forgotten by his countrymen and acquaintances. N. B.—A few bouders can be accommodated. Hamilton, Feb. 23, 1842.

PAPER HANGINGS.

2,000 PIECES of English, French, and American PAPER HANGINGS, of the most choice and fashionable Patterns, for sale, wholesale and retail, at exceedingly low prices, by THOS. BAKER, Hamilton, Aug. 1, 1842.

Cure for Worms.

B. A. FAHNESTOCK'S VERMIFUGE; Prepared by B. A. FAHNESTOCK & CO. Pittsburgh, Pennsylvania.

THIS preparation has now stood the test of several years' trial, and is confidently recommended as a safe and effectual medicine for expelling worms from the system. The unexampled success that has attended its administration in every case where the patient was really afflicted with Worms, certainly renders it worthy the attention of physicians.

The proprietor has made it a point to ascertain the result of its use in such cases as came within his knowledge and observation—and he invariably found it to produce the most salutary effects not unfrequently after many all the ordinary preparations recommended for worms had been previously resorted to without any permanent advantage. This fact is attested by the certificates and statements of hundreds of respectable persons in different parts of the country, and should induce families always to keep a vial of the preparation in their possession. It is mild in its operation, and may be administered with perfect safety to the most delicate infant.

The genuine Vermifuge is now put up in one ounce vials, with this impression upon the glass, FAHNESTOCK'S VERMIFUGE, and the directions accompanying each vial have the signature of the proprietor; any medicine put in plain ounce vials and the signature of which does not correspond with the above description, is not my genuine Vermifuge.

The Subscribers deem it their duty to use the above precautions in order to guard the public against mistaking other worm preparations for their deservedly popular Vermifuge.

We have appointed Mr C C Bristol, No 207 Main St Buffalo, N Y, our Sole Agent for Western New York & Canada West. The medicine can be obtained there at our wholesale Pittsburgh prices. Terms Cash.

B. A. FAHNESTOCK & Co For Sale in Hamilton by Mess John Winer, T. Bickle, M. C. Grier, and C. H. Webster.

FALL AND WINTER FASHIONS For 1842

HAVE BEEN RECEIVED BY THE SUBSCRIBER HE ALSO wishes to acquaint his Patrons, that he has REMOVED to his New Brick Shop on John Street, a few yards from Stinson's corner, where they may rely on punctuality and despatch in the manufacture of work entrusted to him. S. McCURDY. Hamilton, 1st Oct., 1842.

THE Subscribers have received further supplies of Catholic Bibles and Prayer Books, &c: among them will be found

The Douay Bible and Testament Key of Heaven; Path to Paradise; Garden of the Soul; Key to Paradise; Poor Man's Manual; Catholic Catechism.

Sold wholesale or retail, by A. H. ARMOUR, & Co., King Street, Hamilton. November, 1842.

PRINTERS' INK.

LAMB & BRITAIN, Manufacturers of Lamb's Blacking, begs to inform Printers in British North America, that they have, after considerable labour and expense, with the assistance of a practical and experienced workman from England, commenced the manufacture of PRINTERS' INK. They are now prepared to execute all orders which may be sent to them. Their Ink will be warranted to be equal to any in the world and as cheap.

Ink of the various FANCY COLOURS supplied on the shortest notice. Corner of Yonge and Temperance Sts. Toronto, June 1, 1842.

WEAVERS REEDS

600 STEEL AND CANE Weavers' Reeds, of the necessary numbers for Canada use, for sale by THOS. BAKER. Hamilton August 1 1842.

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 MORNING, in time for the Eastern and Western Mails, at the Catholic Office, No. 21, Jol Street, Hamilton, G. D [Canada.]

TERMS—THREE DOLLAR 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.

Produce received in payment at the Market price.

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

AGENTS.

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