



# THE CATHOLIC.

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

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## THE CATHOLIC

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

EDITOR.

Original.

### THE BEE.

Apibus quanta experientia parcis.—Virgil.

O'er field and meadow, hill and dale,  
And up and down the flow'ry vale,  
Or humming through the leafy grove,  
The busy bee delights to rove.

Now stooping with her balmy load,  
Well pleas'd she seeks her lov'd abode;  
Returning straight her toil renews,  
And from the flow'rs sweet nectar brews.

While summer lasts, her only care  
Is to collect her winter fare;  
Not heedless, like the rest, to play,  
And sport her precious time away.

Poor insects! Boreas's chilling breath  
Shall freeze their little souls to death;  
While she so snug, her cellar stor'd,  
Shall feast upon her luscious hoard.

See here a pattern, Man, for thee.  
Go, imitate th' industrious bee.  
The summer of thy life is short:  
It is not yet thy time to sport.

Who will not labor while he may,  
Nor guard against the evil day;  
Who for the future has no store,  
He perish must for evermore!

THE

### CHRISTIAN RELIGION DEMONSTRATED DIVINE.

#### CHAPTER XXVII.

##### Leviticus.

CHAPTER XV.—All the prescriptions mentioned in this chapter against bodily defilements, allude to the precautions to be taken against the defilements of sin, and the means of expiating them. And now I would ask of all our Bible mongers, if this be a chapter proper for the inspection of the youth of either sex.

CHAPTER XVI, v. 15.—The blood of the buck-goat, killed for the sins of the people, was to be carried by the high priest once a year within the veil, as he was commanded to do with the blood of the calf, and sprinkled seven times over against the propitiary. Every one knows, from the interpretation of St. Paul, that this blood was a figure of the blood of Christ shed for the sins of the people—He ix, 14, and presented to God within the veil by Christ himself, our real high priest, as a satisfactory atonement for our sins.

VERSE 17.—Let no man be in the tabernacle when the High Priest goeth into the sanctuary, to pray for himself, and his house, and for the whole congregation of Israel, till he come out. Protestants, doubtless, would have grumbled at this exclusion; they who, as if suspecting the secret communications of their clergy with God, must hear and understand every word that their pastor utters in prayer, and witness all his motions; they who meddle as much at least, in all the priestly functions and concerns as their priests themselves.—No wonder that such should complain that the service of the one universal church is not broken down into every modern tongue and barbarous changing dialect, in order that they might know verbatim what is spoken by the officiating minister to the Deity. They consider those prayers, that service which is addressed to God alone, as good for nothing, unless addressed at the same time, in all the possible confusion of tongues, to their understandings! What is to hinder them (knowing as they should do, the sacred purport of the priestly act) to join, like the ancient people of God, their own supplications apart for the common object, as those did, who, as we read in the Gospel remained in prayer without at the hour of incense, without so much as seeing, much less hearing, the officiating priest, and who, waiting for him, wondered why he tarried so long in the temple—not knowing that he had seen a vision.—Luke i, 10, 21, 22.

VERSE 21.—The emissary goat, on whose head are laid all the iniquities, offences, and sins of the people, to be borne by him away into an uninhabited land, is a most obvious figure of the most holy one, who was numbered among the wicked.—Is. xliii, 12. Of him who hath borne our iniquities, and carried our sorrows.—Ibid. iv, 4.

VERSE 20.—“And it shall be to you an everlasting ordinance. The seventh month; the tenth day of the month, you shall afflict your souls, and shall do no work; for it is a Sabbath of rest; and you shall afflict your souls by a perpetual religion”—V. 31. We observe this penitential Sabbath regulated by the mystical numbers seven and ten.

CHAPTER XVII, v. 12.—No soul of you, nor of the strangers who sojourn among you, shall eat blood.—Vs. 14, “For the life of all flesh is in the blood.” As the life of the body consists in the blood, so the life of the soul, and our salvation, consists in the blood of our Redeemer. “It is given us to make atonement with it upon the altar for our souls; and that his blood may be for an expiation of the soul.”—v. 11. It must, therefore, in figure, continue to be offered only to God, till the prefigured blood is at hand to be shed; when the figure ceasing, we are no longer debarred from drinking at the source itself of life eternal: since the Saviour himself has declared that *except we eat his flesh and drink his blood, we shall not have life in us.*—John vi, 54.—The Jews eat their figurative victim but in part; but the Christians now receive him whole; he cannot more be mangled, or divided.

CHAPTER XVIII, v. 27.—We are informed here by God himself, that the perpetration of sins of impurity and unnatural crimes, such as are prohibited in this chapter, (the details of which seems ill suited to the unexperienced minds of the young and the ignorant,) causes the downfall and ruin of states and nations.

CHAPTER XIX, v. 14.—Thou shalt not put a stumbling block before the blind. How guilty then must all false

teachers be, who put their errors as stumbling blocks in the way of the spiritually blind, the ignorant and unsuspecting?

VERSE 19.—The making of one's cattle to gender with beasts of another kind; the sowing of one's fields with different seeds, and the wearing of a garment that is woven of two sorts; all this expressly forbidden by God, shews how much he abhors a mixture of his truth with falsehood; of “the wheat with the tares; or of the sacred with the profane. For what participation has justice with injustice? Or what fellowship has light with darkness?—What concord has Christ with Belial? Or what part has the faithful with the unbeliever?”—2 Cor. vi, verse 14, 15.

VERSE 27.—The cutting of one's hair round-ways; the shaving of one's head; the making of cuttings in one's flesh, and of figures on one's self, &c. were practices used by the heathens for superstitious purposes, and therefore prohibited by God; as also all goings after wizards and soothsayers. In this chapter we observe promulgated, and inculcated those duties of justice and charity, which were carried to their highest pitch of perfection in the doctrine of the Saviour.

CHAPTER XX.—After shewing in the foregoing chapter the virtues which we ought to practice, Almighty God denounces in this, his dreadful judgments against the heinous crimes, which we are to abhor and avoid. By the rigor of the sentence, which he pronounces against them in this life, we may judge how terrible their punishment will be in the next.

CHAPTER XXI.—The priests of the old law were particularly enjoined to keep themselves free from all legal uncleanness,—“because they are consecrated to their God, and offer up the loaves of proposition. Let them therefore be holy, (says Almighty God,) because I also am holy, the Lord, who sanctifies them.” An allusion is here made in the figurative priesthood, by what above all things constitutes the sanctity of their calling, the offering up the loaves of proposition; to what above all things constitutes the sanctity of the Christian priesthood; the offering up of the true bread from heaven in the Eucharistic sacrifice and sacrament.

The Jewish priests were forbidden to incur uncleanness at the death of any, besides the nearest of his kindred;—“that is to say of his father, his mother, his son, his daughter, and his brother: his maiden sister also, if she has no husband.”—V. 1, 2, 3. The defilement incurred by touching the dead, marks the moral contamination that may be incurred by associating with sinners, who are dead to God. The exception in favor of a maiden sister, who has no husband, shews the virgin state preferable before God to the married one.

VERSE 13.—“The high priest shall take a virgin to his wife.—But a widow, or one that is divorced, or defiled, or a harlot, he shall not take: but a maid of his own people.” This shews how pure and spotless, and true to her Lord, the Church, the spouse of our High Priest, Jesus Christ, must be: as he himself, addressing her, expresses thus in the canticle of canticles: *Thou art all fair, O my love! and there is no spot in thee.*—Cant. iv, 7—and as Saint Paul in like manner declares her to be—Ephes. v, 27.

VERSE 17.—None were allowed to officiate as priests among the Jews, who had any bodily defect, disease or deformity in their persons: indicating how free from all defects in the spiritual sense Messiah's priesthood are required to be; as besides, the whole tenor of the following chapter shews.

## ON OUR SAVIOUR'S PASSION AND DEATH.

(Extracted from a MS. poem on Charity.)

With pray'r in solitude he next prepares  
For his last mortal conflict; ev'n to death  
Himself devoting; guiltless for our guilt:  
Our ransom's willing victim, doom'd to bleed.

Behold him stretch'd in agony's severe  
Of mortal anguish; now prelusively felt  
To his great suffering tragedy display'd:  
With all our crimes his innocence oppress'd,  
That loath'd the load it bore; till from him forc'd,  
His sweat of blood the ground had all imbred;  
And pitying angels stay'd their sinking Lord;  
As from its task his human nature fell  
Sbrank shudd'ring back, and felt unwont dismay.

Next see him by his faithless bosom friend  
With treach'rous kiss betray'd; and now by all  
His frighten'd followers left, the butt exposed  
To unrelenting hate, and hostile scorn.

In Idiot's guise, was wisdom's self array'd  
By man derisive; sore his sacred sides  
Smarted beneath the ruffian's scourge applied:  
And emblems mock of Majesty were giv'n  
To Him, great Nature's universal Lord.  
The purple round his naked shoulders flung:  
The red his sceptre; and the thorny crown,  
With prickly wreath his bleeding brows that bound!

And, more insulting, ev'n with him compar'd  
The worst of felons, ready preference found.  
Then to the fatal Mount, as Isaac erst,  
Bearing the wood of his own sacrifice  
He journey'd onwards: nor himself refus'd  
A ready victim at his Father's call.

Pierc'd were his limbs, and pinion'd to the tree,  
The fruit of which forbid'n had mortal prov'd:  
Now fruit that yields divine; death's antidote  
Sovereign prescrib'd: mid all the guilty doom'd  
Solo guiltless he, the criminal chief appears.  
Where on his mercy's throne, 'twixt heav'n and earth,

Conspicuous rais'd; and thirsting for our weal,  
Loath'd sorrow's cup ev'n to the dregs he drain'd,  
Sparing us, else reserv'd, the bitter draught.

Next for his murd'rous earnest he implores  
Forgiveness; pleading meek their crime's excuse.  
When, loud proclaim'd our ransom's full discharge,

Like faded flow'r, that bends beneath the blast,  
With all her blushing honors round her strew'd,  
He drops recumbent on his peaceful breast  
His holy head, resigned; and calm expires.

Yet did not Nature calm th' event behold:  
She shook throughout, in all her vasty frame  
With horror palsied, while th' affrighted sun  
Turn'd from the sight; and darkness interpos'd  
In deepest gloom the Deicide that veil'd.

**GAME CONVICTION.**—On Monday last, no less a personage than one of the Coroners of the District was convicted at Sandwich before John A. Wilkinson, Esq., of having killed a Deer on the 2nd instant contrary to law, and was fined in the mitigated penalty of £1 and costs. It cannot be too generally known, that by the Provincial Statute, 2nd Victoria, chap. 12, all persons are prohibited from hunting or killing "Deer or Fawns between the 1st of February and the 1st of August, and wild turkeys, grouse, partridges, quails, and woodcock, between the 1st of March and the 1st of September in every year; and all persons are prohibited from hunting and shooting on Sundays, under a penalty of not less than £1, nor more than £5 for each offence, besides costs of prosecution.—*Chatham Journal*.

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, MARCH 23.

THE PROTESTANT MODE OF INTERPRETING THE SCRIPTURE.—"If you love me, (says Christ) keep my commandments."—John xiv, 15.

"He that keepeth my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved by my Father; and I will love him, and will manifest myself unto him."—Ibid. vs. 21.

"If you keep my commandments, you shall abide in my love, as I also have kept my Father's commandments, and do abide in his love."—Ibid. ch. xv, 10.

"If thou wilt enter into life, keep the commandments."—Matt. ix, 17, &c. &c.

*Protestant Westminster Catechism* says,—"No mere man, with any grace received in this life, is able perfectly to keep God's commandments; but doeth daily break them in thought, word and deed."

So, according to this doctrine, (which is the plea of the very devils) God has not the power of preserving his creatures, by any grace he can give, from breaking his commandments in every possible way—in thought, word and deed,—yet Zacharias and Elizabeth are declared in scripture both just before God, walking in all the commandments and justifications of the Lord without blame.—Luke i, 6.

So God is thus blasphemously accused, like a weak, a foolish, and an unjust tyrant, who issues mandates, which he knows none can obey, and punishes the disobedient for not performing impossibilities.

Besides, how can they break daily in thought, word and deed, the commandment of keeping holy the Sabbath day? &c., &c.

But this article of the Presbyterian's Creed is evidently as absurd as false and blasphemous. For it affirms of every one what is impossible to any one; that he daily breaks God's commandments in thought, word and deed. He may indeed break some commandment daily; but must he so break all, and that too in thought, word and deed? Or if he keeps some, why may he not keep all? Or should he daily kill in thought or in word, though this last way of killing is not very intelligible; must he also daily kill in deed? the worst of sinners then is not so bad a wretch, as this wretched blasphemy would make the best of christians.

The Catholic says with St. Peter, that we should endeavor by good works, to make our calling and election sure.—1 Pet. i, 10.

The Protestant says that this doctrine of works is a popish, false doctrine; for that we are saved by faith alone; that the apostle St. James was wrong, in affirming that faith without works is dead.—James ii, 17, 18, 19, 20. For Luther

proved that the apostle was mistaken, and called his Catholic Epistle, an *Epistle of straw*.

The Catholic, with St. Peter, still says, that in St. Paul's Epistles, there are certain things hard to be understood, which the unlearned and unstable wrest, as they do the other scriptures, to their own damnation.—2 Pet. i, 20.

Protestants say that all prophesy of scripture is made by private interpretation; and that there is nothing in scripture so hard to be understood, but what the unlearned, as well as the learned, may rightly of themselves expound.

When we have more leisure, we shall resume this subject.

Still our *Gazette* man's muzzle in the mud! He has, for this time, got a rich piece of ordure to turn up—the loose conduct of a libidinous priest, named Costello, fitted now, by the breach of his solemn vow, to become an edifying Protestant Parson. Of such the humorous Dean Swift used to say: "I wish the Pope, when he weeds his garden, would not sling all his filth into ours." The case, however, of this Costello has nothing mysterious or wonderful about it, as it is pompously announced to be. It is but the misgiving of poor frail human nature, to which the apostle St. Peter alludes, where, speaking of the influence exercised by false teachers on certain weak and carnal minds, he says, "Speaking proud words of vanity, they allure, through the desires of fleshy riotousness those who for a little while escape such as converse in error"—2 Peter, ii. 18.—promising them liberty, whereas they themselves are the slaves of corruption; for, by whom a man is overcome, of the same also is he the slave."—Ibid. v. 19.

It was in the lewd propensities of certain forsworn priests and friars that Protestantism originated. Had Luther, Carlstadt, Zwinglius, Osiander, Bucer, Knox, and all the dissentient fathers of the Reformation, not fallen in love, and wished to get their vows of celibacy abolished, and their mistresses acknowledged as honest women, we should have at this day no Protestant antagonist to contend with. Even the English Church has the brutal and beastly Henry VIII., and his vile creature Cranmer, secretly married to Osiander's sister, to thank for its existence. It was the lewdness, avarice, and cruelty of such, that gave birth, and, in some countries, ascendancy to all the varieties of Protestantism. If a doubt on this subject is expressed by our *Gazette* man, or his polemical contributor, we shall feel a pleasure in removing it; and in laying before the public, on unexceptionable authority, the edifying career of the notorious worthies alluded to.

As to the "Romish Catholic priest" introduced as an old man earnestly pleading for wives being allowed to the supposed love-sick of his celibatary brethren; since neither his name nor his place of residence is given, we have good reason to suppose him a fictitious character, such as we daily find woven up in the lying Protestant tract tales, and stupidly forged stories of scriptural conversions from Popery.

Never, however, did we see so boldly advanced before the public, one continued tissue of the most glaring falsehoods, as the precious morsel copied into the *Gazette* from the *Quarterly Review*, "On the Roman Catholic Irish peasantry."

Nothing can tend more to serve the cause of Catholicity than such unblushingly forged notorious untruths, as the last Defence of Protestantism. We would beg our worthy contemporary to republish the elegant extract once more, and again, for the real good effect it will have on the minds of our community.

### THE GREATEST THIEF CRIES THIEF.

"In our paper of Monday last, (*Gazette* of March 14th) we maintained that the power of priestly absolution was as boldly believed by the Church of England as by that of Rome, and, of course, so is our belief also: yet this hoary headed man deliberately states that we call this a damnable doctrine.—The only doctrine which we called damnable was the peculiar Tenet of the Church of Rome, that pardon of sins can be obtained only by confession, and absolution from a priest; that God cannot pardon sin in any other way."—*Gazette* of March 21.

Barring this last clause, and the only, which is altogether the *Gazette* man's property, we say, and our dunderheaded antagonist says also, that his church affirms the same, viz: that God has granted to his clergy the power of absolving from sin, by confession. Otherwise, why should the sick of his church be moved to confess their sins to their minister? And could their minister with truth pronounce over them his absolution in these words: "Our Lord Jesus Christ, who hath left power in his Church to absolve all sinners, who truly repent, and believe in him; of his great mercy forgive thee thine offences; and, by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, the Son, and the Holy Ghost, Amen," if he had not the power of absolving them from their sin? Then he declares to his confessing penitents that he does what he has not the power nor intention to do; that is, that he absolves, or loses them from all their sins—what, he thinks, God could not give man the power to do! But can this mock polemic, and, we guess, as ignorant a law-man, as he is a home-spun theologian,—can he suppose, as he asserts, that Catholics believe that God cannot pardon the truly penitent without confession to a priest? Did he but read the Catholic two-penny Catechism, he would see there that perfect contrition obtains immediate pardon from God, without confession, though the obligation remains, when it can be accomplished, of shewing our spiritual leprosy, which is sin, to the priest. Is it not as absurd for a minister to say to his penitents, I, by Christ's authority, committed to me, absolve you from all your sins, which I know nothing of, as it were in a temporal judge to say to delinquents before him: I, by the Sovereign's authority, committed to me, absolve you from all your crimes, not one

of which I have the least knowledge of? If the ignorant scribbler, who puts forth all his home-acquired knowledge against us, thinks thus to pass himself in print as a first rate Divine, with our Gazette reading Hamiltonians, we shall shew him off to those of them who read our paper, and are not of the fanatical, bigoted, or prejudiced class, as a self-concoited, shallow-brained reasoner, an uninformed, and unscriptural controvertionist. Having volunteered the attack, he must abide the consequences.

The Rev. Mr. O'Flynn, from Saint Thomas, has been appointed to the Dundas mission—the Rev. Mr. Mills removing to Brantford.

### RELIGION AND THE PEOPLE.

However much we may differ in judgment respecting the truth or falsehood of the various creeds which solicit our approval, yet all concur in the necessity of worshipping God, by some exterior demonstration of the will. No people, as far as these public signs can indicate, can allege a higher claim to the character of christian than the inhabitants of the United States, and yet in no country are the public morals so sadly depressed.—The churches are all crowded on Sundays; a Sabbath stillness dwells in our cities on those days of rest; a solemn precision of conduct characterises the inhabitants on the Lord's day, from the schoolboy to the deacon; the call of charity meets always with a generous response, and yet the newspaper comes the next morning with its history of four and twenty hours, and during that small fragment of life, what a multitude of facts take place to prove that the calm which we had admired was deceitful and that sin had labored as steadily as ever, beneath even the sacred shadow of the gospel! Gigantic efforts have been made to evangelise the whole length and breadth of the land; the press poured forth without intermission innumerable tracts and ponderous volumes, to induce the public mind to take the required direction, whilst through all the channels of society every prejudice was engaged, every interest enlisted, every social and political compact was invoked, to consolidate public opinion in a mighty effort to make the people of the United States the most moral and religious, as they were already the most free, amongst all the nations of the earth. The Legislatures were liberal in their grants of incorporations to sectarian societies; great districts of territory were exempted from taxation, to accelerate the progress of the gospel under the guidance of some favorite denomination; colleges were endowed, public monies, as in our own city, were appropriated to sustain particular institutions, the clerical character was respected, every public meeting was opened with prayer, and yet with all these vast resources, vice has moved rapidly in advance, leaving her competitor virtue to falter in the rear.—The zeal which worked such wonders for the spiritual conquest of the union, became too vast to be confined to our exten-

sive territory; it soared, and extended; it took the nations of Europe and Asia, the continent of Africa and the Ocean Isles under its patronage, and could it only be proved that the stars were inhabited, the same zeal would doubtless have culminated like the sun, and preached glad tidings through the "milky way."

What mighty advantages have accrued from this expenditure of treasure? What will the people say, the men who think, the men who have sense enough to know that a great cause must produce some great effect, what will they say when they ponder over the memory of scenes in which they were induced to act under the solemn sanction of religion, as they imagined, when they find that all has been dissipated like a mist, that nothing substantial has been left, not a monument to testify to the world that their zeal was not foolish nor their hopes deceptive? After the exercise of such vast energies to accomplish a particular purpose, with an unlimited command over wealth, amounting to despotism of the public mind, we now contemplate the works of Protestantism in the United States, as we would the broken pillars and crumbling arches of a city, which the earthquake had shaken to its basis, or the ravages of war had overthrown forever. The Catholic Church had no share in the work; she was not deemed holy enough to participate in such a hallowed revolution; her people were commiserated, and their conversion was a subject of prayerful consideration, and hence we looked on and smiled at the play, which had all the amusing and not unfrequently the grotesque characteristics of a farce; but as the closing scene approaches, as mobs and Jacobins crowd upon the stage, the indications are clear that the farce will terminate in a tragedy.

Will Protestantism, it may be asked, be brought like a culprit to the bar for crimes which it never sanctioned?—Surely not, though such has been the justice which has been meted out to Catholics. Of what crimes have we not been accused, of what infamous practices have we not been condemned by those suborned to betray us! Our object is to prove by the strongest testimony, testimony not presumptive but circumstantial and positive, that if the Protestant sects through all their contradictory and heterogeneous masses be the true religion, the pure offspring of the word of God, then their history for the past twenty years, and more especially since the recent developments of public morals, contradicts their preaching, and shows as plainly as facts can testify, that heaven has condemned their efforts, that their prayers have not been heard, that the circulation of their Bible has produced no good, that their dominion over the public heart has not suppressed its passions nor corrected its vices, that God does not bless the labors of those who are engaged in the diffusion of his truth! Here is an inconsistency which affect not only earth but heaven, whereas if we conclude that a system of faith which has no certainty but the multiplied conjectures of winds respecting the signification of a book full of celestial meaning "hard to be uttered" and "hard to be understood," if we conclude

that "a house divided against itself must fall," that the everlasting changing of the understanding respecting the true import of the Scriptures; discreditable to reason and offensive to God, then may we safely conclude that the disastrous career of Protestantism and its inability to control the vices of what one of our papers calls a "Protestant land," is to be attributed to the fact, that its mission was human, that it is of modern growth, that God was not its author, and consequently, like the fabled Sisyphus, it is engaged in rolling an idle stone to the summit which will wound its followers by its rebound, without terminating their labor.

The countries in which the reformed creed took strongest hold, are now the most sceptical in their devotion to its doctrines. The reason of Germany despises it; Prussia has altered its doctrines with less care than a figure in chess, as if she thought such a religion was a part of the political game which Monarchs play; France has dismissed it with a smile, Holland holds it secondary to her gold, England thinks it would have been better if she never had cultivated its acquaintance, and Ireland indignantly hates it. How it will consummate its course in America the progress of events is fast and plainly defining.

No wonder, then, that so many are looking for the "old," no wonder that the nations fatigued by the burthens which it has heaped on the shoulders of the poor, are struggling to cast it aside. The mind is left without any safeguard which professes it and the only balm which its professors can find to soothe the fiery torture of the conscience, is the infidel precept, that it matters not what you believe if your lives be moral. Hence every species of inconsistency, every possible diversity of sentiment, every variety of confusion in which thought can range, is honored with the name of the "reformed religion," and the character of the divinity must be sponsor for its integrity and he must say that "it is good"! That such a creed should be fruitless in good is natural; that God could be its author is blasphemy, that it will perish is certain.

Telegraph

### CATHOLICITY ABROAD.

The latest intelligence connected with religion which has been received from China informs us that Mgr. Ignace Delgado, vicar apostolic, together with his coadjutor and twenty other Christians, have received the crown of martyrdom in that country.

Mgr. Maximus Mazlum, Patriarch of the Greek Catholics of Antioch, Alexandria, and Jerusalem, lately published an encyclical address, from Constantinople, to all the Archbishops and bishops within his jurisdiction, on the occasion of the troubles which afflicted the Christians of Lebanon. He has ordained—That during ten years the Holy Sacrifice of the Mass shall be offered in all the parochial churches, together with the office for the dead, for all Catholic Christians who have perished in the unjust war excited by the Druses; and this to be done as well for the eternal repose of their souls as to honour their memory, which shall never be extinguished, for the memory of the just shall be blessed, and his name shall live eternally, because the death of His saints is precious before the Lord."

*L'Union Catholique*, a religious journal lately established in Paris, makes the following remarks in reference to the above events:—

"While the church bears witness with joy to this effusion of the blood of her children, her missionaries are spreading themselves over the whole surface of the globe, and gaining for her new disciples and followers. The Right Rev. Dr. Polding, Bishop of Sydney, in New Holland, already numbers, amidst the 200,000 inhabitants contained in the colonies over which he presides, more than 80,000 Catholics, a great number of whom are convicts, whom he has been happy enough to rescue from heresy, and from their sinful courses of life.

"In Africa, the Right Rev. Dr. Griffith, the Catholic Bishop of the Cape of Good Hope, has already extended his apostolic visits even amongst the Caffres and Hottentots.

"And there is not, even to Protestantism, any religion which, by the exhibition of its contradictions, does not propagate in its own way the Catholic faith.

Thus has the aspect of the confusion which reigns in the Helvetic Confederation not a little contributed to develop in Geneva, the very centre of error, a truly Catholic party, which is seeking to manifest itself in the elections for the new constitution. Let us hope that it will have, at least, some weight in the balance!

"On the other side in Holland, which sends us most valuable statistics, the ancient Catholic Society now shows itself with increased power in a country buried for so long a time beneath the waters of the Reformation, and out of 2,600,000 inhabitants that it contains, there are found to be at present no less than 1,100,000 Catholics, while the remainder are divided into no less than 300 distinct sects. This tendency in the Netherlands towards a unity in religion will probably be productive of important consequences in the political government of the country."

The following is an extract of a letter from Switzerland:—

"You are already aware of the movement which has taken place in Geneva, in the very bosom of Radicalism; but perhaps you do not know that it has had for a cause, or for a pretext, the affair of the convents of Argau; and yet so it is.

"There were in Argau four convents of men and four of nuns. The Argovians consented to re-establish three of the latter convents, but not the others, and the government of Geneva acceded to the destruction of all the convents of the men, but required the four female convents to be restored.

"In the meantime, the Radicals of Geneva declared themselves satisfied with the concessions made by the Argovians, and taking advantage of the prejudices of the Protestants against the convents, they declared with violence against a government which was the protector of nuns, and combining easily this grievance with others which they had till then worked upon without success, they succeeded in making a sufficient number of the Protestant population join them in organising the commotion, from which the revolution has proceeded."

## CHURCH AND DISSENT IN LONDON.

DEAN AND CHAPTER LANDLORDS.

Our last number contained a paragraph advertng to a memorial presented by the Clergy of St. Margaret's Westminster, to the Court of Common Council, imploring a grant of money in consequence of the spiritual destitution of the parish, the contemplated construction within it of several new churches, and the alleged inadequacy of the parochial income to provide accommodation for the poorer inhabitants. Almost simultaneously with this appeal the public attention was called, in the pages of a contemporary (the Patriot) to a clause inserted in the leases of the Dean and Chapter of Westminster (of which body the Rector of St. Margaret's is a member as a Prebendary of the Cathedral,) the intolerant and uncharitable character of which prohibiting, under pain of forfeiture, the performance of Dissenting worship on the premises, was forcibly commented on by a correspondent in that paper. From the letter in question we shall extract a few facts, shewing how the same bigotry can deplore the spiritual penury of the destitute, while it cherishes the increase of the prostitute, and when repulsing the co-operation of Dissenters, leaves vice triumphant and uninterrupted, on condition of conformity to an orthodox tenure, and abandons its own miserable dependants to fester in unchecked depravity, provided no sectarian dissuasion interfere with its indulgence.

'Or shall build or erect, or permit or suffer to be built or erected, any chapel or meeting house for any separate congregation of people dissenting from the Church of England as by law established, or the said message or tenements to be used for any such chapel or meeting house.'

Such is the precious clause which is to crush Dissenting usefulness in Westminster forever, in opposition to which we now submit a few facts derived from the source just quoted.

The Abbey lands include a very large proportion of the United parishes of St. Margaret and St. John, Westminster, the united population of which parishes amount, according to the late census, to 56,695. The average annual revenue of the Chapter arising from fee, farm-rents, fines, &c., was, according to the late Parliamentary returns, £30,450.—This sum does not include the amount received for letting out the Abbey and churchyard at Coronations, or the show-money of the tombs and antiquities, or the surplice fees, rector's rates, tithes, &c., paid to their nominees. Taking a small area, composed of Tothill street and its neighbourhood, including a small portion of the landed property of the Abby, and not more than a tenth of the two parishes, there were actually visited, in the year 1838 one thousand six hundred and thirty-five families, of whom one thousand three hundred and twenty-four families habitually neglected public worship, seven hundred and sixty-five of those families were not possessed of a copy of the Scriptures, and half of that number never had a

copy of the Scriptures, in their lives.—Out of 302 shops, 235 were opened on the Sunday. Then follows a disgusting detail of the consequences resulting from this frightful prevalence of ignorance in the immediate precincts of the Royal Palace, close to the seat of Government, the Houses of Parliament, and under the very noses of the Dean and Chapter of this splendidly-endowed establishment.

In the Almonry alone there are about twenty-four brothels, (two to each Prebend) all the property of the Dean and Chapter. Most of these are stated to have existed many years, even before the present race of sluggish dignitaries. In Orchard street district there are about thirty of these dens of licentiousness, in Pye street district about 40, in York street district about 20. Many of these also are the property of Dr. Ireland and his associate clergy in their corporate capacity. We cannot stop to estimate the number of their wretched inmates plying their loathsome trade under the sanction of decanal leases and capitular compromise; but we may judge who haunt them from the fact that the districts referred to are infested with thieves and coiners, herding together in fraternities, whose degraded progeny are trained up to fraud, to robbery, and to prostitution. Well may the sanctimonious petitioners to the Common Council lament over "this practically heathen district," and with suicidal hypocrisy solicit the civic largess to aid in remedying the evil which their apathy has countenanced, their neglect has fostered, and which their malignant bigotry is striving to perpetuate! But after all, were a comparison to be made of what the Church and the Dissenters are doing in Westminster, the latter would appear to be far the most active; and though the detail does not strictly consist with the political nature of our pages, we will briefly cite the substance of the religious statistics furnished by the correspondent of the Patriot, which will complete the series of damnable facts which we have undertaken to produce.

The National Church Establishment in the parishes of St. Margaret and St. John, Westminster, supported by an endowment of £30,000 per annum, and an occasional compulsory Church-rate of £30,000 more, has provided in the Abbey and three churches accommodation for 4772 persons. The voluntary principle has provided accommodation for 7,552. Of these the Communicants in the Church are said to be 384; among the Dissenters 1,180. All the Sunday Schools are supported entirely by voluntary subscriptions. There is no Sunday School in connexion with the Abbey.

Alas for the perceptions of the Dean and his twelve Prebendaries who preside over this Dom Daael of Westminster! The stench of dissent is unsavoury in their nostrils, but they snuff up the golden odours of harlotry with the classical exclamation of "(Non olet!)" Vespasian is their authority for not inquiring too closely into the source of their gains, and they seem to care little how his tribute and their rents may be associated in comparison. On their own confession, Westminster is announced as a "practically heathen district." Clerical dogs in the manger, they prefer the continuance of the mischief rather than accept the aid of Dissenters for its removal. They cannot tolerate Meeting-houses, but they can derive income from houses of a very different character. No schools belong to the Abbey; but it leases out four-and-twenty tenements where youth can find the means of ready contamination. In blazoning forth their bigotry, they have excited disclosures which they will in vain endeavour to rebut, and recording their own inefficiency, and criminal supineness, have left their conduct to the reprobation of an indignant public.—*London Examiner.*

[From the Truth Teller]

## COMMON SCHOOLS AND CATHOLIC CHILDREN.

"Neither the number of Schools, nor of Scholars, nor any degree of intellectual culture is a sufficiently accurate scale, by which to measure the scale of national morality."—*DUBLIN REVIEW*, No. 3, vol. 2.

MR. EDITOR,—Before attempting to point out the steps, which I would deem necessary towards a proper organization, remedial of the numerous evils inherent in the educational systems of the country, heretofore alluded to, allow me once more to repeat,—for it cannot be too frequently repeated,—that this illiberal, ungenerous, and inhospitable anti-Irish as well as anti-Catholic feeling, is far more prevalent and inveterate than most Catholics even of the well educated portion—can imagine: and that it is moreover not confined to the Public Schools, but prevails more or less extensively in every seminary, public or private, in New York. There is scarcely one, particularly among those laying claim to any degree of respectability, entirely free from these two objectionable features. Every thing Irish and any thing Catholic are, in these establishments, regarded with aversion or treated with contempt.

But it is impossible it can be otherwise, from the species of education, moral, religious, and intellectual, so sedulously instilled into the minds of America, and—*broh pudor!*—of too many European children, old and young, in the nursery, at school, in college, in company, in all places, whether through servants, parents, guardians, playmates school-fellows, teachers, and spiritual directors. Now, when this "deep seated hostility against Catholics," which, as *The N. Y. Sun* very candidly admits, prevails so extensively through all ranks—is so generally and so avowedly cherished by parents, how in the name of common sense can their children escape the infection?—*Plerique magis actiones aliorum quam libe pravas imitantur, quam infortunia eorum cavent.*

And if the children of American parents are thus precociously and deplorably infected, how can the Catholic children exposed to their company and example, escape contamination? As the chameleon changes its hue, according to the various emotions by which it is affected, or the different colours near which it approaches, so will the ductile mind of the uninstructed, unguarded Catholic child, become so much influenced, by early association, and evil communications with those, who are taught to hate his religion and despise himself, that he gradually loses all the striking and valuable characteristic of his creed and parentage, and retains no more of either than the very name.

Those who fancy that Catholic children, so inconsiderately exposed to danger so imminent, may yet escape, know very little either of the influence of bad example or the power of education: but alas! they have not escaped. Let the numerous perversions every year well known to occur, among the Catholic body, attest the melancholy but inevitable results of the vicious systems of education to which the great bulk of our community have been so unaccountably exposed by those who ought to

have been their natural protectors both spiritual and temporal. Are proofs wanted? Look over the length and breadth of the land. Where are the descendants of the Catholic immigrants of the last century? Where are the grand-children of the Catholic immigrants of the last half century? Where are the children of those of the last quarter of a century? Where even are many of those who have landed on these shores within the last ten or twelve years? Let the numberless Irish and Catholic names enrolled among the congregations that weekly throng the Conventicles, the Tabernacles, the Sectarian Churches of every kind, the Presbyterianized Army and Navy of the United States—answer: thanks to the liberalized Catholicity so fashionable on this side of the Atlantic!

When speaking of all this havoc committed among the unguarded flock, attributing it mainly to the influence of a bad education, I beg not to be misunderstood.—By education I here mean knowledge of every kind however acquired; whether at home, in school, in college, in company, by books, in conversation, from example, in short, by every mode, in which intellectual food can be acquired by a rational creature.

Now I unhesitatingly assert, that this knowledge, this education is, to the Catholic child, in all its ramifications, pregnant with deceit, delusion, and death.\*

*Crime quo parvi eadem potuere merenti?*

Thus far have I deemed it necessary, to reiterate; even at the risk of being tiresome and tautologous, for two reasons.—1st.—Because the majority of our Catholic brethren would appear to be totally unaware of the dangers incurred: 2ndly, Because some even among the well informed effect to doubt their existence.

From the evils of the Common School System, let us now direct a passing glance towards other seminaries for "teaching the young idea how to shoot:" that Catholics may in future have no excuse for the ignorance hitherto displayed on this important subject.

Conspicuous among these cradlers of illiberality, stands one, not less remarkable, for the heterogeneous amalgamation of creeds and climes within its precincts, than for its secret and subtle anti-Catholic operations. No institution in New York has, in all probability, done more to unsettle the principles of the Catholic children, who had the misfortune to frequent it for any length of time; or has effected more numerous adhesions to that bastard philosophy euphemistically called *Liberality* now a-day in so much odour with our would-be fashionables: but which is in fact nothing better than downright *Latitudinarianism* or worse. To the Catholic mechanics' children of this city, it has been a dreadful injury. Ostensibly higher in grade both as regards pupils and course of instruction, than the Public or Free Schools, it is in reality much lower in ethical propriety and anti-catholic propensities. Numbers of the Catholic mechanics of New York have annually since its foundation been induced

\* By "death" in this place is meant, the spiritual death, or death of the soul; far more dreadful than that of the body.

as well by the interested but craftily concealed friends of the Institution itself, as by their own more adroit fellow-craftsmen, fellow-militiamen, fellow-firemen and fellow-associates of the other countless, but with little exception—mischievous societies with which New York is inundated.—to send their children to this grand manufactory of second-rate Liberalism; where it was artfully suggested, their children could be taught all those branches of education at a much cheaper rate than at private schools; and where too, it was most artfully and speciously inculcated, they would associate with their neighbours' children, and those of their fellow-citizens, with whom, they should afterwards intermingle and congregate at "Millitia Musters," "ward Meetings," "Benefit Societies," "Political Clubs," "Non-descript Lodges," &c. &c.

All this appeared so plausible, so liberal, so Democratic, to the poor silly dupes both of their own egregious vanity and of their sectarian advisers' superior cleverness, that forthwith the entire hopes of the family, male and female, are packed off "to be tacked larning and manners" at the Mechanics' School.

And here, too, what an enviable honor! their children will be in the same classes as those of Captain Bluster, the Baptist; Col Crankum, the Calvinist; Lieut. Leerum, the Latitudinarian; Brigadier General Mawworm, the Methodist; Justice Groggram, the Sectarian; Alderman Astote, the Arian; from whose company, language, association, and example, they will, agreeably to the wishes of the new fangled parents, speedily acquire a gentility of address, a smartness of manner, and a quickness of idea, altogether fashionable and extraordinary. And these qualifications they do indeed acquire with a vengeance;—"gentility of address," which prompts them heartily to despise the homely manners and honest simplicity of their parents and kindred;—"smartness of manner" in turning into ridicule every thing Irish and any thing Catholic; and "quickness of idea," in exposing to mockery all the imaginary defects of the moral and religious obligations to which they had hitherto been accustomed;—but "fools are doubly fools endeavouring to be wise."

One fact is worth a bushel of arguments. Some years since the writer had a casual acquaintance with a Catholic mechanic, considered in many respects much more intelligent than those of that class, and in other points of view regarded as respectable: *whereas* he had acquired property of considerable value. This it must be observed, *en passant*, is almost the only criterion of any man's respectability in our good city of Gotham. Understanding that this person was about removing his children from a Catholic school, where, agreeably to his own candid acknowledgment, they had made all the progress possible, both moral, religious, and intellectual,—for the purpose of placing them at "The Mechanics' School," he ventured to remonstrate against the impropriety of the step. His reasons are worthy of record, as they are those of every nineteen in twenty of our entire Catholic population.

"I want," says he, with a look of infinite importance, a swell of inexpressible

and dogged self-confidence, and in a would be haughty tone of Democratic equality, dashed with ludicrous pomposity,—"I want my children when young, to associate with those among whom they must live when grown up."—All this was pronounced with so much both of imaginary foresight and sullen fixedness of purpose, that the writer added not a word; clearly perceiving it was a lost case.—The infatuated, purse-proud, prosperity-intoxicated parent went his way and executed his intention; the results will appear a little further on. Here let me remark this man's reasoning is that of the vast majority of unreflecting fellow-Catholics: but the fallacy is not more specious than its arrogant presumption is glaring. What does it assume? Four gross improbabilities: 1st, that his children had been already so thoroughly instructed in the nature, meaning, and practice of the discipline and doctrines of the Catholic church, as neither to feel ashamed nor afraid to avow, maintain, and defend them, when sneered at, vilified and attacked by their school mates and play fellows. 2ndly, that they were so firmly convinced of the superiority of the Catholic faith over that of any other denomination, as to be invulnerable on that score. 3rdly, that the children of sectarians are not, from their earliest years, sedulously taught by word and example, public and private, educational and religious, to regard the Catholic faith as the essence of all that was superstitious, sinful and wicked; and its possessors as ignorant, besotted, and idolatrous. 4thly, that children brought up in the pure and undefiled faith of the one true church, are no more liable to contamination in their religious or moral principles, by indiscriminate intercourse with sectarian children, reared up with the vile anti-Catholic antipathies above mentioned, than sectarian children are by association with each other:—all four palpable fallacies or impertinent assumptions; for, the children of Catholics are neither so precociously indoctrinated with a hatred of their fellow creatures' creed, which is just and proper; nor however are they on the other hand so carefully instructed in the knowledge and preference of their own, as the children of sectarians generally are; while the smooth way of all-contenting, all-embracing Protestantism, so comfortably amalgamating with every form of worship, from the impious Rationalist, or blasphemous Pantheist of Germany, to the gloomy and soul destroying Predestinarianism of Geneva, is ever intolerant of Catholicity.—"Turk, Jew, or Heathen; all but a Papist;" so said the motto enditers of Bandon, and so thought the convent burners of Charleston.

"How much soever," says the N. York Sun, "the Presbyterian, the Baptist, the Methodist, and a hundred more, may quarrel among themselves, they are all ready to unite in denouncing the Catholics, against whom there is a deep seated hostility entertained by almost every other church in the country."!!!

Yet with all these facts, thus frankly and honestly avowed, staring them in the face, Catholics are found so wilfully blind, and so outrageously liberalized, that they

will nevertheless scandalously and culpably expose their children to the most imminent hazard of making shipwreck of that which should be far dearer to them than all the goods and advantages of this short and transitory life.

To return to our mechanical acquaintance:—the poor children were accordingly sent "to associate with those when young, among whom they should live when grown up;" and literally have they fulfilled the misdirected objects of the unhappy father. After continuing some years at this seminary, and perhaps others of an equally liberalized cast, they are at this moment intermarried with sectarians, and are themselves unfortunate perverts!!!! Such is the inevitable result of the mode in which nineteen out of every twenty Catholics educate their children; this, forsooth, is being liberal and free from bigotry!—"H. that loveth danger shall perish therein."—If that unhappy parent believed his religion was true, what must be his feelings of sorrow and remorse for thus wilfully becoming the cause of his children's eternal reprobation? What must be the feelings—if they have feelings—of multitudes of unhappy Catholics who have run a similar career in the perversion of their own offspring? "Oh Fathers and Mothers," says the divine moralist, "who do not live as Christians and as Catholics, causing your families to live in like manner, it were far better for your children they had never been born; you have given them life, only to put them to death—that dreadful death which is eternal! When they shall require of you the heaven they have lost, what will you be able to answer?" Thus far on public schools and others similarly conducted.

"But are not the Private Schools of the city less objectionable? This, although a delicate question must, in accordance with that unswerving adherence to sacred truth and immutable justice, which shall ever stamp the productions of "The Catholic Defensive Society"—be answered in the negative. There is scarcely one free from the objectionable features that have formed the basis of our letters on this subject. Were even the teachers themselves all honorable men, free from sectarian prejudice, and national predilections, still the minds of the pupils indoctrinated with religious bigotry, and the books used generally tainted with the most insidious principles, must powerfully operate to the injury of the Catholic child who may be incautiously exposed to the deleterious influence. Numberless instances and facts could be adduced to corroborate my assertions; but, *cui bono*? If Catholics cannot be awakened to a sense of their danger by what has been already said, nothing more remains for us on that subject. "If they do not hear Moses and the Prophets, neither will they be risen from the dead."

Let it not be imagined that I have viewed this anti-Catholic bigotry, and this anti-Irish prejudice existing in all our Educational Systems and Seminaries, with too much the feeling of a zealot or of a partizan. It is not so. I have judged of them from their effects: I have long and carefully examined them, and I have found them destitute of those qualities which should commend them to the patronage of my fellow-Catholics and fellow-countrymen, and I have accordingly denounced them. We have only done our duty;—let the Catholic body do theirs.

But the circumstances are not exaggerated: the results too forcibly and painfully confirm the statements. We shall descend to particulars.

[Conclusion next week.]

Original.

## ON THE REAL PRESENCE, OR TRANSUBSTANTIATION.

The worship shewn by Roman Catholics to the sacrament of the altar, is blamed as idolatrous from a misconception of the genuine principles and real intentions of the worshippers; for it is surely according to the intention of the worshipper that one is to judge of the nature of the worship itself—and when it is evident that there is no intention to worship the creature, but only the Creator, the one true and living God, how can such worship be construed into idolatry? It is very well known by all who have chosen to make themselves acquainted with the real belief of Catholics, that by all the honours they pay to the sacrament, they intend merely to worship Jesus Christ, whom they suppose really present in its stead, and under its form. Should they in this supposition be mistaken, their homage is never directed to the elements of bread and wine which they believe no longer there; but to him, who they think, has assumed their form. In the Church of England one kneels to receive the bare elements: and why may not one do so as innocently in the Church of Rome, to receive what he considers as his Saviour really present? Indeed, were this doctrine as idolatrous, absurd and unscriptural as many suppose it; could it be thought that such a vast proportion of the most learned in the universe would glory in professing it as one of the articles of their faith?

Were a Catholic, who should be heard upon the subject, to assign his reasons for such a belief, he would simply state that he sees nothing absurd in supposing, it possible for God to change one substance into another, or even destroy, what he has created out of nothing. We ourselves, all living creatures, and even the plants of the earth, have received from God the power of changing, though in a natural way, one substance into another. My meat and drink I *transubstantiate*, if I may use the expression; changing it slowly by digestion into my flesh and blood; and rise gradually from a puny infant into the perfect and full-grown man.—And shall God himself not have the power, if he pleases, in a supernatural way, to change in a moment the elements of bread and wine into his flesh and blood as man; or to substitute himself in person in their stead, and under their form? Such an idea of the omnipotent and all-disposing power of God, it is not unbecoming the creature to have of the Creator. The more wonderful and incomprehensible it is, the more it is a proper object of our faith: and the greater homage is done to the divine veracity, by implicitly believing it on the word of God. The Trinity, the most fundamental article of the Christian's faith, is fully as inexplicable a mystery; as well as the incarnation of the Son of God, and even the resurrection of the dead, which we all believe.—Whatever is contrary to reason must be absurd; but what is above reason may be believed, provided we have sufficient authority for believing it. And this authority the Catholic thinks he has for believing in the Real Presence in the express de-

declaration of Jesus Christ himself at his last supper to his disciples; and in that which he had made before, while preaching in the synagogue at Capharnaum, when he suffered many of his followers to leave him, because they thought what he had spoken, a hard saying, and would not believe it. John vi. 27.

Indeed, as to scripture-authority for this doctrine, I am apt to think that there is no article whatever of the Christian's belief so clearly, so strongly, and so repeatedly inculcated in holy writ, as this one of the Real Presence. It would seem as if our Lord, foreseeing the great opposition this doctrine would meet with in after ages, had judged it necessary to be the more clear and explicit on this head.—The words at the institution of this sacrament are the most plain and unequivocal possible.—*While they were at supper, Jesus took bread and blessed it, and broke it, and gave it to his disciples; saying, take and eat; THIS IS MY BODY. And taking the chalice, he gave thanks, and gave it to them, saying, drink ye all of this; for THIS IS MY BLOOD OF THE NEW TESTAMENT, which shall be shed for many, for the remission of sins.* Matt. xxvi. 26, 27, 28.

Much, I know, has been written and said by Protestants in order to force a meaning on these words, different from what they naturally imply.—But it is somewhat strange that they who pretend to regulate their faith on all occasions by the letter of the law, and not by any one's interpretations, depart in this instance, so far from their professed rule of faith, as to receive a hundred different whimsical interpretations, rather than abide by the simple, plain, and obvious meaning of the text, "This is my body which is given for you."—Then it was his body, and no more bread; unless we say that he could not make it what he affirmed it to be. *This is my blood of the New Testament, which shall be shed for many, for the remission of sins.* Then, if he spoke truth, it was his blood, and not wine, which was never shed for the remission of sins.—Why thus seek to force a fanciful meaning on that which is so clearly, positively, and unfiguratively spoken?

If we wish the meaning further explained, let us hear how our Saviour himself explains it, John vi. 27. After giving a most striking proof of his omnipotence by feeding five thousand persons in the desert, with only five barley loaves and two fishes; affording thereby also a most sensible figure of the manner in which he reproduces in the hands of his pastors the bread of life, which he was going to describe: when the people, after seeking him every where in order to make him their king, had at last found and saluted him, he prepares them for the stupendous doctrine he was about to disclose by exhorting them to seek not the bread that perisheth, but that which endureth unto life everlasting; and by shewing the necessity of believing in him. They ask him therefore, what wonder he wrought to confirm their belief; mentioning, as a motive for their belief in Moses, the prodigy of the manna in the desert; of which their forefathers had eaten. Upon this he tells them that Moses had not given them bread from heaven,

(for the manna had only descended from the clouds, and was merely a figure of what he was about to reveal) but my Father, says he, gives you true bread from heaven; for the bread of God is he, who descended from heaven, and giveth his life for the world. As yet they did not well comprehend him, and therefore they said: *Lord give us always this bread.*—Then Jesus says to them: *I am the bread of life: he, who comes to me shall not be hungry, and he, who believes in me shall never thirst.* Then he complains of their unbelief: tells them that they, whom the Father gives him, will come to him; and that he will not cast them away, nor lose any of them; but that he will raise them up at the last day. In fine, he assures them that it is the will of his Father, that all who see him and believe in him, should have eternal life, and be raised up at the last day.

Why so much preliminary exhortation to belief, unless the doctrines he was going to broach required a more than ordinary degree of faith? In fact, the Jews already began to murmur at his having said that he was the living bread that came down from heaven: and considering only his earthly extraction, they said, *how can this man tell us that he came down from heaven? Then Jesus answered and said: Murmur not among yourselves; no man can come to me, except the Father, who has sent me, draw him, and I will raise him up at the last day.* Once more he insists on their implicit faith, and again renews the promise of eternal life to those who believe in him. At last, he reveals in the clearest, most explicit and intelligible manner this important and wonderful doctrine, for the hearing of which he had previously taken such pains to prepare them.

*I am* says he, *the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread that came down from heaven; that if any one eat of it, he may not die. I am the living bread who came down from heaven. If any one eat of this bread he shall live for ever; and the bread that I will give is my flesh for the life of the world. The Jews therefore strove among themselves, saying how can this man give us his flesh to eat?*

Now, at length, they had caught his meaning; and Jesus, who could not be ignorant of the sense in which they understood him, and which was evidently the literal one; confirms them in it by still more plain, emphatical and pointed declarations on the subject. For taking up his asseveration at the very difficulty or objection they had started, and adverting to their own very words, he says in the most solemn manner: *Verily, verily I say unto you; unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. He who eats my flesh, and drinks my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed; and my blood is drink indeed. He who eats my flesh and drinks my blood, abides in me and I in him.*

This is pretty clear, I should think, and more satisfactory on the subject in question, than all the expositions of all the re-

formers of his doctrine ever since his time. Nor did the Jews indeed mistake him; nor was he ignorant that they understood him in the literal sense. Yet so far is he from wishing them to conceive it, as Protestants do, in a merely figurative sense, that he affirms his doctrine to be as necessarily true in the literal sense which had so offended them, as that the living Father had sent him, and that he lived by the Father. *As the Father, says he, has sent me; and as I live by the Father; so he who eateth me, the same also shall live by me.*—No declaration ever before or since made to man could be more awful, solemn and positive than this. Yet all this is not enough. He returns to what he had affirmed from the beginning, shews the excellence of this heavenly bread above that of its figure, the manna, which only prolonged a little the life of the body, while that which he had promised to give, was intended as the living and life giving food of the soul: and he concludes by resuming, and putting into one short sentence, his whole doctrine on this head. *This is the bread of life which came down from heaven. Not as your fathers did eat manna, and are dead. He who eateth this bread shall live for ever. This,* adds the evangelist, *he spoke, teaching in the synagogue at Capharnaum; which circumstance proves that he wished this doctrine to be considered by the Jews, as a most essentially important one, which he had so formally taught in their synagogue.*

Many therefore of his disciples, continues the same evangelist, *hearing this, said, this is a hard saying and who can hear it? But in what was this a hard saying, if he meant it only, as Protestants would have it to be understood? Was there any thing hard, especially to a Jew, who was so accustomed to figurative eating and drinking, to suppose that bread might be eaten in memory of his body, which was broken, and wine drunk, in memory of his blood which was shed for the remission of sins? And if he really meant it to be understood only in this sense, why did he not undeceive his hearers, who, he knew, murmured at his words, only because they took them in their plainest and most obvious meaning. He undoubtedly would have done so, had they implied any other sense, than the one they naturally conveyed.—Yet instead of doing so, and in order to leave no doubt but that they were meant in the very sense in which they were taken, we read as follows: *But Jesus knowing within himself that his disciples murmured at this, said unto them: doth this offend you? What if you shall see the Son of Man ascend up where he was before?* putting them in mind that he was God who spoke, who had descended from heaven, and would ascend up thither again, and that therefore they ought to believe what seemed so hard to them, because it was he who affirmed it. It is written, said he, in the Prophets, they shall all be taught of God, John 6. 45. Those taught of man, cannot soar beyond the narrow sphere of human conception, while those taught of God, can take his infallible word for their security; well knowing that he can do infinitely more than they can com-*

prehend. He sets them right as to the mistaken notion they had concerning the eating of his body; which they very naturally, but erroneously supposed intended for their bodily food like the *dead flesh* of their victims; whereas it was meant as the spiritual and living food of the soul. "It is the spirit, said he, that quickens: the flesh profiteth nothing. The words that I have spoken to you, are spirit and life.—But there are some of you, added he, who believe not for Jesus knew from the beginning who they were, who did not believe, and who he was, who would betray him; and he said therefore did I say unto you that no one can come to me, unless it be given him by my Father." That is evidently the grace to believe the doctrine which he had just taught, and in that very sense, which had so offended them.—From that time, it is added, many of his disciples went back, and walked no more with him. Yet he allowed them to go away, without undeceiving them, if they were deceived; and without softening a single expression, or giving the least hint of a different meaning, than the one they had conceived. Nay, he even asks his apostles if they also chose rather to leave him than believe. But Simon Peter answers him in their name, and in the name of all who should believe after him; Lord, to whom shall we go. Thou hast the words of eternal life; and we have believed and have known that thou art Christ the Son of the living God.

I must own it seems to me evident after considering attentively the whole context of this chapter that our Saviour meant all he said in the strictest literal sense. Had he intended it to have been understood in a figurative one, can we suppose that he who came to instruct the ignorant, and to seek and to save those who were lost, would have suffered his hearers and disciples to have abandoned him from a mistake into which his own very words had so naturally led them, without vouchsafing to drop a single expression that might reclaim them? He likewise foresaw the many millions who would afterwards take this same doctrine literally as he had spoken it, and whose mistake also, if there were any in believing it so, he would have prevented by an explanation.

It is remarkable that St. John, who is the only one of the evangelists that relates this occurrence of our Saviour with the Jews at Capharnaum, and describes so minutely this doctrine which the Lord taught in their synagogue, is likewise the only one who omits mentioning in his gospel, when describing every other event that took place at the last supper, the most important circumstance of all, namely, that of the institution of the blessed sacrament. This omission seems evidently intended as a hint to the reader to look back to our Saviour's dogma and promise of the bread of life, which he alone had so amply detailed—which dogma and promise were known by all the faithful to have been first verified and realized at the last supper.

ENGLAND.

THE CALEDONIA SAFE IN ENGLAND.

The steamer Unicorn arrived at Boston March 11, having on board the passengers of the Acadia, which arrived at Halifax, when ten days out from Liverpool, had injured her rudder in a heavy storm, and was obliged to put back.

THE ROYAL CHRISTENING.

Windsor was this day the scene of great gaiety and rejoicing, which will ever be remembered by all whom the important ceremony of the christening of the infant Prince of Wales attracted to the town.

When the Ministers of State and the Ambassadors had taken their seats in the chapel, when the King of Prussia and his suite, and the Queen, Prince Albert, and their attendants, appeared on the platform, it may be well to suppose that the whole presented a most magnificent and animated spectacle. Sir. W. Newton and Mr. C. Hayter were present, by command of Her Majesty, taking sketches for pictures commemorative of the occasion.

The Archbishop of Canterbury entered the platform by the north aisle door leading to the altar, and stood before the font. His Grace was immediately joined by the Archbishop of York, and the Bishops of London and Norwich. At a quarter to 1 the King of Prussia and his suit approached the platform by a corresponding aperture in the south aisle. His Majesty, who was dressed in a field-marshal's uniform, entered first, and took his seat nearest the font. The Dutchess of Kent, who was led by the King of Prussia, took her seat on her Majesty's right hand: next came the Duke, Dutchess, and Princess Augusta of Cambridge.

The Queen, in a few seconds after, made her appearance, conducted by Prince Albert in the costume of the Order of the Garter, and preceded by the Lord Chamberlain and Master of the Household.—The whole company immediately rose and remained standing, the band playing the march from Joseph. Her Majesty was dressed in the robes of Sovereign of the Order of the Garter, and wore a circlet, earrings, and necklace of diamonds of the most costly description. Her Majesty was supported on the left by the Duke of Sussex, Prince George of Cambridge, and Princes Ferdinand and Leopold of Saxe Coburg. The Duke of Wellington stood behind her Majesty's chair, supporting the Sword of State.

The march having been concluded, the Archbishop of Canterbury, standing behind the font commenced reading the usual baptismal service.

The sponsors were the King of Prussia and the Duke of Cambridge, the Dutchess of Cambridge, as proxy for the Princess of Saxe Coburg, and the Princess Augusta of Cambridge, as proxy for the Princess Sophia; and when the infant Prince was brought in and given into the hands of the Archbishop, they named him ALBERT EDWARD, by which name he was accordingly christened.

The Britannia arrived at Liverpool from Halifax in 11 days.

OPENING OF PARLIAMENT.

On Friday the 3d, the Queen proceeded in state from Buckingham palace to open the session of parliament.

The following is her Majesty's Speech: *My Lords and Gentlemen,*

I cannot meet you in parliament assembled without making a public acknowledgment of my gratitude to Almighty God on account of the birth of the Prince, my son, an event which has completed the measure of my domestic happiness, and has been hailed with every demonstration of affectionate attachment to my person and government, by my faithful and loyal people.

I am confident you will participate in the satisfaction which I have derived from the presence, in this country, of my good brother and ally, the king of Prussia, who, at my request, undertook in person the office of Sponsor at the christening of the Prince of Wales.

I receive from all Princes and States, the continued assurance of their earnest desire to maintain the most friendly relations with this country.

It is with great satisfaction I inform you that I have concluded with the emperor of Austria, the king of the French, the king of Prussia, and the emperor of Russia, a treaty for the more effectual suppression of the slave trade, which, when the ratifications shall have been exchanged, will be communicated to parliament.

There shall also be laid before you a treaty which I have concluded with the same Powers, together with the Sultan, having for its object the security of the Turkish empire, and the maintenance of the general tranquility.

The restoration of my diplomatic and friendly intercourse with the court of Teteren, has been followed by the completion of a commercial treaty with the king of Persia, which I have directed to be laid before you.

I am engaged in negotiating with several Powers, which, I trust, by leading to conventions founded on the just principle of mutual advantage, may extend the trade and commerce of the country.

I regret that I am not able to announce to you the re-establishment of peaceful relations with the government of China.

The uniform success which has attended the hostile operations directed against that power, and my confidence in the skill and gallantry of my naval and military forces, encourage the hope on my part that our differences with the government of China will be brought to an early termination, and our commercial relations with that country placed on a satisfactory basis.

*Gentlemen of the House of Commons,*

The estimates for the year have been prepared, and will be laid before you.

I rely with entire confidence on your disposition, while you enforce the principles of a wise economy, to make that provision for the service of the country which the public exigencies require.

*My Lords and Gentlemen,*

I recommend to your immediate attention the state of the finances, and of the expenditure of the country.

You will have seen with regret that, for several years past, the annual income has

been inadequate to bear the public charges, and I feel confident, that fully sensible of the evil which must result from a continued deficiency of this nature during peace, you will carefully consider the best means of averting it.

I recommend also to your consideration the state of the laws which affect the import of corn and other articles, the produce of foreign countries.

Measures will be submitted for your consideration for the amendment of the law of bankruptcy, and for the improvement of the jurisdiction exercised by the ecclesiastical courts in England and Wales.

It will also be desirable that you should consider, with a view to their revision, the laws which regulate the Registration of electors of members to serve in parliament.

I have observed with deep regret the continued distress in the manufacturing districts of the country. The sufferings and privations which have resulted from it have been borne with exemplary patience and fortitude.

I feel assured that your deliberations on the various important matters which will occupy your attention, will be directed by a comprehensive regard for the interests and permanent welfare of all classes of my subjects, and I fervently pray that they may tend in their result to improve the national resources, and to encourage the industry and promote the happiness of my people.

*The Militia*—It is said that a bill will be submitted to parliament at an early period of the present session, to remodel and place on the most efficient establishment, the militia, so as to make that force the depot for the standing army.

The Madrid Journal says, that the Spanish army of observation, which is assembling on the frontier of the northern provinces of Portugal, will amount to 12,000.

CHINA AND INDIA.

The ordinary monthly express from Marseilles has brought papers from Canton to the 14th November, from Calcutta to Dec. 22, and from Bombay to Jan. 1.

The intelligence from India, so far as Affghanistan is concerned, is of a disastrous and melancholy character, whilst that from China is favorable.

The Anglo-Indian naval and military expedition sailed from Amoy on the 1st September, and on the 1st of the ensuing month [October] Chusan, which had been very strongly fortified by the Chinese, was re-occupied without any serious opposition; and Ningpo, a city described as two thirds of the size of Canton, containing a population of 300,000 souls, surrendered immediately afterwards, without resistance.

The details are contained in despatches from Admiral Parker and Major-General Sir Hugh Gough, who commanded respectively the sea and land forces. The despatches are addressed to the earl of Auckland, governor-general of India, and have been published at Calcutta in the Government Gazette. The number and length of these despatches have compelled us to abridge them; but every material fact respecting the success of our arms in those distant seas have been carefully preserved.

After giving an elaborate account of the taking of Tinhae, Gen. Gough states that it was determined to push on without delay to Ningpo, and consequently on the morning of the 13th the necessary force was embarked. "On reaching Ningpo (continues the general) no enemy appeared, and it was evident no ambuscade was intended, as the inhabitants densely thronged the bridge of boats, and collected in clusters along both banks. The troops landed on near the bridge, and advanced to the city gate, which was found barricaded, but the walls were soon escaladed, and the Chinese assisted in removing the obstructions and opening the Gate. The little force of soldiers, seamen and marines drew up on the ramparts, the band of the 18th playing "God save the Queen."

The second city of the province of Che-Keang, the walls of which are nearly five miles in circumference, with a population of 300,000 souls has thus fallen into our hands. The people all appear desirous to throw themselves under British protection, saying publicly that their mandarins had deserted them, and that their own soldiers are unable to protect them.

I have assembled some of the most respectable and influential of the mercantile class that have remained, and have assured them of my anxiety to afford them all protection consistent with our instructions to press the Chinese Government. Proclamations have been issued, calling upon the people to open their shops, which I have engaged shall not be molested.—This they have done to some extent, and confidence seems to be increasing.

It affords me very great satisfaction to be enabled to report to your lordship that the orderly conduct of the troops calls for my warmest commendations, evincing the constant attention of the officers, and that true British feeling exists in this little force.

REMITTANCES RECEIVED SINCE OUR LAST.

- Hamilton—Neil Campbell, 5s.
- Dundas—Rev Mr O'Flynn, 5s. William McDonell, 7s6d.
- W. Flamboro'.—Arthur Harvey and Henry Higgins, each 7s6d
- Wellington Square—Mr Hogg, 7s6d
- Nelson—Robert Best, 7s6d
- Trafalgar—Lawrence Murphy, 15s
- Beachville—John O'Neil, 15s
- Maidstone—F. Baby, Esq. 15s
- Amherstburgh.—Mr Kevel for Mrs. Arwison, 15s. F. R. Baby, Esq. 15s. Jas. M. Deubin, 7s6d. and Tim. Murphy, 7s6d
- Perth—Rev Mr McDonough for Simon McEachan, Donald McLellan, Martin Doyle, Bernard Byrnes, Patk Sheridan, and Patk. Tierney (Smith's Falls) each 7s 6d.
- By Town.—Mr. D. for Rev. Eneas McD. Dawson, Dundee, Scotland, 15s.

Carriage, Coach, and Waggon PAINTING.

THE Subscriber begs to inform the Public, that he has removed his Shop from Mrs Scobell's to Walton and Clark's premises, on York Street, where he continues the Painting and Varnishing of Carriages, Coaches, Sleighs, Waggon, or any kind of light Fancy Work! Also, the manufacture of OIL CLOTH.

Having had much experience during his service under the very best workmen, he is confident of giving satisfaction.

C. GIROURD.

Hamilton, March 23, 1842.



**THE LAND OF LIBERTY.**—If any FREE coloured person is found playing at cards, dice, or any other game of an 'immoral tendency,' or is even present as one of the company, though not engaged in playing himself, he may be fined ten dollars. No free blacks or mulattos can have a dance at their houses without a special license from the mayor, specifying the time and place of meeting, number of guests, and hour of breaking up, under a penalty of ten dollars. No coloured person can go at large in the city of Washington, after ten o'clock without a pass from a justice of the peace. Any free black found under this act refusing or being unable to pay, may be committed to the workhouse for six months for each offence; and if any slave subjects himself to the same penalties and cannot pay, then "he or she may be sentenced to receive any number of stripes on his or her bare back, not exceeding thirty-nine!"

Such is the condition of those 'happy and contented beings,' as they are here commonly called, "who would not," according to the statement of the white residents, "have their freedom if you would offer it to them; but who are, nevertheless, not permitted to go into the gallery of the theatre to see the play of the Gladiator, lest the revolt of Spartacus and his fellow-slaves against their Roman masters should induce them to follow their example!—Buckingham's America.

**THE** individual who took the liberty of walking off with a cotton UMBRELLA, some ten days ago, from a Grocer's shop in King Street, is quietly requested to return the same, and thereby prevent exposure.

Hamilton 14th March, 1842.

### REMOVAL.

Saddle, Harness and Trunk Factory.

**E.** McGIVERN respectfully announces to his friends and the public, that he has removed from his old stand to the new building, opposite to the retail establishment of Isaac Buchanan & Co., on King street. In making this announcement to his old friends, he most respectfully begs leave to express his grateful thanks for past favors, and hopes that unremitting attention to business will insure him a continuance.

Hamilton, Feb. 22, 1842.

### SHIP INN.

**JAMES MULLAN** begs to inform his friends and the public, that he has removed from his former residence to the Lake, foot of James street, where he intends keeping an INN by the above name, which will combine all that is requisite in a MARINER'S HOME, and TRAVELLER'S REST;—and hopes he will not be forgotten by his countrymen and acquaintances.

N. B. A few boarders can be accommodated.

Hamilton, Feb. 23, 1842.

### NEW HARDWARE STORE

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

H. W. IRELAND.

Hamilton, Oct. 4, 1841.

### ROYAL EXCHANGE, KING STREET,

HAMILTON—CANADA,

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

N. DEVEREUX.

Dec. 24, 1841.

### QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

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

W. J. GILBERT

Hamilton, Sept. 15, 1841.

### THE HAMILTON RETREAT.

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

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

ROBERT FOSTER.

Hamilton, Sept., 1841.

### PATRICK BURNS,

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

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

### OYSTERS!

Fresh, and just received,—call at  
C. Langdon's Saloon.

Hamilton, Oct 13, 1841.

CHEAP! CHEAP!! CHEAP!!!

### OYSTERS

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

D. F. TEWKSBURY.

Hamilton, Nov. 24, 1841.

### BRISTOL HOUSE,

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

### REMOVED IN HASTE.

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

SAMUEL McCURDY.

N. B. Those indebted to him will confer a favor by settling up speedily.

Hamilton, Dec 1, 1841.

### THE FAMILY NEWSPAPER.

THE PHILADELPHIA  
SATURDAY COURIER,

WITH THE  
LARGEST CIRCULATION IN  
THE WORLD.

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

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

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

### FOREIGN LITERATURE AND NEWS.

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

### The Markets.

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

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

The general character of the COURIER is well known. Its columns contain a great variety of TALES, NARRATIVES, ESSAYS, AND BIOGRAPHIES, and articles in Literature, Science, the Arts, Mechanics, Agriculture, Education, Music, News, Health, Amusement, and in fact, in every department usually discussed in a Universal Family Newspaper, from such writers as Mrs. C. Lee Hentz, Charles Dickens, (Boz,) Professor Ingraham, T. S. Arthur, J. Sheridan Knowles, Mrs. M. St. Leon Loud, Douglas Jerrold, Miss Sedgwick, Wm. E. Burton, Lieut. G. W. Patten, Thomas Campbell, Miss Mitford, Professor Wines, E. L. Bulwer, Joseph C. Neal, Thomas G. Spear, Captain Marrvatt, R. N. Lucy Seymour, R. Penn Smith, Mrs. S. C. Hall, Professor Dunglison, M. de Michael, Miss Ellen S. Rand, George P. Morris, Mrs. Gore, Joseph R. Chandler, Miss Lessli, Professor J. Frost, Lydia H. Sigourney, Hon Robert P. Conrad, Robert Morris, Mrs. C. H. W. Esling, A Grant, u John Neal, Countess of Blessington, Captain Marrvatt, R. N. Lucy Seymour, R. Penn Smith,

### TO AGENTS—TERMS.

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

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

Produce received in payment at the Market price.

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### AGENTS.

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

Rev. Mr. Gibney, *Guelp*  
" Mr. Charost, *Pentanguishene*  
" Mr Proulx, do.  
" J. P O'Dwyer, *London*.  
" Mr. O'Flinn, *St. Thomas*.  
" Mich. MacDonell, [*Maldstow*], *Sandwich*  
" Very Rev. Angus MacDonell, do.  
" Alex. J. MacDonell, *Oakville*.  
Richard Cuthbert, *Streetsville*.

" Mr. Mills, *Dundas*.  
" E. Gordon, *Niagara*.  
" Mr. O. Reilly, *Gore of Toronto*.  
" W. Patk. McDonagh, *Toronto*.  
" Mr. Quinlan, *New Market*.  
" Mr. Fitzpatrick, *Ops*.  
" Mr. Kernan, *Cobourg*.  
" Mr. Butler, *Peterburgh*.  
" Mr. Lallor, *Pelton*.  
" M. Brennan, *Belleville*.  
" J. Smith, *Richmond*.  
" P. Dollard, *Kingston*.

R v. Angus MacDonall, do.  
Ri ht Rev. Bishop Gaulin, do.  
Rev. Mr. Burko, do.  
Rev. Mr. Snyder, *Wilmot, near Waterloo*.  
" Mr. O'Reilly, *Brookville*.  
" J. Clark, *Prescott*.  
" J. Rennet, *Cornwall*.  
" John Cannon, *Bytown*.

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Rev. J. H. McDonagh, *Perth*.  
" G. Hay, [*St. Andrew's*] *Glengarry*.  
" John MacDonall, [*St. Raphael*], do  
" John MacDonall, [*Alexandria*], do  
Mr Martin McDonell, *Recollet Church*  
Rev. Patrick Pholan, *Sem. St. SULRICE*.  
Rev P. McMahon, *Quebec*.  
Mr Henry O'Connor, 15 St. Paul Street, *Quebec*  
Dr JB Purcell, *Bishop of Cincinnati, Ohio*  
Bishop Fenwick, *Boston*.  
Bishop Conrick, *Philadelphia*.  
Bishop England, *Charleston, S. C.*

### SAMUEL McCURDY, TAILOR,

JOHN STREET, HAMILTON