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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. OCTOBER 27, 1841.

NUMBER 7.

## THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

THE VERY REV. WILLIAM P. McDONALD, VICAR GENERAL,  
EDITOR.

Original.

### THE CHRISTIAN RELIGION

DEMONSTRATED DIVINE;

AS EXHIBITING IN ITSELF THE ENTIRE FULFILMENT

of the

JEWISH TYPES AND PROPHECIES.

Dedicated to our modern Freethinkers.

CHAPTER. VI.

ABRAHAM'S SACRIFICE.—THE HANDMAID  
AGAR: GENESIS ch. xv.—ch. xxi.

Abraham's sacrifice, which is next described, is full of mystery, considering the choice of the victims directed to be offered up; and the manner prescribed to him of offering them. These, however, all point at the great propitiatory victim Jesus Christ, and are explained, as follows. The victims were, a cow three years old, a goat three years old; a ram three years old; a turtle dove and a pigeon. The promise to Abraham was a long posterity.

The cow, a clean animal, whose flesh is wholesome to eat; the mother of the progeny; that with her own substance feeds and sustains her young; represents the Saviour sacrificed; the parent of the spiritual promised progeny; whom he nourishes in the holy sacrament with his own proper substance; for, "my flesh" said he, "is meat indeed; and my blood is drink indeed;" JOHN 6.

The she goat. The goat in Scripture is the emblem of the sinner; MATT. xxv. 23. Jesus Christ was the scape goat, who took upon himself, and bore away all the maledictions of the people; LEV. 16, 5, 8, 21, 22.—The she goat, or prolific parent, bringing forth, feeding and rearing its young offspring with its substance, as the cow.

The ram, the father of the flock; the lamb, without spot or blemish; the innocent lamb of God.

All these three years old. The Saviour was immolated three years from the commencement of his public ministry. He was then but three years old, as the leader of the flock.

All these three victims were divided. The Saviour as our propitiatory victim was divided. On the cross his soul was separated from his body by death. And, in the Eucharistic sacrifice, the same division is represented by the separate forms of bread and wine; and thus, according to Saint Paul, "is shewn forth the death of our Lord, till he come."

The turtle dove and the pigeon, are not like the rest, divided, as they represented him not as earthly; but, as he is in himself divine; still indivisible and entire; and winging his flight to and from our earth, under the emblematical forms of the turtle dove and pigeon, i.e. of peace & love.

The fowls that came down upon the carcasses, like the birds in the Saviour's parable that pick up the good seed falling on the highways; LUKE viii. 5; are the evil spirits, who seek to snatch from us the benefit of the sacrifice; and therefore like Abraham, we must keep watch, and beat them off all the day long; that is, during the short days of this life; that day, during which our Saviour exhorts us to work, "lest we

be overtaken by that night, in which no man can work;" JOHN ix. 4. Then shall we, like Abraham hear God's sentence pronounced; see the smoking furnace, the Topheth prepared hot for the wicked on the one hand; Is. xxx. 33; and the Lamp, the enlightening and scrutinising spirit of God on the other, passing between, and discriminating the portions; shewing how far we have been faithful to our charge; and exact in preserving from stealth or contamination by the prowling and unclean spirit, the whole of the propitiatory oblation entrusted to our keeping.

The allegory of the two Testaments, or churches, of the Jewish, under the legal bondage, represented by the handmaid Agar and her offspring; and of the Christian, represented by the mistress Sarah, and her late born child of the promise, with his countless free and spiritual progeny; is sufficiently explained by St. Paul in his epistle to the Galatians; ch. iv. 24; we need only add that when the bondwoman was finally dismissed with her offspring; GEN. xxi. 14; an angel found her, with her child perishing in the wilderness for want of water; when "God opened her eyes, and she saw a well of water; and she went and filled her bottle, and gave her boy to drink;" *ib.* vs. 19; all which alludes to the forlorn condition of the Jews, when deprived of those waters of life, of which the Saviour spoke to the Samaritan woman at the well; JOHN vi. 14; but shews that God in the end will open their eyes to discover the Saviour's fountain of salvation; and to allay their mortal thirst at the pure and refreshing stream, which the prophet beheld issuing forth from under the threshold of the sanctuary, and deepening in its onward course; EZECH. xlvii.; that is to say, the doctrine and sacraments of Messiah's church, particularly that of baptism, the most indispensable of any.

Original.

### THE HAIL MARY.

Hail Mary, full of Grace! With thee  
The Lord vouchsafes to dwell:  
In greeting strain'd did Gabriel thus  
His heav'nly message tell;  
And styl'd thee blest of womankind,  
And bade thee nothing fear,  
So did Elizabeth sound thy worth,  
And dignity revere.

Thou, too, prophetic did'st foretell,  
That generations all,  
Would thee, the mother of their God,  
Most blest of women call.  
And thee most blest all in the church,  
The faithful still declare;  
And supplicate, so needful here,  
Thy kind protective care.

Nor do they vainly thee invoke,  
Who could'st thy son divine,  
At Cana's feast induce to change  
The water into wine.  
And though not him did aught concern,  
Nor thee the object sought,  
Still, at thy word, before his time,  
The wondrous change he wrought.

His transubstantiating power  
More wondrous still was viewed,  
When bread into his flesh he changed,  
And wine into his blood.  
At this, his mystic marriage feast,  
For all so richly spread,  
With those, whose nature he assumed,  
He comes, himself to wed.

The first of all his signs bespoke  
His filial love for thee;  
The last for all our exil'd race,  
His boundless charity.

Deign, then, where now thou reign'st on high,  
Next him in glory placed,  
To urge for us, ne'er urg'd in vain,  
Thy pitying, kind request.

Should'st thou for us his grace implore,  
Will he that grace deny,  
Who could, miraculous at thy word,  
A feast with wine supply?  
Our mother thou, since he, thy son,  
Our brother man became:  
O, then, from thee a mother's care,  
Let us, thy children, claim.

He, dying, bade thee, as thy son,  
His lov'd disciple view:  
Bade him, and all his brethren find,  
In thee a mother true.  
Nor can'st thou e'er, by him enjoin'd,  
The gracious task forego,  
Of guarding safe from ev'ry harm  
Thy children here below.

If, as his word unerring says,  
More joy in heav'n is made  
For the lost sheep that's found again,  
Than those that never stray'd;—  
Can'st thou in heav'n, and heav'n's great queen,  
Nought of those transports know,  
Which angels feel for man on earth  
Redeem'd from sin and woe.

Each for his neighbour's weal is bid,  
Nor vainly bid, to pray;  
Can then love's duty end, where love,  
Obtains its perfect sway?  
O, no: the saints their bosom's feel,  
With ten-fold ardours glow,  
That now from love's essential course,  
On them redundant flow.

Well pleas'd, th' eternal Father hears,  
Nor can their pray'rs deny,  
All through our sov'reign Pontiff sent,  
The filial deity.  
Through him our ev'ry claim is made—  
On him our hope depends;  
And all, if ought, our fancied worth,  
In him begins and ends.

Yet should he e'er our weak request,  
As undeserving spurn;  
Not so from thy maternal suit  
Will he neglectful turn:  
Nor to his saints can he refuse,  
In our behalf who plead,  
His grace and favours, craved for those  
For whom he deign'd to bleed.

O, thou, to crush the serpent's head  
By heaven's decree ordained!  
Through whom at length our ransom'd race  
Lost Eden have regain'd!  
From thee the guiltless second Eve,  
Our ev'ry good must flow;  
As from the guilty first, who fell,  
Is all deriv'd our woe!

By nature she, but thou by grace  
Our choicer mother own'd;  
O guard us 'gainst the Tempter's lure,  
And all his wiles confound.  
Do thou the serpent's head, that lies  
In wait to wound thy heel,  
So bruise, that we, thy children, ne'er  
His deadly sting may feel.

For us exert thine influence great  
With him, thy son divine;  
Who thee o'er all has raising crown'd,  
And bid thee bright to shine.

And all ye choirs of angel's bright,  
And all ye salate on high,  
Obtain, that we some day may share  
Your blissful destiny!

To Father, Son, and Holy Ghost,  
Th' eternal One in Three,  
Let creatures pour their endless praise  
In grateful harmony!

Original.

#### ON MAN'S CONNECTION WITH ROTTENESS AND THE WORM.

*Futredini dixi, Pater meus es: Mater mea et Soror mea Vermibus.*—JON xvii. 14.

I said to Rotteness, thou art my father; and to the Worm, ye are my mother and my sister.

It is truly humbling and mortifying for man, to think how, in his corporeal part, he is so nearly allied and of a-kin with rottenness and the worm. These, indeed, are so intimately connected with his nature in its present degraded and imperfect state, that not only after death his body is doomed to become their prey, but that even during this life, and from the very moment of his conception in his mother's womb, till that of his descent into the grave, he is continually exposed to their tormenting and destructive influence. His terrestrial frame, having once lost its immortal temper by the baneful touch of sin, became liable to corruption and dissolution; and, in order to humble him the more, who had sinned through pride, wishing to be greater and more perfect than God was pleased to make him, even like unto God himself, the mighty minister appointed to work him all this mischief, and to be the constant disturber of his quiet—the spoiler of his beauty—the underminer of his strength—and the triumphant subduer of all his might,—is nothing, for the most part, but a diminutive worm; often a mere living atom, or one of the countless animalculæ, whose imperceptible and evanescent tribes are bro't back to our view, and rendered visible by the Microscope—that window, through which we peep into another world of pigmy beings; and yet it is probable we discover among these only the largest, and most gigantic forms.

We have been enabled through this medium to ascertain that worms and animalculæ are the cause of many, perhaps of most of the distempers that afflict the human race. Of those that are epidemical, several may be traced to this origin. That of the small pox is evidently occasioned by an insect, which is seen to burrow in the skin, making its nest where the pimple is raised, and hatching there its eggs, with that degree of prolificness, and quick imparted animation, which is common to insects, and which seems to increase in proportion as they diminish in size. Their prodigiously rapid propagation where they happen to find some favorite substance to nestle in, and feed upon, accounts for all the phenomena of this loathsome disease: and perhaps in vaccinating, or inoculating against it, we but submit our bodies to the depredations of a less noxious species of insects, which change our humors, so as to render them forever after unpalatable to the others that are apt of themselves to fasten on us. The Measles, too, and the

ITCH, are probably accounted for in the same way.

We read of conquering heroes and mighty potentates, who had the world at their command, subdued themselves and humbled to the dust by the onset of such puny warriors, whose countless legions have attacked, and carried, as it were, by storm, the citadel of life—sapping and ruining it at every pore. Almighty God, in derision of all that is great, can send forth His myriads, like a formidable host, against all the nations, as he formerly did against Egypt; can make such feeble agents dash to the ground the aspiring pride of states and empires, and use them in his hand as a weighty scourge, and the dreadful instrument of his vengeance on the guilty. At one time the States of Holland were on the point of being ruined by an insect not bigger than the smallest needle. Their fleets, which had been for some time in port, were on the eve of sailing to their East India settlements, when there was observed, round every ship's bottom, a thick scum, all alive with insects; which, it was found, had so corroded the ship's bottom, as to have left it scarcely the thickness of parchment.—Had that fleet gone so to sea, it must have perished. To prevent a like occurrence, the copper bottoming of ships was invented.

The yellow fever, the plague itself, and a thousand other maladies to which mankind are exposed, may be considered, with no small degree of probability, as effects produced by some invisible, and almost infinitely multiplied *Animalculæ*; that thrive in certain atmospheres; and prey imperceptibly on that aliment, which is most congenial to them. This hypothesis seems, at any rate, to explain many singular, and hitherto unaccounted for peculiarities in such diseases.

In this manner does it happen that mites and maggots in cheese, and other substances; worms in the stomach or intestines; and, what seems one adhering tissue of a particular species, called the *tape-worm*; finding their way in their original minute and invisible state, into every secret cranny and pore; breed there, and riot and thrive upon that food, which their instinct has taught them to find out; to such a degree, as not only to become visible; but even to frighten us at times with their prodigiously swollen and enormous appearance. We know "that all nature teems with life," as our poet Thomson emphatically expresses it. In every liquid; in the smallest drop of the purest water; in the leaf of every plant; in the very centre of stones and minerals; *Animalculæ* are discovered without number, and of every shape and hue. The atmosphere is full of them. We inhale them at every breath we draw. Though wholesome in general, and conducive, perhaps even necessary to health; yet, under certain circumstances they may become of a poisonous and infectious quality; or others such may replace them; should that which expels or destroys some, happen to invite forth, and call up others; as may be the case in certain fogs and vapours arising from stagnant waters; which smite those, who breathe

in them, with agues, tertian and other chronic distempers, often bringing them down in a few hours from the very pinnacle of health and strength, to sickness, debility, and an untimely grave. The same may be said of the jail distemper, putrids, and all kinds of diseases arising from impure air and damps. The blood of patients in such cases appears through the microscope sometimes surcharged with animalculæ, which, circulating through the veins to every part of the system, infect and vitiate all the humours, and make at last of the whole body one resolute mass of putrefaction. Indeed, I should be apt to suspect that, wherever corruption of any kind takes place, it is the work of animalculæ.

These are not theories which I pretend to offer, but slight surmises from observation; on which it may not be impossible but future theories, from more minute investigation by others, may be built, and prove remedial to the sufferings of our kind.

But it is not on man alone that this spoiling power of animalculæ is exhibited. We discover its effects in the diseases of the animals, and in the blights of trees and vegetables it is strikingly displayed. In the year 1826, that delicious species of apple, called the Golden Pippin, was nearly destroyed all over Great Britain, by a blight peculiar to itself.

This immense profusion of vitality, and endlessly varied animation, flowing from the creative principle of life itself, seems, in the present deteriorated state of things, to have been made the complicated, penetrative, and deep searching instrument of death and destruction.

☞ 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, OCTOBER 27.

### PROTESTANT SISTERS OF CHARITY.

In "The Church" newspaper of the 16th inst, we find announced an institution of recent origin—the name is rather an odd one—*Protestant Sisters of Charity*!!

But it is given in contradistinction to those of the Catholic Church.

Well, then, after all, there are some good institutions in that church worth the copying after; but how pityfully inferior does the Protestant copy seem when compared with the Catholic original!

A set of poor apprenticed servant girls, employed for hire to take care of the sick in their neighbourhood! Why, the thing is good enough in itself; but to palm them upon the public as *Sisters of Charity*, they who receive the charity themselves; who labour but for their own comfort and emolument till they get husbands, and are thus at last more independently provided for;

to pass these off, as in any degree comparable with those in the Catholic church, were something more than ridiculous. To place such female paupers, and salary bribed menials in juxtaposition with ladies of the noblest birth, the most polished education, elegant manners, and the highest mental attainments; who freely renounce all worldly prospects and enjoyments, to dedicate themselves for life, from the pure love of God and of their fellow creatures to be the humble servants of the poor, the diseased, and suffering of our race; and all without fee or reward in this life; were an impudent absurdity.—The tricks of parsons, played off upon their simple ones, are numerous and surprisingly ingenious, to make their ignorant and unenquiring followers imagine that in their national establishments are to be found as perfect and holy institutions as any in the only church established by the Deity incarnate. But well are the interested aware that without such lying shifts and studied wiles, the public might come at last to know and embrace the only true religion from which they have been lod astray, and then adieu to the easy weekly provision for preacher, wife and family.

In the same number of *the Church* we find a Doctor Jortin endeavouring to prove that numbers and extent form no mark of the true church. But has this biblical doctor never read God's promise to his Gentile church, Psalm ii. 9. "Ask of me and I will give thee the nations for thine inheritance, and the ends of the earth for thy possession;" nor the Saviour's commission to his true pastors: "Go," said he, "and teach," not only England; nor merely Scotland, &c.; but "all nations"? Now is England in this Jortin's idea equal to "all nations"? But he will have the Greek church joined with his own, to make at least some show in numbers. His church however has many steps to make towards popish doctrines, before that desirable union can take place.

Success, then, to PUSEYISM and the Oxford divines!

### DR. PUSEY IN DUBLIN.

In the London *Morning Post* of Monday August 23d, is the following very singular announcement, from the London Record:

"Five ladies were received on Friday morning into the convent of the Sisters of Mercy, Baggot-street. There were present, Dr Murray, Rev Mr Meyler, Rev'd. Mr. O'Connell, Rev Doctor PUSEY and Family.

"An animated and very interesting conversation, touching the fundamental points of Roman Catholic doctrine, took place between the Rev. Dr Pusey and the Rev. Messrs Meyler and O'Connell."

"It would be interesting [says a *Looker On*, in the above paper] to know the nature of this conversation; but at all events it seems rather strange that clergymen of the Established Church should appear to sanction by their presence, ceremonies and doctrines in direct opposition to their own

(professed) principles. When Englishmen travel into foreign countries, it may be all very well that they should witness proceedings of this description, for in that position they give scandal to no one, because it is perfectly well understood by all that they are present merely out of curiosity as spectators; but when this is done in England, the place where their regular functions as clergymen are supposed to be discharged, without any explanation of the why and the wherefore, and the circumstances under which it took place, I think it is calculated to give just offence and scandal, therefore requires to be noticed with reprobation."

ANOTHER SIGN OF PUSEYISM.

In Oxford College, it is no uncommon thing, it is said, to find crucifixes and pictures of the Virgin Mary in the rooms of the students.—*Presbyterian*

"We have heard of some, at least of one, of the Professors of Oxford, having a crucifix in his room. Some of the students may have imitated this example, and laid aside that absurd antipathy to the representation of Christ crucified, which so many Protestants experience. Whether the second part of the information be true or not we cannot say. All, however, in good time. We wonder that the *Presbyterian* did not mention, what we remember to have read in some late publication, that the Roman Breviary was the book most frequently sold by the booksellers in Oxford. This we hesitate to believe, as the Oxford Divines have already published what may be considered a translation of it.—*Catholic Herald*.

Extract from "A Working-Man's" Letters to the Queen, published in the London Morning Chronicle:—

"It is not known to you Madam, that amongst large bodies of my fellow subjects there prevails an ill-defined, but strong opinion, that Whigs and Tories are alike their natural enemies; that, in fact, all the middle and upper classes are in one grand conspiracy to trample upon and oppress them. Let an attempt be made to pass through the fearful approaching winter without some grand legislative efforts be made to relieve the industry of the country, and the spirit of Chartism—nay, and something more—will once more raise its head, and neither churches nor yeomanry, neither bayonets nor sabres, will put it down. We have had Jack Cades and Wat Tylers in England, and these have been put down; we have had great gatherings in Birmingham, riots at Bristol, Luddism, Radicalism, and physical force Chartism—and all these have been appeased or subdued. But we have yet to see another spectacle, which comes as surely as the sun rises to-morrow, should the corn laws be maintained. In the midst of 'a run for gold' and the fear of a national bankruptcy, thousands upon thousands of starving men, rising up like grim and appalling shadows—men a hunger worn, with savage hatred in their heart, demanding not Bread alone, but their Rights and trampling alike upon public credit, national honour and general safety. Oh, let not good easy souls persuade you that in England such a thing is impossible. The materials for such a frightful catastrophe are ready; the train is laid, and wants but the lightning's flash to set it on fire. England is strong in that national spirit which regards order as 'Heaven's

first law; but when hunger and hatred are combined, and these concentrated in masses, the public opinion which respects the law falls powerless before them."—Are these we ask, vain forebodings?

The following correspondence between Col. Crichton the Lord Lieutenant of Fermanagh, and Sir R. Peel, is important as a proof of the conciliatory spirit in which Sir Robert Peel's Irish Administration is to be conducted, and of the response with which his wishes are met among the moderate Conservatives in the country.—WHIG.

COLONEL CRICHTON TO SIR ROBERT PEEL.

"Crom Castle, Sept. 6th.

"SIR,—In consequence of the manner in which you have been attacked during the late debate in the House of Commons, in allusion to a certain offensive seal which has been affixed to the return of the Members for the County of Fermanagh, I, as Lieut. of this country, consider it my duty to call a meeting at the earliest moment, for the purpose of giving the gentry an opportunity of disconnecting the Conservative party from the conduct of the individual who has so rashly caused the stigma to be cast upon us.

"I feel much pleasure in forwarding to you a copy of the protest, signed by all the principal gentry at present in the county, expressive of their disapprobation of such conduct, and of the insult offered to the feelings of the Roman Catholics. I have likewise sent copies to each of our members, in order that they may use it as they think proper in the House.

"I trust this document will remove from your mind any impression that the gentlemen and landed proprietors of this county are capable of fostering the feeling imputed to them, or of disgracing by such unworthy and uncharitable actions the party whose principles you advocate. I have the honour to be your humble servant,

JOHN CRICHTON, Lieut. of Fermanagh.

"To the Right Hon. Sir R. Peel, &c."

SIR ROBERT PEEL'S REPLY.

"Whitehall, Sept. 9.

"I hasten to acknowledge the letter which I have had the honour to receive from you on behalf of the principal gentry of Fermanagh at present in the county, expressive of their marked disapprobation of an act to which public attention has been recently called, and which was calculated to wound the feelings of our Roman Catholic fellow-subjects.

"I assure you that this document was unnecessary with a view to remove from my mind an impression unfavourable to the body from which it proceeds. I could not entertain a doubt that the gentlemen of Fermanagh would deeply lament and entirely disapprove of the act in question.

"But though the document may be superfluous for the particular purpose for which it was intended, I have received with cordial satisfaction the communication which you have made to me.

"I rejoice that at a public meeting of the gentlemen of Fermanagh, convened by yourself as Lieut. of the county, sentiments such as those of which you have been the organ should have been expressed, so calculated to discourage throughout Ireland provoking and irritating demonstrations of party feeling and to remove the causes of dissension and ill-will.

"The proceeding which you have adopted is calculated to give strength and confidence to the Government, which it

has been my duty to form in obedience to the commands of Her Majesty.

"It assures me that the course which I have firmly resolved to pursue with respect to the administration of Irish affairs will meet with the cordial support of those whose friendly co-operation is most essential to its success.

"My firm persuasion also is, that it will be followed by consequences much more important than any that are connected with mere party interests; that by setting the generous example of forbearance, and by allaying angry feelings, it will go far to paralyze the agitation by which Ireland has been distracted; and to enable the real friends of that country (whatever be their religious distinctions) to lay the foundation of internal peace and social improvement.

I have, &c.

ROBERT PEEL.

TUBA CONCORDIÆ,

OR A LETTER TO SIR ROBERT PEEL,

Relative to the Pacification of Ireland and the Condition of the Church. By the Rev. Francis Diedrich Wackerbath, A. B. Lomax, Bird Street, Litchfield.

A noble and somewhat unexpected plea for "justice to Ireland," and Catholic unity, from a learned and zealous Anglican, of that class which is popularly known by the name of Puseyite. Nothing can be in a better spirit than these concluding sentences:

"I maintain that the acts of Parliament which stand in the way of our re-union with Rome are high treason against God, and must be henceforth blotted from the statute book. I maintain that these acts unchristianize the state, and entail schism on the nation, and in the name of the souls of the people, I demand their immediate repeal.

"I am aware that it will be said that statesmen have hitherto been deterred from attempting the measure of unity, so necessary and salutary to this nation, by fear of the Orange faction. Now, to say nothing of the baseness that would prefer place and pension to failing in a noble attempt and consequent resignation, I must remark that this excuse will be no longer valid. The present House of Commons is such that I doubt not I am addressing a Conservative Premier, and I speak therefore as a Tory of the original school of 1688, and I beg, sir, to remind you, that the present election enables you to dispense with the aid of the Orange faction, for their defection would be quite or nearly covered by the accession of the Roman Catholic members, whose support you would of course have, were you to introduce such measures as would tend to restore unity to the Catholic Church. Nothing therefore, stands in the way of your taking such a course as may enable us to return to the embrace of our holy and apostolic mother; for the long pampered Orange party is but a fat-ted calf, ready for sacrifice, to celebrate the return of the prodigal, and this would assuredly be an effective peace-offering for Ireland. It is vain to put Ireland under her spirit by penal enactments. The spirit of man was never crushed by violence, and I trust never may be.—the cords of the heart and soul, the genuine, touching, and persuasive movings of the church, are the only principles of government which can ever be effective and permanent. This truth is more than abundantly demonstrated by the utter failures of three centuries trial, to govern people by gibbets and bayonets, rather than by the gentle influences of the Christian religion. It is moral and not mere physical force that is necessary for the pacification of Ireland, and a moral power competent to

this purpose may be obtained by the union of the churches, and by no other process; and if this is not effected, Ireland will most undoubtedly be severed from the British Crown, a catastrophe, which, sir, I suppose you can hardly desire.—But a union of the Anglican church with the centre of unity might with but little difficulty be accomplished. Let those hateful enactments which prevent the Anglican bishops from entertaining such a scheme be repealed, and let the bishops of both branches of the church be requested to meet and concert measures for bringing about so glorious a consummation, and I feel persuaded that terms, and easy terms too, for a complete re-union of the churches of this kingdom, under the Holy See, would very shortly be agreed upon. And I am, moreover, morally sure that, however the State may choose to harry and oppress, it cannot long keep the English Church from the arms of our beloved and long-lost mother. But, sir, if you are prepared to lead the State to doing what is its positive duty, a re-union may be easily accomplished, whereby a great, mischievous, and very sinful schism would be abolished, and Ireland effectually pacified and permanently united to England.

From the British Critic.

Extract from the Review in the British Critic of the Rev. R. Troude's Remains.

"We have so accustomed ourselves to regard the separation (from Rome) as inevitable, that we have almost ceased to regard it as an evil, if we have not gone the still farther length of hailing it as a boon, and glorying in it as a privilege. An evil, however, surely at any rate it is—a most grievous penalty for sin somewhere."

"Rome has imperishable claims upon our gratitude, and were it so ordered, upon our deference. She is our elder sister in the faith; nay, she is our mother, to whom, by the Grace of God, we owe it that we are what we are; for her sins and for our own we are estranged from her in presence, not in heart; may we never be provoked to forget her, or cease to love her, even though she frown on us, or to desire, if possible to be at one with her."

Let us compare with the above and similar passages the following.

"Protestantism, in its essence and in all its bearings, is so characteristically the religion of corrupt human nature, that with formularies not unambiguously exclusive of it, and an actual administration of the existing system, tolerant, to say the least of it, it can hardly fail but that the general tone of the National Church should remain for a very long time, at least comparatively, uninfluenced by the efforts of a few individuals to elevate it. This we say to encourage patience and perseverance—not as intimating distrust.

"Serious are the impediments in the way of our return as a nation to the old paths."

"We cannot stay where we are; we must go backwards or forwards, and it will surely be the latter. It is absolutely necessary, towards the inconsistency of the system which certain parties are laboring to restore, that truths should be clearly stated which have as yet been but imitated, and others developed which are but in the germ. And as we go on, we must recede more and more from the principles, if any such there be, of the English Reformation. These principles are Catholic or they are not. If they be Catholic let them be improved, and we will shrink from no penance which may be exacted as the price of unsettling men's minds. If they be not, then no matter whom we alienate, or to whom we give cause of triumph, they must be abandoned."

From the Catholic Herald.

TO THE REV. W. H. ODENHEIMER, A.M.  
Rector of St. Peter's Church, Philadelphia.

No. VI.

REV. SIR:—The Protestant church historian, Milner, says:—"It is curious to observe how different writers can find in the features of the British church the very figure of their own denomination." It cannot, then, be a matter of surprise, that Protestant Episcopalians, as well as all the members of other sects, should endeavor to prove, that it was constituted on the same principles as their own. Fanciful theorists delight to wander where documentary evidence is scanty; the vacuum is easily filled up by their own imaginings. The little that we know with certainty, regarding the ecclesiastical affairs of Britain, before the arrival of St. Augustine, can be easily compressed into very few pages. It principally regards the establishment of the Christian church in Britain, under King Lucius; the sufferings of some martyrs; and the efforts made by St. Germanus, Lupus, and Severus, in opposing the inroads of the Pelagian heresy. Almost every thing else that is known regarding that country is taken from some incidental remarks of continental writers. It should not, then, excite astonishment, if we possessed no direct evidence of the principles of that church regarding the authority of the bishop of Rome. The natural course of investigation would then lead us to inquire—what were the principles of the other portions of the church; and we would conclude, that the same must have been those of the British church which was in communion with them. But we are not restricted to this line of argument; in addition to what may be thus concluded, enough direct evidence exists to show that the faith of the British Church on this point was the same as that of the other portions of the church. Whether our arguments expose us to some reproach which Milner made against the sectaries, can only be decided by a candid examination of their force.

The mere fact that Lucius the King of the Britons, wrote to the bishop of Rome, to request that missionaries would be sent "to make him a Christian," no insignificant proof, that the bishop of that city was known even to enjoy a pre-eminence over the other churches. The dignity of the Imperial city to which Protestant writers attribute the pre-eminence of her bishops, could have shed no lustre on that church during the early ages, but what was derived from the myriads of her children, whose blood flowed through her streets in testimony of her faith. The post which her bishop occupied, was not one of honor, on account of its vicinity to the place of the Cæsars, but one that placed him in the very front of the battle. We can imagine, therefore, no reason, why a Briton should send to him, in preference to the bishop of Gaul and Spain, unless we admit, that he was known to enjoy a pre-eminence over them. Setting aside the legends, which, in latter times, were connected with it, the fact itself, that a British King made this request, and obtained what he asked, cannot be called in question, as it is attested by a host of ancient writers. This, then, is no slight indication, that, even at that time, the authority of the bishop of Rome, was known in England. It certainly proves what I remarked in a former letter, that you must go to Rome to find a mission even for the British Church, as well as for the church established in 597, amidst the Anglo-Saxons, by the labors of Augustine.

But, be this as it may, a conclusive argument is derived from what you yourself tell us at page 58. British bishops sat, and voted at the council of Arles, in

314, and at that of Sardica in 347. It is not pretended, that they differed from the other fathers of these councils; we may, therefore, take their doctrines as a sure index of the doctrines of the British Church of that period. Let us begin with that of Arles.

This council was called together to decide, in a more solemn manner, on the accusations made against Cecilian, bishop of Carthage, by the Donatists; but the bishops availed themselves of the occasion to make other useful regulations.—There were present bishops from almost all the provinces of the West; amongst those who signed the decrees, we have the names of three British bishops. Now what was the doctrine of that council regarding the authority of the bishop of Rome? It is alluded to only in an indirect manner, but enough is gleaned from their proceedings, to show that it extended over Britain. They directed a letter to Sylvester, who then occupied the Roman See, and communicated their proceedings to him. They regret that his occupations prevented him from being with them in person, but they feel satisfied that he could not absent himself from the "place where the Apostles daily sit in judgment." They think it important that the regulations which they made should be diligently observed by all in the provinces from which they had come: and therefore that "it should be intimated to all, by him who had held the greater dioceses." "What we have decreed," they add, "we have communicated to you, that all may know what they should observe. In the first place that Easter be celebrated on the same day, and at the same time, by us all, throughout the extent of our regions, and that you address your letters to all according to usage." A law is made here, which is to serve as a rule for all the provinces from which they had come—among others, therefore, for Britain.—To secure uniformity they think it necessary that the bishop of Rome should intimate the decree to ALL; because the council, however unanimously attended, did not include all the bishops of the various provinces: on the other hand, they ask him to write to these places, only in consequence of the authority which he possessed over them. Moreover, it is here recognized as an established usage, that these provinces should receive letters from the bishop of Rome, on similar subjects, and conform thereto. I will admit that what is said here, refers principally to his patriarchal authority; but to this, the British Church, in common with the other churches of the west, was evidently subject. Let us now pass to the council of Sardica.

Bishops from Britain attended this council, also, as we learn from St. Athanasius. This council was in every respect an œcumenical, or general council; but not having treated of any other points of faith than those already decided at the council of Nice, and having been principally engaged in carrying out the definitions of that council, it has been considered by the ancients as an appendage of the same, rather than a distinct council. The third canon of this council runs as follows:—"Osius said, if any bishop be condemned in any cause, and thinks that his cause is good, and that a trial should again take place, if it meet your approbation, let us honor the memory of the Holy Apostle Peter, and let those who investigated the case write to the Roman bishop, and if he judge that a new trial be granted, let it be granted, and let him appoint judges.—But if he judge that the cause is such that the proceedings should not be called in question, they shall be confirmed. Is this the will of all? The synod answered: It is our will." Gaudentius another bishop then proposed an amendment, that,

should an appeal be lodged to Rome, no bishop should be ordained in place of the deposed prelate: which was agreed to. In the seventh canon they declare that in case an appeal, the Pope may either refer the cause for a rehearing to the bishops of a neighboring province, or send a priest from amongst his own clergy, or other persons, who being invested with his authority, may be associated to the other bishops. Either of these things they say he can do at his option, as he thinks most advisable.

The fathers of this council reported the whole of their proceedings to Julius, then Bishop of Rome. In their letter they say, this will seem to be excellent and most suitable, if the priest of the Lord report the HEAD, that is, to the Sec of the Apostle Peter, from the several provinces." Julius is requested to admonish, by his letters, all bishops not to communicate with those whom the council condemned. The equity of his judgment in the case of Athanasius is lauded, and they can find no other reason that could have induced the Eusebians to refuse to attend the trial at Rome, than a consciousness of guilt. It must be remarked that neither St. Athanasius, nor the Eusebians, lived within the district that was subject to the patriarchal authority of the bishop of Rome: he could have no right to take cognizance of their affairs, unless his authority extended to the whole church.—Still the enemies of Athanasius were the first to lodge a complaint against him at Rome; Athanasius immediately repaired to that city, with witnesses to answer the charges; Julius summoned others to appear, even from places beyond his patriarchate, he prosecuted the case, though those who first provoked it did not dare to come forward, and finally pronounced sentence in favor of Athanasius. Were not the bishops of Rome invested with jurisdiction over the whole church, this proceeding would have been manifestly an usurpation. The fathers of Sardica, however, speak of it with praise, and do not seem to imagine, that any one doubted his right to take on himself the judgment of the case. In this the British bishops, as well as the other bishops who assisted, must have agreed; and we have thus a splendid proof that they, in common with the rest of the church, admitted the primacy of the bishop of Rome.

The mission of St. Germanus, bishop of Auxerre in France, accompanied by Lupus, bishop of Troyes, in 429, and by Severus, bishop of Treves, in 446, are also instances of the authority of the Pope having been acknowledged in Britain.—Though they were invited by the orthodox bishops of Britain, to aid them in repressing the Pelagian heresy, they came invested with authority from the Pope. St. Prosper says, that Pope Celestine sent St. Germanus as his vicar, and the British records represent him as exercising high acts of jurisdiction, which he never could have done, but in virtue of powers derived from the Papal supremacy.

A passage of Gildas is another clear proof, that the Britons of his time, admitted the authority of Rome. Amongst the other abuses with which he reproaches the British clergy, he complains that many of them who could not procure benefices at home, passed beyond the sea, and travelled over vast tracts of country, to obtain what they desired: that by this means they succeeded, and returned to their own country, having become unworthy possessors of their sacred offices.—This can be understood only of Rome.—Whatever may be thought of the practice itself—it clearly shows, that an authority was admitted abroad, competent even to confer the sacred offices on persons in Britain.

The anxiety of Augustine to engage

the Britons to co-operate with him in preaching the Gospel to the Angles, and his readiness to admit them, on the conditions mentioned in a former letter, is another proof that their principles regarding the authority of the bishop of Rome, were not different from his own. Notwithstanding his anxiety for their assistance, he would not admit them, unless they adopted the Roman method of celebrating Easter, and of administering baptism; because a difference of discipline on these two points would have caused confusion, and scandal in the infant Church. Would he have admitted them had they denied the authority of the bishop of Rome, whom he, beyond all doubt, believed to be the supreme head of the Church?

Giraldus Cambrensis, in his life of St. David, mentions two synods of the British clergy, at which St. David assisted; that of Brevy, and another which he calls of Victoria. Both were held before the arrival of St. Augustine. He says that "all the churches of Wales were guided by the decrees of these two synods, the Roman Church adding her authority thereto and confirming them." This statement is taken almost *verbatim* from Rycemarch, a more ancient writer, and also bishop of St. David's; and he tells us that he received it, not from oral tradition, but from the very hand-writing of St. David himself. It was in the first of these synods that the archiepiscopal see of Wales, already transferred to Landaff, was removed again from that place to Menevia.

We find also that Hoel Dha, King of Wales, went himself to Rome, accompanied by the bishops of St. David, of Bangor, of St. Asaph, and of Landaff, to obtain from the Pope the confirmation of the ecclesiastical laws, which were made in a general assembly of the clergy of Wales, with many of the nobles, at a place called *Gwin* in the year 928. Some place this council a few years later when the monarchs of England had obtained a nominal authority over Wales; but, even were this the case, the King and clergy of Wales would never have paid so much deference to the authority of the Pope, if they had not known that his authority was always recognized by their ancestors.

I will follow up this subject in another point of view in my next communication.

I remain, Rev. Sir, respectfully  
Your obedient servant,

CATHOLICUS.

#### BARTHOLOMEW DE LAS CASAS.

Bartholomew de las Casas, originally a gentleman of Seville, emigrated to America in 1502, being then 28 years old.—Scarcely had he set foot on land, when his soul was filled with compassion and disgust, at the spectacles he witnessed.—Instead of seeking to make his fortune, he resolved to devote himself to the defence of America; and he prepared himself for this high destiny, by initiating himself through the reception of priests' orders, into the mysteries of human redemption. To his 77th year, he continued to labour indefatigably in this holy cause. Eight times he crossed the ocean, going from America to the court of Spain, and from the court of Spain to America,—bearing fruitless complaints and inefficient decrees. In presence of a council, which designed the establishment of a universal monarchy, he was heard to cry out: "All nations are equally free, and it is not lawful for one to injure the liberties of others." He presented to Charles V. a memoir, entitled, "The destruction of Indians by the Spaniards," in which he portrays the crimes of his countrymen in lively colours,—thus sacrificing to justice his own personal safety and the honour of his country. Charles V. named him "Protector Gene-

ral of the Indies." But this high sounding appellation, notwithstanding the extensive powers connected with it, only served to show Las Casas how impotent are monarchs who are by principle ambitious, and equitable only by accident. In the midst of his career, Las Casas reflected on himself and on all by which he was surrounded; and as if unable to bear alone the weight of his heart, in the 48th year of his life he assumed the habit of St. Dominic, as the badge of whatever was then noble on earth. He seemed to have derived from it new strength and new virtue, and his 70th year saw him at the court of Spain, pleading the cause of the Indians. This was not all. This veteran who in his early years had refused the bishoprick of Cusco, thought that this dignity would become his age, as the staff suits the traveller, wearied out with journeying and with years; he accepted the bishopric of Chiapa, and once more crossed the ocean to succour his loved America. This was his last visit.— Whether it was owing to the tenderness of a man of 77 years for the country of his birth, or that he dreaded to hear from his death bed, the last groans of the Indian tribes, extirpated by half a century of barbarities,—he wished to die in Spain. But while his country regarded him with admiration, as a light from on high about to be extinguished,—as a relic which death had not yet consecrated, he found new life in charity, and passed fifteen years of extreme and admirable old age. His voice almost centenary, was still heard in the council of Castile in favour of the Indians; and his hand, which was thought to have been paralysed by old age, wrote the famous treatise on "The tyranny of the Spaniards in the Indies." In fine, full of days, and crowned with merits and with glory, victorious over his enemies, Las Casas died in his 92d year, at the Dominican convent of Valladolid, leaving to posterity a name consecrated to religion and humanity.— *Lacordaire.*

DINNER TO LORD MORPETH, IN IRELAND.

A grand dinner was given to Lord Morpeth on the 14th ult. by nearly 600 of the nobility and gentry of Ireland, the Marquis of Clanricarde presided. Lord Morpeth, Mr. O'Connell, and Mr. Sheil addressed the assembly. We regret to have space only for the peroration of the noble Lord's speech:—

"And when I look back upon the past history of this country, and upon her present capabilities—upon all that she has suffered, and all that she has done, and all that she may become—when I perceive how much she has contributed in some ways to the weakness, and in others to the strength of England—how her own exhaustion and throes have rolled back upon that country with fearful retribution—how she has shed upon every page of their blended history the traces of her prowess and intellect, the light that still flashes from the sword of a Wellington, or that plays upon the lyre of a Moore; I can form no wish but that two such nations should enter into the fullest and frankest participation of every civil right and every national privilege; that they should repose in the same liberties, and flourish from the same sources; and that they should be more and more encouraged and adapted to essay the path of honor and the way to greatness. And, gentlemen, whatever may be the object, and whatever may be the spot upon which the energies of the empire may be called into action—whether it is to plant our standards upon the walls of Candahar, or under the batteries of Pekin, or above the ruins of Acre (loud cheering)—whether it is to open the Euphrates to our merchants, and the Niger to our Missionaries

—whether it is to consolidate dependencies like Canada, or to stem the southern seas with free institutions and with Christian worship, as Ireland has through all past records shared in every high achievement with England, and has let her blood freely mingle upon the crest of the billow and upon the bayonet of the foe man—so I trust that she is determined through many an age to share those brighter triumphs which will impart to the haunts of barbarism all the benefits of civilization, and which will establish in the abodes of the heathen the religion of the Cross. (Great applause.) And now having been led to say thus much by the circumstances of the time and the occasion, in taking leave of you as members of a political party—of those amongst whom I have acted, and by whom I have been supported, I can only express my unshaken reliance in the strength and endurance of the many links which unite and cement our sympathies. (Continued applause.) I believe they may best be resolved into an ardent attachment to the cause of civil and religious freedom—not in the cold letter, but in the living letter—not in the formal language of the lips, but in the deep devotion of the heart. (Hear, and cheers.) Viewed as such, our cause is grounded upon an immortal principle, and you may all rest assured that it will bring to its adherents no shame. (Cheers.) As for myself individually, it is my painful, although at the same time gratifying, office, to bid farewell to associates, whose prompt and active zeal has lightened the load of business, and shared and smoothed the responsibilities of office—to friends whose warm and steady kindness has gladdened for years the recreations, and enriched the storehouse of kindly and pleasant recollections—and to the people, who must ever command my respectful and affectionate attachment, sympathy and gratitude, whenever I have the means to serve—as long as I have the power to remember."

BRIEF OF HIS HOLINESS THE POPE, TO THE RIGHT REVEREND DR. HUGHES, BISHOP OF GIBRALTAR.—We [Dublin Freeman] have just received from our correspondent at Rome the following most important and highly interesting document translated from the original Latin—It received the signature of the Holy Father only two days before the departure of the post by which it was transmitted to us by our correspondent:—

"To our Venerable Brother, Henry, Bishop of Heliopolis, Vicar Apostolic of Gibraltar, GREGORY P. P. XVI.

"Venerable Brother, &c:—We have been long troubled by those things which we have found to have taken place there (i. e. Gibraltar) against the rights of the church, and to the injury of the Episcopal dignity; and these things have been the more painful to our heart, because we have understood that some among the Catholic people, who, from the offices which had been committed to them, should have excelled others in fidelity to their duty, had conspired together for the detriment of the church: To wit, certain laymen who, while they possessed no other right whatever, except what through the concession of the prelate belonged to the so-called junta of the church (*eclesie aditus*) happened to rise up against thy authority, and to condemn the decree subsequently issued by thee concerning the non-requiring of money on account of the administration of the sacraments; and thus against the sanctions of the canon, and even against the very ordination of Christ our Lord himself, did they endeavour to usurp to themselves the dominion of sacred things. And moreover, when they solicited in vain against thee, our congregation of the

Propagande Fidei, of this also contemning the authority, they were not afraid to have recourse, most wickedly, to lay and even non-Catholic magistrates, by whose intervention, moreover, thou thyself, venerable brother, wert cast into a prison, and there until the beginning of the last month detained.

"These things having so taken place, we think it to be a duty which we owe to the solicitude which we have for all the churches, and to the supreme office of the Apostleship which we fill, thus openly raising our voice from the Holy See, to reclaim in this our letter, against the contumely offered to the sacred order, and to the ecclesiastical state. Wherefore, by our apostolic authority, we solemnly declare that the above named junta (editus) have violated and trodden under foot the liberty of sacred power, and have invaded its most holy rights; and we therefore decree that they, as being guilty of manifest presumption, have shown themselves deserving of grievous animadversion, according to the rule of the canon. In the meantime we admonish and beseech them in the Lord that they would be mindful of the censures and spiritual penalties which, by the Apostolical constitutions, and the decrees of the Œcumenical Councils, are so ordained against all who are guilty of such things, that they may be *ipso facto* contracted. And whereas, we are vicegerents on earth of Him who came to seek out and to save what had perished, there is truly nothing, which we more desire than that, detesting this their sin, they may return with sincere heart, to the submission and obedience of thy brotherhood.

But as to that which relates to their office, we desire that all should know that that depends altogether on the authority of the bishop, and that nothing whatsoever can be done by the administrators (or junta) of the church, except what shall be required of them by the prelate. And as to the administration of the sacraments, it will be thy care that thou sedulously admonishest the faithful who are under thee, that divine gifts such as these cannot be estimated at any temporal price whatsoever; but that by the ministers of God, who have received them gratuitously, they be also gratuitously dispensed; and that any approved usage cannot be set up in excuse, according to the canons (*cap. Ad Apostolicam*, 42 de Sumonia) for the requiring of any money on the occasion of administering any sacrament by other title, whereas it has been by thee, and the Propaganda, according to the authority received from us, justly and deservedly forbidden.

"But we are consoled by the reflection that under the auspicious government of the most serene and most powerful Queen of England, it is not to be feared that any further molestation be offered to thee, or that the liberty of the Catholic religion, long since sanctioned by the treaty of Utrecht there (namely in Gibraltar) should be compromised; more especially as even in the most flourishing kingdom of Great Britain, by the equity of Her Majesty the Catholics and their bishops enjoy the free exercise of our most holy religion.

"In fine, venerable brother, we honour with most deserved praise thy vigilance and zeal, and distinguished fortitude of mind, and we exhort thee in the Lord that hereafter in like manner thou shouldst go on to sustain with equal sedulousness and constancy the cause of religion; and we, however unworthy, do not desist humbly to supplicate God, through Jesus Christ, that He may be always with thee, propitious in the abundance of grace, and that in that portion of His vineyard, watered by the sweat, He would increase the fruits of justice, and make all things tranquil. And as a pledge of our most anxious

affection, we permanently, and from the bottom of our heart, bestow on thee, venerable brother, and on the faithful clergy and people, over which thou art placed, our apostolic benediction.

"Given at Rome, at St Mary Major's, the 12th day of August, A. D. 1841, in the eleventh year of our Pontificate."

The "Melanges Religieux" says "letters from New York announce that the sister and brother-in-law of the President of the United States have embraced the Catholic faith."

A letter from England gives the following intelligence. Catholicity is making great progress in Blackburn and its vicinity, where the celebrated Jesuit college of Stonehurst is situated: a new chapel has been opened at Over Darvill in that neighbourhood.

At Bradford, after a long and painful struggle, truth has gained the victory.—Twenty years ago one single Catholic alone lived there, from time to time one or more joined him; they were visited by a venerable priest occasionally, who said mass in a small chamber in an inn, at present Bradford contains 3000 Catholics, they have a beautiful church and a pastor who resides amongst them. Figures speak much stronger than reasoning.

Leeds contains not less than 10,000 Catholics, we have a beautiful church, a handsome chapel and a public free school for the poor. Although many Catholics have omitted to get themselves registered, yet the number of Catholic voters is respectable.

For four years the brothers of the Christian schools, have had the direction of the schools at St. Patrick's, in Liverpool. Notwithstanding the zeal of these pious instructors, a large number of persons questioned the utility of their system. A public examination which has lately taken place has just put prejudice to flight, and even surpassed the expectations of the most partial Catholics. Those who assisted at the examination returned, with the conviction that these devoted men follow a system of teaching far superior to that of the general run of schools. Their ability is only equalled by their devotedness to their pupils.

SOCIETY FOR THE PROPAGATION OF THE FAITH—Table of grants made by the Central Councils of the Society for the Propagation of the Faith, in the distribution of 1841, to missions in the British possessions:—

	Francs.
Verapoli	42,280
Scotland { Eastern District	19,650
{ Western District	31,930
{ Northern District	9,849
Jamaica	4,92
Kingston (Canada)	19,680
Ceylon	19,680
Austria	49,230
Agra	22,140
Calcutta	19,680
Charlottetown	14,760
Caribbee (Jamaica)	31,920
Cape of Good Hope	24,600
Madras	29,520
Bombay	19,680
British Guiana	23,520
Hudson's Bay	19,680
Newfoundland	31,440
Nova Scotia	34,440
Gibraltar	9,840
	439,540

To these sums should also be added those which will be distributed by the General of the Jesuits and the Superior General of the Maristes among missions served by these two religious orders in the British dependencies (the Maristes in New Zealand, &c.)

The Nuremberg Gazette of the 4th instant mentions that the religious differences between Prussia and the Holy See had been at last satisfactorily adjusted.

## HISTORY OF THE LIFE AND WRITINGS OF MARTIN LUTHER,

Translated from the French of M. Audin, Philadelphia: M. Kelly, Second street. 1841.—Since our last notice of this work we have read it through, and feel it our duty to recommend it warmly to our Catholic readers. A book entitled the life of Luther is not likely to arrest the attention of a Catholic who has learned to regard his character as stained with almost every species of moral turpitude. Yet even Luther's Life may be read and studied with profit. It presents a fearful picture of the tendency of error and pride in the rage of innovation, and teaches us a practical lesson of humility, from which we may learn how necessary it is to distrust our private judgment and adhere to the centre of Christian unity, in matters of faith. Luther little contemplated the schism into which he was led, when he first preached the doctrine of indulgences. But one false step led him into another, and the flattery of friends, as well as the pride of opinion pushed him forward in his mad career of revolt, until he finally assumed such an attitude, that it became necessary to condemn his doctrines in the most solemn form, and excommunicate him from the church. M. Audin describes Luther's career with consummate ability. Every chapter unfolds some new traits in the character of the hero, or presents some new scene in the development of the drama, so that the interest of the narrative never flags.

The translation has been ably executed, though it is, in many passages, disfigured by typographical errors, owing, we presume, to the circumstance of its being printed at a time when other engagements prevented the author from correcting the proof-sheets. If the translator would favor the public with M. Audin's Life of Calvin, which has been noticed in terms of high recommendation by the *Revue Catholique*, he would perform an acceptable service to the church, and help to give the coup de grace to the Calvinistic heresy in this country. As the two worthies were united in opposition to the Church of Christ, and the leaders of schismatical rebellion against the divine authority of the church, the life of Luther will be incomplete without the life of Calvin. One casts its peculiar shade of infamy on the other—twere a pity to divide them.

The following extracts from the first chapter will afford the reader a fair specimen of the author's style and the merits of the translation. We have remarked other passages in this entertaining and instructive work, which we may insert in some future number of this paper.—*Freeman's Journal*. ]

### FIRST YEARS OF LUTHER, 1483—1500.

Hans, the father of Martin Luther, was a poor peasant of the small village of Mœhra, in Upper Saxony; his mother, Marguerite, was the daughter of a citizen of Eisenach; she was an excellent housewife, who feared God, was virtuous, chaste and fond of prayer—in a word the ornament of her sex at Eisleben. "I have often asked her," says Melancthon, "when was Luther born?" she remembered the day and hour of his birth, but had forgotten the year.

She said that she was delivered of him at 10 o'clock on the night of the 11th of November; that the child was baptized on the following day and called Martin, from the festival of the saint which occurred on it. His brother James, an honest youth, who loved God, believed that Martin was born in the year of our Lord 1483.—All his family, father, grandfather, & great-grandfather, were husbandmen. Shortly after Martin's birth, Hans quitted Eisleben, and became a resident of the small

town of Mansfield, where he abandoned the occupation of the agriculturist for that of the miner. He soon acquired a small farm; and shortly afterwards, we find him occupied in the functions of a public office, which had been conferred on him by the kindness and esteem of his fellow citizens. He labored most industriously to support his family; spent the Sundays and saint's days at home, and rarely visited the tavern. Before going to Mansfield, this family lived but poorly. Whenever the remembrance of his youthful days presented itself to his mind, Luther loved to speak on that subject with his friends—"My dear parents," he would say, "were very poor: to maintain us my father was obliged to till the soil, and my mother to carry wood on her shoulders; they were, however, good people, and had their share of trouble; we rarely meet with their equals now-a-days." God blessed so much poverty and industry. Hans became a master miner; he employed many hands, and was enabled to support his numerous family. The number of his children is not known; two died of the pestilence which desolated Europe at the beginning of the 16th century; one of his daughters espoused the scribe Ruhel, of Mansfield, whose name occasionally occurs in the correspondence of Luther.

At Eisenach, Luther studied grammar under a renowned master. His lively mind, his natural eloquence, his rare facility in speaking, his proficiency in prose and verse compositions, soon distinguished him, and left him without a rival among his fellow scholars.

After he had tasted the delights of literature, he cast his eyes on Erfurth, where flourished a celebrated academy, "and where," says his well beloved disciple, "he ardently wished to sate his thirst at the fount of sound learning." His father readily yielded to his request.

At that time every city in Germany, and especially the universities, had libraries consisting partly of manuscripts, embellished with miniatures, embossed in gold and silver, the labor of the patient monks who had reproduced the treasures of profane antiquity which, but for them, would have been forever lost. Luther passed his happiest hours at the library of Erfurth. Thanks to Gutenberg, a poor mechanic, the labor of the cenobites was no longer needed: printing had been discovered. Mayence and Cologne multiplied the Sacred Books in editions of all sizes. Erfurth had purchased at a great price some Latin bibles, which were rarely shown even to visitors. Luther happened to see one; his eyes rested with inexpressible delight on the history of Anna and her son Samuel. "My God," he exclaimed, "I would not wish any richer possession than such a book." A great change then took place in him. Human composition even in the attractive garb of poetry, appeared to him contemptible, when contrasted with the inspired writings.

In 1505, he graduated in philosophy, and had begun the study of the moral and natural philosophy of Aristotle when an event occurred which gave a new direction to his views. His most intimate friend, the young Alexis, was struck dead at his side by a thunder bolt. Luther immediately closed the books of Aristotle, which he had scarcely opened. The Stagyrite was for him an unknown God, whom, ever after, he ceased not to persecute, and whose philosophy he characterized as diabolical. Like another Paul, on the road to Damascus, the affrighted scholar raised his eyes to Heaven, and thought he heard a voice, which said to him—"To the cloister!" Having invoked the succour of St. Anne he vowed to embrace the monastic life. When night came on he left his chamber without bidding his com-

panions adieu, and with a small bundle under his arm, in which he had carefully put up a Plautus and a Virgil, he went to the gate of the Augustinian convent. "Open in the name of God" said Luther, "What do you want?" said the brother at the gate.—"To consecrate myself to God." "Amen," answered the friar, as he opened the door. On the following day Luther sent back to the University the insignia of his degree—the robe and the ring which he had received in 1505.

This precipitate flight created a sensation; the professors sent to Luther some of his fellow scholars whom he particularly loved, but he refused to see them and remained concealed for a month.—He wrote to inform his father of the resolution he had taken to consecrate himself to God. Hans waxed wroth, and, in a letter threatened Luther that instead of the German of the Inn, which he had hitherto given him, to honour the literato, he would in future address him with the Du, indicative of anger or contempt. The youth was unmoved; he listened as he thought, to the voice of God, and closed his ear to that of flesh and blood. Who knows what one of his temperaments might not have done, after the thunder had killed the friend whom he loved most tenderly? Perhaps he would have been driven to despair or madness, had he not had an asylum open where he might calm his terrors, and regain his lost tranquility. It is, then probable that Luther owed his reason and his life to the poor monks; it must be acknowledged that he soon forgot his benefactors.

**CATHOLIC RELIGION AND CLERGY IN CANADA.**—The labors of the Canadian Clergy among the settlers of European origin have been also eminently successful in the promotion of morality and religion. The fruits of their apostolic zeal are shown forth in those virtues which characterize the French Canadians. Our readers will be gratified to learn that even Protestants have borne honorable testimony in their favor, in describing their social and political state. The author of the History of British America speaks of them in the following terms:

"The Canadian French, like their forefathers, profess the Roman Catholic religion with much zeal, and in a manner which occasionally approaches superstition. The roads are marked by crosses erected at the sides: their houses are filled with little pictures of the Madonna and child; waxen images of saints and of the crucifixion; and there is a profuse expenditure of holy water and candles.—They reluctantly establish their dwelling beyond the hearing of the church bells, and on Sundays the attendance is crowded. They have those inadequate notions of the sanctity of that day which are general in Catholic countries. When worship is over, the remainder of the day is devoted without reserve to amusement.

Notwithstanding these customs, the religious spirit of the Canadians appears sincere, and is attended with great benefits. Their general conduct is inoffensive and praiseworthy. Crimes of an atrocious description, as murder and violent assaults upon the person, scarcely ever occur. Property is perfectly safe both from the thief and the robber; the doors of the houses stand open and all kinds of goods exposed without any precaution. They scarcely ever engage in those furious conflicts which, among Americans of English descent, are often carried on with such violence; they know neither duelling, boxing, or gouging.—On the contrary they always treat one another with all the ceremonious politeness of the French school. One of the first things taught a child is to speak decorously, to bow or courtesy to its elders

or strangers. They are said to be generous in relieving those in distress—liberal and courteous to all who have any claim upon their hospitality. The custom of parents and children living together, often to the third generation, in the same house, marks a mild and friendly temper."

These evidences of the "advantages of Romanism," will be better appreciated by exhibiting the advantages of Protestantism in Upper Canada, where but few Catholics have settled. On this subject we will cite the Protestant authority quoted above, who remarks as follows:

"The society in Upper Canada, with some exceptions, form a very different aspect, (from that of the Catholic province of Lower Canada.) A great majority of the inhabitants consist of emigrants recently arrived from Ireland, (mostly Orangemen) Scotland and England, who have not yet made much change in their original ideas and habits. Those established at successive periods during the previous half century, are not represented by Mr. Howison, Mr. Talbot and other writers under a very favorable light.

The removal of the ordinary restraints of society, and the absence of religious ordinances and ministrations, concur in giving to them a reckless and unprincipled character; but the increased means of instruction, and the example of respectable emigrants, will, it may be hoped, gradually effect a thorough reform."

As regards the Indians, the same author informs us that, "with the exception of 309 Hurons connected with the French settlement on the Detroit, and converts to the Catholic form of worship, all the tribes in Upper Canada, till within these few years, remained in their primitive state of rudeness and ignorance. Whereas the Indians of Lower Canada have been long since converted to the Catholic religion, and, our author states, "appear much attached to their instructors, and show a deep sense of their religious duties."—We must, however, do the Protestant missionaries the justice to say that of late years they have devoted themselves to the instruction of the Indians, and it is said have made several hundred converts by their schools, and we are assured "there seems no room to doubt that the whole of this race will soon be brought within the pale of christianity and civilization."—Well, we hope such will be the result of their pious if not disinterested labors; but we are not so confident of their success as others appear to be. They will hardly effect in Canada what they have not been able to realize in any other missionary field. Protestant missionaries have never yet converted a single nation.—*Freeman's Journal*.

**THE WYANDOTT RESERVATION.**—A correspondent of the Xenia Torch Light, writing from Sandusky City the 20th ult. says:

"You have heard much of the negotiation now on hand between the Wyandott Indians and Col. Johnson, agent of the General Government for the purchase of the Wyandott reservation of land. Col. Johnson is now at Upper Sandusky with a prospect of concluding a treaty. The Indians are willing to accept an annuity of \$20,000 per annum, but the agent is willing to give them only \$15,000, which they will probably accept. The Indians, by a general vote, have determined to sell if satisfactory terms are agreed upon.—There is another proposal offered them. The lands to be sold, and the nett proceeds to be invested in General Government or other stocks, bearing 5 per cent per annum interest. The quantity of land is about 115,000 acres, which is worth an average of \$5 00 per acre.—The result of the treaty will be known in a few days."

CORRESPONDENCE OF AMBROSE L.

PHILLIPPS, Esq. with 'L'UNIVERS.'—The impression of L'Univers of Saturday, Aug. 21, contains a letter, of the following is a translation.—Reddgerert, (Water.) Feast of St. Lawrence the Martyr, 1841.

—My dear Friend:—I received your kind letter several days ago. You will doubtless have read in L'Univers to letters addressed to its editor.

Mr. Hamilton Cway, with whom L'Univers has been busying itself, appears entirely ignorant of that which is passing in his own church. \* \* You know that Dr. Newman and his friends are incontestably at this day the most able men of the whole Anglican clergy, and the most esteemed for their virtues and talents; that their adherents increase daily, and that it is precisely their party which proclaims loudly that it must be confessed the Holy Council of Trent has neither erred in matters of faith nor in matters of morality. It is rumored that at least 1500 members of the Anglican clergy have ranged themselves under the banner of Dr. Newman. \* \* On the other hand, you know what immense importance the Catholics have lately acquired in the United Kingdom. You know that religion is the sole cause of all the differences between England and Ireland, for the reason that the State imposes upon Ireland the support of the English Church, as if that were Ireland's religion. It is therefore, evident that the reunion of these two churches would put a stop to all the quarrels, all the difficulties, which are the necessary results of their separation. Without trying to estimate the immense good that would accrue to all Christendom from the termination of this unhappy schism, and without measuring the range of the magnificent example that would thereby be given to other nations, to Germany, to Russia, to Prussia, it is clear that our statesmen ought to seek the good that would thence result to the United Kingdom, even if they only considered it from a political point of view. We read the following in the newspapers:—It is said that Sir Robert Peel intends to negotiate a concordat with the Pope, for the government of the Catholic Church in England and Ireland. Before commencing such a negotiation, it will be necessary to abolish certain laws, which at present hinder all communication between the Holy See and the English government. Such changes, however, would, in all probability meet with opposition from certain Anglican ecclesiastics. I will not say that this rumor is perfectly correct, but such a measure is very probable; it has become necessary. Supposing that there is some correctness in this report in the newspapers, allow me to observe that the abolition of those laws which prohibit free communication between the Holy See and our government is at this day required by the situation of our affairs, and that such will be the first step towards the reunion of the two churches. Any concordat between Rome and England, not having the reunion of the two churches for this object, would be an incomplete measure. I have already spoken of the immense difference that exists between the Anglican church and the Protestant sects. I pointed it out in one of my letters to L'Univers some months ago. It is this fundamental difference that makes easy a reunion between the Church of England and the Catholic Church, above all at a moment when so large a number of the most learned and most pious of the Anglican clergy demand it. As soon as I shall have returned to Grace Dieu, I will send fresh communications to L'Univers.

I am, &c.

AMBROSE LISLE PHILLIPPS."

With regard to a communication which appeared in the Gazette of Monday last, signed Alexander Dixon, and headed with a quotation from our paper, we have only to observe, that any thing expressed by us is not intended to be construed politically. We have always disclaimed having any thing to do with electioneering parties. The proper channel for settling such matters is always open to political litigants without our interference.

We are most happy to announce to our readers, that from private letters received this morning, we learn that our worthy Bishop has arrived in Kingston in perfect health, and reassumed the duties of his important office.

Our agent, the Rev T Smith, at Richmond, will please acquaint us, before the issuing of the next number, the name of the nearest Post Office to whom can be sent papers to the following persons:—Edward Rourke, Daniel McGillivray, Joseph McKay, and John Pupand.

To the best of our knowledge No. 5 of our paper was duly forwarded by mail to the Church; however, in case it should still be missing, we enclose that No. along with the present.

It may as well be remarked here, for the information of the CATHOLIC subscribers generally, that since the issuing of the 4th No. none have been sent by private conveyance—all being regularly forwarded through the Post office.

From the Belleville Intelligencer.

A somewhat lengthy article is copied into the Toronto Mirror from the New York Truth Teller; relative to the affairs of Canada. It may be well enough to give occasionally the opinions of foreigners on the workings and progress of our government, but we think that articles of the character of those alluded to are not only disreputable to their authors, but those who publish and endorse them here are highly culpable. We quote one passage, and ask what purpose can be answered by such language except it be in attempting to teach us that there is a decided superiority in republican institutions, and that their introduction into these Colonies is highly desirable.

"The Canadians know well the disease lies in the polypos kind of government in Great Britain, one of whose fangs has extended to the Canadas. The Canadians themselves must uproot this deadly branch of the central malady. What on earth was more preposterous than the attempted union of the two provinces, excepting as separate states, moving in planetary order under one Federal Government. Bad enough to be enslaved at home, under the domination of a cruel aristocracy; bad enough to be insulted by changes of men from Whigs to Tories, and then from Tories back again to Whigs, without any amelioration of grievance; bad enough all this, but to witness by hourly experience the contrast between oppression and freedom, between a people under military subjection and a people who are lord of themselves, with a river only dividing the two territories—all this is enough to make men desperate, and desperation makes them outlaws and demagogue disturbers of our happy Republic."

LATEST NEWS.

From the Boston Times.

ARRIVAL OF THE COLUMBIA.

SIXTEEN DAYS LATER FROM EUROPE.

The Steam-ship Columbia, Captain Judkins, arrived at this port at half past 7 o'clock this morning. She left Liverpool on the 5th, and made her passage in 13 days to Halifax arriving there on Monday morning at 7 o'clock. She left Halifax at 2 p. m. the same day.

The Columbia has had a very rough passage, having encountered heavy head gales a great part of the time. Captain Judkins is deserving of high credit for his ability in weathering the storms that delayed his passage.

The news brought by the Columbia is exceedingly interesting and important—the proceedings in Parliament are particularly interesting, as showing the measures which the new Cabinet intend to adopt or abandon.

PARLIAMENTARY PROCEEDINGS.

HOUSE OF LORDS.—Sept. 20. Lord Brougham presented a petition from the British and Foreign Anti Slavery Society, setting forth that British subjects were still concerned in promoting several branches of the slave trade. Lord Cottenham withdrew all his bills for improving the administration of justice till next session. 23d.—The business was confined chiefly to the reception of petitions. Adjourned to 27th Sept.

HOUSE OF COMMONS.—Sept. 20th. Mr. Otway Cave, having protested against the course of the Tories and having referred to the registration scheme for Ireland, Sir Robert Peel said, that he did not identify himself with Lord Stanley's bill, that he wished to correct the errors of the registration without narrowing the franchise. Mr. Crawford having objected, on account of the public distress, to going into Committee of Supply, Sir Robert Peel said legislation could give no immediate relief. The House went into Committee after a division of 136 to 22 and got through the Miscellaneous estimates. 21st. Mr. Villiers having asked Sir Robert Peel to what period Parliament would be prorogued, the Premier replied that he could not say; it would depend on circumstances. Sir Robert Peel obtained leave to bring in two bills—one to continue the Poor law commission, and the other to continue certain expiring laws.

Sept. 22. Sir Robert Peel said it was the intention of Government to carry into effect the Irish Poor law act, and also to maintain the leading principle of the English Poor-law Bill, though he should be ready to consider in the next session, any proposal for its improvement. Mr. Ferrand said, that the bill had destroyed the last government, and that it would destroy any government which would identify itself with its harsher clauses.

Sept. 24. On the motion for going into Committee for a supply, a long debate ensued on the state of the country. Sir Robert Peel said he would not deny or under-rate the present distress but he trusted it was not so severe as some represent it to be. The House resolved itself into a committee of supply, and voted a sum of between ten and eleven millions sterling, to make good the supplies granted in the last Session. The House then adjourned to the 27th September.

Sir Charles Napier called the attention of Sir Robert Peel to the danger of Mr. McLeod, and hoped Parliament would not be prorogued without means being taken to protect him. Sir Robert Peel could not give Sir Charles Napier any assurance on the subject. The poor law bill was discussed at considerable length, and several motions were made to amend the laws but they were all defeated by the Ministry.

Both Houses met again Oct. 4; it was announced in the Ministerial organs that Parliament would be prorogued on Friday Oct. 8, not to meet again for business till February, 1843.

Kinnell Hall the splendid seat of Lord Digorbon was destroyed by fire, through the carelessness of a servant, on the 27. ult.; the loss is £35 000 and the property was insured.

Sir Charles Bagot has been appointed Governor General of all Her Majesty's provinces in North America.

Lord Morpeth has arrived from England, and intends to make a tour of four months in the United States.

The business of the week in the House of Lords is of local interest.

The freedom of the city of London has been presented to Sir Robert Stopford and Sir Charles Napier. The documents were contained in boxes made of heart of oak, representing the fortress of Accre.

A meeting was held on the 24th ult., for the election of Lord Mayor for the city of London, when Alderman John Pirie, and by trade a plasterman, was elected. Mr. Pirie, in returning thanks, said, he little thought, 40 years ago, when he came to the city of London, a poor lad, from the banks of the Tyne, that he should arrive at such a distinction.

Numerous large meetings have been held all over England to petition the Queen not to prorogue Parliament until the Corn Laws have been fully discussed. Notwithstanding these meetings it is announced, in the ministerial organs, that Parliament would be prorogued on the 7th Oct.

It is said that the British Queen steam ship is about to proceed to Constantinople previous to her spring voyage to New York.

The entire line of the London and Brighton rail way, opened to the public on the 21st ult.—Two serious accidents have occurred on this line since it opened.

Mr. Stevenson, the American minister at the court of St. James's, has engaged his passage in the Great Western, which will leave Bristol for New York Oct 23.

From the Continent of Europe there is no news of importance.

Letters and Remittances received during the week.

MAIDSTONE (Belles Rivieres) Laurence Conway, 7s6d

HAMILTON—Alexander Borland & Mr White, each 7s6d

WILMOT (Waterloo) Rev Mr Snyder, 10s.

BELLEVILLE—James Spence and Donald McLelland, each 7s6d

KINGSTON—Bishop Gaulin, 15s. Michael Donohue, Garret Cummerford, James O'Rielly, James Gleeson, Anastasia Mullin, Patrick Curtis, each 7s6d

RICHMOND—Rev T Smith (Rev'd T. O'Rielly, Stradone, Ireland) James Murray, Patrick Hefferman, Peter Cavanagh, Martin Gleeson, Thos Jones, Bryan Kennedy, Jeffry O'Donohoe, Thomas O'Mara, Joseph Quinlan, John Tierney, Thomas Walsh, James Malone, Wm. Hanrahan, each 7s6d

HUNTLEY—Denis Hogan, 7s 6d

AYLMER — (Montreal District) John McDonald, 15s. Charles Symmes, James Doyle, Hugh McConnell, Mich Donohoe, John Drummond, each 7s6d

FITZROY HARBOR—Joseph Julian, 7s6d Daniel McGillivray, Joseph McKay, John Putand, and Edwd Rourke, each 7s 6d. (Enclosed from the Rev'd T. Smith, via Richmond.)

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

## RELIGIOUS ARTISTS.

If we be astonished, for example, to find artists, and even great artists, among the friar preachers, we have not conceived an adequate idea of the religious character of art. Art being nothing more, like language and writing, than the expression of truth and beauty, should be cultivated by all those who endeavour to raise the souls of their fellow creatures to the contemplation of the invisible; and God himself, when he gave the tables of the law to Moses, showed him on Mount Sinai the form of the tabernacle of the ark. By this He taught us, that the Creator of the Universe is the sovereign artist; and that the more man receives of his spirit, the more capable and worthy is he to aspire to the holy functions of art. The monks of the middle ages were not ignorant of this truth. The cloister had its architects, sculptors, painters and musicians, as well as its writers and orators. On entering the sweet shade of its arches, the Christian offered God, with his soul and body, the talent he had received from him; and whatever was this talent, he never failed to find their predecessors and masters in its development. Assembled round the altar, the monks were assimilated to each other by their common exercises of devotion; when restored to their cells, the prison was decomposed, and one expressed in his peculiar way, the ray of divine beauty. O! happy times! terrestrial paradises destroyed by despotism and barbarism! All modern civilization cannot build a Christian church: and yet poor Friar preachers of the thirteenth century, Fra Sisto, Fra Ristoro, and Fra Giovanni, raised in Florence the Church of Santa Maria Novella, which Michael Angelo went daily to see, and which he said was beautiful, pure, and simple as a bride; hence is derived its ordinary names with the Florentines, Sposi. The citizen and the stranger incessantly repeat this paenegyric, when passing through the Piazza della Sposa; but no one names the artists; fame respects them even in their tombs, and fears to alarm those chaste hearts, whose humility was even greater than their genius.

Sometimes, however, she has offered violence to their brethren in art and in religion. What name more celebrated in painting than that of the Dominican Fra Angelico de Fiesole? 'Fra Angelico,' says Vasari, 'could have lived happily in the world; but, as he wished to secure the salvation of his soul, he embraced the religious life in the order of St. Dominic, without abandoning painting;—thus uniting to the care of his eternal happiness, the acquisition of an immortal renown among men.' Fra Angelico never painted the images of Jesus Christ and of his Holy Mother, but on his knees; and often the tears which bedewed his cheeks, attested the sensibility of the artist and the piety of the Christian. When Michael Angelo saw, in the church of St. Dominic at Fiesole, the picture of the Annunciation, painted there by our Friar-preacher, he expressed his admiration in these words—'a man could not have made these figures, without having first seen them in heaven.' Called to Rome by Eugenius the IV., Fra Angelico painted in the Vatican the grand frescoes, representing the history of St. Lawrence and St. Stephen; and the Pope, equally delighted with his piety and his pencil, offered him the archbishopric of Florence, his native city. This was a recompense sometimes given in those and preceding times, to similar talents; it was not that a painter or an architect was less worthy of the episcopal dignity than a preacher; both expressed the same things with the same faith in a different manner. But Fra Angelico obstinately refused the archbishopric; and pointed out one as more worthy than himself. Fra Anto-

nine, whom Nicholas V., raised afterwards to the See of Florence, and who is honoured by the church among the saints.—*Lacordaire.*

## QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

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

W. J. GILBERT.

Hamilton, Sept. 15, 1841.

## 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.

INFORMATION wanted of William Quigley, formerly of the county of Kildare, Ireland. When last heard from, about two years since, he was leaving Kingston, as a seaman, for New Orleans. Any information respecting him will be thankfully received by his father, Darby Quigley, who resides in Paris, Canada. American exchange papers will please insert the above. October 7, 1841

## SCHOOL BOOKS.

IN THE PRESS

AND SPEEDILY WILL BE PUBLISHED,

BY J. RUTHVEN,

HAMILTON,

SYSTEM OF PRACTICAL ARITHMETIC; to which is added a set of BOOK KEEPING by single entry, and a practical dissertation on Mental Arithmetic, Federal Money, Receipts, Bills of Exchange, inland and foreign; Explanation of Commercial Terms, &c., adapted to the circumstances of this country and the present state of Commerce.

By G. & J. GOUNLOCK, Late British Teachers of long experience and extensive practice.

This is the first of a series which they intend to publish for the use of Schools in BRITISH AMERICA.

They have other three nearly ready for printing, viz:—

1st. A Reading Book for beginners, containing progressive lessons from the Alphabet to words of four syllables, arranged in the most natural and simple manner.

2nd. An Explanatory Introduction to English Reading, to succeed the initiatory one, and prepare pupils for the highest departments of reading or speaking.

3rd. A Pronouncing and Explanatory Vocabulary upon an improved plan. This will be an indispensable book in all schools for three important elements of a good education.

Their fifth will be a Geography, and will be proceeded with as quickly as possible.

Hamilton, 3rd Sept., 1841.

## BRISTOL HOUSE,

King Street, Hamilton, near the Market,

By D. F. TEUKSBURY,

September 15, 1841.

EDWARD MCGIVERN,  
SADDLE AND HARNESS MAKER,  
HAMILTON.

Opposite Chapel & Moore's Tin Factory  
King Street.

Sept. 22nd, 1841.

## W. BRANIGAN,

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

## 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.

## STONE CUTTING,

MONUMENT AND TOMB STONES.

THE Subscriber is prepared to manufacture every article in the above line, in a manner that cannot fail to give satisfaction.

ROBT. MILROY,

One door west of the Gore Bank.

Hamilton, Sept. 22, 1841.

## PATRICK BURNS,

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

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

## HIDES and BARK

WANTED.

THE SUBSCRIBERS desire to give Notice to the Public, that they have erected a large Tannery in this place, and require a constant supply of Hides, and that they will give a liberal price in cash, for Hides and Bark delivered at their Tannery on Catherine Street.

G. L. BEARDMORE, & Co.  
Hamilton, 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, G. D.

## 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. Vorvais, Amherstburgh  
" Mr. G. Inoy, Guelph  
" Mr. Charrest, Penetanguishene  
" Mr. Proulx, do.  
" J. P. O'Dwyer, London.  
" Mr. O'Flinn, St. Thomas.  
" Mich. MacDonell, [Maidstone,] Sandwich  
" Alex. J. MacDonell, Oakville.  
" Mr. Mills, Dundas  
" E. Gordon, Niagara.  
" Mr. O. Rolly, Gore of Toronto.  
" W. Patk. McDonagh, Toronto  
" Mr. Quinlan, New Market.  
" Mr. Fitzpatrick, Ops.  
" Mr. Kornan, Cobourg.  
" Mr. Butler, Peterburgh.  
" Mr. Lailor, Picton.  
" M. Brennan, Belleville.  
" J. Smith, Richmond.  
" P. Dollard, Kingston.  
Very Rev. Angus MacDonell, do.  
R. v. Angus MacDonald, do.  
Rt. Rev. Bishop Goulin, do.  
R. v. Mr. Burke, do.  
Rev. Mr. Snyder, Wilnot, near Waterloo.  
" Mr. O'Reilly, Brockville.  
" J. Clark, Prescott.  
" J. Bennet, Cornwall  
" John Cannon, Bytown.  
" J. H. McDonagh, Perth.  
" G. Hay, [St. Andrews] Glengarry.  
" John MacDonald, [St. Raphael] do.  
" John MacDonald, [Alexandria] do.  
" Mr. Leclerc, L'Original

## DISTRICT OF QUEBEC.

Rt. Rev. JOSEPH STINAY, Bishop of Quebec.  
MM. Th. Maguire, Vic. Gen.  
J. Demers, Sup. Seminary of Quebec.  
A. Parant.  
Z. Charent, Curate of St. Roche.  
L. T. Bedard, General Hospital.  
L. J. Desjardins, Hotel Dieu.  
T. Maguire, Ursulines.  
P. McMahon, St. Patrick.  
H. Paisley, St. Catharines.

## DISTRICT OF THREE RIVERS.

MM. T. Cooke, Curate of Three Rivers.  
J. B. McMahon, Sherbrooke.

## DIOCESE OF MONTREAL.

Rev. Patrick Phelan, Sen. St. Sulpice.  
MM. J. Quiblier, Sup. Sem. Montreal.  
J. Richards, do.  
J. A. Bayle, College of Montreal.  
J. C. Prince, College of St. Hyacinthe.  
P. M. Mignault, Sup. Col. of Chambly.  
J. F. Gagnon, Berthier.  
J. R. Pare, St. Jacques.  
M. Blanchet, Cedars.  
J. B. Kelly, Sorel.  
E. Crevier, St. Hyacinthe.

Bishop Fraser, Nova Scotia  
Dr J B Purcell, Bishop of Cincinnati, Ohio  
Bishop Fenwick, Boston.  
Bishop Konrick, Philadelphia.  
Bishop England, Charleston, Maryland, U.S.

## INFORMATION WANTED

OF PIERSE McELLIOTT, late of Tralee, County Kerry, Ireland. When last heard of he was employed as principal clerk with Jno Okely, Esq. merchant Smith's wharf, Baltimore. Any information respecting him sent to this Office, will be thankfully received.  
Hamilton, Sept. 15, 1841.