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THE CATHOLIC.

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

VOLUME II.

HAMILTON, G. D. DECEMBER 22, 1841.

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EDITOR.

Original.

THE CHRISTIAN RELIGION

DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

CHAPTER XIV.

THE HISTORY OF JOSEPH.—Concluded.

Chapter 49.—Jacob on his deathbed calls together his sons to receive his prophetic benediction. To the three eldest, on account of their crimes he foretells the division of their posterity from the rest of their brethren; that which in the temporal sense, appears verified in the separation of the tribes from Juda after Solomon's death; and, in the spiritual, in that which took place after the Saviour's death, between the believing remnant of Israel and their unbelieving brethren.

When he comes to speak of Juda, his mind is carried in an ecstasy towards the Messiah, who, he foresees, is to be born of Juda's tribe; and, addressing his son in the character of his divine descendant, he bursts forth in the following sublime and mystical strain; "Juda, thee shall thy brethren praise. Thy hands shall be on the necks of thine enemies. The sons of thy father shall bow down to thee. Juda is a lion's whelp. To the prey, my son, thou art gone up. Resting thou hast couched, as a Lion; and, as a Lioness, who shall rouse him. The sceptre shall not be taken away from Juda; nor a ruler from his thigh; till he come who is to be sent; and he shall be the expectation of the nations.—Tying his foal to the vineyard, and his Ass, O my son! to the vine. He shall wash his robe in wine and his garment in the blood of the grape. His eyes are more beautiful than wine; and his teeth whiter than milk.

Without dwelling on the other parts of this prophecy, which so clearly point out, descending from Juda, the promised Messiah; the object one day of the praise and adoration of his brethren; the invincible "Lion of Juda;" Apoc. v. 5—ill whose appearance the sovereign power was to remain in that tribe; we shall notice merely the more mystical and less obvious part of this wonderful prediction; "tying his foal to the vineyard; and his Ass, O my son! to the vine."

The Ass is the animal, on which the Saviour rode, at his meekly triumphant entry into Jerusalem; a circumstance foretold by the prophet Zacharias, chapter ix. verse 9. The human nature is that which bore the filial Deity on his humble entry into this world, among mortals. It was, as united with his divine person, the most meekly, patient, drudging and enduring of animals; the worst treated, and, like the Ass, the most despised. "I am become before thee," says he to his heavenly Father, "as a beast of burthen; and still am with thee. Ps. lxxii. 23. He became says the Psalmist, "as a worm and no man; the reproach of men, and the outcast of the people;" Ps. xxi. 7. This was the Ass, which Jacob in an ecstasy beheld the Saviour "tying to the vine;" that is, binding in the Eucharistic sacrifice to the fruit of the vine; or the juice of the grape. It was this stupendous mystery, which made Jacob, on viewing it, exclaim in a transport, "O my son! He shall wash, continues he, his robe in wine; and his garment in the blood of the grape. His robe, or *STOLE*, is his regal

dress; indicating his divine dignity, or divinity. "His garment," or rather *cloak*, as in the Latin, *PALLIUM*, which hides all, is his humanity. In the Eucharistic sacrifice both, inseparably united in His divine person, are "washed in the blood of the grape."

The Foal is the offspring of the ass; a meek, humble, and drudging race; such as the followers of Christ are in this life, like their Saviour doomed to be: or "they are not the children of this world." These "he ties to the Vineyard;" particularly in their adherence to the belief of this mystery; for in addressing them, he says: "I am the vine: ye are the branches." The branches live on the sap of the vine; so do they, on "the blood of the grape," changed into the blood of the Saviour; for except you "eat my flesh, and drink my blood," says Jesus Christ, "you cannot have life in you;"—*JOHN vi.* Jacob knew this Eucharistic mystery to have been prefigured by the Priesthood of Melchisedech; and beheld it with astonishment displayed to him on his deathbed in the light of Revelation.

"His eyes are more beautiful than wine; and his teeth whiter than milk."

The oriental comparisons are always much freer and bolder than ours. Things, resembling each other but in one particular, are often compared; though widely differing; nay, wholly disagreeing; in every other; that which is particularly noticeable in the Canticles of Canticles. Hence, though at first we may think the comparison uncouth of the beauty of eyes to that of wine; on second reflection we find that the sparkling brightness of wine is not inappropriately compared to the piercing lustre of one's eyes, nor the pearly whiteness of one's teeth to the bluish whiteness of milk. It is in the living lustre of the eye, and the pure whiteness of the teeth, that the chief beauty and loveliness of the human countenance is found; and the Saviour, whom Jacob is contemplating in all his natural and supernatural comeliness, is thus also described by the psalmist, his royal progenitor: "Thou art beautiful above the sons of men. Grace is poured abroad in thy lips &c." *Ps. lxxiv. 3.*

Jacob's prophecy concerning his other children, and the fate of their posterity, is also spoken in a spiritual as well as a temporal sense; the fulfilment of which in some is more obvious than in others. The deeds, for instance, of a Sampson, who was one of the judges in Israel, seem particularly alluded to in what he says of Dan, to whose tribe he belonged; though some think his words alluded to Antichrist; and suppose, from their tenor, that the great and final Adversary of the Saviour will be born of the tribe Dan; and that therefore the dying patriarch, foreseeing that trying epoch when it is understood Israel will be converted; he concludes in these words; "I will look for thy salvation, O Lord."

In Joseph, he spies again the comeliness of the Saviour; and the desire of "the daughter," that is, of the several branches, or offspring of his Church, "running to and fro upon the wall to behold him;" but never leaving the safe and sacred precincts of his holy city, to look for him elsewhere.

"They, who hold darts, provoked him, and quarrelled with him, and envied him." All this was verified in the treatment which he himself experienced here on earth, from "those who had darts, that is, the power of hurting; from those in authority, the priests and rulers of the people; and it is still verified in the treatment which he meets with in the opposition to his word, and in the persecution of his Church by his enemies.

"But his bow," says Jacob, "rested upon the strong," that is, on the Deity; "and the bands of his hands and arms were loosed by the mighty one of Israel." That is, the prefigured Joseph is freed like his prototype, from his bondage or prison, "the grave;" and comes forth in all his strength, "a pastor" to feed and tend his people; first the Egyptians or Gentiles; finally, his kindred Jews, his brethren; but in a foreign land, to which they must come, where they will find him, the "stone of Israel; the stone which the builders (the legal or levitical priesthood) rejected;" but "which now is be-

come the head of the corner; Ps. cxvii. 22;" *MATT. 21, 12,*—on which is firmly founded his Church among the nations.

"The God of thy father," continues Jacob, "shall be thy helper; and the Almighty shall bless thee with the blessing of heaven above; with the blessings of the deep that lieh beneath; with the blessings of the breasts and of the womb.—The blessings of thy fathers are strengthened with the blessings of his father; until THE DESIRE OF THE EVERLASTING HILLS SHALL COME. May they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren."—Joseph is thus declared the comliest, best beloved and most best of all his brethren; the representative of him, on whom all grace and benediction descends and dwells; the "growing son;" rising in greatness, majesty and glory; the most exalted, because the most debased, *PHIL. ii. 9.*—The Nazarite; the holy and consecrated one among his brethren, among mankind, whose nature he assumed.

In Benjamin, as is commonly understood, Jacob spies Saint Paul, the most illustrious descendant of the tribe of Benjamin. He beholds him "as a ravenous wolf in the morning eating his prey;" in the morning of the day of truth; in the infancy of the Christian Church; consenting to the death of her first martyr, Saint Stephen; and soon after scattering and devouring the sheep of Christ; but "in the evening dividing the spoil;" in the end dealing out the treasures of the Saviour's merits to the faithful, the rich spoils acquired by "the lion of Juda" in his final triumph over all his enemies.

Chapter i. verse 16. Joseph's brethren, after burying their father, go down and dwell with Joseph in Egypt.

The Jews, after burying the synagogues, their common parent in the spiritual sense; go down, and reside with Jesus in his Church among the Gentiles. That before doing this they must, like Joseph's brethren, be commissioned by their dying parent, "beseech him to forget their wickedness; and the sin and malice they had practised against him. They must worship him prostrate on the ground, and acknowledge themselves his servants." Then Jesus, "hearing this," will "weep over them," like Joseph: and will say to them, as did his illustrious prototype:—"Fear not: can we resist the will of God? You thought evil against me; but God has turned it into good, that he might exalt me, as at present you see; and might save many people. Fear not, I will feed you and your children," yes, he will feed them with the plenty of his house: and give them to eat of the real manna, "the living bread that came down from heaven."—*JOHN vi.*

ON THE MICROSCOPE.

As the Microscope discovers almost every drop of water, every blade of grass, every leaf, flower and grain swarming with inhabitants; all of which enjoy not only life but happiness; a thinking mind can scarce forbear considering that part of the scale of beings which descends from himself to the lowest of all sensitive creatures; and may consequently be brought under his examination. Amongst these, some are raised so little above dead matter, that it is difficult to determine whether they live or no. Others, but one step higher, have no other sense besides feeling and taste. Some again have the additional one of hearing; others of smell and others of sight.

It is wonderful to observe by what a gradual progression the world of life advances through a prodigious variety of species, before a creature is formed that is complete in all its senses; and even amongst these there is such a different degree of perfection in the senses which one animal enjoys beyond what appears in another, that though the sense in different animals be distinguished by the same common denomination; it seems almost of a different nature. If after this we look into the several inward perfections of cunning sagacity; or what we generally call instinct, we find them rising in the same manner imperceptibly, one above another, and

receiving additional improvements according to the species in which they are implanted.

This progress in nature is so very gradual, that the whole chasm from a plant to a man, is filled up with divers kinds of creatures, rising, one over another by such a gentle and easy ascent, that the little transitions and deviations from one species to another, are almost insensible; and the intermediate space is so well husbanded and managed, that there is scarce a degree of perception which does not appear in some one part of the world of life.

Every creature is confined to a certain measure of space, and its observation stunted to a certain number of objects; but some move and act in a sphere of a wider circumference than that of others, according as they rise above one another in the scale of existence. The earth is the spot appointed for man to dwell and act upon. He stands foremost of all the creatures here; and links together intelligence and brutes. The sphere of his bodily action is limited, confined and narrow; but that of his mind is vast and extensive beyond the bounds of matter.—Formed for the enjoyment of intellectual pleasure, his happiness arises from his knowledge; and his knowledge increases in proportion as he discovers and contemplates the variety, order, beauty and perfection of the works of nature. Whatever therefore can assist him in extending his observations is to be valued, as in the same degree conducive to his happiness.

What we know at present, even of things the most near and familiar to us, is so little in comparison of what we know not, that there remains a boundless scope for our enquiries and discoveries; and every step we take serves to enlarge our capacities, and gives us still more noble and just ideas of the power, wisdom and goodness of the Deity.

The universe is so full of wonders that perhaps eternity alone can be sufficient to survey and admire them all: Perhaps too this delightful employment may be one great part of the felicity of the blessed; when the soul shall become divested of flesh, the pleasures of sense can be no more.... But if its principal delight has been in the contemplation of the beauties of the creation, and the adoration of their Almighty author, it scars, when disembodied, into the celestial regions, duly prepared for the full enjoyment of intellectual happiness.

To thee, Eternal, self-existing Creator of the universe! whose will is Nature's law! Omniscient, Omnipresent, all bountiful and gracious! to Thee be paid by all Thy creatures thanksgiving and adoration, till time shall be no more!—*Baker on the Microscope.*

CONJECTURE—A Philadelphia physician in a letter to a lady on the effect of wearing corsets has the following remarks:—"I anticipate the happy period when the fairest portion of the fair creation will step forth unencumbered with slabs of walnut and tiers of whale-bone. The constitution of our females must be excellent to withstand in any tolerable degree the inflictions of the corset eight hours every day. No other animal could survive it. Take the honest ox and inclose his sides with hoop-iron, put an osken plank beneath him, and gird the whole with a bedcord and demand of him labor. He would rather indeed but it would be for breath."—*American Paper.*

Original.

THE DUTY OF LOVE.

MATT. xxii. 37, 38, 39.

The tender two-fold duty well observ'd,
First God to love supremely as supreme,
Th' essential excellence; next, for his sake,
Our fellow-man, His child and image dear,
Is all our task enjoin'd. A task how sweet,
'That ev'n its own fulfilment here repays
With bliss on earth, that's perfected in Heav'n.
For still the measure of our bliss is Love;
And happiest they who most its influence feel,
And feeling, least oppose. Ah! what were life
But wretchedness, did Love not daily yield
Its dear delights, that make existence sweet,
And ever pleasing, felt our sense of being?
While theirs is Mis'ry, hopeless and extreme,
Whose doom at length for Love's long slighted
law,

Is never ought to love. From Love's domain
A banish'd, hateful, self-aborning crew,
They hopeless roam, and would, if but allow'd,
Their sense of pain in self-destruction end.

Ev'n here on earth, where Mercy cheers the scene,
By guilt so gloomy made; not few are seen
Thus wretched and self-hating: round their
ninds

When some foul passion's intercepting cloud
Has settled dismal; and th' enlight'ning ray
Of Charity repels: 'Til cold and numb'd,
And frozen quite, their hearts at length become
To all insensible but anguish keen,
'That thrills incessant thro' their inmost frame;
And frequent shakes, with horrors deadly, chill
Their shudd'ring souls; till in some luckless
hour,

No object by their jaundic'd sight espied,
In nature not disgusting, dark despair
O'erwhelms them sudden; and their frantic
hand

Arms, 'gainst themselves uprais'd; impatient
thus,
With loathed life, their mental pangs to end.

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, DECEMBER 22.

We would tell the editors of the *Toronto Church* that the dark age of Protestant imposition on the public mind is fast drawing to a close. There is freedom now in the British dominions for the Catholics to speak and write in their own defence. They have done, and are doing so in a far more elegant, open and argumentative style than the cant and hypocritical whinnings, the saintly slang, the coarse vituperative railings, all based upon old worn out villainous fictions, misrepresentations and calumnies of their opponents. Who now of the present generation, (except the most uneducated, though of such in this new country the proportion is very great,) what real scholar, or one accustomed to the genteeler ranks of society, but would scout the foul epithets, the degrading nicknames, the most unchristian, as unmerited aspersions thrown out so lavishly against us, in their preachings, tracts, and tasteless catch-penny lucubrations, as those with which the *Church* editor crams his weekly journal!—**POPISH, PAPIST, PAPISTICAL, MONKISH, ROMISH, ROMANIST, ROMANISM**, like the hiss of the

serpant brood at the heel that was destined to crush their Father's head.—**GEN. iii. 15.** Why not give us our own proper names, such as we are, and have ever been known by, in the whole christian world? Who has given them a right to dub us all over with their mocking terms and ridiculing appellations? Not surely the Saviour, whose doctrines they pretend to preach. They cannot say that such uncharitable conduct towards their neighbor was authorized by him, who tells his followers that "whoever calls his brother a fool shall be in danger of hell fire.—**Matt. v. 22.** By whom then are they authorized to do so? I leave it to themselves to answer the question. There is magic in a name, which, when once impressed upon the public mind, has a lasting effect for honour or dishonour. Hence the labours of all the reformed, as they are called, or reforming teachers, has ever been, since their great Father Luther's apostacy, to decorate with glorious epithets, and high-sounding appellations the leaders and supporters, lay or clerical, of their several parties. Witness, in the preface to their parliament Bible, the disgustingly fulsome titles given to that mean royal pedant James I., whose appearance they hail, like that of the *sun rising in the east*; and to that murderess, Queen Elizabeth, styled by them the *bright occidental star*, and to whom they have fastened the title of the *good Queen Bess*! But again, on the other hand, with what unmeasured terms of opprobrium and reproach have they not endeavoured, and endeavour still, in the teeth of impartial history, which contradicts their statements, to blacken the reputation, and render odious to posterity the memory of their conscientious opponents. The *bloody Queen Mary* is the title given by them to Elizabeth's predecessor; but it would not have been given her had she dealt only with Catholics like her sister Elizabeth. Then she would have been lauded to the skies, whatever number she might have massacred of her Catholic subjects for denying merely her *spiritual* supremacy. Those whom Mary suffered to be slain, were convicted traitors, who had plotted against her lawful succession to the throne, and sought to prevent the acknowledgment even of her *temporal* supremacy.

If we are Christians indeed, and not in name only, let us drop forever such uncharitable shifts and wicked subterfuges to propagate our religious principles. Catholics could never be accused of abusing them. They never gave other names to their opponents than what these had adopted to themselves. They never sought to indispose the public against them, by any studied misrepresentations of their doctrines, by scurrilous invectives, foul fictions, nick-names, and abusive terms. If forced into the polemical arena, they used only the legitimate weapons of fair argument, backed with scripture, reason, and historical truth. We observe, however, and have always observed, that in such disputative skirmishes, our antagonists never meet us on equal grounds. Instead of fighting fair, and parrying our thrusts with proper arms, they invariably give us the slip; and, wheeling round, endeavour to

smother us amid the filth of no sweet favour, which they have hoarded up, & bring forth so unspurringly against us. Now, this is no fair fighting match at all. In such a contest our chief endeavour must always be to avoid the savoury aspersions from the night-man's bucket. If this be not the way in which the *Toronto Church* and *Guardian* Editors endeavour to defeat us, we leave the case to the decision of the impartial public.

At any rate we would request the *Guardian*, the *Churchman* or any other who is in the habit of pouring out upon our church their opprobrious terms of "superstitious," "idolatrous," "corrupted," "anti-scriptural," "tyrannical," "the mother of ignorance," &c., to point out to us in what precise and particular sense she deserves all, or any of these fair compliments; and we shall have a tangible something to diate upon. But who can clear off at once all the jumbled heaps of their dunghill filth, which they so unwarrantably cast upon our premises. And now I would ask them, do they really believe, and if not, they are deliberately and wittingly imposing on the public, can they possibly believe that all the members of our church, are such downright idiots, as to worship images or the inanimate works of man's hands, as being of themselves able to see, hear or help us? That we give to the Saints and Angels, that supreme worship which is due to God alone; or to Jesus Christ, our sole chief Mediator. If not, in what sense are we idolators? What can be more audaciously presuming, than for this or that individual, [for all are individuated in Protestantism, where every one is authorised to judge for himself,] what can be more recklessly daring, than for any one to affirm that he is more wise and learned: purer in his faith and morals; better acquainted with the Scriptures, and the Saviour's one true religion, than all the Catholic millions now, or formerly existing for more than eighteen hundred years; than those who carefully preserved, and handed down to us the Scriptures, with all the ancient learning, and knowledge of antiquity, which they saved from the destructive inroads of our barbarous ancestors; whom they converted and humanized in the bosom of their church? And yet we have lived to see the day, when they, together with their Church, are vilified, and held up to scorn and detestation by those who owe them all that, as men and Christians they can boast of; by individuals, or partial, and newly formed groups, who proclaim themselves the only wise men in the world.—But, as Solomon has said, "there is more hope for a fool, than for one who is wise in his own conceit."—**Prov. xxvi. 12.**

The Rev. Waldo Siphorp, fellow of Magdalen College, and brother to Colonel Siphorp, has sold his church at Ryde, in the Isle of Wight, and suddenly taken his departure, in order to become a Roman Catholic Priest. The poor man must be downright mad.—*Hamilton Gaz.*, Dec. 20.

[The Jews would have said the same of Saint Paul, who was such a fool as to give up all his worldly prospects, which were great, and become the despised follower and zealous preacher up of the Saviour's religion.]—**ED. CATH.**

A general order has been issued by the East India Directors dissolving the British government connection with idolatry, and prohibiting the attendance of troops or military bands at Hindu festival or Mahomedan ceremonies.

Would that a similar order was issued regarding Canada.—*Hamilton Gaz.* Dec. 20

So, according to the wish of our contemporary, the Catholic worship of the blessed Sacrament should be abolished by authority like that of the Hindoos and Mahometans! But, till the sapient editor can prove that Jesus Christ is a liar, and not the Omnipotent. That he who created all things out of nothing, cannot change one substance into another; though he changes the very substance of the earth into all that grows; and our meat and drink into our flesh and blood; that he could not have given to his followers what he said he gave, "his very flesh to eat and his very blood to drink;" JOHN vi. 54, 58. That he was not the prefigured paschal lamb, to be eaten as well as slain; otherwise the figure was not fulfilled, as he said it would be to "the smallest tittle;" MATT. v. 18. That he did not desire his apostles at the last supper to do just what he himself had done; and therefore to say with as much truth, as he himself had said, "take and eat, this is my body;" till, I say, our contemporary has proved all this satisfactorily, which more learned men than he could never do, let him suppress his rash and profane aspirations, to see abolished by human authority that homage of Jesus Christ in the Sacrament, which is paid by millions more versed in Scripture, and in the sense of Christian antiquity, than all those on whose new and shifting opinions he builds his creed; or all his blind, bible-begging sectaries together.

Query: If Episcopalians kneel to receive in their Sacrament the bakers' crust, where Jesus Christ is not believed to be; why should not Catholics kneel to their sacrament where they believe him really present, upon his own infallible declaration? Which then of the two parties are the most like unto idolaters; of the one, who kneels but to the bread; or the other, who kneels to Jesus Christ, and who worships him at any rate intentionally? Such worship is not unchristian, were it paid but to a sovereign.

ROMANISM IN THE COUNTY OF GALWAY.

Such is the title given to an article addressed by a correspondent to the editor of the Hamilton Gazette, and published in that Journal of the 20th inst. The ludicrous manner in which he represents the Catholics in that county on visiting St. Kevin's Well, is designedly calculated to make all our biblical Saints turn up their eyes, and exclaim: what superstition! what abandonment of the Saviour, our only Mediator, to have recourse to any Saint for a cure! But let them cast down their eyes again, and read in that Scripture, with which they think themselves so perfectly acquainted, how God was pleased to cure distempers by the medium of pools and ponds. To such even the Saviour was wont to send those, who asked him to free them from their bodily ailments, Witness the pool of Siloe, and

the Probatic pond.—JOHN v. 2—chap. ix, 7. Witness even in the old law, the cure of Naaman, by washing at the prophet's desire in the river Jordan.

Saint Paul tells us that every creature "is sanctified by the word of God, and by prayer.—1 TIM. iv, 5. And may not wells and water be sanctified as well as meat and drink by saying Grace at our meals? And may not God honor his Saints by granting cures at the places which they blessed during their life here on earth, and where they are commemorated since their admission to glory in heaven? Scripture shows us that in this very manner God honored here on earth his special servants. The very handkerchiefs and aprons, which had touched the body of St. Paul, cured all diseases, and cast out devils.—ACTS xix, 12. Nay, the very shadow of St. Peter freed those on whom it fell, from their various distempers.—ACTS. v, 15. So that the common people of Galway have more scriptural knowledge of the power of God, and a firmer belief in it, than any of our biblicals whose minds upon religious subjects can never soar above the natural; nor trust in God's revelations any thing beyond the testimony of their senses.

Not to say but such things may be carried to a pitch of extravagance; but the exception does not do away with the rule. That miracles were not to cease with the Saviour and his apostles, is clear from Scripture. "They, says the Saviour, who believe, the things that I do, they shall do also; and greater than these shall they do, because I go to the Father." JOHN xiv. 12, 13. And on parting with his Apostles he says: "Them who believe these signs shall follow. In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover."—MARK xvi. 17, &c. Do Protestants pretend to such powers as these? No, never; but such are not rare in the Catholic Church.

Now, who shall tie the hand of God, and say to His Omnipotence, thou shalt work no further wonders amongst us? The Protestant.

Our communications are beginning to increase so much upon us, that we deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our correspondents.—ED. CUBACA.

The above is the comment of the Toronto Church Editor on all articles that appear in his paper. Is this not a paltry way of getting out of the slough that he himself has made to decoy the unwary into? What will the Canadian Journalists think, when they find that this assumed "Apostolic Church" inserts or fills its sheet with matter that they feel ashamed to acknowledge? We expected better things from the mitred organ; and we cannot but commiserate the feelings of those who insist upon the propagation of doctrines, perfectly aware of their falsity. What can this vehicle mean by such cowardice. Is he going to cut the Chinaman? Throw dirty harmless missiles from his trenches, then skulk behind them either in dread of

having his frail walls beaten in, or remain enjoying self-concoited security? Or taking another view. Is that man to go unscathed who sets another to knock down his neighbour, and then say he is not a party, though accessory to the fact, and according to our law, as culpable as the perpetrator?

WHEN DOCTORS DIFFER, WHO SHALL THEN AGREE?—It would appear by late accounts from Scotland, that the Presbyterian kirk there is in a worse state of dissention at present than even the church of England. It is divided into two great parties; the "Instructionists," and the "Non-instructionists;" and so fell a civil war is raging between them, that the one party proceeds even to the blasphemous absurdity of re-baptizing the children of the other. The one party are those who obey the laws, but disobey the Kirk. The other, of those, who disobey the laws, but obey the Kirk.

"This discord, which has for some years back been ranking in Scotland, has been brought to a crisis by the proceedings of the last general assembly,—as the supreme Church Court is called. In a full house, that body has, by a large majority, placed themselves in a position virtually rebellious to the civil courts of law. Thus, any hopes that her more peaceable sons may have deluded themselves with, of a final settlement of this discord which has given them so much pain, is now wholly done away with.—The reign of bitterness must now take full sway, and the establishment of Scotland pay the penalty of the truckling spirit which induced her to sell herself to a base nobility at an early period of the change of religion, when she required the assistance of their strong and unprincipled hand to enable her to overcome, by violence, the church and faith of ages.—*Quem Deus vult perdere prius dementat*, is strikingly exemplified in her outrageous proceedings; and well may the Catholic look on and wonder that her violence is turned away from them, and directed against her own children,—that her day of retribution has come, and that she herself has become the instrument of her own destruction."—*Catholic Magazine*

A correspondence has been published in the Newfoundland papers, between Sir John Harvey, the Lieutenant Governor, and the Roman Catholic Bishop of that Island, on the occasion of His Excellency giving a donation in aid of the funds for building a Roman Catholic Cathedral in the capital of that Island. Sir John Harvey exhibits in it his known tolerant feelings towards the Roman Catholics, and his liberality has been duly appreciated by the Prelate, to whom His Excellency's letter and donation were addressed.

From the Fredrickton Sentinel we are glad to observe, that a Society is forming for the purpose of encouraging Highlanders to emigrate to the Province, and afford them correct information regarding the mode of purchasing land for settlement, &c. These

efforts reflect great credit upon the gentlemen who are lending their aid to this patriotic undertaking.—*Mont. Gaz.*

[We are glad to see such sentiments expressed, as in the following communication. "AN OBSERVER OF FACTS," however, had he been attentive to the subjects of our columns, would have soon that the churches he speaks of as being recently built, had been already noticed. It is nevertheless exceeding gratifying to give the whole entire, as an acknowledgment of the gratitude our people must feel in this one instance among many for the liberality bestowed us by DISSENTING individuals towards the building of Catholic churches.]

To the Editor of the Catholic.

MR. EDITOR.—As your zeal for the promotion of that faith you profess, and the arduous labours you undergo for the promulgation of the same, are generally admitted by all, I think it must be gratifying to you and your numerous readers to know that in any part of the Continent of America, in my opinion, Catholicity is making more rapid progress than in the once Upper Canada. On my way alone from Kingston to Toronto, its visible progression is astonishing. Churches arising in such numbers as could hardly be anticipated for twenty years to come. In Picton a beautiful stone church was erected by the Rev. Mr. Lawler. In Belleville a splendid church has been erected through the exertions of the Rev. Mr. Brennan, which will acquire for him the lasting gratitude of his devoted flock. In Peterboro' an extensive and elegant stone church has been erected through the indefatigable labours and pious zeal of their worthy pastor the Rev. Mr. Butler. In Cobourg a beautiful little frame church erected by the sole exertions of the Rev. Mr. Kernan. I have heard him express the most grateful acknowledgements to the various denominations of Christians about Cobourg, who liberally assisted him to accomplish the same. Mr. Ruttan the Sheriff, and the Hon. Z. Burnham, gave him the lot gratis on which the church is erected, and \$60 in cash. As the Catholic community is poor, and those having no selfish interest in view, I hope in God they will reap the benefit of their generous benevolence. In the Township of Clark, in the village of Bond Head, Charles Clark Esq., a member of the Church of England, has given him a lot of ground and 50 dollars subscription for the purpose of building a church. In Whitby they have nearly a church fitted up for divine service, which is likewise under the jurisdiction of Mr. Kernan. I had almost forgot the church in Cobourg; it is handsomely decorated with a spire and bell, surmounted by the emblem of salvation, the Cross. Many other churches in the interior of the country are erected, which it would be too troublesome to you to give insertion to at present. I hope before long that the strayed sheep will return to the one sheep-fold, and under the one shepherd. With these wishes I have the honour to be,

Your obedient servant,
AN OBSERVER OF FACTS.

From the Catholic Herald.
TO THE REV. W. H. ODENHEIMER, A. M.
RECTOR OF ST. PETER'S CHURCH, PHILADELPHIA.
NO. XIII.

REV. SIR:—Many Catholic doctrines and practices, now rejected by most Protestant Episcopalians, were retained in the first Prayer Book of Edward VI.—Auricular confession was recommended, and the power of giving absolution, in the proper sense of the word, was clearly acknowledged; prayers for the dead were enjoined; oil was used at confirmation; the sick were anointed according to the precept of St. James; altars were retained; and many other Catholic practices,—which, since the prayer book has become 'ripe with experience,' are characterized as superstitions—were enjoined by the English Reformers during their first fervor. Many phrases were also retained which would seem to convey Catholic doctrines, which the Reformers rejected: but these were evidently retained for no other purpose than to satisfy the multitude, and eventually to destroy the belief of them amongst those who would use that book.

The "Prayer Book" in this state, if we believe the Oxford Tract writers, and most others of the high church party, represented fully the views of Cranmer. It is, therefore, in their eyes, the standard of Anglican orthodoxy, and every change since made, has been a retrogradation from the perfect work then accomplished (1) The Reformers of that age however, did not think so. Bucer declaimed against it as containing "high treason against God." (2) Calvin thundered from Geneva against it; he denounced it as "a mass of Popery." "He had his agents in the (English) court, the country, the universities by whom he drives on his designs in all parts at once."—"He resolved to make his way through (the Calvinistic party) to the mark he aimed at, which was to have the church depend upon his direction, and not to be less estimable here than in other places." (3)—The history of the changes effected by the Calvinistic party, show how far Calvin succeeded in his views, and proves that the "Prayer Book" bears the mark of many hands, from the ancient fathers down to the ultra reformers of the 16th century, not even excepting the Arian Ochinus, and John A. Lasco, whose intimacy with the refugees in Mary's reign, caused them to be regarded with distrust even by the Lutherans of Germany. (4)

Bucer and Peter Martyr, both rank Calvinists, were invited over to England by Cranmer; and so much deference was paid them, that, as they did not understand the English tongue, Latin versions of the "Prayer Book" were prepared expressly for them, (5) that they might suggest whatever improvements they thought necessary. Bucer was exhorted by Calvin to resist openly the remains of Catholicity preserved in that book. (6) Martyr, whose conscience allowed him to accept

a canonry in England, but would never permit him to wear a surplice, (7) being "refreshed" by the assurance which he received from Cheke that "if they themselves (the revisers of the Liturgy) would not change what ought to be changed, the King (Edward VI.) would do it himself, (8)—pressed forward his Calvinistic views. Hooper could not, indeed, co-operate in the beginning in the great work; he would not coincide in the temporising policy of the other Reformers; but, even with a bishopric in view, "denounced in the fiercest language the habits, the council and the ordinal." (9) Cranmer, however, having endeavoured in vain to satisfy him by argument, resorted to his favorite specific, and by imprisoning him in the Fleet, enabled him to reconcile his conscience to be consecrated in the usual vestments, which, moreover, he promised to wear on very solemn occasions. In the mean time, the primate himself was "brought to sounder views by John A. Lasco" (10) the Arian, in which, undoubtedly, he must have been considerably aided by the assurance he received from the King, that unless he proceeded to expunge or alter the obnoxious passages, the task should be assigned to more willing hands, or undertaken by himself. (11)

Preparations for a change being thus made, Hooper began his attacks on altars. A hint was sufficient "to put the thoughts of the alteration into the heads of some great men about the court, who thereby promised themselves no small hopes of profit, by the disfiguring the altars of the hangings, palls, plate, and other rich utensils, which every parish, more or less, had provided for them." (12) Shortly after, an order of council was issued, commanding altars to be taken down.—The order was "signed by seven laymen but only one bishop (Ely,) besides the Archbishop." (13) The order was followed by the usual auxiliary appliances. "Day, bishop of Chichester, was deposed for not pulling down the altars in his diocese." (14) The bishop of Winchester, and Heath of Worcester, were treated in a similar manner, and then imprisoned: the acquiescence, or co-operation, of the other prelates was secured by these measures.

The alterations suggested by Calvin and his agents in England were now introduced into the "Prayer Book"—if not fully—as far, it may be confidently said, as the framers of the book deemed it safe to adopt them.

The Oxford Tract writers, speaking of "the severe shock" men's minds received "through the profanations then carried on, tell us that, "in taking away the tares, they uprooted the wheat also, and in endeavoring with a rude hand to eradicate

(7) Ox. Tr. No. 81, p. 16.

(8) Strype's Cranmer quoted, loc. cit.

(9) Burnett ii, p. 258.

(10) Jonkyn's quoted in the Oxford Tract, p. 248.

(11) Waterworth, p. 221, quoting Soames, p. 595. This statement agrees with what the Oxford Tract quotes from Strype, *supra*.

(12) Heylin, p. 95.

(13) Oxford Tracts, p. 16.

(14) Ibid. p. 21.

Romish misbelief, they went hard to introduce unbelief." (15) They think they can find some traces of the essential features of a Christian liturgy in what yet remains, but they admit that "the whole doctrine of the Eucharist was then altered." (16)

The shock, however, which men's minds received, must not be dated from this step. The reformation itself, as it is called, was the true epoch of unsettling men's minds. When the witness of truth which God has established was despised, when men were found hardy enough to say that the church, which Christ had redeemed with his blood, to which he had taught all truth, and promised that his spirit should abide with it for ever, had, for ages, sanctioned superstition, what barrier could those men place to the wanderings of human fancy?—or what claim could they put forward to respect for their own acts, which did not condemn themselves with infinitely more force in their own revolt against the faith of all Christendom? Their own acts gave an impulse which they could not check; the weak mind of man,—which had been strengthened by Christian faith, resting on an immovable basis,—once placed as the ground work of the new system, imparted its own weakness and instability to the superincumbent structure;—hence religion, which had hitherto beamed with its own light, was made to reflect the fancies and the follies of every passing moment; and the definite form it assumed was necessarily but the effect of the impulse which circumstances impressed on the minds of men, some of whom may have imagined they were following the dictates of heaven.

That the movement by which Cranmer was guided, or which he led, was onward,—that the English church was hurrying on to pure Calvinism or worse, may be collected from the Oxford writers themselves. "Religion," they tell us, "was for the time, made 'a gainful occupation' and God's holy name was blasphemed; bad men (were) supplanting one another and bishops scarcely lifting up one warning voice against the sacrilege, but submitting to enforce it; (so that the days of Queen Mary came as a relief wherein those of our reformation suffered not sinned." (17) Courayer, a man evidently in the secrets of the Anglican party, who, though he was ashamed to enrol himself among its members, undertook to defend it in some points, tells us, that "it is but too apparent that the chief aim of these divines and prelates" (Cranmer and Barlow) "was to extinguish episcopacy." (18)

After stating the general character of the alterations of the Prayer Book as resulting from or given in explanations by the most orthodox of your own church, we shall now turn to the book itself, and see what can be learned from the nature of the changes introduced into it. From this examination, information of importance may be acquired, not only regarding

(15) Oxford Tracts, p. 20

(16) Ibid p 17

(17) Ibid p 22

(18) Courayer, Defence of the English Ordinations, p 147

the book and its framers, but also regarding the *animus* of those modern "churchmen," who appear to howl so bitterly the changes introduced through the agency of foreign reformers." (19)

I have already stated my opinion on this subject; in the beginning those men altered as much as they felt able to alter with safety. To make their views be received more easily, they retained words which seemed to sanction the Catholic doctrine, or retained the doctrine itself when they feared too much opposition; but the way was marked out by which its total removal might be easily effected. The anxiety of modern high churchmen appears to arise entirely from the necessity, that is now felt, to pay some respect to Christian antiquity; this leads them to desire the use of a *phraseology* that would seem to approach the ancients, while they admit very little more of real doctrine than is expressed by the modern forms, they and the natural meaning of the phrases they use. Another object kept in view in the modifications of the Prayer Book, was to amalgamate [I use an Oxford phrase] the most clashing tenets, and reconcile differences by *designedly* using ambiguous words, which each of the combatants could interpret as he pleased.

To give an instance of this, I will confine myself in this letter to the confession and absolution, the history of which in the Protestant Episcopal church, I will trace down to your American edition.

During Henry's reign, a belief in the usefulness and necessity of auricular confession was enforced by the severest measures. It formed the sixth of the famous articles of religion. Cranmer, of course, agreed, or, at least, acted as if he agreed, with the King on this as well as every other point. "The King's Book" and "The Bishop's Book" taught this distinctly.

When the new communion service was framed in Edward's reign, an alteration took place; but the time has not yet come for proclaiming openly the Calvinistic doctrine. The very word "auricular confession" was retained; the priest exhorted those who desired it, to come to him to make their confession; but those who thought it necessary to do so were commanded not to trouble such as, deeming it unnecessary, abstained from the same. (20) This was already a great step; the widening process had now begun. As the communion service was the only thing then changed, and as the royal boy of ten required "all loving subjects to stay and quiet themselves, . . . content to follow authority according to the bounden duty of subjects and not enterprising to run before," (21)—we must believe that this confession was to be practised according to former usage.

In the first book of Edward VI., things remained nearly in the same state, if we except the change that necessarily followed the abolishing of the ancient ritual. In the exhortation to communion, those who required comfort or counsel were exhorted

(19) Oxford Tracts, loc. cit.

(20) See the Communion Service alluded to, given by Wilkies 17.

(21) See his proclamation in Heylin, p 26

[1] Oxford Tracts, No. 81.

[2] Wheatly, 112

[3] Heylin, 107.

[4] Ox. Tr. pp. 15, 22.

[5] Wheatly, p. 72.

[6] Heylin, 79.

ed "to come to some discreet and learned Priest taught in the law of God, and confess and open his sins and grief secretly, that he might receive such ghostly counsel, advice, and comfort, that his conscience might be relieved, and that of him (as a minister of God and of the Church) he might receive comfort and absolution, to the satisfaction of his mind, and avoiding of all scruple and doubtfulness." [22] In the "Visitation of the Sick" the rubric says—"Here shall the sick person be moved to make a special confession of his sins (if he feels his conscience troubled with any weighty matter.) After which confession the Priest shall absolve him (if he humbly and heartily desire it) after this sort. 'Our Lord Jesus Christ who hath left power to his church, to absolve all sinners who truly repent and believe in him, of his great mercy, forgive thee these offences: And by his authority committed to me, I absolve thee from all thy sins. In the name of the Father, and of the Son, and of the Holy Ghost Amen.'" [23] This form of absolution was ordered to be used in all private confessions. [24]—Though the words in the exhortation contain some things that would enable the Calvinist to interpret them of mere advice or assurance of pardon, if the penitent truly repented, without necessarily implying absolution, properly so called; yet this would not be a fair interpretation of the words, especially when supported by the rubric and absolution contained in the "Visitation of the Sick."

In the second book of Edward VI., another advance was made to pure Calvinism, without, however, shocking public sentiment too much; it was done in a manner that rendered the doctrine of absolution less explicit, and preparations were made to have the whole of the Catholic doctrine expunged at a more favourable moment.

In the exhortation, the people were no longer told to come to the priest that they might "receive absolution of him (as minister of God and of the Church)"—were now to come, that "by the ministry of God's word they may receive the benefit of absolution." Private confessions before communion had probably gone somewhat into disuse among those who listened to the new teachers; the reformers therefore could exhort the people to the use of them or omit it as they pleased. But at the point of death people were not yet willing to be deprived of the benefit of confession and absolution; the absolution to be given to the sick was, therefore retained, but the rubric ordering the same form to be used in private confessions was expunged. (25)

It may appear an enigma to a person unacquainted with the spirit of this movement, that the absolution at the morning prayer—the only thing, I believe, bearing at all the name of absolution in the American Prayer Book—should have been inserted only in the second book of Edward,

and therefore was probably the effect of the Calvinistic influence then in operation. But this only prepared the way for the total rejection of the doctrine itself. The nature of this absolution is such that any Calvinist may use it. Those who cared for absolution, on the other hand, could find it here if they pleased, and thus more easily bear its suppression in another part of the book. That this was the intention of those who inserted it, may be fairly presumed from the whole tenour of their proceedings. The premature death of Edward prevented these men from carrying out their plans fully; when Protestantism was again re-established, the law-Church felt its claims so bitterly attacked by the sects that sprang from its own bosom, that it was forced to throw itself on ecclesiastical antiquity for support, and, therefore, could not afford to abandon a rite which had been always sanctioned in the Church. (26) The absolution of the sick, however Popish its sound, and the advice to the sick man to make a special confession of his sins, are therefore retained to the present day in the English Prayer Book: though in practice these special confessions are probably, as little in use as amongst American Episcopalians.

It was reserved for the American Protestant Episcopal Church to carry out fully the designs that I have mentioned. In the Communion service, the people are not exhorted, as even now in England, to come to the priest that they "may receive the benefit of absolution, together with ghostly counsel and advice"; they are merely exhorted to come that they "may receive such godly counsel and advice as may tend to the quieting of their consciences." After the general confession, the minister in England "pronounces" the absolution; in America he is directed merely to "say" the words; which form allows those who please to consider what he says, as nothing more than an ordinary prayer. At the morning service, in England, the absolution is also "pronounced;" in America, the "declaration of absolution or remission of sins is made by the priest." (27) These differences, trifling as they may appear, will be seen to be of the greatest importance, when we recollect that the precise words, thus altered, had afforded the strongest proof to those writers of the Established Church who contended for the Catholic interpretation of the Prayer Book, regarding the power of absolving. (28)

The absolution at the "Visitation of the Sick," and the exhortation "to special confession," are expunged altogether from the American edition. The support which the other passages, already weak and

[26] "They, (the ancient) had absolutions, and these absolutions were supposed to procure a reconciliation with God, (neither of which I presume will be thought to want a proof.)"—Wheatly preface p 17

[27] Compare the English and American editions of the Book of Common Prayer.

[28] Wheatly, like most others, who contend that the absolution is a conveyance of pardon, lays great stress on the words "pronouncing absolution," in as much as this word "signifies much more than merely to make known or declare a thing."—p 120. See also Staunton, Dictionary of the Church, Art. Absolution.

ambiguous, received from the absolution of the sick is thus entirely abandoned.

The American edition has therefore attained, indeed, the most "vigorous maturity." The plan of the first reformers is fully developed. There is nothing which the most pure Calvinist, the man who scoffs at the power of absolving from sin, may not use, while the orthodox churchman will find enough in it through which he may pretend to exercise the absolving power in its most elevated acceptation. Being now "ripe with experience," the Prayer Book, on this point, is every thing, or nothing, as each one pleases.

I remain, Rev Sir, respectfully,

Your obedient servant,

CATHOLICUS.

From the Dublin Review.

DID THE ANGLICAN CHURCH REFORM HERSELF?

(Concluded)

The accession of Elizabeth, the successor of Mary, was followed by another revolution in the church. During the reign of her sister, Elizabeth had conformed; but the circumstances of her birth, and the adverse claim of Mary Stuart set forth by the king of France, the father-in-law of that pious princess, induced her to listen to the suggestions of those counsellors, who maintained that the preservation of her crown was incompatible with the existence of that religious form which proclaimed her a bastard. The resolution was taken, preliminary measures were cautiously adopted, and in her first parliament all enactments of the last reign on religious matters were repealed, and the statutes passed under Henry VIII. in derogation of the papal authority, and in the reign of Edward in favor of the reformed service, were called into force.

"It was enacted that the book of common prayer, with additions and emendations, should alone be used by the ministers in all churches, under the penalties of forfeiture, of deprivation, and of death; that the spiritual authority of every foreign prelate within the realm should be utterly abolished; that the jurisdiction necessary for the correction of errors, heresies, schisms, and abuses should be annexed to the crown, with the power of delegating such jurisdiction to any person or persons whatsoever, at the pleasure of the sovereign; that the penalty of asserting the papal authority should ascend, on the repetition of the offence, from the forfeiture of real and personal property, to perpetual imprisonment, and from perpetual imprisonment to death, as it was inflicted in cases of high-treason; and that all clergymen taking orders, or in possession of livings, all magistrates and inferior officers, having fees or wages from the crown, all laymen suing out the livery of their lands, or about to do homage to the queen, should, under pain of deprivation of incapacity, take an oath, declaring her to be supreme governor of all ecclesiastical or spiritual things, or causes, as well as temporal, and renouncing all foreign ecclesiastical or spiritual jurisdiction or authority whatsoever, within the realm." (Lingard, vii. 259.)

With respect to these enactments it may be remarked,—1st. That the parliament under Elizabeth did not follow the precedent set by the parliament under Mary. It did not merely repeal the acts of former parliaments, but also passed laws, which had for their object the establishment of forms of worship, and the exercise of spiritual jurisdiction; 2nd. That all this was done, not with the approbation, but in defiance of the church. Every bishop in the house voted against these bills: the convocation presented a confession of faith, and protested against the competency of any lay assembly to pronounce on matters of doctrine, worship, and discipline; and both the universities came to the aid of the convocation, and subscribed the same confession. Even the opposition among the lay members of the House of Lords was more powerful than on any previous occasion, and, if the act in favor of the book of common prayer passed at last, it was only by a majority of three; and that small majority could not have been obtained, had not two of the bishops been imprisoned to deprive them of their votes, and five commoners of reformed principles been previously raised to the peerage. Now these enactments are the basis on which the present Church of England was raised; does it not then follow that it is a parliamentary church, in the foundation of which, no ecclesiastical authority had any concern?

But has not the Church of England a hierarchy, which, if we may believe the Oxford divines, traces its descent in a direct line from the apostles? The present Church of England was founded by the enactments just mentioned, in March and April of 1559; it possessed hierarchy till the following month of December, on the 17th day of which Dr. Parker was consecrated Archbishop of Canterbury, by whom all the other prelates of the new church were afterwards confirmed or consecrated. That the present bishops, then, may trace their descent to him, is certain. If they pretend to go further, it is only through him that they can claim. How then did he become a successor of the apostles? The succession might continue in other churches, because in them there were bishops; in this it could not, because in this, before the 17th of December, there was no bishop. Let us then enquire how the difficulty was overcome; by what ingenious process it was contrived to hook Dr. Parker on the apostolic chain.

Soon after the dissolution, the council summoned before them the bishops who had attended the parliament, and required them to take the oath of supremacy.—With the single exception of Ki chen of Landaff, they refused; and for that refusal, in the course of the two following months, all were deprived by commissioners, whom the queen, after the example of Henry and Edward, had appointed to visit the several dioceses. That such refusal was not a canonical, but only a legal offence, created in the late parliament, is evident; and how, on that account the bishops could forfeit their spiritual authority by the judgment of the civil power, it is not easy to comprehend. After this, it became the great object of the govern-

[29] Wheatly, p 139

[30] This is found in the Prayer Book yet in use in England.

[31] Wheatly, p 439

[32] Ibidem.

ment to provide a new hierarchy for the new Church. The archiepiscopal see of Canterbury had remained vacant since the death of Cardinal Pole, on the 17th or 18th of December; and on the 18th of July, the queen by a *conge d' eslire*, granted permission to the dean and chapter to proceed to the election of an archbishop. The first of August was the day appointed; seven out of twelve members refused to attend; four met the dean, Dr. Wotton, pronounced judgment of contumacy against the absent, and subscribed an instrument by which they bound themselves to approve whomsoever the dean should name. He named Dr. Matthew Parker, who, when he received the official information of his election at Lambeth—for he had already been put in possession of the archiepiscopal palace—replied to the deputies, that he gave his consent lest "he should seem to resist the Divine will, or to disobey her good pleasure, who had recommended him to the dean and chapter." But how was the elect to procure confirmation and consecration in conformity with the provisions of the statute of the 15th of Henry VIII, which, though it had been repealed under Queen Mary, had been re-enacted in the last parliament? On the 9th of September, a precept was issued in the queen's name to Cuthbert, [Tunstall] bishop of Durham, Gilbert, [Bourne] bishop of Bath and Wells, David (Pool) bishop of Peterborough, Anthony, (Kitchen) bishop of Landaff, William Barlowe, bishop, and John Scorey, bishop, ordering them to confirm and consecrate the archbishop elect, and to perform all things necessary, according to the laws and customs of the realm. The reader will notice the difference of style in the titles of these persons. The three first had not attended parliament; the oath of supremacy had not been tendered to them, and in consequence they were bishops according to law, and in the actual possession of their bishoprics. So was Kitchen; and, therefore, if these should concur in obedience to the precept, the confirmation and consecration would be performed in strict conformity with the statute. Barlowe and Scorey were styled bishops only, because they possessed no bishoprics. Barlowe, to escape deprivation under Mary, had resigned, and written with great severity against the Reformation. Scorey had been intruded, in the time of Edward, into the bishopric of Chichester, in the place of Day, and of course had been ousted on the restoration of that prelate under Mary. He had then done penance, renounced his marriage, and received absolution; after which, he was permitted to resume his former duties as a priest. These two were probably added to the commission, that, if one or two of the others should refuse to act, they might, as assistants, supply the place of the absent. It appears, however, that the bishops in possession did not obey the royal mandate: the twenty days within which they were bound to act, were suffered to pass over without consecration or confirmation: and the very next day, September the 29th, Tunstall of Durham was deprived. It was, perhaps, hoped that his fall might make impression on

his colleagues, Pool and Bourne; if so, these hopes were disappointed; and in the month of November they also suffered deprivation.

There now remained but one bishop within the realm in the actual exercise of episcopal authority, and the statute required four for the confirmation and consecration of an archbishop. There were, indeed, several Protestant prelates, who, under Mary, had resigned, or been deprived of their bishoprics; but, were such persons who possessed no power as bishops, competent to perform episcopal duties? After much consultation, a new form of precept was devised, with an additional clause, in which the queen, out of the plenitude of her royal power was made to supply every defect in the quality or the proceedings of the commissioners, "time and necessity so requiring." The instrument, in this state, was submitted to the consideration of six eminent doctors of laws, who replied in the following words:—"We whose names are here under subscribed, think in our judgments, that by this commission in this form penned, as well the queen's majesty may lawfully authorize the persons within named to the effect specified, as that the said persons may exercise the act of confirming and consecrating to them committed."—From the whole of this proceeding, and from the tenor of the opinion thus given, we may fairly infer, that, whatever may be thought of the matter by the Oxford teachers now, the question was considered as one of considerable difficulty then; that no attempt was made to justify the employment of these commissioners, on any other ground than the urgency of the case; and that recourse was had to the omnipotence of the queen, not because she possessed any such power by the law of the church, or of the state, but because, without the assumption and exercise of it, the new church would have to be governed by bishops who had never received any manner of episcopal consecration whatsoever.

On the 6th of December, a precept in the proposed form was issued to seven persons, four of whom, the number required by law, had already engaged to act under it. These were Barlowe, now styled elect of Chichester, and Scorey, now elect of Bath and Wells, with whom the reader is already acquainted; and Coverdale, who, on the forced resignation of Voisey in the reign of Edward, had been placed in the see of Exeter, and had afterwards been compelled to quit it on the restoration of that prelate in the reign of Mary; and Hodgkins, who, under Henry, had been the suffragan of Bedford. On the 9th, the commissioners met in the Court of Arches, and pronounced a definitive judgment confirmatory of the election of Parker, and at the same time supplied, by the royal authority, of which they were the delegates, every defect which there might be in their manner of proceeding, or in the quality, status, or power of all or any of them, or in any point prescribed by the laws of the church or of the state; the circumstance of the time, and the necessity of the case so requiring. Eight days later they proceeded

to the consecration of the archbishop in the chapel, at Lambeth; and he in return on the 20th confirmed the elections of Barlowe and Scorey in virtue of a similar precept, with the same supplementary and sanatory clause. Was there not something very like a vicious circle in this proceeding? They first confirmed his election, then he confirmed theirs.—However, the circumstance of the time, and the necessity of the case, were held to be a sufficient justification. In fact, a kind of consciousness seems to have been felt, that there existed a radical defect in the process from the very beginning; for during the next six years, on every confirmation and consecration of a new bishop, the same healing clause was inserted in the commission to the metropolitan.—At length, in 1566, it was declared by act of parliament, that the queen being in possession of all jurisdictions, privileges, superiorities, and pre-eminences, spiritual and ecclesiastical, exercised by her predecessors, and having, by her supreme power and authority, dispensed with all causes or doubts of any imperfection or disability in the confirmation and consecration of bishops, made in virtue of her letters-patent, therefore all acts and things heretofore had, made, or done on those occasions, were and should be judged and deemed good and perfect to all respects and purposes, any matter or thing, that could or might be objected to the contrary thereof in anywise, notwithstanding.—From that period, every doubt was supposed to have been taken away, and the clause supplying all defects was discontinued.

But here it must not be forgotten that not only the competency of the consecrating ministers, but also the form of consecration, which they employed, was called in question. The form was acknowledged to be illegal; by many it was judged to be invalid. When, in answer to a question by Cecil, Parker had written in his letter, "the order of King Edward's book is to be observed," the secretary added the following on the margin, "this book is not established by parliament."—For it had happened that, by some unaccountable oversight, the act which authorized the use of the book of common prayer, had omitted all mention of the ordinal. There was, however, no alternative.—Both the Catholic form and the new form had been abolished by statute; yet one must be adopted; and the latter of course was preferred. But still the question remains, was it of itself a valid form or not? We do not mean to open the controversy, but must state the fact. Its validity was as warmly denied by the men of the old, as it was maintained by the men of the new learning; and during the last reign, several of Edward's bishops, consecrated with it, were deposed on the ground that they had never received the episcopal character; *ob nullitatem consecrationis* occurs repeatedly in the records of the time. How then stands the case with respect to Dr. Parker? He was consecrated by men without any spiritual authority of their own, or any delegated to them by others possessing such authority; by men who had no communion with any

one of those whom the Oxford teachers acknowledge to have been at that moment the real successors of the apostles; he received his commission from men who held no commission themselves, and therefore could give none. There is a fact which must still be fresh in the memory of many of our readers, the deprivation most justly deserved of the Right Rev. Dr. Jocelyn. He had been, in the opinion of our opponents, one of the successors of the apostles; for his misconduct the other successors of the apostles deprived him of the exercise of his apostleship; they took from him his commission; they ousted him from their company. If Dr. Jocelyn, notwithstanding, were to consecrate another person a bishop, would the new prelate become a successor of the apostles, a link in the chain of apostolical succession? We do not think that any man will have the hardihood to assert it. Now, the consecration of Dr. Parker was in the same situation as Dr. Jocelyn's. They had either resigned, or forfeited, or never possessed the episcopal commission; they were rejected and disowned by the acknowledged successors of the apostles; how then could they communicate such commission or such succession to another? Hence, we are convinced, that to every impartial man, who considers the want of spiritual authority on the part of the consecrators, coupled with the doubt of validity in the form of consecration, the claim of Dr. Parker to apostolical succession must appear very problematical. He was appointed archbishop by authority of the queen in 1559; he was confirmed as archbishop by the authority of parliament in 1566. These are his real titles; his descent from the apostles must be built on that frail and treacherous foundation laid in the royal warrant, "the circumstance of the time, and the necessity of the case."

UNITED STATES.

From the New York Herald.

The Message of the President of the United States came to hand at an early hour. In relation to the receipts and expenditures of the government, it appears that \$5,492,726 of the \$11,000,000 loan only has been negotiated, and yet the deficit on the 1st January next, will be but \$627,557 showing conclusively, that the loan was not needed. In relation to fiscal agent the message shadows forth a plan which is to be presented by the Secretary of the Treasury. It is an exchange government bank—that is, it is authorized to issue not exceeding \$15,000,000 of a paper currency, to be thrown out on deposit of gold and silver, and the purchase of exchange. This is an objectionable feature. The bank cannot become a purchaser of exchange, without raising the rates on the mercantile buyer, and will inevitably produce derangement. The project, however, is stated as a mere experiment, and is repealable at any moment. It proposes, however, to place the Treasury Department entirely without the control of the Executive.

In relation to the State debts the message merely mentions the fact of the heavy indebtedness, and hopes that the States will be able to pay very soon.

[From the same.]

There are, however, some strong and able points about it. It takes high national ground on the Caroline case, and the insults to the American flag on the coast of Africa. It denies the right of search to all the world, and assumes a perfectly belligerent attitude in insisting upon restitution from Great Britain for the Caroline affair, and the losses to American vessels detained by British cruisers off the African Coast.

The message gives us the gratifying intelligence of an increase in the revenue, and sums up the year thus:—

Receipts,.....\$31,397,512, 80
Expenditure,.....32,025,070 70

\$627, 557, 90

Upon the subject of the Boundary there is nothing explicit, and here the message is rather tame.

The various treaties are in a favourable state, and the Florida war is said to be somewhat nearer its termination than it was this time last year.

Upon the Tariff the President takes moderate ground, and is evidently desirous to conciliate a majority of the people.

On the whole, the Message will give satisfaction to a majority although it neither recommends a sub-Treasury or a National Bank, and, as far as we have read, makes no mention of a second term.

EXTRACTS FROM

THE PRESIDENT'S MESSAGE.

[The Message commences with a reference to the acquittal of McLeod and Grogan's release.]

I regret exceedingly it is not in my power to make known to you an equally satisfactory conclusion in the case of the Caroline steamer; with the circumstances connected with the destruction of *Wash*, in Dec., 1837, by an armed force fitted out in the Province of Upper Canada, you are already made acquainted. No such allowance as was due for the public wrong done to the United States by this invasion of her territory, so wholly irreconcilable with her rights as an independent power, has yet been made.

In the view taken by this government, the inquiry whether the vessel was in the employment of those who were prosecuting an unauthorized war against that Province, or was engaged by the owner in the business of transporting passengers to and from Navy Island in hopes of private gain, which was most probably the case, in no degree alters the real question at issue between the two governments. This government can never concede to any foreign government, except in a case of the most urgent and extreme necessity, either to arrest the persons or destroy the property of those who may have violated the municipal laws of such foreign government, or have disregarded their obligations arising under the law of nations.—The territory of the United States must be regarded as sacredly secure against all such invasions, until they shall voluntarily acknowledge their inability to acquit themselves of their duty to others.—And in announcing this sentiment, I do but affirm a principle which no nation on

earth would be more ready to vindicate, at all hazards, than the people and government of Great Britain.

If upon a full investigation of all these facts, it shall appear that the owner of the *Caroline* was governed by a hostile intent, or had made common cause with those who were in the occupancy of Navy Island, then so far as he is concerned, there can be no claim to indemnify for the destruction of his boat, which this government would put itself forward to prosecute—since he would have acted not only in derogation of the right of Great Britain, but in clear violation of the laws of the United States; but that is a question which, however settled; in no manner involves the higher consideration of the violation of the territorial sovereignty and jurisdiction. To recognise it as an admissible practice that each government, in its turn, upon any sudden and unauthorised outbreak, which on a frontier the extent of which renders it impossible or either to have an efficient force on every mile of it, and which outbreak, therefore, neither may be able to suppress in a day, may take vengeance into its own hands, and without even a remonstrance, and in the absence of any pressing or over-ruling necessity, may invade the territory of the other, and would inevitably lead to results equally to be deplored by both.

When border collisions come to receive the sanction or to be made on the authority of either Government, general war must be the inevitable result. While it is the ardent desire of the United States, to cultivate the relations of peace with all nations, and to fulfil all the duties of good neighbourhood towards those who possess territories adjoining their own, that very desire would lead them to deny the right of any foreign power to invade their boundary with an armed force. The correspondence between the two governments on this subject, will, at a future day of your Session be submitted to your consideration; and in the mean time I cannot but indulge the hope, that the British government will see the propriety of renouncing, as a rule of future action, the precedent which has been set in the affair at Schlosser.

I herewith submit the correspondence which has recently taken place between the American Minister at the Court of St. James', Mr. Stevenson, and the Minister of Foreign Affairs of that Government, on the right claimed by that government to visit and detain vessels sailing under the American flag and engaged in prosecuting lawful commerce in the African seas.—Our commercial interests in that region have experienced considerable increase, and have become an object of much importance, and it is the duty of this government to protest them against all improper and vexatious interruption. However desirous the United States may be for the suppression of the slave trade, they cannot consent to interpolations into the maritime code, at the mere will and pleasure of other governments. We deny the right of any such interpolation to any one or all the nations of the earth without our consent.

This government has manifested its repugnance to the slave trade, in a manner which cannot be misunderstood. By its fundamental law, it prescribed limits in point of time to its continuance; and against its own citizens, who might so far forget the rights of humanity as to engage in that wicked traffic, it has long since by its municipal laws, denounced the most condign punishment. Many of the states composing this union, had made appeal to the civilized world for its suppression, long before the moral sense of other nations had become shocked by the iniquities of the traffic. Whether this government, should now enter into treaties containing mutual stipulations upon this subject, is a question for its mature deliberation. Certain it is that, if the right to detain American ships on the high seas can be justified on the plea of a necessity for such detention, arising out of the existence of treaties between other nations, the same plea may be extended and enlarged by the new stipulations of new treaties, to which the United States may not be a party. This government will not cease to urge upon that of Great Britain, full and ample remuneration for all losses, whether arising from detention or otherwise, to which American citizens have heretofore been, or may hereafter be subjected by the exercise of rights which this government cannot recognize as legitimate and proper.

I invite your attention to existing laws for the suppression of the African slave trade, and recommend all such alterations, as may give to them greater force and efficacy. That the American flag is grossly abused by the abandoned and profligate of other nations, is but too probable. Congress has not long since had this subject under its consideration, and its importance well justifies renewed and anxious attention.

At the opening of the last annual session, the President informed Congress of the progress which had then been made in negotiating a convention between this Government and that of England, with a view to the final settlement of the question of the boundary between the territorial limits of the two countries. I regret to say, that little further advancement of the object has been accomplished since last year: but this is owing to circumstances no way indicative of any abatement of the desire of both parties to hasten the negotiation to its conclusion and to settle the question in dispute, as early as possible. In the course of the session, it is my hope to be able to announce some further degree of progress, towards the accomplishment of this highly desirable end.

TEMPERANCE.

The Rev. Mr. O'Dwyer delivered an able and appropriate address on the subject of Temperance in the Catholic Chapel of this town on Sunday last, where, notwithstanding the bad state of the weather, we are glad to say a pretty numerous assemblage of both civilians and military attended. A considerable number took the pledge, and we have reason to believe that the powerful advocacy of the Rev. Gentleman will yet induce many more to join the holy alliance in favor of the principles of the Society, and in opposition to the destructive and deadening effects of in-

temperance. When we look abroad upon the world and see the misery that Intoxication produce—the crimes, the disease, the poverty, the bodily & spiritual wretchedness, we have indeed reason to hail the exertions of any individual who can stem the tide of such misery as a friend and benefactor to his species. There is no philanthropy could present a wider field of usefulness, and when we look either at home or abroad there is none which has already done more for the comfort and happiness of humanity. We have seen Erin's green isle rise regenerated and ennobled from the slavery of intemperance by the exertions of Father Matthew; the bountiful gifts of Providence so lavishly bestowed on her turned into instruments of joy and thankfulness, and the character of her inhabitants, naturally generous and noble, dignified by the graces of industry, patriotism and virtue. Would that Mr. O'Dwyer upon a similar scale and with similar success could pursue his labours in Canada, where they are equally required and probably may be equally rewarded. We are glad he is going to remain amongst us for some time, as there is much to do in this neighborhood. We understand that next Sunday, at 11 o'clock A. M. he will in the same place deliver a lecture upon the same subject. We invite all true friends of the cause, and even those opposed to it, to attend; the first to be encouraged to perseverance in the good work, and the second to be edified and instructed with a view to their reformation—both to be delighted with the eloquence, zeal and philanthropy of the sentiments of the speaker, and the character of the man.—CANADA INQUIRER.

Letters and Remittances received during the week.

HAMILTON—Edward Condon, 7s 6d—Neil Campbell 3s 9d
NIAGARA—Rev Mr Gordon for Francis Dillon, James Mahony, and Alex Lane, each 7s 6d

NEW HARDWARE STORE

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

H. W. IRELAND.
Hamilton, Oct. 4, 1841.

GRAND RIVER HOTEL,

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

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

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

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

P McCLUSKY

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

MEETING OF THE CATHOLICS OF BRADFORD, YORKSHIRE.

On Sunday evening last a meeting of the Catholics was convened in this town for the purpose of expressing regret at the unprovoked censures passed on Mr. O'Connell, in a pamphlet recently published, purporting to have been written by the Earl of Shrewsbury; and also of assuring the Liberator of Ireland of their unabated confidence in his policy, as leader of the Catholics, not only of Ireland, but of the united empire. The meeting was very numerous and respectable.

Mr. Peter Carrick was unanimously voted to the chair, and expressed his regret that the meeting should have been convened for a purpose which necessarily involved a censure on a distinguished member of their own religious communion. But when they found a defaulter among themselves they should be more prompt in censure than in any other case (loud cheers). O'Connell was the champion of Catholicity, and his services in the cause afforded a sufficient guarantee of his fidelity. The Catholics could not afford to allow such a man to be censured. As chairman it was his duty to keep order and to hear others, rather than expatiate on the important question which was to come before them that evening. He would therefore call on Mr. Rochfort to propose the first resolution.

Mr. Rochfort, in the course of his address, commented strongly on a passage in the Earl of Shrewsbury's pamphlet in which a most unjust imputation was attempted to be fastened on the character of Mr. O'Connell, namely, that the object of that gentleman's agitation was to have the state funds now bestowed on the establishment transferred to the support of Catholicity. There could not be a baser libel than this, inasmuch as Mr. O'Connell has, on all occasions, repudiated such an alliance between the Catholic church and the state as the noble earl adverted (cheers). He himself had heard the present Catholic Pri- mate of Ireland condemn, in the most unqualified terms, any proposition which contemplated the pecuniary dependence of the Catholics on the state (cheers). In truth Ireland had such experience of the voluntary system that no temptations could induce the people to relinquish it. Here the high church folk (parsons, he meant) were so haughty and repulsive, from the circumstance of their independence of the people, that the flock never thought, in the hour of mental disquietude, of seeking consolation or condolence from them. He asked was such the case with the Catholic clergy? It would be an insult to them for him to become their eulogist. Their character transcended any effort of his at encomium. Not merely a majority of these virtuous men—the Catholic priests—but, perhaps, he might say the whole of them recognized O'Connell, not only as a political advocate, but as the champion of Catholicity, and the friend of the oppressed in all climes and countries (immense cheering). He would, therefore, now propose the first resolution.

Mr. George Anderson briefly seconded the resolution.

Carried unanimously

Mr. M. Daly, in a very energetic speech proposed the second resolution, and asked, had not O'Connell relieved English lords from the humiliation of being in a political point of view, the inferiors of their own liveried servants? He respected Mr. O'Connell not merely for the love he had for Ireland, but from the comprehensive character of his (O'Connell's) patriotism. O'Connell was not a sectarian; he was the friend of the negro as well as the oppressed Irish man. He advocated the rights of England with the same fervour as those of Ireland (immense cheers). O'Connell's services were not of an Irish, but European character.—Should they, then, forget the man who is respected throughout the civilized world as the liberator of his own countrymen (loud cheering.) Mr. D then proposed the 2nd resolution.

Mr. Fitzgerald, in a lengthened address, stated the claims of Mr. O'Connell to not only the confidence, but the enthusiastic devotion of all Catholics. The speaker observed that Mr. O'Connell's character was not to be estimated merely by his parliamentary services, but by his zeal and energy in the cause of Catholicity in the worst of

days, when English Catholic Lords were tame and spiritless (immense cheering)

Carried unanimously.
Mr. O'Leary proposed the third resolution, and was seconded by Mr. J. McCabe.

Passed unanimously.
A vote of thanks was proposed and carried, amidst great applause, to Mr. Fitzgerald.

After a vote of thanks had been proposed and carried, amidst shouts of applause to the chairman, the meeting dispersed.

TIME FOR PAINTING HOUSES.—The *Genesee Farmer* says that repeated experiments show that paint put upon houses late in autumn or in winter will last far longer than put on in warm weather. In cold weather the oil dries on the clapboards, and with other ingredients form a durable body; but in hot weather the boards absorb oil, and what remains on the surface has but little substance.

BOSTON AND BUFFALO.—Within a year there will be between Boston and Buffalo a railroad six hundred miles in length. It will be possible to go the whole distance by daylight.

REMOVED

IN HASTE!!!

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

SAMUEL McCURDY.

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

THOMAS STINSON

HAS just received in his Stores, at HAMILTON AND DUNDAS,

the LARGEST assortment of Goods in Western Canada, to be sold

BELOW their ACTUAL VALUE, (they having been purchased in Montreal during a very depressed state of the market,) in addition to

Large Consignments

of which he is compelled to dispose of during the following Winter!!!

He therefore begs to call the attention of the public generally and more particularly those at a distance to his presents assortment, as they will find themselves amply repaid in the cheapness and quality of his Goods, for any trouble to which their journey may subject them. In addition to his Stock of

DRY GOODS

AND

GROCERIES,

he has on hand a quantity of IRON, NAILS, &c. &c.

His store in Hamilton is situated at the west end of the Brick Block of Buildings, next door to Mr. Juson's Hardware Store, and that at Dundas, nearly opposite Mr. Bamberger's Hotel, and adjoining the premises lately occupied by Mr. J. P. Larkin.

Hamilton, Dec. 1, 1841.

CHEAP! CHEAP!! CHEAP!!!

OYSTERS

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

D. F. TEWKSBURY.

Hamilton, Nov. 24, 1841.

BRISTOL HOUSE,

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

T. BRANIGAN,

Next door to R. Ecclestone's Confectionary Establishment, King Street,

DEALER IN

Groceries and Provisions.

N. B.—The highest price in cash paid for Wheat, Flour, Oats, Barley, Peas, Timothy Seed, Pork, Butter, &c.
Hamilton, Sept. 15, 1841.

THOMAS HILTON,

CABINET MAKER,

AND UPHOLSTERER,

King Street, five doors east of the Bank.

PATRICK BURNS,

BLACKSMITH, KING STREET,

Next house to Isaac Buchanan & Co's large importing house.

Horse Shoeing, Waggon & Leigh Ironing
Hamilton, Sep. 22, 1841.

LIVERY STABLES,

HAMILTON.

BY HENRY TOTTEN.

Orders left at Press's Hotel, (late Burley's) or at Devereaux's Royal Exchange, will be promptly attended to
October, 1841.

EDWARD MCGIVERN,

SADDLE AND HARNESS MAKER,
HAMILTON

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

FALL & WINTER FASHIONS

For 1841—1842.

THE Subscriber has just received the FALL & WINTER FASHIONS for 1841 and 1842, to which he would call the attention of his customers and the public generally, as there is a very great change in the style of the London and Paris garments.

The Subscriber would also mention, that his workmen being fully competent to make up the most fashionable work, the public may rely on every satisfaction being given.

SAMUEL McCURDY.

Hamilton, 1st October, 1841.

PORTRAIT PAINTING.

MR. HELY, [late from Europe.]

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

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

OYSTERS!

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

INFORMATION WANTED.

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

December 6, 1841.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

N. B.—The best of Hay and Oats, with civil and attentive Osters.

W. J. GILBERT.

Hamilton, Sept. 15, 1841.

THE HAMILTON RETREAT.

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

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

ROBERT FOSTER.

Hamilton, Sept., 1841.

SAMUEL McCURDY,

TAILOR.

KING STREET, HAMILTON.

NOTICE.

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

AGENTS.

- Rev. Mr. Gibney, *Quebec*
- Mr. Charest, *Penetanguishene*
- Mr. Proulx, *do.*
- J. P. O'Dwyer, *London.*
- Mr. O'Flinn, *St. Thomas.*
- Mich. MacDonell, [*Maidstown*], *Sandwich*
- Very Rev. Angus MacDonell, *do.*
- Alex. J. MacDonell, *Oakville.*
- Mr. Mills, *Dundas.*
- E. Gordon, *Niagara.*
- Mr. O. Reilly, *Gore of Toronto.*
- W. Patk. McDonagh, *Toronto.*
- Mr. Quinlan, *New Market.*
- Mr. Fitzpatrick, *Ops.*
- Mr. Korman, *Cobourg.*
- Mr. Butler, *Peterburgh.*
- Mr. Lallor, *Pictou.*
- M. Brennan, *Belleville.*
- J. Smith, *Richmond.*
- P. Dollard, *Kingston.*
- R. v. Angus MacDonald, *do.*
- Ri. ht Rev. Bishop Goulin, *do.*
- Rev. Mr. Burke, *do.*
- Rev. Mr. Snyder, *Wilmet, near Waterloo.*
- Mr. O'Reilly, *Brockville.*
- J. Clarke, *Prescott.*
- J. Bennet, *Cornwall.*
- John Cannon, *Bytown.*
- D. O'Connor, Esq., J. P.; *Bytown.*
- Rev. J. H. MacDonagh, *Perth.*
- G. Hay, [*St. Andrew's*], *Glenagarry.*
- John MacDonald, [*St. Raphael*], *do.*
- John MacDonald, [*Alexandria*], *do.*
- Mr. Lefevre, *L'Orignal*
- Mr. Martin MacDonell, *Recollect Church, Montreal*
- MM J. Quiblier, *Sup. Sem. Montreal.*
- Rev. Patrick Phelan, *St. St. Sulpice.*
- J. Richards, *do.*
- P. M. Mignault, *Sup. Col. of Chambly.*
- J. F. Gagnon, *Berthier.*
- J. R. Pare, *St. Jacques.*
- J. B. Kelly, *Sorel.*
- E. Crevier, *St. Hyacinthe*
- MM. T. Cooke, *Curate of Three Rivers.*
- Harkins, *Sherbrooke.*
- Rev. P. McMahon, *Quebec.*
- Mr. Henry O'Connor, *15 St. Paul Street, Quebec*
- Bishop Fraser, *Nova Scotia*
- Dr J. B. Purcell, *Bishop of Cincinnati, Ohio*
- Bishop Fenwick, *Boston.*
- Bishop Kenrick, *Philadelphia.*
- Bishop England, *Charleston, Maryland, U. S.*