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THE CATHOLIC.

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

VOLUME II.

HAMILTON, G. D. FEBRUARY 2, 1842.

NUMBER 21.

THE CATHOLIC

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

EDITOR.

THE

CHRISTIAN RELIGION DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

CHAPTER XX.

Exodus.

CHAPTER xvii. verso 12.—“And when Moses lifted up his hands, Israel overcame; but if he let them down a little, Amalec overcame. And Moses' hands were heavy; so they took a stone, and put under him; and he sat on it. And Aaron and Iler stayed up his hands on both sides. And it came to pass that his hands were not weary till sunset.”

Here is a striking figure of our Saviour with his arms stretched out till sunset upon the cross; the sign of victory to his people contending with their spiritual enemies. Of such moment was this emblem, that God commanded Moses “to write it for a memorial in a book, &c. And Moses built an altar, and called the name thereof, the Lord my exaltation;” verse 14, 15.—It was on the altar of the cross, erected on Mount Calvary, that the Lord our propitiatory victim, was himself exalted. And, “when I am exalted,” said he, “I will draw all things to myself. The Lord is thus our exaltation;” and in the same sense does he thus, in the Canticle of Canticles address his Church: “under the apple tree I raised thee up.” To him therefore in the words of Moses, she can say; “the Lord my exaltation.” In this sign, as was shown to her first Emperor Constantine, she is destined to overcome all her enemies. IN HOC SIGNO VINCES; “in this sign shalt thou conquer.”

Chapter 18, verse 12.—“At the holocausts and sacrifices, which Jethro, the kinsman of Moses offered up to God, in the desert, Aaron and all the ancients of Israel came to eat bread with him before the Lord.”

This shews the sacrifice of the Gentiles; the Eucharistic sacrifice in particular; recognised as legitimate by the authorities in the old law.

Verse 19.—In the arrangements made by Moses, according to the wise suggestion of Jethro, we see the authorization of the wise disciplinary regulations ordained by the Church, without any immediate or extraordinary interposition of the Deity.

Chapter xix., verse 8.—“And when Moses had related the people's words to the Lord.” Though the Lord knows all things, he appointed Moses, and, like Moses, his legitimate pastors; to mediate between him and his people; and, by offering up their prayers with his own; to speak their common mind to the Lord.

Verse 14.—“And Moses came down from the mount to the people, and sanctified them. And when they had washed their garments, he said to them, be ready against the third day; and come not near your wives.”

This external sanctification and purification required of the Jews, represent the internal sanctification and purification of the heart, required of the Christians. We

have here besides to remark how pleasing the virtue of chastity is to God, even in the married state; since he enjoins it to all his people on this solemn occasion. No wonder then that the Saviour's Priesthood, who approach daily to the true “holy of holies,” should be obligated constantly to observe it.

Chapter xx.—After promulgating his law on Mount Sinai in thunder and lightning and with the sound of trumpets; in order to make a deep and lasting impression on the minds of his whole people assembled together, to hear his voice, and witness the awful scene; and after warning them not to contaminate themselves with the idolatrous rites of the surrounding nations, by worshipping idols the works of man's hands; Almighty God commands them to make his altars of earth; or if of stone, he forbids the stone, used for that purpose to be hewn. “If thou lift a tool upon it,” says he, “it shall be defiled.”

The unpolished stones which composed the altar, on which sacrifice was offered up to God, represent the Apostles, the founders of the Church after the Saviour, who was “the chief corner stone,” of his religion. These were to be, as earth, mean and humble; or if of stone, they were to owe nothing to human art, industry or influence. They were to be in every respect just, and only what God had made them; “the mean things,” as St. Paul says, “chosen to confound the wise; that no flesh may glory in itself.”

Chapter xxi., verse 2.—In the laws relating to justice, which God gave his people; there is little to be noticed as figurative; except that the bondage of the Hebrew servant ended after six years. On the seventh year he was free; indicative of man's final freedom from his earthly thrall; when his week of toil, the duration of this world, ends at last in the Sabbath of eternity.

Verse 25.—“If thou lend money to any of my people who is poor, who dwelleth with thee; thou shalt not be hard upon them, as an extortioner; nor oppress them with usuries.”

The Church of God has never failed to enforce this law; forbidding her children in lending to oppress, the borrower with usury and extortion. She allows however to the lender a just compensation for the loss he may sustain by lending; still forbidding him to press even that compensation, when the granting it would prove a serious injury to the borrower.

Many imagine it unlawful, almost under any circumstances, to take interest for money lent. But, except where the lender runs no risk, and sustains no loss in lending; the present state of society may render it lawful in many cases to take a legal interest for what one lends.

This law was given to an agriculturist people, whose money lay dormant and unproductive in their own keeping, and therefore in lending it no loss was sustained.—But the case is different in a commercial and speculating community. The money lent may be lost; or if not it accumulates by profit to the borrower; and it is just that the lender share in the profits accruing to the borrower from the money lent him. If this were not admitted, then all banking, commercial and joint stock societies were unlawful; which, I presume, no theologian will venture to affirm.

Chapter xviii., verso 10, 11.—Here we find established the week of years, and the injunction renewed of observing, as established from the beginning, the week of

Verse 14.—“Three times every year you shall celebrate feasts to me.”

Verse 17.—“Thrice a year shall all thy males appear before the Lord thy God.”

We observed before that in ought regarding the Deity or pointing out to us some particular duty regarding solely the Deity; the number *three* is used; the number *seven* in what regards only man. But on this subject we shall have afterwards occasion to enlarge.

Verse 19.—“Thou shalt not boil a kid in the milk of its dam.” Besides the humanity of this precept, there is this spiritual meaning attached to it; that what is intended for the nourishment of life, and the support of our sinful progeny, is not to be made the element of its death and destruction.

Verse 20.—“Behold, I will send my angel, who shall go before thee and keep thee in thy journey &c. Take notice of him, and hear his voice; and do not think him one to be contemned, &c.”

This, and many such like passages of the Bible and New Testament prove what the Catholic Church has always taught and believed; that God employs his angels to guide us through the snares, and guard us against the assaults of the devils our invisible enemies. “I have given my angels charge,” says he, “to guide thee in all thy ways; they shall bear thee up in their hands, lest perchance thou dash thy foot against a stone;” PSALMS 90. 11, 12. And where in all the Scriptures their pretended rule of faith, do Protestants find it forbidden to entertain such a belief? No where from the beginning of Genesis to the end of Revelation. And yet these are the people who pretend to ground their new negative or Protestant doctrines, on absolutely nothing but the “written word,” or Scripture!

Chapter xxiv., verse 8.—“And he took the blood and sprinkled it upon the people; and he said, this is the blood of the covenant which the Lord hath made with you concerning all these words.”

The blood of the victim thus sprinkled by Moses on the people, is, like that of the paschal lamb, sprinkled on the door posts in Egypt, an emblem of the blood of our divine victim, Jesus Christ; which preserves his people from destruction. In Numbers chapter v. verso 17, we find *holy water* commanded, in allusion to the same; the blood was “the atoning medium.” The water “the purifying medium,” into which the blood was turned, which issued from the Saviour's side when pierced with the spear, while he hung dead upon the cross. In memory of which, and alluding to its purifying quality, the Catholic Church uses *holy water*; with which, like Moses, her pastors sprinkle the faithful. For, as the sprinkling in the old law, represented what was to take place and continue; so the sprinkling in the new law represents what has taken place, and continues; that is, the salvation, purification and sanctification of the faithful through the blood of the Redeemer, poured out for our ransom.

Verse 10.—“Then Moses and Aaron, Nabad and Abiu and seventy of the ancients of Israel went up. And they saw the God of Israel; and under his feet as it were a rock of sapphire stone; and as the heaven when clear.”

Almighty God whom none in their mortal state can see as he is in himself, and live, EXOD. xxxiii. 20, is here pleased to manifest himself to Moses and his attendants as he had done before to our first parents in paradise; to

Abraham and others of his most holy servants; and as he did afterwards particularly to the prophet Daniel, 7, 9, under a borrowed and emblematical form.—Suppose then that these forms, under which God has deigned to represent himself to the human eye, should, from their description, be retraced in as far as possible to the same eye; where is the harm of it? Have we not already formed from their description an image of them in our minds? And is that image the worse for being represented externally to the eye? He who cannot read, cannot of himself form any mental representation of these forms; but without knowing the letter of a book, he can catch at once with his eye the idea of what is written in the Bible for his instruction; for *whatever is there written, says St. Paul, is written for our instruction.* He knows, however, (and what Christian does not?) that God is a spirit, who cannot be represented, as he is in himself, under any corporeal form.—Will our modern haters of all sacred images, (though not of profane ones) then say that God ought not to exhibit himself to us under such forms; or that though we may contemplate these forms internally with the eye of the soul, we must not look at them externally, represented to the eye of the body; which returns them back faithfully to the eye of the soul?

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, FEBRUARY 2.

In answer to a letter addressed by "A Protestant" to the Editor of the *Canada Enquirer*, London, January 21, we have only to ask our Protestant noodies, who know nothing of the Catholic doctrine but what they have learned from the long tale of calumny and misrepresentation perpetuated against it by their interested sectarian preachers for more than three hundred years. Do they, can they for a moment really believe, that any one of our many millions, (of as sensible and highly educated individuals as any Protestants are,) could possibly imagine that he might yield an equal homage to creatures, however perfect and glorified with that supreme homage which is due to God alone? That Protestant preachers should continue to inculcate so gross and palpable a falsehood on the minds of their hearers, is not at all to be wondered at. This is but in the way of their trade. Their livings depend upon their doing so. Neither need we be surprised that the low and uneducated of their communities, who gather all their information on religious subjects from the speeches and writings of such, should prefer the false testimony of those who have so long been accustomed to rely on the unenquiring ignorance of their followers; but, that individuals, whose gentler habits, and intercourse with the higher world, whose interest, besides, it

is not to impose, or be imposed upon; should still fondly cling to their national, sectarian and early formed prejudices, and obstinately shut their eyes against the clearest evidence of truth, is what is really wonderful; and, in a natural sense, quite unaccountable. Let a Protestant ask any Catholic, do you believe the Virgin Mary more able to protect you, assist you or save you than God? The answer will be by no means; God alone is Omnipotent! Why then do you pray to her? Why do you Protestants pray to your parsons, and even to one another? I but ask her prayers, and with much more confidence than you do theirs; for I know that the prayers of the just man avail much, even hereon earth; but much more those of the justified in heaven.—And I know, for the Saviour has told me, that the justified in heaven take a lively interest in our spiritual welfare, and rejoice at the sinner's conversion, which they could not do if they were, as all Protestants suppose them to be, ignorant of all that happens here below.

But you worship them.—Do you worship your fellow creature when you bow to him, and uncover before him? Yes, but you give to the saints titles of excellence, which belong to God.—All excellence belongs to God, and is derived from him upon all his creatures in a greater or less, but limited degree—but in a transcendent degree on the glorified in heaven. You do not begrudge giving to sovereigns here on earth the title of *gracious Majesty*;—and to other fellow-beings, in dignified situations, the appellations of *Serene*, or *Royal Highness*; of *Most Illustrious*, *Most High and Mighty*; of *Your Excellency*, *Your Grace*, *Your Lordship*, *Your Reverence*; even *Your Worship*, *Right Worshipful*, &c.; and in the first page of your parliament bible, you scruple not to call that despicable royal heartless pedant, James I., *Most High and Mighty Prince*. You compare him to the *sun rising in the east*:—and call the blood-stained Queen Elizabeth *the bright Occidental Star*!! And is not the least in the kingdom of heaven much greater than any of these? and deserving of much more high and glorious appellations? The titles given to the Virgin Mary by the Catholic church are all scriptural. Is she not *holy*, whom an archangel declared *full of grace*? Is she not *mother of God*, and *Virgin of Virgins*? *Mother of Christ*, and therefore *mother of divine grace*?—John i. 17.—*most pure*? Isaias vii. 14.—*most chaste*? Luke i. 34; *Mirror of Justice*? Canticle iv. 7.—*Seat of Wisdom*? Prov. ix. 1.—*Cause of our Joy*? Luke ii. 10.—*Spiritual Vessel*? Acts ix. 15.—*Vessel of Honor*? Rom. ix. 21.—*Vessel of singular Devotion*? 2 Tim. ii. 21.—*Mystical Rose*? Eccles. xxiv. 18.; *Tower of David*? Canticle iv. 4.—*Tower of Ivory*? ib. vii. 4.—*House of Gold*? 3 Kings, vi. 22.—*Ark of the Covenant*? Jos. iii. 3.—*Morning Star*? (a brighter, higher, holier one than the *bright occidental star*, Queen Elizabeth.) *Health of the Weak*? Gen. iii. 15.—*Refuge of Sinners*? John ii. 3.—*Comfort of the Afflicted*? Luke i. 41, 42.—*Queen of Angels*? Psalm xlv. or Heb. xlv. 11. &c. &c.

All these mystical titles, given to the virgin mother of God in her litany, are

scriptural, and surely not too high for the purest, most dignified, and holiest of creatures. The first saints and holy fathers of the Christian church are every where lavish in her praises; and nothing can exceed the fervor with which they supplicate her powerful patronage and intercession with Christ. In what Protestants allow to be the purest ages of the church, a Basil, an Ephrem, the Gregories of Nyssa and Nazianzin; an Augustine, a Jerome, and every Father who mentions her, cannot be surpassed in their praise and admiration of her; nor in the fervency of their supplications for her powerful mediation with her divine son in their behalf. Surely, she who could here on earth prevail on him with only a hint, to work before his time the miracle of transubstantiating the water into wine for a marriage feast, [John ii] will find him more ready at her entreaty (for her influence with him is not diminished) to furnish the needful grace to the sinner's soul, whom he came to seek and to save; and for whom he, as man, and her son, shed the last drop of his precious blood upon the ignominious tree of the cross.

We have reason to presume that the Correspondent is, like most Protestants, a perfect stranger to the writings of the first Fathers; otherwise, unless he reject them altogether as too papistical, he would not sneer so at our invocation of saints.—We are no more fools nor idolaters than he, however wise and well informed he may think himself: and surely we may confidently affirm, that we have in our favour the authority of numbers, time, and place. If he be right, millions to one for ages have been, and still are, wrong, tho' as wise and learned as the *Inquirer's* Protestant correspondent. What if Solomon's saying should allude to such as he: *There is more hope for a fool than for one who is wise in his own conceit.*—Proverbs xvi. 11.

As to the nature of Indulgences, we have explained that subject, we should think, sufficiently in our two last numbers but one, to convince Protestants that they are not, what they are taught to suppose, either a pardon for sins committed, or a fresh leave to commit sin. We cannot help pitying the wilful blindness of our Protestant brethren, who hate the light of truth when held forth to them; who, believing every thing that is said against us, distrust and reject whatever is advanced in our favour. There is no sincerity—there is no love of truth in this; but faith is a gift of God; and "no man can come to me [says the Saviour] unless the Father, who has sent me, draw him, and I will raise him up at the last day.—John vi.

The Correspondent ends with JESUITISM—the famous bugbear and scare-crow of Protestantism. O'Dwyer, we can assure him, is no Jesuit.

Reminiscences of Catholicity among Protestants, and their reformed singularities.

The Protestant Reformers have found it impossible with all their endeavors, to eradicate from the minds of their people the recollections of the Catholic religion, the venerated religion of their ancestors,

Their several Term Days throughout the year, remind them of the Mass, and are nominated after her saints, and holy solemnities; such as Michael's mass, Martin's mass, St. Swithin's day, Christ's mass day, Canale's mass day, Lady day, Good Friday, Whit Sunday, Ash Wednesday, Lent, (in Scotland the Lentern time,) Peace Sunday, and Easterday, &c.,—Many of their proverbial sayings are of Catholic origin; such as, *mass and meat hinder no man*; shewing that as we deem it no hindrance to our business to take our meals, neither should we think it one to attend mass, the daily worship of the Catholic church, and say prayers. In Scotland, the common people, on entering any house, use the apostolic salutation, used on their official visitations by the Catholic clergy, *peace be here*; and are answered: *Sae fa' ye*; that is, *so befall you*. A common saying still among them, not much to the honor of the first Reformers, is, *If there never had been a bad priest, there never would have been a good minister*. In Catholic Ireland, the salutations of the common people are all blessings. The reverse is the case among the Protestant peasantry in England.

It is remarkable that in all Catholic countries, no human being passes another without mutual salutation. The same custom is still observed among the French Canadians. The homage thus paid by them is to the image of God in man. The reverse is generally observed among Protestants.

Nay, a salute from an inferior or a stranger, would generally be considered as an insult or a great impertinence. All seems self in the Protestant system. All in the Catholic principle is obviously the reverse.

Catholics kneel down to pray before lying down at night, and immediately after rising up in the morning. Should Protestants observe them doing so,—as happens, for instance, in steam-boats with fellow-passengers—they are instantly recognised, and sneered at as Papists; and that, we have known, by those who make a public parade of daily prayers in their families, at which they compel servants of a different religious persuasion to assist; as if a menial should always conform externally with the religion of those he serves, be they Anglicans, Presbyterians, Methodists, Unitarians, Jews, Turks, or Infidels.

In Catholic countries, all are of the same religion, and may unite together in all religious exercises. In these countries, were any one seen to lye down, like a beast in his lair, without kneeling to pray; or to rise up and walk away without doing the same in the morning, he would be set down in the minds of all observing him as no christian. These observations exhibit only a small sample of the improvements made on the manners and usages of christian society by the Protestant reformation.

To say nothing of its baneful effects on the existing friendly relationships between man and man; nor of the misunderstandings, disunion and discord which it has introduced into the world; we shall take a view on some future occasion of the pretended spiritual advantages derived from it; and show how much mankind are in

debted to it for its endless theories, and every-day new discoveries of surer and purer doctrine, than all that has been hitherto promulgated. Surely those who are sincerely desirous of knowing the truth, must look for it beyond the reformed and reforming sectaries of the day; and seek it where it only can be found, in the first of all christian churches; the only one which the Saviour founded, and to which alone he made all his promises—the one holy, Catholic, and Apostolical church—that church which he has commanded all to hear, or be accounted as heathens and publicans. Matt. xviii. 17.

THE HAMILTON GAZETTE.—We appeal to any one who has read in our last numbers, the articles on Indulgences and the Invocation of Saints, particularly of the Virgin Mother of God, whether or not the Editor of the Hamilton Gazette has advanced so much as the shadow of an argument to refute what on those subjects we have written. Has he ever come to the precise point in question; or tried to demonstrate our reasonings and authorities false or fallacious? No, never.—That is not the Protestant style of polemical skirmishing with the Catholics. Let these last adduce what authorities they please from Scripture and history; let them bring forward the strongest reasonings, the most irrefutable arguments; our antagonists, as if they had nothing of the kind to refute, invariably wheel round, and from their well-stored magazines of anti-popefy misrepresentations, discharge against us a fresh shower of abuse, and a repeated volley of their hundred-times-repeated calumnies. If the Editor of the Gazette, or who ever writes for him, wishes as a Polemic to enter the lists with us, we will meet him on any particular point which he chooses to discuss; but only on each point at a time: and let him then prove to the public by his superior reasoning that we are in the wrong. Surely these terms of combat are not unfair. But there shall be no shuffling from the point at issue. Every thing advanced upon either side must be kept in view, and confirmed or refuted by scriptural, historical and rational proof: and then let the good sense and candor of the public judge between us. What use is there in cramming so his paper with misunderstood and misconstrued quotations? and where was the impropriety in comparing the caterer for scandal to the animal whose chief delight it is to have its muzzle in the mud? Let our Gazette man, however, remember that this was but a small compliment paid him in return for the much handsomer one he had paid us, by designating us as a *liar and a hypocrite!* We shall furnish him next week with something on the Sacrament of Penance, to try his argumentative skill upon.

MAIL ROBBERY.—We regret to state that a young man named Goodwin, engaged as a clerk in the Post Office of this town, has been committed to Gaol on the serious charge of robbing the same. The young man absconded on Sunday week, and was pursued on the following day by James Richie, Esq. He was traced across the lines, and eventually arrested in Buf-

falo, under the assumed name of Palmer. He admitted the purloining of a letter, which contained between £80 and £90., about £60 of which he at once gave up,—*Hamilton Gazette.*

THE BRITANNIA'S ARRIVAL.

The Royal Mail Steam-Ship BRITANNIA, Capt. Hewitt, arrived at Boston on Saturday last, bringing London dates to the 3d, and Liverpool to the 4th inst.

We are indebted to the kindness of two of our friends for copies of the Boston Morning Post and the Daily Mail, from which we extract a summary of the intelligence furnished by this arrival.

In making room for our extracts, we are under the necessity of leaving out several articles prepared for to-day's paper.

Charles Dickens, Esq. the celebrated "Boz," and Lady were passengers by the Britannia.

A testimonial—a beautiful urn, value £75—was voted to Capt. Hewitt by the passengers.

The most important intelligence is the appointment of Lord Ashburton as a special minister to Washington to negotiate for the immediate and final settlement of the great questions on which the governments of Great Britain and the United States are at issue. This decisive step, it is to be hoped, will result in securing the object contemplated—the preservation of the peaceful relations existing at present between the two-countries. The opinions of some of the leading journals with respect to this appointment and the objects of the mission, will be read with interest.

The Standard states that the mission of Lord Ashburton "regards specially three points—the affairs of the Caroline, the Boundary Question, and the Right of Search."

The London Morning Herald says:—"This important and delicate mission entrusted to Lord Ashburton seems to have received the assent of all parties, both with respect to its understood objects and the person employed to promote them."

The news carried out by the Acadia—particularly the correspondence between Mr. Stevenson and our ministers relative to the right of search; the accounts of legal proceedings against the officers of the United States Bank and the inability and indisposition shown by some states to pay their debts—had created some excitement.

The general aspect of affairs in Great Britain was about the same. The winter thus far had not been so severe as the early indications had led us to expect—and this clemency had served to mitigate somewhat the sufferings of the people.—Still those sufferings were severe almost beyond example or endurance.

The Queen, Prince Albert, Prince of Wales and Princess Royal, are in the enjoyment of excellent health. Her Majesty the Queen Dowager remains at Sudbury Hall, and is gradually recovering towards perfect health; indeed it is understood that the inclemency of the weather alone prevents her from taking exercise in the open air.

The revenue returns of England were expected to shew an increase in every department, with the exception of the excise.

The quarterly average of the weekly liabilities and assets of the Bank of England, from the 14th of September to the 7th of December, exhibits a decrease in the circulation of £300,000, deposits £16,000, securities £350,000, and bullion £5,000.

According to the confession of E. B. Smith, the whole amount of Exchequer Bills forged was about £340,000, which was all wasted in gambling in stocks.—Smith, Rapallo, and another broker, were the only persons concerned in the fraud. Smith was sentenced to transportation for life. Rapallo was admitted as evidence for the crown, and was discharged.

Lord Morpeth has been nominated as a candidate for the representation of Dublin by the liberal party of that city, at a meeting at which O'Connell presided.

A treaty has been signed in London by the representatives of Austria, France, Great Britain, Russia and Prussia, having for its object still further to check the carrying on of the slave trade. The precise terms of the convention will not be made public until after it shall have been ratified and submitted to parliament; but the main provision of it is the concession of a mutual right of search in respect to the ships of all the contracting parties.

The cultivation of cotton in the East Indies on the American system, we are told, is proceeding most satisfactorily.—One of the superintendents says, "It only requires the means, constant application, decision, industry, and perseverance, to make this beautiful and productive country the largest producer of cotton in the world."

Earl Auckland has, it is said, refused permission to a Russian prince and agent, who was anxious to travel in the Punjab.

There is a probability of a war between Turkey and Greece, unless some of the great powers interfere to prevent it.

Tranquility has been restored in Syria, and the feuds of the Druses and Maronites suppressed.

On the 23d November, an English war-steamer reached Beyrout from Malta, with orders for the British to evacuate Syria.

CHINA.

Twenty-two days later from China.

The Swedish brig Albion arrived last night from Canton, whence she sailed September 16th, bringing us full dates up to that date, together with private letters.—The news is highly important and exciting. It appears that Sir Henry Pottinger had sailed to the north with a strong force; that he had re-taken Chusan without a struggle; and had also captured Amoy, and put thousands of the Chinese to the sword and flames. There seems to be no doubt of the truth of this; and the probability is that by this time the British have taken Pekin, and planted their standard on its walls.

We here annex the news from our letters and papers, commencing with our private correspondence:—

Canton, Sept. 10.
On the 9th ult., Admiral Parker and Sir H. Pottinger arrived at Macao, superseding Commodore Bremer and Captain Elliot, H. B. M. Plenipotentiaries in China. On the 22nd, Sir Henry, with the chief part of her Majesty's forces, both naval and military, sailed for the east coast of China; and through the Chinese themselves, a day or two since, we received intelligence that the forts south of Amoy were attacked on the 27th, and taken, after but very slight resistance on the part of the Chinese. Yours,

A.
Canton, 15th Sept. 1841.

A movement towards Canton has just been made by H. B. M. forces, by way of punishing the Chinese for some infractions of the truce agreed on some 3 months since. We hear that the fort on Wangtung, at the Bogue, has been blown up; a small town and many boats, with some lives, destroyed in the vicinity of Canton.

Your's, A.
The following is an extract from a letter dated

Macao, Sept. 15, 1841, 8½ P. M.

I have already written to you several letters by this conveyance, which I now confirm, and have now just heard, I hope in time for this vessel of Capt Nias.—The commanding officer having issued a proclamation in Chinese, and commenced hostilities by attacking the villages on the banks of the River, near where the obstructions were sunk, and by blowing up and utterly destroying Nong Tung, and the fortresses at Cow Loon. There is a rumor of his intention to surround Canton, and I should not be much surprised to hear of the city being burnt before I get away from here. The news is just at hand in a letter from Canton, where the smoke of the burning villages was seen, the cannons heard, and the people of Canton were fleeing in all directions, whilst the reports were that many people had been killed at the villages.

THE CAPTURE OF AMOY BY THE BRITISH.—It is positively stated in letters from Canton that Amoy has been taken with great slaughter by the British forces.—Particulars are but few—it is said that the English first took possession of a small island commanding Amoy, whence they threw shells into the town with tremendous effect—that the first and second military mandarins were killed, (both with red buttons) and that the town was entered and taken sword in hand. It is also said that a garrison of a thousand men was to be left there, with three ships of war. We have no arrivals from the coast to confirm these reports, but one or two schooners may be hourly expected. Yesterday evening letters from Canton of the 8th were received. The rumor of Amoy having been taken gains strength, several Chinese affirming that they have positive accounts that the town was attacked and taken after considerable resistance on the 27th of last month. Although vessels from the coast are hourly expected, none had arrived up to the late hour last night to confirm this news.—*Canton Press, Sept 11.*

The Evidence afforded to the truth of God's Religion by her adversaries in their constant retention of the holy Scriptures.

We view with amazement, the willful blindness of the Jews, who continue to shut their eyes against the brightest evidence afforded them in the Old Testament, which they keep and revere as the revealed Word of God; that Jesus Christ, in whom all the prophecies and figures are so clearly fulfilled, is the promised Messiah. Every thing concerning him is so frequently, fully, and circumstantially detailed in the Sacred Books of that Scripture, which they retain, that one would think it impossible for any one not to recognize him.

He is the first mentioned as *the seed of the woman who would crush the tempting serpent's head*: GEN. iii; 15,—then, as the descendant of Abraham, Isaac and Jacob. It was next revealed that he should be born of the Tribe of Juda, and Family of David; and that the place of his birth should be Bethlehem, the city of David; that a miraculous star should appear at his Nativity; a circumstance known to the Jews from their own Sacred Records: NUMB. xxiv; 17; and to those in the East, who, recognizing that wondrous Star, were guided by it to the new born Saviour, from the recorded prediction of Balaam, their own native Prophet. It was foretold by Jacob on his death-bed, in blessing Juda, that the sceptre, or royal power, should continue, in his tribe, till he, the promised Messiah, should come: as all history shows it did, till the coming of Jesus Christ, when it passed from Juda to Herod, an Idumean, who, about that time, had been made, and was acknowledged king of the Jews.

The several Prophets dwell upon his subjection among mortals; on his meekness and gentle habits; his *parables*, and preaching against the vices, pride, and prejudices of the great; and his preference of the *little ones*; his stupendous miracles, wrought chiefly in favor of the poor, and suffering of our race; the return he meets with of evil for good from his ungrateful and worldly minded people; his solemn entry into Jerusalem, *meek and humble, riding upon an ass*,—ZACH. ix; 9; the envy, and *gratis* hatred of his enemies—Ps. xxxiv; 19. Their conspiracies against him, and machinations to compass his destruction; and the treachery of his bosom friend, who betrays, and sells him to those who sought his life—Ps. liv; 14; the sum mentioned, which was paid by them to the traitor, and the final use made of it, *to buy the Potter's field*—ZACH. xi; 13. All the particulars of his passion are minutely described; *his being led like a sheep to the slaughter; and like a dumb lamb before his shearers; he opened not his mouth. His giving his body to those who struck him, and his cheeks to those who plucked them; and his turning not away his face from those who reviled him, and spat upon him*—Is. l; 6,—*ibid* liii; 7. His abjection as a worm and no man; the reproach of men, and the outcast of the people—Ps. xxi; 7. His being scourged—Ps. xxxiv; 15—*ibid*. xxvii; 18, and crucified; or the digging of his hands and

feet, and the numbering of all his bones—xxi; 18, ZACH. xiii; 6—*ibid*. xii; 10; His wounds declared our cure—Is. liii; 5. His drink of vinegar and gall—Ps. lxxviii; 22. The division of his garments, and upon his vesture the casting of lots—Ps. xxi; 17. His solitary and forlorn state, on finding himself forsaken by all his frightened friends and followers: Ps. lxxviii; 9—21. His being numbered with the wicked—Is. liii; 12. In being compared with a felon, whom his people preferred before him; and being crucified, like a common malefactor, between two thieves; Their looking on him whom they had pierced—Ps. xxi; 19. His final death and burial, at the very time so clearly prophesied by DANIEL ix; 27. His thus completing the whole course of human sufferings; swallowed up like Jonas, in the tempest by the all-devouring monster, death; but vomited forth the third day, alive on the firm and fixed ground of eternity: the rejection henceforth of the Jews, and the destruction of their city and temple by the Romans, as he himself had foretold them; and as their prophets, but Daniel in particular, had so long before and so plainly predicted—*ibid*. The utter dispersion, all over the world, of his hitherto chosen people; without a country or a home, a king, a priest, or a prophet; without a temple, a sacrifice, an altar, or a victim: the establishment, in fine, of his long prefigured and predicted Church among the Gentiles; an event so pointedly foretold by Malachy, the last of their prophets—ch. i; 11.

What a bright constellation of evidence is here! and vastly more might be adduced from the same admitted divine authority; especially were we to consider in him, and in his Gentile Church, the equally exact fulfillment of all the Types and legal Figures. Yet all this *light that enlightens the Gentiles*, is darkness to them. Their mental optics are become so weak, that even the brightness of this blaze of truth serves but the more to blind them: In this sad state must they remain, till he who gave sight to the *born blind*, touching their eyes with his omnipotent finger, send them to wash in the pool of Silas, the Baptismal Font. Then indeed, shall their eyes be opened; then shall they see, and acknowledge their dire mistake. Nor will he longer withhold from them his promised mercy; but relieve them at length from the woe-ful effect of that malediction which, in condemning him to death, they prayed upon themselves and their posterity.

But their offence, says St. Paul, is the salvation of the Gentiles; and their diminution the riches of the world—ROM. xi; 11, 12. Blindness in part, continues he, has happened in Israel, until the fulness of the Gentiles come in—*ibid*. v; 25. For, had the Jews recognized the Saviour and embraced his religion, as the foretold completion of their own, the Gentile world would have wanted an invincible and permanent proof of his divinity, and of the truth of his doctrine, in the constant and indubitable testimony of the unbelieving Jews to the authenticity of that Scripture, which points out so clearly in all its figures and prophecies, the true Messiah:

and shows, as in a mirror, to all, but him who holds it, the exact resemblance of that individual, whom the Christian believes and worships.

Had the Jews believed in the Saviour, the Heathen world, so accustomed to religious juggle, would have considered all the clear prophecies in their scripture concerning him, and all the ceremonial allusions in their law to him and his spiritual dispensation, but as cunning fiction, invented to impose on the public, and sway the minds of the ignorant and credulous.—But opposing his doctrine, as they did from the beginning, and continuing, as a people, so to do, while at the same time they retain, as the spiritual word of God, and claim, as ever, and exclusively their own, those Scriptures, which speak so undisguisedly of him, and of all that regards him; they furnish to the Infidel an unanswerable and convincing proof, that Christianity is the only Religion of that God, whom they worship; and that he whom they rejected and put to death, was their promised and long-looked-for Messiah. Of this, too, shall they themselves be one day convinced, but not till *the fulness of the Gentiles is come in*. Then shall they perceive that the mighty nation, to which, in the person of its representative, they made over their *Christ*, was sent unconscious by Almighty God, with its Emperor at its head, as Daniel had foretold them, ch. ix; 26, to take signal vengeance upon them for their unparalleled crime; to lay their metropolis in the dust, and their far-famed, but now useless temple, in ashes; to cast forth from the land, given them by God, and scatter all over the earth, the wretched remnant of their self-devoted race; who are every where to be seen, miraculously preserved; and in spite of their universal dispersion, still, by their laws, kindreds, habits, and prejudices, adhering so closely together, that, at a signal given, they could all be suddenly assembled in a separate body from the midst of the nations, among whom, as aliens, they live unblended; a people who have seen other tribes and nations, rise around them, flourish and decay; while they alone remain, without ever being allowed themselves, in their turn, the chance of acquiring national consistency and political greatness; though all along aspiring after universal dominion.

They are placed by Providence in every quarter of the globe, the universal and unexceptionable vouchers to the truth of that religion, which was destined to be preached unto all the nations of the earth; and such they must remain till all the nations shall have received the glad tidings of salvation; or as St. Paul has said *till the fulness of the Gentiles is come in*.—Then shall the end of their dispersion be answered; their dread imprecation upon themselves and their posterity be cancelled; their long lasting punishment for the greatest possible of crimes, be remitted; & then they, at length converted shall complete the Saviour's wonderful scheme of mercy and salvation to the believing and obedient children of Adam.

But the same over-ruling Providence makes the protesting heretic, like the har-

dened Jew, the unconscious yet unquestionable voucher to the truth of the Redeemer's religion; for as the Jew has always held, and still holds, as *the revealed word of God*, the Scriptures of the Old Testament, in which are so clearly traced out all the main characteristics of the Saviour; so the heretic holds as the revealed Word of God, besides the Scriptures of the Old Testament, those also of the New; in which, are no less clearly traced all the main characteristics of the Saviour's Church. The Deist, therefore, and the infidel, are thus forced to acknowledge the authenticity of those Scriptures which they might otherwise alledge to have been forged by that Church, whose doctrine and precepts they so fully contain; but to the genuineness of which the bitterest enemies of that Church have all along borne witness, by ever citing them against her since the very times of her inspired authors, the Evangelists and Apostles. God has thus wonderfully made the very opposition of his enemies to forward his ends, and the Jews' disbelief, and the heretics contradiction, to confirm the very truths which they deny and contradict. How clearly is thus verified the Scriptural saying, *there is no wisdom, there is no prudence, there is no counsel against the Lord*; PROV. xxi. 30.

THE

TOUCHSTONE OF THE NEW RELIGION;

Or, SIXTY ASSERTIONS OF PROTESTANTS tried by their own Rule of Scripture alone, and condemned by clear and express Texts of their own Bible.

To which is added,

A Roman Catholic's Reasons Why he cannot conform to the Protestant Religion.

XXXIII.—Protestants deny that the Pastors of the church have received from Christ the power of remitting or retaining sins, according to the state and disposition of the penitent.

Their Bible expressly affirms it, John, xx. 21, 22, 23. Where Christ tells his disciples; *As my Father hath sent me, even so I send you: receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained*. Hence their common prayer book expressly acknowledges in the form of absolution, prescribed in the order for the visitation of the sick, that our Lord Jesus Christ has left power to his church to absolve all sinners, who truly repent and believe in him.

XXXIV.—Protestants deny that a special confession of sins is prescribed in Scripture; or was practised by the primitive Christians in the Apostles' time.

Their Bible confutes both these assertions; the former, James, v. 19. Confess your faults one to another: that is, to the priests or elders of the church, of whom the Apostle was speaking in the foregoing verses.^a The latter, Acts, xix. 18. Many that believed, came and confessed, and showed their deeds.

XXXV.—Protestants deny, that the church has received a power from Christ

to grant indulgences or pardons, for the releasing of punishment due to sin.

Their Bible affirms it, Matt. xvi. 19. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Hence Saint Paul, 2 Cor. ii. 10. granted an indulgence to the incestuous Corinthian, forgiving him as he expresses it, in the person of Christ.

XXXVI.—Protestants reject extreme-unction, that is, the anointing of the sick: and deny that there is any promise of grace in Scripture to those that receive it.

Their Bible, in plain and express terms, recommends this sacrament, with a promise of grace to such as receive it. St. James, v. 14, 15. Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and, if he have committed sins, they shall be forgiven him.

XXXVII. Protestants deny, that there is any grace given by the imposition or laying on of the bishop's hands in holy orders.

Their Bible declares that there is, in the words of St. Paul to Timothy, whom he has ordained, 2 Tim. i. 6. Stir up the gift of God which is in thee, by the putting on of my hands.

XXXVIII. Protestants commonly teach that priests and other religious persons, that have vowed continency, may nevertheless marry, as Luther and the first reformers did, and that it is not damnable to them to break their faith given to God.

Their Bible tells them, that to break such a vow made to God, is sinful and damnable; Deut. xxiii. 21, 22, 23.—When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee, and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform. And 1 Tim. v. 11, 12, where St. Paul speaking of widows that are for marrying after having made a vow, says, They have damnation, because they have cast off their first faith.

XXXIX.—Protestants reprehend the Catholic church for receiving none to holy orders but those that voluntarily embrace and promise a life of continency, that they may the more wholly devote themselves to the service of God, free from the distraction of a married life.

Their Bible, on the contrary, gives us to understand, that this is highly commendable: because, He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord.—But he that is married, careth for the things that are of the world, how he may please his wife.—1 Cor. vii. 32.

XL.—Protestants will not allow that water, or the creatures of God, may be sanctified, or made holy by the prayers of the church.

Their Bible assures them they may.—For every creature of God is good, and

nothing to be refused, if it be received with thanksgiving. For it is sanctified by the word of God and Prayer; 1 Tim. iv. 4, 5.

XLI.—Protestants teach in the eleventh of their 39 articles, that we are justified by faith alone.

Their Bible expressly teaches the contrary; St. James, ii. 24. You see then, how that by works a man is justified, and not by faith only; 1 Cor. xiii. 2. Though I have all faith so that I could remove mountains, and have no charity, I am nothing.

XLII.—Many Protestants maintain, that the faith by which we are justified is to believe, with an infallible assurance, that we are justified, and that we are of the number of the predestinate.

Their Bible expressly teaches the contrary, when it admonishes us, Phil. ii. 12; to work out our salvation with fear and trembling. And when St. Paul tells us, 1 Cor. ix. 27, of himself, That he kept under his body, and brought it unto subjection, lest, having preached to others, he himself should be a cast-away. Can these people pretend to be more secure than St. Paul?

XLIII.—Many Protestants maintain that the commandments of God are impossible; and that no man ever kept them all.

Their Bible confutes this assertion, by the example of Zacharias and Elizabeth, of whom we read, St. Luke, i. 6. They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

XLIV.—Many Protestants maintain, that God has not a sincere will of the salvation of all men, but only of the elect; and that Christ did not die for all.

Their Bible, in express words, confutes this error, when it tell us, 1 Tim. ii. 3, 4. That God our Saviour will have all men to be saved, and to come unto the knowledge of the truth; and verse 6: That Christ gave himself a ransom for all; and 2 St. Peter, iii. 9, That God is not willing that any should perish, but that all should come to repentance, and 1 St. John, ii. 2, That Christ is the propitiation for our sins; and not for our sins only, but also for the sins of the whole world.

XLV.—Protestants will have it, that there is no middle place, or middle state of souls, after this life; but that all go straight either to heaven or to hell.

Their Bible teaches the contrary, 1 St. Peter, iii. 18, 19, 20, where Christ, being put to death in the flesh, is said by the spirit to have gone and preached to the spirits in prison, which some time were disobedient, &c., which prison cannot be understood either of heaven or the hell of the damned; for Christ certainly did not go to preach there; and therefore it must be a middle place.

XLVI.—Protestants will have it, that there is no forgiveness of any sins in the world to come.

Their Bible declares the contrary, St. Matt. xii. 32, where we read, that the sin against the Holy Ghost shall not be forgiven a man, neither in this world, neither in the world to come. Which

words evidently imply, that some sins may be forgiven in the world to come; though that particular kind of sin be excepted from this number. Hence follows a middle place, which we call Purgatory; because in hell there is no forgiveness, and in heaven no sin.

XLVII.—Protestants will not allow, that minute sins, in which the servants of God chance to die, will hinder them from going straight to heaven, or make them liable to the punishment from the justice of God.

Their Bible on the contrary teaches, Rev. xxi. 27, speaking of the heavenly Jerusalem, that there shall in no wise enter thither any thing that defileth: Now every sin, be it never so small certainly defileth. Hence we learn from St. Matt. xii. 36, that we shall be accountable, and consequently punishable for every idle word; and from many other texts we learn, that God will render to every man according to his works; and consequently will punish all the evil works though never so minute, in which a person dies without repentance.

XLVIII.—Protestants condemn the honour and veneration of angels.

Their Bible assures them, that God has given his angels a charge over us; and consequently expects that we should honour them as his ministers and our guardians Psalms xci. 11, 12. He shall give his angels charge over thee, to keep thee in all thy ways: They shall bear thee up in their hands, lest thou dash thy foot against a stone; St. Matt. xviii. 10. Take heed that you despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my father that is in heaven; Exon. xxiii. 20, 21. Behold I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not, for my name is in him. Hence we read in their bible, Joshua, v. 14, 15., that Joshua, paid veneration to an angel, by falling on his face to the earth, &c.

XLIX.—Protestants deny, that it is lawful to make supplication to an angel.

Their Bible assures them, that Jacob did it. Hosea. xii. 4. He had power over the angel, and prevailed; he wept, and made supplication to him.

L.—Protestants condemn the invocation of angels as idolatrous and superstitious.

Their Bible recommends it by the example of God's servants, both in the Old and New Testament, Gen. xlviii. 15, 16—God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long until this day, the angel which redeemed me from all evil, bless the lads. And Revel. 1. 4. Grace be unto you, and peace from Him, which is, and which was, and which is to come, and from the seven spirits which are before his throne.

LI.—Protestants deny, that the saints departed have received any power from God over us, which may entitle us to have recourse to their prayers and assistance.

Their Bible teaches, that they have received this power, Revel. ii. 26, 27. He that overcometh and keepeth my word

unto the end [as all the saints] have done] to him will I give power over the nations, and he shall rule them,—even as I received of my Father.

LII.—Protestants are not willing to own, that the angels and saints make intercession for us, or offer up our prayers to God.

Their Bible declares that they do. Zech. i. 12. The angel of the Lord, answered and said, O Lord of Hosts: How long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these three-score and ten years.—Rev. verse 8. The four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints. And Revel. viii. 4. The smoke of the incense, with the prayers of the saints ascended up before God, out of the angel's hand.

LIII.—Protestants are not willing to own, that the departed saints may receive us into everlasting habitations.

Their Bible expressly affirms it, St. Luke, xvi. 9. Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.

LIV.—Protestants deny, that the angels and saints know what passes amongst us; though they are ready enough to own that the devils know our works, and hear the petitions of their impious invocers.

Their Bible declares St. Luke, xv. 10. That there is joy in the presence of the angels of God over one sinner that repenteth; which could not be, if they did not know what passes amongst us; and how can any one imagine, that they, who see God face to face, and know even as they are known, 1 Cor. xiii. 12. that they, I say, who enjoy the light of glory, can be more ignorant of what passes amongst us, than the devils, who have no more than the light of nature.

LV.—Protestants generally, are not willing to acknowledge, that there is any particular respect due to the Blessed Virgin Mary; or that she is any more than any other woman.

Their Bible plainly signifies that there is. In which she is declared by the angel Gabriel, and by Elizabeth, inspired by the Holy Ghost, Blessed among women; St. Luke, i. 28 and 42; and that all generations shall call her blessed, verse 48. And whence is this to me, says the same St. Elizabeth, verse 48, that the mother of my Lord should come to me?

LVI.—Protestants believe, that it is a dishonour to God, and reflecting upon his mercy, to have recourse to the prayers of his saints.

Their Bible demonstrates, that God is pleased that we should have recourse to their prayer, and will more readily hear them, than if we were only to pray for ourselves. Go to my servant Job, says God Almighty; Job xlii. 8, to Eliphaz and his friends; and my servant Job shall pray for you, for him will I accept; lest I deal with you after your folly, in that ye have not spoken with me the thing that is right, &c.

LVII.—Protestants deny, that God is pleased to work miracles by the bones or other relics of his saints.

The contrary appears from their Bible, where we read, 2 **KINGS**, xiii. 21, of a dead man raised to life, by the bones of the prophet Elisha; and **ACTS** xix. 12: that from the body of Paul, were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

LVIII.—Many Protestants deny, that it is lawful to have images in churches.

Their own Bible expressly declares, that God commanded Moses to make two cherubims, or images of angels, and to place them at the two ends of the mercy-seat, over the ark of the covenant, in the very sanctuary itself, or the Holy of Holies—**Exod.** xxv; 18, 19, 20, 21. And there, says he, verso 22, will I meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims, which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

LIX.—Protestants deny the supremacy of St. Peter; that is, they deny that he was made by Christ, the rock or foundation; or the chief governor, and chief pastor of his church.

Their own Bible affirms it, **Matt.** xvi; 18, 19.—Thou art Peter, [that is, thou art a rock] and upon this rock will I build my church; and the gates of Hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Where our Lord, under the metaphor of the keys, declares his making Peter the chief governor of his church; as when the keys of a city are delivered to a man, he is made ruler or governor of the city. And that St. Peter was made chief pastor or shepherd of the whole flock of Christ is evident from **St. John**, xxi; 15, &c. where our Lord, after having asked him, Dost thou love me more than these? thrice committed to his care all his lambs, and all his sheep, that is, his whole church.

LX.—Protestants will have it, that the pope or bishop of Rome is Antichrist.

The contrary is evident from their Bible—2 **Thess.** ii; 4, where it is said of Antichrist, the man of sin, that he opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. No pope ever did this. Item, 1 **John** ii; 22, where it is said, that Antichrist denieth that Jesus is Christ: which the pope confesseth and maintaineth; and therefore cannot be Antichrist.

Many more articles might be alleged, in which the doctrine or practice of Protestants is condemned by their own Bible: but these sixty points are more than sufficient to convince all sincere lovers and seekers of truth, that the word of God is on the Catholic side.

A ROMAN CATHOLIC'S REASONS

Why he cannot conform to the Protestant Religion.

1. Because the Protestant religion is a new religion, which had no being in the world, till one thousand five hundred years after Christ: and therefore it comes one thousand five hundred years too late, to be the true church of Christ. Martin Luther laid the first foundations of the Protestant religion in the year 1517, and his followers took the name of Protestants in the year 1529. Before which time neither the name nor the religion was ever heard of in the Christian world. And we defy all the learned men amongst them, to name so much as one single man before Luther, who held throughout their thirty-nine articles, or any other entire system of Protestantism, as it is now professed in any country upon earth. Now how can that be Christ's church, which for so many ages had no being in the world? Since all Christians are obliged to acknowledge that the true church of Christ can be no other than that which had its beginning from Christ, and, as he promised, was to stand for ever—**Sec St. MAT.** xvi; 18, and **St. MAT.** xxviii. 20.

2. Because the Protestant religion cannot be true, except the whole Scripture, both of the Old and New Testament, from the beginning to the end be false, which in so many places assures us that the church of Christ should never go astray. For every one knows that the Protestant religion pretends to be a reformation of the church of Christ: and it is evident there could be no room for a reformation of the church of Christ, except the church was gone astray. So that the whole building of their pretendedly-reformed church is founded upon this supposition, of the whole church before the times of Luther having been corrupted by damnable errors. "Laity and clergy, (says their homily book, approved by the 39 articles, art. 35) learned and unlearned, all ages, sects, and degrees of men, women and children of whole Christendom (an horrible and most dreadful thing to think) have been at once drowned in abominable idolatry, of all other vices most detested by God, and damnable to man, and that by the space of 800 years or more." **Hom. of Peril of Idolatry**, part 3. Now, I say, if this be true, which is the main foundation of the Protestant church, the whole Scripture must be false, which so often promises that Christ's church shall never be corrupted by errors in matters of faith, much less be for so many ages overwhelmed with abominable idolatry. Thou art Peter says our Lord, **St. MAT.** xvi. 18, and upon this rock will I build my church, and the gates of Hell [the powers of darkness] shall not prevail against it. Therefore the church of Christ could never go astray. Go, teach all nations says the same Lord to the apostles, and their successors, the pastors of the church, **St. MAT.** xxviii. 20; and behold I am with you always, even to the end of the world. Therefore the church of Christ could never fall into errors; because Christ who is the way, the truth, and the life, **St. John**, xiv. 6, has promised his presence and assistance to her

teachers, even to the end of the world.—**See also St. John**, xiv. 16, 17, where Christ promises to the same pastors and teachers of the church, the Comforter, the spirit of truth, to abide with them for ever. To teach them all things, verso 26, and to guide them into all truth, xvi. 13. And **Isaiah**, lix. 20, 21; where God promises that after the coming of our Redeemer, his church shall never err. This is my covenant with them, saith the Lord, my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever. **See also for the infallibility of the church of Christ**, **Psalms** lxxxix. 3, 4, 27, 27, 29, 30, 31, 32, 33, 34, 35, 36, 37. **Isaiah**, ix. 6, 7, xxxv. 8, liv. 1, 2, 3, 9, 10, 13, 15, 17, lx. 11, 12, 15, 16, lxii. 6: **Jeremiah**, xxxi. 35, 36, 37, xxxiii. 14, 15, 16, 17, 18, 19, 20, 21, **Ezekiel** xxxvii. 24, 26: **Daniel**, ii. 44; **St. Luke**, x. 16: **Ephesians**, iv. 11, 12, 13, 14, v. 23, 24; 1 **Timothy**, iii. 14, 15.

3.—Because the first foundations of the Protestant religion, were laid by an insupportable pride, in one man, viz: Luther (who is acknowledged to have been in the beginning all alone) his presuming to stand out against the whole church of God: therefore instead of following him, or the religion invented by him, we ought by the rule of the Gospel, **St. Matt.** xviii. 17, to look upon him as no better than a heathen and a publican. If he neglect to hear the church, let him be to thee as a heathen and a publican.

4.—Because Luther and the first Protestants when they began to set up their new religion, and disclaimed from the authority and doctrine of all churches then upon earth, could not say the creed without telling a lie, when they came to that article, I believe the Holy Catholic Church, the communion of Saints.

5. Because the Protestant Church has not those marks, by which the Nicene Creed directs us to the true church of Christ: It is not One, Holy, Catholic and Apostolical. 1. 'Tis not one: because the different branches of the pretended reformation are divided from one another in faith and communion; nay scarce any two single men among them all, are throughout of the same sentiments in religion: And no wonder, since every man's private spirit is with them the ultimate judge of controversies; so that it is not impossible they should ever be brought to unity in religion. 2. Their church is not holy, neither in her doctrine, which especially in the first reformers, was shamefully scandalous in the encouraging lust, and breaking of vows; blasphemous, in charging God with being the author of sin, and notoriously wicked in their notions of free will and predestination: Nor is she holy in the lives, either of her first teachers (none of which were remarkable for sanctity, and the greatest part of them infamous for their vices) or of their followers, who as many of the chief Protestant writers have freely owned, instead of growing better than they were before, by embracing the reformed religion, grew daily worse and worse. 3. Their church is

not catholic. They are sensible this name belongs not to them, and therefore they have taken to themselves another name, viz: that of Protestants. And indeed how should their church be catholic or universal, which implies being in all ages and all nations, since it had no being for fifteen ages, and is unknown in most nations.—4. Their church is not apostolical: Since it neither was founded by any of the apostles, nor has any succession of doctrine, communion or lawful mission from the apostles.

TO BE CONTINUED.

SPAIN.—**TOLEDO**, 7th November.—On the 3rd instant the prosecution of Don Manuel Telleria, and Don Mauricio Garcia Puente (both canons of this cathedral,) came on. The former was charged, by order of the Regent, with having referred to his Holiness's Allocution of the 1st March, in a reply he made to a notification received from the council of government, in which reply he disowned its jurisdiction. The latter was charged simply with disowning that jurisdiction; but this was not done by the Regent's order, neither had he alluded to the Allocution in his own reply. Therefore, when the indictment was read, the judge asked Senor Puente whether his refusal to recognize the jurisdiction of the cabinet proceeded from the Allocution or not? Surely this mode of sounding the thoughts of men cannot be very legal! The prisoners were defended by Don Leon Carbonero y Sol, with the emotion and fire that characterize him. He dwelt on the lawful rights of the Pontificate and the church, and the nullity of the acts of the administration to their prejudice; and he proved that the Allocution was not within the law Recopilada, which only refers to Bulls that have not the royal license. When he had finished his speech, a note of it was taken down by authority of the judge, and certain severe expressions of his are to be made the subject of investigation immediately. Surely, if any fault be here, it is the judge's only, whose business it was to call him to order, if his expressions demanded it. However that may be, the two prisoners have been both convicted, and sentenced—Senor Telleria to eight years' exile beyond the Peninsula, & to two thirds of the costs; and Senor Puente to two years' confinement at Minorca, and the remaining third part of the costs! It was exactly six months on the 4th instant that the forty three priests of this city have been in gaol!

SPAIN.—The session of the Cortes was opened on the 26th December by the regent, accompanied by the Queen. In the regent's speech it is stated that peace has been restored throughout the monarchy, by the triumph of the laws, and the causes which have disturbed public tranquility have disappeared.

A very important communication is said to have been made by Mr Aston, the British Minister at Madrid, to M. Gonzales, to the effect that the British Government is perfectly indifferent as to the matrimonial alliance that may be made for the young Isabella, so long as that it be not with a French prince.

MISCELLANY.

NAMES OF COUNTRIES.—The following countries were named by the Phœnicians, the greatest commercial people of the ancient world. These names in the Phœnician language, signify something characteristic of the place which they designate.—Europe signifies a country of white complexion, so named because the inhabitants there were of a fairer complexion than those of Asia and Africa. Asia signifies between, or in the middle, from the fact that geographers place it between Europe and Africa. Africa signifies the land of corn or ears—it was celebrated for its abundance of corn and all sorts of grain. Lybia signifies thirsty or dry—very characteristic of the country. Spain, a country of rabbits or conies—this country was once so infested with these animals, that Augustus was sued to destroy them Italy, a country of pith. Calabria for a similar reason. Gaul, modern France, signifies yellow haired, as yellow hair characterized its first inhabitants. Caledonia is a woody region. Hibernia is utmost or last habitation, far beyond this world the Phœnicians never extended their voyages. Britain, the country of tin, as there were great quantities of lead and tin found on the adjacent islands. The Greeks called it Albion, which signifies in the Phœnician tongue either white or high mountain, from the whiteness of its shore or the high rocks on the western coast. Corsica signifies a woody place. Sardinia the footsteps of a man which it resembles. Rhodes, serpents or dragons, which it produced in abundance.—Cicily, the country of grapes. Scylla, the whirl pool, is destruction. Syracuse signifies had savour, so called from the unwholesome marsh upon which it stood. Ætna, signifies furnace or dark and smoky.

FARCY IN THE HUMAN SUBJECT.—A good deal of attention was excited in the Academy of Sciences at Paris by the communication of circumstances connected with the case of farcy recently caught, as was mentioned the other day, by a medical assistant in the Hospital Necker, from a patient who was himself affected with it, and had taken it from a horse. It had been hitherto doubted whether the disease could be communicated to the human subject; but this fact M. Bernard, who read a notice on the case, observed was now certain. The assistant, named Rocher, had been curious to study the case and had paid particular attention to the patient up to the time of the latter sinking a victim to the fatal malady. After the decease he assisted in dissecting the body, and, in particular, had held for some time in his hands the head, which was much putrified by the results of the disease. It was under these circumstances that the malady had been communicated; for some days, even before the death of the patient, who was a groom, M. Rocher had experienced violent cholera and diarrœa; and, on the night after the groom's death, was taken with a general shivering, and pain in most parts of the body.—On the third day after, the malady seemed to concentrate itself in the left thigh, the right shoulder, and right part of the chest; and on the fifth day M. Bernard, who attended M. Rocher, found in the thigh and shoulder tumours having a decided farcial character, and foreboding the worst results. The humour in the shoulder was absorbed, but that in the thigh broke on the sixth day after its appearance, and the surgeons in attendance seized the opportunity of inoculating a horse.—Another tumour was formed, and broke in three days on the right foot. On the 14th day after the commencement of malady, the interior of the nostrils became greatly inflamed; pustules were formed on the head in great numbers; a purulent discharge took place, and M. Rocher died on the 16th day. The horse which had been inoculated died of the disease the same day. M. Bernard observed that this case showed the extreme danger of the malady, since M. Rocher had not caught it by inoculation; no cut or scratch had been made in any part of his body, while the dissection of the groom's body was going on, and it had been evidently communicated by mere contact and imbibition of pores of the skin, or by miasmatic infection. "Hence," added M. Bernard, "the farcy is

a disease as much to be guarded against as the hydrophobia."

BURNING ALIVE IN ENGLAND.—A London paper states that "a girl was burnt alive in Monmouth, on the 1st of April, 1764, her crime being that of petty treason, for murdering her mistress; that Ann Soverby was burnt alive in the city of York, on the 11th of August, 1767, for poisoning; and about ten years afterwards Phebe Harris was burnt alive in Smithfield, London, for copper coining." These were the last instances of that horrid punishment in England.

ADDITIONAL FOREIGN EXTRACTS.

Chartism appears to be on the increase. A steamer plying between Fortuna and Limerick is supposed to have foundered with thirty-six souls on board.

Parliament was prorogued from the 21st of December to the 30th of February, when it was supposed the session would be opened by the Queen in person. The Peel ministry are then expected to introduce some modifications of the corn laws which will afford relief to the suffering people. Some of the papers allude to a rumor that Sir Robert has it in contemplation to introduce a completely new commercial tariff, which would be accompanied by a new commercial treaty with France.

The baptism of the Prince of Wales was expected to take place at the end of February, in St. George's Chapel, Windsor. The sponsors are—The King of Prussia, the Duke of Cambridge; Ferdinand, Duke of Saxe Coburg, uncle to Prince Albert; the Princess Sophia; and the Duchess of Saxe Coburg; the King of the Belgians, the consort of the Queen of Portugal, and some members of the royal family of France, were also expected on the occasion.

The Christian names of the infant had not been decided upon.

The young Queen Isabella of Spain has written an autograph letter to Queen Victoria, congratulating her upon the birth of the Duke of Cornwall.

Long-continued rains in England had resulted in overflowing of the principal rivers; and considerable inconvenience, with no little destruction, had been the consequence.

Eight persons were killed on the 24th ult. and many others seriously wounded, by the sudden stoppage of a train on the Great Western railway, in consequence of a fall of earth in a deep cutting. The coroner's jury have laid a dead end of £1,000 on the line.

The Niger expedition appears to have been a total failure in consequence of the mortality which has prevailed on board the different vessels engaged, from the dreadfully unhealthy state of the climate.

The supplementary Chinese expedition sailed from Plymouth on the 20th ultimo.

Mr. Henry Bishop, the celebrated composer, has been elected to the professorship of music in the University of Edinburgh, by 14 votes to 8. His opponent was Mr. Donaldson.

REMITTANCES RECEIVED SINCE OUR LAST.

Ancaster,—George Doody, 7s6d
St Thomas,—Rev Mr O'Flynn for Philip Hogan and Chas Calloun, each 7s. 6d.
Toronto,—A Manahan, Esq. 15s.

CIRCULAR.

KINGSTON, Dec 31st, 1841.

VERY REV. SIR,
We deem it necessary to acquaint you that the holy time of Lent will begin this year on the 9th day of February next ensuing, and that in regard to the keeping thereof, the same regulations which were enjoyed in the last year, will be put in practice also for this one, that is to say, catholics have leave to make use of flesh once a day for every Monday, Tuesday and Thursday, from the first Sunday of Lent inclusively to Palm-Sunday exclusively; as to Sunday there is no restraint. *Flesh and fish are not to be used at the same meal.*

It is nevertheless understood that upon those days there is no alteration in the fast from the general rule, and that those who benefit by that dispensation should perform some other works of piety and mortification, such as additional prayers, religious meditation, spiritual reading, alms deeds, &c. &c.

We also think fit to subjoin the following supplement to the Calendar.

SUPPLEMENTUM OFFICIORUM.

- Pro Diocesi Regiopolitana.
- 23 Januar. Dossponsationis B. M. V. dupl. maj. comm. Sta. Emerentiana.
- 28 Januar. S. Raymundi de Pennefort, conf. Scmid. comm. Sta. Agætis 2.
- 17 Mart. S. Patritii, Episc. et conf. dupl. 1. classis.
- 18 Mart. S. Gabrielis, Arch. dupl. maj.
- 21 Octob. S. Raphaelis, Arch. dupl. maj.
- 18 Decem. Expectationis Partus B. V. M. dupl. maj.

Dominica III. post Pascha. Patrocini S. Joseph. dupl. II. classis comm. Domin. Dominica IV. Octobris Patrocini B. M. V. dupl. maj. comm. dominicæ.

Officia votiva a clero regiopolitano recitanda. ex Indulto quod sic se habet:—

"Ut recitentur a toto clero sæculari et regulari officia votiva de SSmo Corpore Christi, juxta tenorem decreti sac. Congregationis die 20 Martii 1706; et conceptionis Bmæ Mariæ Virginis, juxta tenorem Decreti sac. congregationis die 16 Martii, 1804."

Quo: officia recitantur sub ritu semi duplici; de SS. Corpore Christi, omnibus feriis quintis non impeditis festo novem lectionum etiam translato:

De B. M. V. Conceptione, eodem ritu, quolibet sabbato non impedito festo novem lectionum, etiam translato; extra Adventum, Quadragesimam et vigiliis quatuor temporum.

† REM. EPS. REG.

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

THE FAMILY NEWSPAPER.

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

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

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

Every one should be proud to patronise the Philadelphia Saturday Courier, as by its unbroken series of original AMERICAN TALES, by such native writers as Mrs. Caroline Lee Hentz, Mrs. St. Leon Loud, "The Lady of Maryland," Professor Ingraham, T. S. Arthur, Esq., Miss Sedgwick, Miss 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 Land, and our extensive arrangements will hereafter render our

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

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

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|-------------------------|--------------------------|
| Mrs. C. Lee Hentz, | Mrs. S. C. Hall, |
| Charles Dickens, (Boz), | Professor Duglison, |
| Professor Ingraham, | M. M. Michael, |
| T. S. Arthur, | Miss Ellen S. Rand, |
| J. Sheridan Knowles, | George P. Morris, |
| Mrs. M. St. Leon Loud, | Mrs. Gore, |
| Douglas Jerrold, | Joseph R. Chandler, |
| Miss Sedgwick, | Miss Leslie, |
| Wm. F. Burton, | Professor J. Frost, |
| Lieut. G. W. Patten, | Lydia H. Sigourney, |
| Thomas Campbell, | Hon. Robert T. Conrad, |
| Miss Mitford, | Robert Morris, |
| Professor Wines, | Mrs. C. H. W. Esling, |
| E. L. Bulwer, | A. Grant, Junor, |
| Joseph C. Neal, | John Neal, |
| Thomas G. Spear, | Countess of Blessington, |
| Captain Ma ryatt, R. N. | Lucy Seymour, |
| R. Penn Smith, | |

TO AGENTS—PARIS.

The terms of the COURIER are \$2 per annum, payable in advance, but when any one will officiate to procure ten new subscribers, we will send us \$15, per money and postage free. We will receipt for one for each. Seven copies for \$10, three copies for \$5, or one copy three years for \$5.
Address, M. MAKIN & HOLDEN, Palet 7p

DAY OF JUDGMENT.—Miller, the great Millenium preacher, says,—“I understand the judgment day will be a thousand years long. The righteous raised and judged in the commencement of the day, and the wicked in the end of the day. I believe that the saints will be raised and judged about the year 1843;—according to Moses's prophecy, *LEV. 26; EZEK. 36; DANIEL 2, 7, 8 to 12 chapters; HOSEA 5, 1—3; REVELATION* the whole book; many other prophets have spoken of these things. Time will soon tell if I am right, and so he that is righteous will be righteous still, and he that is filthy will be filthy still. I do solemnly entreat mankind to make their peace with God; be ready for these things, ‘The end of all things is at hand.’ I do ask my brethren in the gospel ministry, to consider well what they say before they oppose these things. Say not in your hearts ‘my Lord delayeth His coming.’—Let all do as they would wish they had, if it does come, and none will not say they have not done right, if it does not come.—I believe it will come; but if it should not come, then I will wait and look until it does come. Yet I must pray, Come, Lord Jesus, come quickly.”

NEW MAGISTRATES.—The Lord Chancellor has appointed Sir Henry Bruce, Bart., a magistrate for the county of Londonderry; and J. Thompson, Esq., a magistrate for the county Cavan.

**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 accomodation, and solicits a continuance of the generous patronage he has heretofore received, and for which he returns his most grateful thanks.

N. DEVEREUX.
Dec. 24, 1841.

INFORMATION WANTED,

OF ROBERT GOURLAY, a native of St. Andrews, Scotland, who left that country about ten years ago, and is now supposed to be in some part of the United States. Should this meet his eye, he will hear of something to his advantage by writing to his brother, at home—who is most anxious to hear from him. His father and mother have both died since he left his native land. When last heard from he was teaching school in Dalton County, Ohio. Any information respecting him, addressed to JOHN CREIGHTON, Chronicle & Gazette Office, Kingston, will be thankfully received.
Kingston, Dec. 24, 1841.

**SAMUEL McCURDY,
TAILOR,
KING STREET, HAMILTON.**

**GRAND RIVER HOTEL,
(Head of John Street, opposite the Old Market)
HAMILTON.**

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

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

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

P. McCLUSKY
NB—A few respectable Boarders can be accommodated on reasonable terms
Hamilton, Dec 1, 1841

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

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

**PATRICK BURNS,
BLACKSMITH, KING STREET,
Next house to Isaac Buchannan & Co
large importing house.
Horse Shoeng, Waggon & Leigh Ironing
Hamilton, Sep. 22, 1841.**

**EDWARD MCGIVERN,
SADDLE AND HARNESS MAKER,
HAMILTON
Opposite Chapel & Moore's Tin Factory
King Street.
Sept. 22nd, 1841.**

**PORTRAIT PAINTING.
MR. HELY, [late from Europe.]**

LADIES and Gentlemen wishing correct Likenesses painted, will please call at H. Atfield's Hotel, where, from the specimens Mr. H. can produce, he hopes to secure their patronage.
N. B.—Ladies and Gentlemen can be called upon at their houses if required.
Hamilton, Nov 16, 1841.

**OYSTERS!
Fresh, and just received,—call a
C. Langdon's Saloon.
Hamilton, Oct 13, 1841.**

**INFORMATION WANTED.
OF** Jeremiah and Philip Brown, who came into Canada from Hagarstown, Maryland, U. S. about eight years ago. One of them was understood to be a sailor on Lake Erie. Their mother who lives in Hamilton, Upper Canada, would be grateful to obtain any word respecting either of the above, or their sisters Caroline and Harriet.
December 6, 1841.

NEW HARDWARE STORE

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

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

**REMOVED
IN HASTE!!!**

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

SAMUEL McCURDY.
NB These indebted to him will confer a favor by settling up speedily.
Hamilton, Dec 1, 1841.

CHEAP! CHEAP!! CHEAP!!!

**OYSTERS
OF** the first quality at the **Bristol House Oyster Rooms**, for 1s. 3d. per dozen, or 8s. 9d. per 100; or £1 17s. 6d. the barrel.
D. F. TEWKSBURY.
Hamilton, Nov. 24, 1841.

**TO THE READERS OF THE
CATHOLIC.**

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

**THE EDITOR.
HAMILTON, JANUARY, 1842.**

**QUEEN'S HEAD HOTEL.
JAMES STREET, (NEAR BURLEY'S HOTEL.)**

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

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

THE HAMILTON RETREAT.

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

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

ROBERT FOSTER.
Hamilton, Sept., 1841.

THE CATHOLIC.

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