



# THE CATHOLIC.

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

VOLUME II.

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## THE CATHOLIC

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

Original.

### THE CHRISTIAN RELIGION

DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

CHAPTER XIII.

#### THE HISTORY OF JOSEPH.—Continued.

Verse 55.—When the threatened scarcity everywhere prevailed; and the people in Egypt began to be famished; they cried to Pharaoh for food; and he said to them, go to Joseph, and do all that he shall say to you.

It is to Jesus that all mankind are referred in their wants by the eternal father. It is through the Saviour alone that they can obtain what they ask of God. He is the sole distributor of the provisions, which he has stored up for them and he deals them out on his own terms. They, who apply to him, are commanded "to do all that he shall say to them;" *MATT. 17, 5.* Neither is there any supply to be procured in the whole earth, but from Joseph's stores erected all over the land of Egypt; that is from the numberless branches of the Saviour's Church spread over all this earth, the land of famine and spiritual desolation; save where the proper application is made at Joseph's barns for the needful, soul sustaining provision. Thither too, at last, must the Israelites repair to have their spiritual wants supplied; not to the sham stores of any other, but to those erected by their brother Joseph; to those of that Church, the first of any; to which all his promises were made; "against which he said the gates of Hell should never prevail;" *MATT. xvi. 18:* and with which he promised to abide, together with his Holy Spirit, "the spirit of truth; who should teach her all truth to the end of the world;" *MATT. xxviii. 20;* *JOHN xiv. 26;* adding, in confirmation of these, his promises: "Heaven and earth shall pass; but my words shall never pass away;" *MATT. xxiv. 35,* and assuring us that, "where two or three are gathered together in his name, (not in the name of any other, of a Luther, a Calvin, a Wesley, or a whom you please) there is he in the midst of them."—*MATT. xviii. 20.*

The rest of Joseph's affecting history shews, in the mystical sense, the happy final reconciliation of the Jews with their Messiah; whom, though so long as dead to them; they find alive, and ruling in a foreign land; adored and invoked, as the God and Saviour of all, by the converted Gentiles.

Chapter xlviii., verse 5.—Joseph adopts Ephraim and Manasses, the two sons born to Joseph by his Gentile wife; and grants them all the rights of primogeniture, which belonged to his own two first born, Reuben and Simeon, whose former conduct had so grieved him; *1 PARAL. v. 1, 2.* God, in like manner adopts the spiritual offspring of Jesus; born to him in baptism by his Gentile spouse, the Christian Church; and gives them all the rights of inheritance, which belonged to his own first born in the synagogue; whose conduct also had so displeased him.

We find another mystery displayed in Jacob's manner of blessing Joseph's children. They are placed by their natural father, Joseph the oldest, Manasses, on

Jacob's right hand; the youngest Ephraim, on his left. But Jacob, in blessing them crosses his arms; and lays "his right hand on Ephraim's head, and his left on the head of Manasses."

Verse 17.—"And Joseph, seeing that his father had put his right hand on the head of Ephraim, was much displeased; and, taking his father's hand he tried to lift it from Ephraim's head, and to remove it to the head of Manasses;" verse 19. "And he said to his father; for this is the first born. Put thy right hand upon his head; verse 19. "And he refusing said. I know, my son! I know, &c."

There we see, as in Jacob's own case, the younger preferred by the Deity to the elder; the late offspring of the Gentile church put before the early one of the Jewish synagogue; and inheriting through the cross (which is the scandal of the Jew, *1 COR. i. 23*) the chief promise and choicest benediction.

Verse 15, 16.—The words also of Jacob's blessing are particularly remarkable at a time, when so many in their new fashioned religions, make a mockery of praying to God through the medium of his Saints and Angels; who, notwithstanding, are represented in Scripture as offering up our prayers to God; *APOC. viii. 3, 4,* Jacob, in blessing his grandsons, alludes in his prayer, as a motive for granting his request, to the virtues of those Saints, his progenitors, Abraham, and Isaac; who had always, as God himself had desired them to do, "walked before God, and were perfect;" *GEN. xvii. 1*—and prays "the Angel, who delivered him from all evils, to bless the boys."

Original.

#### THE CREATION.

In all his vast eternity had dwelt,  
Pavilion'd deep, the sole essential Being,  
Self perfect, self sufficient, and self blest;  
When, his free gracious purpose to fulfil,  
And creatures make, who were not, in his bliss  
Participant; at length his mighty scheme  
He wold existant: and existant straight  
His wond'rous scheme appear'd of objects new,  
And worlds extrinsic, in their systems roll'd  
Harmonious forth; ten thousand blazing orbs,  
Bright'ning each in its course the boundless void.

#### REMARKS ON THE MICROSCOPE.

The use of the Microscope will naturally lead a thinking mind to a consideration of matter as fashioned into different figures and sizes, whether animate, or inanimate. It will raise our reflections from a mite to a whale; from a grain of sand to the globe wherein we live; thence to the sun and planets; & perhaps onward still to the fixed stars, and the revolving orbits they enlighten; where we shall be lost amongst suns and worlds in the immensity and magnificence of nature.

Our ideas of matter, space and duration, are merely comparative taken from ourselves, and things around us, and limited to certain bounds; beyond which, if we endeavour to extend them, they become very indistinct. The beginnings and endings, excessive greatness, or excessive littleness of things, are to us all perplexity and confusion.

"Let a man try to conceive the different bulk of an animal, which is twenty, from another, which is an hundred times less than a mite; or to compare in his thoughts the length of a thousand diameters of the earth with that of a million: and he will quickly find that he has no different measures in his mind adjusted to such extraordinary degrees of grandeur or minuteness. The understanding indeed opens an infinite space on every side to us; but the imagination, after a few faint efforts, is immediately at a stand; and finds itself swallowed up in the immensity of the void that surrounds it. Our reason can pursue a particle of matter through an in-

finite variety of dimensions; but the fancy soon loses sight of it; and feels in itself a kind of chasm, that wants to be filled with matter of more sensible bulk.—We can neither widen, nor contract the faculty to the dimension of either extreme. The object is too big for our capacity, when we would comprehend the circumference of a world; and dwindles to nothing, when we endeavour after the idea of an atom."—*Spectator*, No. 420.

The minute size of microscopical animalcules, and the little space they occupy, when compared with ourselves, and the room we fill, may possibly increase our pride and folly; and make us imagine ourselves of mighty consequence in the creation. But, if we carry our thoughts upwards, and compare the body of a man to the bulk of a mountain; that mountain to the whole earth; the earth to the circle it describes round the sun; that circle to the sphere of the fixed stars; the sphere of the fixed stars to the circuit of the whole creation; and the whole creation itself to the infinite space that is every where diffused about it; we shall find ourselves sink to nothing. Were the sun with all its planetary worlds, utterly extinguished and annihilated, they would no more be missed in the grand universe, than a grain of sand upon the sea shore; the space they possess is so exceedingly little, in comparison to the whole that it would scarce make a blank in the creation. The chasm would be almost imperceptible to an eye that could take in the whole compass of nature; and pass from one end of the creation to the other. What then is the mightiest monarch that ever lived? What is the whole race of man?

A mite in a cheese is as large and considerable in proportion as a man upon the earth. The little insects feeding on the leaves of peach trees and cherry trees, are no ill representation of oxen grazing in large pastures. And the minute animalcules in a drop of water, swim about with as much freedom as whales in the ocean. All have equal room, in proportion to their own bulk.—

The term, or duration of life in different creatures is likewise comparatively long or short, according to the number, quickness and slowness of ideas presenting themselves successively to the mind. For when the ideas succeed one another swiftly, and many of them are crowded into a narrow compass, the time, however, short it may be, will seem long in proportion to the number of ideas passing through it. On the contrary, when the ideas are but few, and follow one another very slowly; a long time will appear short in proportion to their slow succession, and the smallness of their number.

"It is evident, says Mr. Lock, to any one, who will but observe what passes in his own mind that there is a train of ideas which constantly succeed one another in his understanding as long as he is awake. Reflections on these appearances of several ideas, one after another in our minds, is what we call *duration*; for, whilst we are thinking, or whilst we receive successively several ideas in our minds, we know that we do exist; and so we call the existence, or the continuation of existence of ourselves, or any thing else commensurate to the succession of any ideas in our minds; the *duration* of ourselves, or any such other thing co-existing with our thinking.

From these principally it is manifest that one day may appear as a thousand years, and a thousand years as one day, by which means the lives of all creatures, for aught we know, may seem to themselves nearly of the same duration. It is, at least, probable that some thing like this may really be the case as to the inhabitants of this earth; for, as the same functions, or offices of life, viz., to be born, seek proper sustenance, increase in bulk, arrive at full maturity, propagate the kind, and die, are equally performed by all; they who perform them in a few months, days or hours, may be supposed from the number and swift succession of ideas suited to all their purposes, to live as long, according to their own thinking as other creatures do, where the same train of ideas proceed more slowly, and take up many years.

[TO BE CONTINUED.]

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

## THE CATHOLIC.

[ Hamilton, G. D.

WEDNESDAY, DECEMBER 15.

**ON BIBLE QUACKERY AND RELIGIOUS IMPOSITION.**—There is nothing which tends so much, in the eyes of a rationally thinking people, to render odious and contemptible our Evangelical fanatics of every description, as the barefaced falsehoods, and foul fictions, which they daily forge, or continually renew against the Catholic Church; which, on account of her uncompromising character in matters of faith and discipline, they all consider as their common enemy. Who has not heard and daily hears, retailed in their tracts and preachings, the notorious untruth, which surprises our people, and those of other sects who take the trouble of looking into our books and catechisms; that our church forbids her people the perusal of the Bible? So far from doing so, she exhorts them who can, to have always the Sacred Book in their families to refer to; as a confirming authority of her doctrines; not however for every one to interpret it according to his own private notions, as the Protestant rule of faith allows every one to do; that which has made it the authorised source of dissension among Protestants of all denominations; but to understand it in the unvarying interpretation of the whole Catholic hierarchy, or of that church of the Saviour's founding, whom he commanded all "to hear," or be accounted as "heathens and publicans."—MATT. xviii. 19.

Another notorious falsehood which is boldly asserted against us is, that we are idolaters, who worship images, stocks and stones, like the heathens of old. We say nay; for we declare in our catechisms that such "can neither see, nor hear, nor help us." No matter; it serves their purpose to make us pass for downright pagans among their ignorant dupes, and followers. Their great object is to scare their simple people from ever looking into our real doctrines; for if they did, with the sincere wish of knowing and following the truth; their self-commissioned Apostles know full well that they would soon lose their customers. And then, what would become of themselves, their wives and little ones?

But we worship the Saints and Angels, and above all the Virgin Mary. Yes, we do pay to them that worship which is their due, as the special favourites of God. Do not Protestants worship the dignitaries of this earth? Do they not uncover and bow to one another? Does such homage paid to our fellow creatures derogate from the supreme homage due to the Creator? But we venerate those whom we see not. Yes, we see not God himself, and yet we adore him. But how can the Saints and Angels see and hear us, so as to acknow-

ledge our homage paid to them? Just, as the Saviour says, "they rejoice at the conversion of the sinner." And if, as Saint Paul did, we request our friends here on earth to pray for us; so may we request, and with much more confidence, the confirmed favourites of God in Heaven to intercede with Him in our favour. Another notorious falsehood asserted and re-asserted against us is, that our Pope, bishops and priests are in the habit of granting indulgence to commit sin. Now this is one of the devil's own big lies, which a Gutherie in his Geographical Grammar, a Protestant class book, affirmed to be the case. And who, among our Protestant unenquiring simpletons could doubt the fact, which they read in print? It is true, absolution is granted to the repentant sinner; as it is pretended to be done in the Church of England's visitation of the sick; but an indulgence to commit sin; or absolution without sincere repentance is what no Catholic in the known world ever heard of but in Protestant publications. What of that? it must be so: for we are assured by our Protestant teachers it is so. O, how Catholics detest these lying fictions forged against their holy doctrines; and cling the closer to their religion, when they see that the Protestant sects of every cast, have nothing to prop them up, and prevent their downfall, but the lies and forgeries of their interested teachers; but the direct and evident infringement of one of God's commandments, "thou shalt not bear false witness against thy neighbour." But of this more hereafter.

**ST. PATRICK'S MIRACLES.**—*Vide Church of Dec: 1.* If the Editor of the *Toronto Church* has no better authority to quote from than the 'Irish Ecclesiastical Journal,' we pity his penury in matter of fact statements. But in the way of imposition on the public, we see he is sufficiently supplied with becoming matter for his journal in Protestant religious tract stuff, and forged stories by every Anti-catholic scribbler of the present day. We may expect to see the edifying scenes described by Maria Monk and Miss Partridge, these two virtuous and veracious Protestant ladies, figuring in his elegant sheet and exciting horror in the minds of his credulous readers, at Popish institutions. When could Catholics ever be accused of having recourse to such devilish shifts to prop up, or maintain their religion? However we will say as we think, that our Toronto Church Editor, has only to perform the task enjoined him of publishing the subjects furnished him, no matter whether true or false, provided they be against Popery. Well, indeed, if such material suits his taste, or that of his employers, he has abundance of it ready at hand; and that even for years to come should his paper last so long; for when could he absorb all the ceaseless outpourings of the Protestant press; or drain all the wide circulating dyke of tract learning from which he draws his weekly dribbles.

His story from the Irish Evangelical journal, of the pretended miracles of St. Patrick, we make over to him in a free gift, with as much faith in them, as in the

tales of king Arthur, and his knights of the Round Table; of Robin Hood; and the more interesting feats of Tom Thumb, and Jack the giant killer. Such baby tales are fit only for the nursery; though occasionally as here, we meet with some bearded babes, whose ignorant grannums have fixed and determined through life their infantine notions and early formed prejudices.

**ST. PATRICK'S TEMPERANCE SOCIETY. CAMDEN EAST.**—It gives us great pleasure to hear of the spread of temperance among many of our congregations, and the zealous earnestness with which their pastors are proceeding with this grand moral reformation. We mentioned last week the incredible success met with by the Rev. Dr. Lees at St. Catharines, who, within a few weeks mustered upwards of 100 names on his roll, Protestants as well as Catholics. A letter from an esteemed correspondent this week, gives us the interesting intelligence that temperance is making great havoc among the tavern-keepers in his neighbourhood,—*Camden East.* No society of this description had been formed previous to the 20th April last, when now the "St. Patrick's Temperance Society," numbers 500! Their indefatigable originator and champion, the Rev. C. Bourke, cannot be too highly esteemed and applauded for such praiseworthy exertions.

We have not seen mentioned in any paper the conversion of Lord Castle Stewart, near Stewart Town, County of Tyrone in Ireland. It happened some time back and very much surprised his friends as he left for a considerable time his princely seat to reside with the pious and humble priest, the Rev. Mr. Donely, pastor of Arbo, in his vicinity, by whom he was convinced of the truth of the Saviour's only religion, and received into the bosom of his chaste spouse, the one, holy Catholic and Apostolical Church. His uncle, Sir Andrew Stewart, a rank Orangemen, who used on the 12th of July to deck himself out in the Orange weeds; being ashamed of his relative's conversion, gave out that he was mad. And no wonder that many Protestants believed him to be so; who had turned his back on his worldly grandeur to become a humble follower of the meek and humble Saviour.

The Editor of the *Toronto Church* seems not blest with the gift of tongues, no more than the ignorant author of the story copied into the *Church*, about the kissing the forehead of the Pope's white MULE. They know not that the word MULE signifies, in the Italian language, a slipper, which they have transformed into a beast, with as much ease as such Scripture searchers are wont to metamorphose the Pope himself into a beast with seven heads and ten horns; and his church into every thing that is vile and abominable. We would recommend our Editorial worthy to go back to college.

We beg to acquaint the Rev. Mr. Snyder, that his package of papers goes regularly from this office, addressed as he requested to "Wilmot, Waterloo Post Of-

ice." Their non-receipt must rest with that department in some quarter. The Perth package containing No. 9, of our paper, has not yet found its proper destination. It is vexatious to hear of these complaints, and if we can but discover the parties who detained our papers, they may rely upon their conduct being thoroughly exposed.

### ORIGIN OF CIVIL POWER.

**MR. EDITOR.**—You have justly observed that the principles so lucidly stated by St. Thomas of Aquin, in the extract from his works with which I furnished you, were common to the Schoolmen. In confirmation of this remark, I offer you a passage from the works of a celebrated Theologian, of the same religious order to which the Saint belonged. Dominic Soto, a Spanish Dominican Confessor to Charles V., and his Theologian at the Council of Trent, in a work on "Justice and Right," states "that the power of kings, emperors, and other princes is not a mere human contrivance, but a most holy ordinance of God." Be not startled; I have promised you a sample of republican principles, and I shall not disappoint you. He explains his meaning by stating that "God by the natural law, which is a participation of the eternal law, ordained the civil power."—Now, for the proof:

"God by nature gave to all a power of self-preservation, and an instinct to repel antagonist powers, so as to provide for temporal welfare, and also by grace for spiritual happiness. Since men dispersed abroad, and separated from each other, could not conveniently exercise this power, he gave them an instinctive inclination to society, that being united they might afford each other aid. The republic thus formed could not govern itself, and repel enemies, and restrain evil doers, without choosing magistrates to whom it would delegate its powers. Otherwise the whole multitude without order, and without a head, would not appear as one body, and could not adopt the necessary measures for its safety. Therefore republics, taught and divinely instructed in the same way, established yearly Consuls, and other various forms of government. By the same right any one of them might and should, whensoever it was known to be expedient, transfer all its power and authority to a king, which government, according to Aristotle, is the best theory; and the law gives force to his decree, because the sovereign power is lodged with him. Behold in what manner the civil power is the ordinance of God, not as if the Republic had not created its ruler, but because it created them under the influence of a divine instinct.—Wherefore in the book of Wisdom ch. xiv. it is said: 'Thy providence, O Father, governeth all things from the beginning.' By natural laws we should understand, not only those which regulate irrational creatures, as the sea and winds, but the instinct implanted in men. Therefore Paul writing to the Romans ch. xiii. traces the authority of princes, not merely to the Republic, but to God himself."

The very essence of republicanism is found in this theory, which refers the origin of every form of government to the re-

publican, or people, seeking in obedience to an instinct of nature to provide for their own safety. God is the author of this instinct, and therefore is the ultimate source of all power, in whatever form it be exercised. In the application of this theory to the government then existing, this illustrious Divine showed, that all power originating immediately from the people, must be exercised for the common benefit, and so far had a divine sanction. He did not limit this to any peculiar form of government, but he maintained the right of the people to choose that form which might best answer the end; and if their choice were a monarchy, he laid the strength of it in the popular will on which it was founded. He seems to give this form a preference on the authority of Aristotle; but he qualifies the commendation by the significant words: "obtinus genere suo est principatus;" for his illustrious master, St. Thomas, had taught him, that it easily degenerates into despotism. SCHOLASTICUS. *Cath. Herald.*

#### MR. O'CONNELL—THE "REALLY CONSERVATIVE PARTY IN IRELAND."

Under this head, the London Tablet has an able article, from which we extract the concluding paragraph:

It cannot be denied that habits have been formed, abuses corrected, high hopes raised, a national spirit developed, and a more exalted attitude assumed than it would have been easy, or even wise, to predict thirty years ago. A moulding, a forming, a creative spirit—it is palpable to sight and feeling—has passed over the shifting chaos of Irish society, and quickened it with a new life. Forty years ago all seemed desolate and barren, and chaotic enough—obscure, wild, and impudent struggles filled the minds of men, and seemed to presage the re-adoption of those schemes of violent coercion by which former heavings and struggles had been for a time repressed. It was a dark and lamentable era. Since that time what a change have we not seen.—Without the aid of law; without the authority of the executive; without the countenance of power, the spirit of the nation has been called forth from the abysses of that gloomy anarchy; has been carefully developed; has grown up to maturity; has reached a stature which defies successful resistance. For centuries there had been no government but one of force; no obedience but that of slaves. The millions of the old Celtic stock had known nothing but discord and factions among themselves and hatred to their common enemy and ruler. For hundreds of years had this lamentable state of things substantially continued. But at length the sagacious one man discerned in all this wide waste of anarchy the seeds of order. Loving his race, and hating oppression of her oppressors, he saw intuitively how all these wild and wandering elements of political and social power were to be moulded into a form of strength and beauty. With this great heart and powerful intellect, he felt within him strength to become

the depository of all the wrongs, aye, and all the rights, of his countrymen. He saw that disunion had been their bane, and that their perfect political redemption must be the result of union. He saw that the spoilers of his native land had been striving to conquer, and had never, in all that time, been able to produce one moment of cheerful and loyal submission. He saw that those vulgar systems of conquest having failed, the time was come to try a conquest of another kind. He resolved, therefore, wielding other weapons than those of blood, to conquer and overcome. Instead of battling with hate and injuries, he commenced the warfare with true service and love. He resolved to achieve power, not in the old pagan and Orange fashion, by becoming the master of his countrymen, but in the Christian fashion, by becoming their servant. And thus it was that he commenced this strange, perplexed, and triumphant warfare. By obscure diligence at first in his profession—establishing by degrees a name for learning, acuteness, tact, and eloquence, such as Ireland had never had to boast of before; and not merely for these, but for courage and intrepidity—an iron resolution, which no threats of power and no prospect of danger could for a moment quell. Then, by little and little, he turned aside to more popular employments. He got men to listen to him speaking of the slavery of his country, and of the baseness of tamely bending to the yoke. He proved to them that when the toils of his profession were ended, he was still more fresh and ready to labor than those whose day's work had not yet begun.—With vivacity and eloquence, with inexhaustible humor and burning words of indignation and pity, with a perfect knowledge of the men and the system he had to combat, and not less so of men over whom he was to rule for their good, and an unrivalled fertility in expedients, he gathered round him an ever-increasing circle of followers. Where he ruled and led there was to be found a band of faithful men—the germ of Irish nationality; and as his unrecognized kingdom extended his boundaries, the nationality of Ireland became stronger, until at last it burst through the old Conservative policy of destruction, swept away into a torrent the last fragments of the penal laws, and in that peaceful triumph laid the foundation of whatever shall hereafter be accomplished for the prosperity of the land, the advancement of its religion, and the development of its noblest germs of moral excellence.

Let men of blinded eyes and perverse understandings, who pride themselves on the name of Conservative, prate of Mr. O'Connell's failings and mistakes, of his violence of language and intemperance of invective. It may become them to speak of that which they understand—small matters and transgressions of the rules of form. But those who know anything of the materials of which states are constructed, know that while other men, miscalled statesmen, have been dabbling in obscure intrigues, fighting with the old weapons of sophistry, and laboring in their petty callings, to earn the wages of hirelings, he has done what few men in the history of man can boast of doing—HE HAS CREATED

A NATION. He has done far more than preserve. He has created. He has destroyed nothing but the old fireships of Irish liberty—the means and instruments of destruction. These he has compelled men calling themselves conservatives unwilling to annihilate; and in forsaking, we would fain hope for ever, their old and profligate calling of destructives, they have become the instruments of his triumph and the tributaries of his glory.

We have said much, and yet we must leave unsaid many things to which we would fain advert. Let it suffice for us to say in conclusion, that the basis of every really Conservative policy in Ireland is to be found in what Mr. O'Connell has done or in what he has laid the foundation of doing. We do not feel bound to praise Mr. O'Connell's course as altogether free from objection, nor to express our approbation of his occasionally rude transplanting of maxims drawn from the condition of Ireland to the field of English politics. But as to Ireland, we do say, that if English statesmen would accomplish anything, they must take their stand upon what he accomplished. They must clothe with the sanction of law the principles and feelings which he has rendered invincible in the very heart and marrow of his country. Doing this, they will, amidst obstructions of all kinds, ultimately triumph. Trying to do anything else; this, they must ultimately fail with ignomy and disgrace.

The Roman official almanack, recently published, affords the following information relative to the Papal See and the Roman Catholic hierarchy:

"The present Pope Gregory XVI. stands 25th on the list of the possessors of St. Peter's chair. His Holiness was born on the 18th of September, 1775, elected on the 21st of February, 1831, and invested with the tiara four days afterwards. Among the present cardinals nine were created by Pius VII. 12 by Leo XII., and 31 by his present Holiness, without reckoning six more in *pelle*. Pius VIII. created but very few cardinals, and all of them are dead. Most of the present cardinals have been elevated within the last 10 years, 42 or 44 have died during the present Pontificate. Of the living cardinals, 50 are Italians, of whom 30 are subjects of the States of the church, nine of Sardinia, four of the two Sicilies, and four of Lombardy. Only six are not Italians. The Pope and Cardinals Mai and Mezzofanti are men of celebrity in literature. There are only two princely families who have members in the Sacred College—the Giustiniani and the Beberini. The eldest of the Cardinals is 85, the youngest 39. There are only 19 Cardinals under 68 years of age. Of the 16 new bishoprics created by Gregory XVI., the greater part are in America, some in Sicily and Sardinia, and one at Algiers. It was not till this year that Vicars Apostolic received their missions. There are three in England, one at Gibraltar, one Sweden, four in Holland, two in Germany, four in Turkey, eleven in China, four in Africa, two in America, three in the East Indies, and three in Oceania, of whom one is in Australia. The Asiatic missions are for the most part filled by Frenchmen. The nunciates of the first rank at Paris, Madrid, and Lisbon, are vacant; that at Vienna alone is filled. Among those of the second rank, Munich and Florence are vacant; but these of Naples, Lucerne and Turin are occupied."

Eclipses in 1842.—There will be five eclipses next year—viz: three of the sun and two of the moon. On January the 11th, there will be an annular eclipse of the sun invisible at Greenwich: Jan. 29,

a partial eclipse of the moon visible: July 8, a partial eclipse of the sun, visible: July 22, partial eclipse of the moon, invisible: and Dec. 31, an annular eclipse of the sun, invisible.

A LONG SERMON.—A Sermon preached by the Rev. Thomas J. Sawyer, occupies over ten columns of the *Trumpet*, a Universalist paper of N York. It is not without some merit, as witness the following paragraphs:

"It was not the puritans who brought the principles of religious freedom to our shores. They brought a spirit of intolerance, of persecution. For no sooner were those adventurers, so long and deeply persecuted, come in possession of power, than they began to persecute all who chanced to differ from themselves. They disfranchised all who did not belong to the church, they whipped the Baptists and banished the Quakers. They were the true disciples of their great teacher Calvin. They loved to rule, but not to be ruled.

It is instructive to observe that while Massachusetts under a Puritan, and Virginia under the Episcopalian government, were grossly intolerant and persecuting, in the early ages of these colonies. Maryland, governed by Catholics, exhibited the most noble example of political wisdom and religious toleration. Pennsylvania, also, under the guidance of the Quakers, manifested a very tender regard for the rights of conscience. It is to the influence of these two colonies connected with the fact that such a variety of religious faiths were established along the Atlantic shores, that we are to ascribe the liberty enjoyed here before the Revolution. Nor was it less a matter of necessity, than of far-reaching policy and sound principle, that freedom of thought and speech were secured in the Constitution of the United States.

Had he uttered such sentiments in the days of Puritanism, he would have met with the same fate that befel the poor Quakers

GEOLOGICAL SURVEYS.—During the last seventeen years, geological surveys have been commenced in nineteen of the States, and two Territories of the Union. This embraces an area of nearly seven hundred thousand square miles. During the last four years the General or State Governments have employed twenty-five principal geologists and forty assistants. *Evangelist.*

AWFUL ACCIDENT.—We learn that a boat with three men went over the Falls of Niagara, on the night of Monday last. They had started from Scholser, at 9 o'clock, intending to cross over to Hudson's tavern: two miles above Chippawa.—Shortly after they left the shore, cries from the river were heard at Field's tavern, near by, but excited no attention, as similar noises are very common in that quarter from boatmen passing to and fro. No suspicion of the accident was had until Wednesday, when enquiry began to arise, and on Friday, awful evidence of the fate of the boat and her devoted crew was presented in the fragments found in the eddy below the Falls. It is supposed that the boat was struck by a squall, and being heavily loaded with six barrels of whiskey, sank—the wretched men on board being swept by the resistless current down the American rapids and over the frightful precipice below! The names of two were *Nehiel D. Kenney* and *John York*, and the other was a stranger, who had merely taken passage for Canada. The two former were from Nova Scotia—Kenney had kept tavern eight miles above the Falls for two years past, and left a wife and three children. Part of one of the mangled bodies is said to have been found yesterday.—*Buf. Com. of Saturday.*

From the Catholic Herald.

TO THE REV. W. H. ODELMER, A. M.  
RECTOR OF ST. PETER'S CHURCH, PHILADELPHIA.  
No. XII.

REV. SIR:—When the members of the Protestant Episcopal Church are asked to assign the cause of the change of faith and discipline which took place in the sixteenth century, they will reply, like all other Protestant sects, no matter how jarring their doctrines,—that a faithful study of the Sacred Scriptures and of ecclesiastical antiquity unveiled the errors of their fathers, and effect the Reformation. But when we look to facts, and forget the vain pretensions of partisans, we are compelled to say, that the will of tyrants was the main cause of the first change, and of the various modifications which this church was forced to undergo; that lust and avarice and worldly interest were the springs of action in the tyrants; that that church itself never originated any important step, unless when from being a bantling of tyranny, circumstances enabled it to become a tyrant itself, and that then, as well as in every movement not directed by this disgraceful influence, its course has been guided by what worldly interest and expediency dictated, often by motives still more unworthy of a body claiming to be the "ministers of Christ, and the dispensers of the mysteries of God."

The first change in religion, and the first step in reforming the liturgy, took place under Henry VIII. The slightest acquaintance with the history of that event and its causes, must make the youngest tyro laugh in hearing it represented as the act of a King "an instrument in God's hands, aiding the metropolitan of Canterbury and the other bishops and doctors of the holy Catholic Church in England, to prepare the way to return to a purer and uniform mode of worship." (1)

Heylin himself, explaining "the councils by which the action (the Reformation) was conducted, the rules of piety, and prudence upon which it was carried, &c.," commences by the following statement. "This king being violently hurried with transport of some private affections, and finding that the Pope appeared the greatest obstacle to his desires \* \* \* extinguished his authority in the realm of England. This opened the first way to the Reformation, and gave encouragement to those who inclined to it." (2)

The same motives that made Henry separate from the Pope, made him select Cranmer for Metropolitan of Canterbury. A more appropriate tool could not have been selected, as was clearly evinced by the only constant feature in that man's whole character—his readiness to carry out all the views of those in power, no matter how opposed to justice, or even to his own notions of religion. Swearing obedience to the Pope when consecrated, and by a private protest making a declaration which in plain English meant, that he did not intend to perform what he was about to promise upon oath: declaring

null the marriage of Catharine, and that with Boleyn valid, and a short time after declaring again that of Boleyn to have been null from the beginning, and in the same breath condemning her as an adulteress: condemning persons to the stake for rejecting doctrines which he himself did not believe, and for believing which he afterwards condemned others;—the wily Cranmer, constant in nothing but in reflecting the will of the crown, was a fit instrument in founding a new religion, of the orthodoxy of which such will was to be the standard.

Under the auspices of these two worthies came forth "The institution of a Christian Man," the first step in the reformation of the liturgy. It was an exact representative of the King's sentiments; not even of Cranmer's, much less of those of "the bishops and doctors of the Catholic church in England." The king, "hurried by the transport of private affections had extinguished the authority of the Pope" and the blood of a Moro and a Fisher, England's noblest sons, had told the world, what should be the consequence of adhering to the ancient doctrine; the sanguinary statutes enforcing the six articles, told the admirers of Luther and Calvin who went farther than himself, that the "defender of the faith" was determined to support, with the sword and the gibbet, the positions which he had defended with the pen against the German Reformer. "The Institution of a Christian Man" expressed the exact amount of Protestantism into which Henry had been "hurried by his private affections" and "politick ends," and the portion of Catholic doctrine which the antagonist of Luther was pleased to retain, and insist on being retained. The study of Scripture or antiquity had surely nothing to do in all this.

At the death of Henry the state of affairs changed. The crown devolved on a boy ten years old. Cranmer, in return for the support given by him to Somerset, in his perjured violation of Henry's will, received this man's support for the execution of his own plans. From being the minion of a tyrant, he was now able to act the tyrant himself, and well were his steps marked as those of the slave who seizes on power; insolent and cruel where his power extended, and crouching to faction where that power was threatened.

Heylin, does not hesitate to attribute the zeal of the lay reformers to the most sordid avarice. "Under color of removing such corruptions as remained in the church, they had cast their eyes upon the spoil of shrines, and images, though still preserved in the greatest part of the Lutheran Churches, and the improving of their own fortunes by the chatery lands. All which most sacriliciously they divided amongst themselves, without admitting the poor king to a share therein, though nothing but the filling of his coffers by the spoil of the one and the increase of his revenue by the fall of the other was openly pretended in the conduct of it." (3) We can learn their motives from the interrogatories, at a later

period ordered by them to be put where altars were to be removed, "what jewels of gold and silver, or silver crosses, candlesticks, censors, chalices, copes, and other vestments were then remaining in any of the cathedrals or parochial churches, or otherwise had been embezzled or taken away: the leaving of one chalice to every church with a cloth or covering for the communion table being thought sufficient." (4) The same writer tells us that "many private men's parlors were hung with altar cloths; their tables and beds covered with copes instead of carpets and cover-lids: and many made caousing cups of the sacred chalices, as once Belshazzar celebrated his drunken feast in the sanctified vessels of the temple. It was a sorry house and not worth the naming, which had not somewhat of this furniture in it. Yet how contemptible were these trappings in comparison of those vast sums of money which were made of jewels, plate, and cloth of tissue either conveyed beyond the seas or sold at home, and good lands purchased with the money." (5)

But this, it will be said, was only an abuse, which the church was obliged to connive at; the doctrinal reforms were purely the acts of bishops and clergy.—Let us see how far the bishops and clergy took a part in this movement.

One of the first acts of Cranmer was to intimidate the bishops and annihilate their authority. Acting on the principle, that all authority proceeding from the crown, expired at the death of the monarch, he petitioned the king to be restored to his former jurisdiction as long as his services would be acceptable. (6) The other bishops were required to do the same, and were appointed *durante deusplacite regis*. Burnet himself says that this "was done by reason of the present juncture, because the bishops being generally addicted to the former superstition, it was thought necessary to keep them under so arbitrary a power as that subjected them to; for they hereby held their bishoprics only during the king's pleasure, and were to exercise them as his delegates, in his name, and by his authority." (7) What could be expected from men who submitted to be thus considered but as ecclesiastical magistratos, deriving their authority from the crown, and holding it during its good pleasure?

Shortly after visitors were appointed, and the jurisdiction of all bishops suspended, no clergymen were allowed to preach unless licensed by himself or the protector. The bishop of Winchester was consigned to the fleet, because he would not instantly submit to the regulations of the visitors; the bishop of London was treated in the same manner for a similar offence. Under various pretexts the Protector had engaged the services of an army of foreign mercenaries, who "were con-

ceived more likely to enforce obedience, if his designs should meet with any opposition, than the natural English." (8)—By these acts the way was prepared for taking vigorous measures.

It was then, what you call the "greatest step" was taken, in compiling the new liturgy: and the first book of Edward VI. was published. Eight of the bishops appointed on the select committee for its compilation, openly protested against it, and had their protest inserted on the journals of the house of Lords. (9) Yet in the act of parliament by which it was enforced, it is declared to have been compiled "by the aid of the Holy Ghost, and with one uniform agreement" of those to whom the compilation was entrusted. [10] Its use was enforced by the severest penalties. For refusing to use said book for preaching, declaring, or saying any thing in derogation, or depraving of it, or of any thing therein contained, increasing penalties were inflicted for each offence; a third offence was punished with imprisonment for life. [11]

Yet this same book, now declared to have been drawn up "by the aid of the Holy Ghost," was altered in its most essential features in a very short time by the very persons who made this declaration. Much remained yet to be done before the "Prayer Book" acquired its most vigorous maturity "having become ripe with years and the wisdom of experience," which only happened when it put on its American dress,—so says, at least, the Rector of St. Peter's. [12]

The rupture, therefore, which called for such a compilation as the "Prayer Book," was, by the confession of the best supporters of the new church, caused in the first instance by a tyrant acting under the influence of the basest passions. The English primate, whose efforts caused the work to progress, was first selected for the office which he held, merely because he was known to be made willing to become an instrument of the monarch's passions. His public acts were always in accordance with the monarch's pleasure, as long as the power existed before which he crouched. Though during Henry's reign, men according with his own views were raised to the highest places in the church, few were to be found to enter warmly into the precise modifications which characterised the established church, and it was only by fraud and violence that it was established on the basis on which it was placed during the reign of Edward. The primate did not merely tolerate for a time those things which he believed to be abuses and superstitions; he openly practiced them himself even after the death of Henry, until he succeeded in securing a sufficient number of adherents to feel safe in taking bolder steps. His fellow bishops were intimidated and

(8) Heylin p. 39, 40.

(9) See note to Rapin's History of England, vol. ii. 233, quoting from the Journal of Parliament, Burnet ii. 61—95. Collier ii. 255.

(10) 2 Ed. vi. 1.

(11) Ibid.

(12) Offering, p. 187.

(13) He said more publicly for the king of France six months after Henry's death.

(4) Heylin Hist. p. 95.

(5) Ibid. p. 134.

(6) Waterworth in proof of this quotes Burnet vol. ii. p. 9 Strype Mem. Cranmer 202, and Wilkins iv. 2. Collier p. 2. book 3, p. 163, proves at length that Cranmer took out a commission of this import.

(7) Burnet loc. cit.

(1) Offering, p. 90.

(2) Introduction to his History of the Reformation.

(3) Ibid.

forced into his measures, and the clergy coerced by the most severe penalties.—Men were found in the end to take possession of the places of those who were ejected for opposition to his views, but men will be always found to undertake and follow out any work, however base, to which those in power will succeed in crushing opposition. If the acts of such men, introduced by fraud into the ministry; introduced expressly for their accordance with the views of the reformers, or coerced into a pliant servility, is to be denominated the act of the English church, be it so; but it is an act that must divest it of every respect in the eyes of every christian, who has any notion what the duty of a church should be, and will forever brand such a church with a stigma fatal to any claim of being guided by these principles which always directed the church of God.

I remain, Rev. Sir, respectfully,

Your obedient servant,

CATHOLICUS.

From the Dublin Review.

## DID THE ANGLICAN CHURCH REFORM HERSELF?

(Continued)

[In our last number, the reader has seen the result of the Reformation during the reign of Henry VIII. The papal supremacy, stigmatized as an intolerable tyranny, was suppressed, and a still more intolerable tyranny, under the name of the king's supremacy, was established.]

On the 27th of January, 1517, Henry died, and was succeeded by his only son Edward, little more than nine years old. From that moment the Reformation proceeded rapidly, without interruption or impediment. There was no longer a monarch on the throne, whose theological knowledge or prejudice kept in awe the spirit of innovation; the headship of the Church, with all its duties and cares, all its powers and prerogatives, had fallen on a child; and that child was a mere puppet in the hands of the metropolitan and his associates of the council,—all of them patrons of the new learning, as it was called, either through belief in its doctrines, or the expectation of profit from its ascendancy: Cranmer could now command, even while he appeared only to obey; he could enjoin in the name of the sovereign what would have been rejected by the episcopal bench, had it come to them under no other authority than his own. His first step was to draw them into a recognition of the same spiritual supremacy in the young prince, which they had before admitted in his father. On the ground that his own commission had expired with the monarch who gave it, he solicited and obtained from Edward another commission within a week from the proclamation of the new sovereign. His example proved to his brethren what was expected from them; and the successors of the apostles crowded round the boy on the throne, acknowledging, as their leader had done, that he was "the only source of all manner of temporal and spiritual jurisdiction within the realm," and receiving from his hand new commissions,

with the reward of their powers, in the very same words, which, as we have already noticed, so deeply shocked the orthodoxy of Mr. Palmer in the case of Bonner, in the last reign. The same consequences followed. To prove the sincerity of the bishops, they were suspended from the exercise of their jurisdiction, till the king should think proper to restore it; and several classes of commissioners, mostly laymen, were appointed to visit their different dioceses. In a short time, injunctions with respect to images, ceremonies, holidays, and church service, were issued in the name of the head of the Church; inquisitors of heretical pravity were commissioned by him; illegal courts were established for the deprivation of refractory prelates; vacant benefices and bishoprics were filled with professors of the "new learning," a reformed manner of administering the sacrament was ordered to be observed; the old liturgy was superseded by a new one; the old ordinal by a new one; the old articles of doctrines by new ones; and six years later, when Edward died, nothing was wanting to complete the Reformation but a new code of canon law; and that was ready for the press, but had not yet received the king's signature or royal approbation.

By comparing the state of the English church at the accession of Henry, with the state of the Church at the death of Edward, we should be able to judge, whether both can, with any appearance of reason, be taken for the same Church; whether the Reformation in England was only (that we may return to the elegant illustration of Dr. Hook,) the washing of a person's face in the morning, or in reality the substitution of one individual for another, with very different figure, features, and complexion.

It is no easy matter to discover what is requisite, in the opinion of the Oxford teachers, to constitute the identity of a church. Locality is out of the question; if that were sufficient, the Presbyterian Church of Scotland at the present day would be the same with the prelate Church of Scotland of Catholic times. To us it appears, that, since a certain form of government, and of worship, and of doctrine, is essential to the existence of every church, sameness of government, and worship, and doctrine, are requisite to establish the identity of a local church at different periods. Certain we are, that when no such sameness in any one of these three branches has been suffered to remain, the so-much boasted identity will, in the judgment of every reasonable man, have also ceased to exist.

1st. Now, then, with respect to church government:—the Church of England, at the commencement of Henry's reign, admitted in the bishop of Rome, a primacy of order and jurisdiction throughout the Catholic Church, and consequently within this realm; the church at the close of Edward's reign had abjured the spiritual supremacy of the pontiff, as an usurpation and a tyranny; and had transferred it to the crown, whosoever might wear that crown, young or old, male or female, in-

fel or believer. In the former church it was acknowledged that the bishops inherited from Christ the spiritual authority requisite for the government of their respective dioceses, and that they were bound in duty to exercise it independently of any temporal authority. In the more recent church, the bishops were the mere creatures of the Crown, appointed like civil officers by patent. The instrument ran in these words:—"We name, make, create, constitute, and declare N. bishop of N. to have and to hold to himself the said bishopric during the term of his natural life, if for so long a time he behave himself well herein; and we empower him to confer orders, to institute to livings, to exercise all manner of ecclesiastical jurisdiction, and to do all that appertains to the episcopal or pastoral office, over and above the things known to have been committed to him by God in the Scriptures, in place of us, in our name, and by our royal authority." He was next consecrated after a new form devised by the archbishop, a form, however, the validity of which was warmly disputed; and then suffered to enter on his episcopal duties; but still liable to be suspended at any moment from the exercise of his authority, at the pleasure of the royal visitors, and under the obligation of conforming, and of making others conform, to any injunctions on spiritual matters, which might be delivered to him as emanating from the head of the church. With bishops of this description it is plain that the whole government of the church was in the hands of those who had possession of the infant king.

2nd. *Sameness of worship.* The old Church followed, in the public worship, certain well known forms, which had been in constant use for many centuries. In the new church, every thing was altered. The ancient ceremonies were with few exceptions abolished; the habits of the officiating ministers were thrown aside, the service was read from another part of the church, the altar was turned into a table, the former ordinal was superseded by a new one, and the sacrifice of the mass, though authorized at first, was expelled to make room for a new liturgy.—We have no concern here with the merit or demerit of these changes; our object is merely to remind our readers that they were made, and that of course the sameness of worship, was destroyed. In virtue of an order with the royal signature, a book of common prayer was also composed, the king recommended it to the notice of the lords and commons in parliament; both Houses joined in attributing it to the inspiration of the Holy Ghost, and the use of it in every church was enjoined, and opposition to it forbidden, under penalties increasing in amount for every repetition of the offence. The next year it was published with a few alterations; still it did not satisfy the reforming zeal of Bucer, Peter Martyr, John Alasco, and other foreign divines, whose influence over the accommodating mind of Archbishop Cranmer Mr. Palmer feelingly deprecates; and in less than four years it came forth again in a new edition, with new and im-

portant alterations, which caused it to differ still more widely from the old liturgy, and from every other liturgy that had ever existed, either in the western or eastern church. Prayer for the dead was now dropped out of the communion service, and of the office for burial; several unctions and ceremonies in the administration of baptism, and confirmation, and the visitation of the sick, were omitted; and great care was taken to exclude from the liturgy the several allusions which it still retained to the real presence of Christ in the eucharist. In this shape the book was republished, and enjoined to be used for the daily service. Certainly it would be difficult to devise two forms of worship more widely different than that of the old and this of the new church.

3rd. *Sameness of doctrine.* With respect to the doctrine of the old Church there can be no doubt. All agree that she taught the very same doctrines which were afterwards embodied in the creed of Pius IV. "Those very points," says Dr. Bramhall, "which Pius IV., comprehended in a new symbol or creed, were obtruded upon us before, by his predecessors, as necessary articles of the Roman faith, and required as necessary articles of their communion." The doctrines of the new Church may be learned from the forty-two articles published in the last year of the reign of Edward. Compare the two, and you will find, that if they agree in several points, they also contradict each other in several, and that religious opinions a few sanctioned in the latter, which would have subjected their advocates to the penalties of heresy during the prevalence of the former. But here we are unexpectedly met by the new theologians, denying the authority of the forty-two articles, and declaring that "no new formulary of doctrine whatever, was published by authority of the Church during the whole reign of Edward. What! were they not published under the title of "Articles, which were agreed to in the synod of London, in the year 1552, by the bishops and other godly and learned men, to root out discord of opinions, and establish the agreement of true religion?" Undoubtedly they were, but this title they tell us, was a pious fraud, employed by the council to induce a belief that the articles had been approved in convocation, whereas they were only approved by some of the members, whilst the convocation was sitting: a fraud of which the archbishop of course was innocent, and which he severely condemned.

Well, be it so, to our argument it matters little. Certain it is, that the articles were published by authority of the head of the church, and at the petition of the archbishop; that the clergy of every diocese were ordered to subscribe them; and that the universities were forbidden to admit any man to his degree, till he had sworn that "he would look upon them as true and certain, and would defend them in all places as agreeing with the word of God." What better authority than this, was there for most of the religious innovations which had been established? Nor can it avail Mr. Palmer, to assert as he does, that the articles were "only subscri-

bed by a few clergy in Canterbury, London and in the university of Cambridge, who were solicited but not compelled to subscribe by the bishops Cranmer and Ridley." It is painful to notice this miserable subterfuge. Because the only records of the subscription, which have been preserved, regard these four places, it is assumed as a fact that no subscriptions took place anywhere else, though it is plain from these very records that the same orders were transmitted to every diocese in the kingdom: and because Cranmer said that he had not compelled any to subscribe, [and said it with truth, for he had not the power to compel, according to law] --it is insinuated that the subscriptions were spontaneous, though the fact is, that all were summoned to subscribe, and were informed that the names of the refusers would be returned to the council, "that further order might be taken with them by the king and his council." There is no doubt that the whole proceeding was arranged after the precedent set by Henry VIII, when he sought to obtain the acknowledgement of his supremacy without the qualifying clause, and rejection of papal supremacy. It was intended, first, to procure the subscriptions of the clergy in every diocese, by virtue of the royal command, and then to confirm the articles by act of parliament, under the pretext that they had already been adopted by the whole body of the clergy. The scheme was defeated by the death of the king, before parliament could be assembled, so that the civil penalties could not lawfully be inflicted on the non-subscribers: but the articles themselves were considered from that time as the authorized creed of the Reformed Church of England and continued to be so under Elizabeth, until they were corrected and improved in the convocation of 1562.

If, then, the reader consider how widely the English church of Edward differed in government, and worship, and doctrine from the church of the first year of his father Henry, he must come to the conclusion, that they could not be one and the same church. As well might you maintain the identity of the present church of England with the present church of Rome; for the difference between them is not greater.

We proceed to the reign of Mary, the successor of Edward, under whose sceptre the new church was swept away, and the old church restored. 1st. The five bishops, so unjustly deprived to make room for reformers under Edward, recovered their sees. On the attainder of Cranmer for treason in the attempt to place Lady Jane Grey on the throne, the archbishopric was considered vacant, and the administration assumed by the chapter of the cathedral. Holgate of York, and Bird of Chester, were deprived, because, having taken the monastic vows, they had nevertheless contracted marriage *de facto*, though they ought not to *de jure*; Taylor, Hooper, Harley, and Ferrar, calling themselves bishops of Lincoln, Worcester, Hereford, and St. David's, were removed, on account of the nullity of their consecration, the defect of their

title, (a patent from the king, with the clause limiting their office to the time of their good behaviour,) and for divers other causes; and Barlowe, of Bath and Wells, with Bush of Bristol, hardly escaped the same fate by a timely resignation. In this manner all the men of the new learning were drawn from the episcopal bench, and their places were speedily filled by others attached to the ancient worship. 2d. In the first year of the queen, an act was passed, repealing all the statutes on religious matters, enacted during the nonage of her late brother; which at once rendered illegal the use of the book of common-prayer, that of the new ordinal, the marriage of priests, communion under both kinds, and every other innovation recently established by authority of parliament; and placed religion on exactly the same footing on which it stood at the demise of Henry VIII. Afterwards, in the first and second of Philip and Mary, another act was passed, repealing in like manner the statutes on religious matters enacted during the reign of Henry, which at once abolished the royal supremacy, and the oath in support of that supremacy, and restored to the pope all that jurisdiction and authority which he had formerly possessed within the realm. Thus religion was now replaced on exactly the same footing on which it had stood before the quarrel of Henry with the apostolic see. The same religious government, the same religious worship, the same religious doctrine prevailed. What then are we to say of the church of England under Mary? Was it the same church with the church under Edward, or the same with the church at the accession of Henry? It is difficult to extort a precise answer from the patrons of the Oxford doctrines, and the reason is evident; if they admit the church under Mary, there is an end to their claim to apostolic succession: The chain is broken. They cannot trace their descent from that church; they cannot by hook or by crook connect themselves with it. Hence they tell us, that under Mary, every rule of polity was violated; that unjustifiable changes were made by the influence of the queen and of Gardiner, and that the church of England was oppressed by a schismatical prelacy and clergy. It may be sufficient to reply that no innovation in matters of doctrine, or worship, or discipline, was introduced by the civil power during Mary's reign. The queen laid no claim to the government of the church: that, like all her predecessors before Henry, she left to the church itself. She employed her authority only to undo what had been done by royal authority in the reign of her father and brother; and the parliament only repealed what had been recently enacted by preceding parliaments. The consequence was, that every innovation of the reformers was cleared away, and the religion of former days became again, without further enactment, part and parcel of the law of the land.

[TO BE CONTINUED.]

#### PHYSICAL EDUCATION.

From Dr. Combe's principles of physiology applied to the improvement of physical and mental education.

The exhalation from the skin being so constant and extensive, its bad effects, when confined, suggest another rule of conduct, viz., that of frequently changing and airing the clothes, so as to free them from every impurity. It is an excellent plan, for instance, to wear two sets of flannels, each being worn and aired by turns, on alternate days. The effect is at first scarcely perceptible, but in the course of time its advantages and comfort become very manifest, as the writer has amply experienced. For the same reason, a practice common in Italy merits universal adoption. Instead of beds being made up in the morning the moment they are vacated, and while still saturated with the nocturnal exhalations which, before morning, become sensible even to smell in a bed-room, the bed-clothes are thrown over the backs of chairs, the mattresses shaken up, and the window thrown open for the greater part of the day, so as to secure a thorough and cleansing ventilation. This practice, so consonant to reason, imparts a freshness which is peculiarly grateful and conducive to sleep, and its real value may be inferred from the well known fact that the opposite practice, carried to an extreme, as in the dwellings of the poor, where three or four beds are often huddled up with all their impurities in a small room, is a fruitful source of fever and bad health, even where ventilation during the day and nourishment are not deficient. In the abodes of the poor Irish residing in Edinburgh, I have seen bedding for fourteen persons spread over one floor not exceeding twelve feet square, and when morning came, the beds were huddled above one another to make sitting-room during the day, and at night were again laid down, charged with accumulated exhalations. If fever were not to appear in such circumstances, it would be indeed marvellous; and we ought to learn from this, that if the extreme be so injurious, the lesser degree implied in the prevalent practice cannot be wholesome, and ought, therefore, not to be retained when it can be so easily done away with.

When the saline and animal elements left by the perspiration are not duly removed by washing or bathing, they at last obstruct the pores and irritate the skin.— And it is apparently for this reason that, in the eastern and warmer countries, where perspiration is very copious, ablution and bathing have assumed the rank and importance of religious observances. Those who are in the habit of using the flesh-brush daily are at first surprised at the quantity of white dry scurf which it brings off; and those who take a warm bath for half an hour at long intervals cannot fail to have noticed the great amount of impurities which it removed, and the grateful feeling of comfort which its use imparts. The warm, tepid, cold or shower bath as a means of preserving health, ought to be in as common use as a change of apparel, for it is equally a measure of necessary cleanliness. Many, no doubt, neglect this, and enjoy health notwithstanding; but many suffer from its omission; and even

the former would be benefitted by employing it. The perception of this truth is gradually extending, and baths are now to be found in fifty places for one in which they could be obtained twenty years ago. Even yet, however, we are far behind our continental neighbours in this respect. They justly consider the bath as a necessary of life, while we still regard it as a luxury.

When we consider the importance of the exhalation performed by the skin, the extent to which ablution and bathing of every description are neglected in charitable institutions, in seminaries for the young, and even by many persons who consider themselves as patterns of cleanliness is almost incredible. Mr. Stuart, in speaking of North America, states in his remarks, that "the practice of travellers washing at the doors, or in the porticoes or stoops, or at the wells of taverns and hotels once a day, is most prejudicial to health; the ablution of the body, which ought never to be neglected, at least twice a day, in a hot climate, being altogether inconsistent with it. In fact, he adds, "I have found it more difficult in travelling, to procure a liberal supply of water at all times of the day and night in my bed-chamber, than to obtain any other necessary. A supply for washing the hands once a day seems all that is thought requisite." But, bad as this is, I fear that numbers of sensible people may be found much nearer home, who limit their ablutions to the visible parts of their persons, and would even express surprise if told that more than this is necessary to health. Certain it is, that many never wash their bodies at all, unless they happen to be at sea-bathing quarters in summer, or are oppressed with heat, when they will resort to bathing as a means of comfort, but without thinking at all of its efficacy as a means of cleanliness in preserving health.

In many public charities and schools, in like manner, bathing or ablution is never thought of as a proper or practicable thing, except for the sick; and yet, it is obviously of great importance to every one, especially to the young.

On the Continent, the vapour and hot air baths are had recourse to, both as a means of health and in the cure of disease, to an infinitely greater extent than they are in this country. Their use is attended by the very best effects, particularly in chronic ailments, and there can be no question that their action is chiefly on the skin, and through its medium on the nervous system. As a means of determining to the surface, promoting cutaneous exhalation, and equalizing the circulation, they are second to no remedy now in use; and consequently in a variety of affections which the encouragement of these processes is calculated to relieve, they may be employed with every prospect of advantage. The prevalent fear of catching cold, which deters many from using the vapour bath, even more than from warm bathing, is founded on a false analogy between its effects and those of profuse perspiration from exercise or illness. The latter weakens the body, and, by diminishing the power of reaction, renders it sus-

ceptible of injury from sudden changes of temperature. But the effect of the vapour bath properly administered is very different. When not too warm or too long continued, it increases instead of exhausting the strength, and, by exciting the vital action of the skin, gives rise to a power of re-action which enables it to resist cold better than before. This I have heard many patients remark; and the fact is well exemplified in Russia and the north of Europe, where, in the depth of winter it is not uncommon for the natives to rush out of a vapour bath and roll themselves in the snow, and be refreshed by doing so: whereas, were they to attempt such a practice after severe perspiration from exercise, they would inevitably suffer. It is the previous stimulus given to the skin by the vapour bath which is the real safeguard against the coldness of the snow.

Common experience affords another illustration of the same principle. If, in a cold winter day, we chance to sit for some time imperfectly warmed, and feel in consequence a sensation of chillness over the body, we are much more likely to catch cold on going out than if we had been sitting in a room comfortably warm. In the latter case, the cutaneous circulation and nervous action go on vigorously; heat is freely generated, and the vital action of the skin is in its full force. The change to a lower temperature, if accompanied with exercise to keep up this vitality, is then felt to be bracing and stimulating rather than disagreeable. But it is widely different when the surface is already chilled before going out. The vitality of the skin being diminished, re-action cannot follow additional exposure; the circulation leaves the surface, and becomes still more internal; and, if weakness exists in the throat or chest, cold is the almost certain result. Many suffer from ignorance of this principle.

If the bath cannot be had at all places, soap and water may be obtained every where, and leave no apology for neglecting the skin; or, as already mentioned, if the constitution be delicate, water and vinegar, or water and salt, used daily, form an excellent and safe means of cleansing and gently stimulating the skin; to the invalid, they are highly beneficial, when the nature of the indisposition does not render them improper. A rough and rather coarse towel is a very useful auxiliary in such ablutions. Few of those who have steadiness enough to keep up the action of the skin by the above means, and to avoid strong exciting causes, will ever suffer from colds, sore throats, or similar complaints; while, as a means of restoring health, they are often incalculably serviceable. If one-tenth of the persevering attention and labour bestowed to so much purpose in rubbing down and currying the skins of horses, were bestowed by the human race in keeping themselves in good condition, and a little attention were paid to diet and clothing,—colds, nervous diseases, and stomach complaints would cease to form so large an item in the catalogue of human miseries. Man studies the nature of other animals, and adapts his conduct to their constitution; himself alone

he continues ignorant of, and neglects.—He considers himself as a being of a superior order, and not subject to the laws of organization which regulate the functions of the inferior animals; but this conclusion is the result of ignorance and pride, and not a just inference from the premises on which it is ostensibly founded.

[We insert the foregoing important article, partly on account of its bearing on temperance; it being a well known fact, that dust begrimed and unwashed artisans have a sort of feverish irritation constantly in their system, which craves after the excitement of intoxicating drinks.—Canada Temperance Advocate.

ENGLAND

**BIGOTRY**—On Saturday last an inquest was held on the body of a man named John Drake, who died in Whitecross street prison, London, where he had been incarcerated for debt. The unfortunate man being a Catholic, refused to attend the Protestant chapel attached to the prison, and was in consequence deprived of the rations of meat which the other prisoners were allowed. So much for English toleration.

The Congregation of the Propaganda Fide, in Rome, has intimated, through the Right Rev. Dr. Wiseman, that it is the intention of the Sovereign Pontiff, Gregory XVI., to appoint the Rev. Wm. Riddell, of Newcastle-upon-Tyne to be Bishop of Corfu.

**EDUCATION AND CRIME**.—During the year 1840 the total number of persons convicted of felony in England was 19,927; of these 4,105 were transported out of which number only 390 had received such an education as enabled them to read and understand the Bible; the remaining 3,715 being more or less, and the great majority wholly uneducated. In the county of Salop during the year 1840, there have been 44 persons transported, not one of whom had received education sufficient to enable him to read the Bible; and the chaplain's report stated that of 222 prisoners in the gaol during the last quarter 59 of these were so deplorably ignorant that they did not know the name of the Saviour: 91 only had been confirmed; 18 only were communicants of the church of England; the remainder were either Dissenters or of no religious persuasion whatever. A considerable portion could not read, but many of them had been taught to read and even write, and do the first four rules of arithmetic while in prison. In Worcestershire the total number of prisoners committed from the year 1830 to 1841, both inclusive, amounts to 1954. Out of this number of 1,954 no less than 771 prisoners could neither read nor write. This is about two fifths of the whole. And taking the last six years the number of prisoners, who could read and write well, were but twenty three! to counterbalance the 771 who were in a state of complete & deplorable ignorance.—London Post

**TYPES vs. TROOPS**.—Uncertainty in estimating present things and men, holds more or less in all times; for in all times, even in those which seem most trivial and open to research, human society rests on inscrutably deep foundations, which he is,

Of all others, the most mistaken who fancies he has explored to the bottom. Series of causes are as issues, or superficialities of innumerable lines, extending in breadth as well as in length, and with a complexity which will foil and utterly bewilder the most assiduous computation. In fact, the wisest of us must, for the most part, judge like the simplest; estimate importance by mere magnitude. In this way it is, that conquerors and political revolutionists come to figure as so mighty in their influences; whereas truly, there is no class of persons creating such an uproar in the world, who in the long run produce so very slight an impression on its affairs.—When Tamerlane had finished building his Pyramid of seventy thousand human skulls and was seen standing at the gates of Damascus glittering in steel with his battle axe on his shoulder 'til his fierce hoofs filed out new carnage, the pale onlooker might have fancied that Nature was in her death throes; for havoc and despair had taken possession of the earth, and the sun of manhood seemed setting in seas of blood. Yet, it might be on that very gala day of Tamerlane, a little boy was playing ninepins on the streets of Mentz, whose history was more important to man than twenty Tamerlanes. The Tartar Khan, with his shaggy demons of the wilderness, passed away like a whirlwind, to be forgotten forever, and that German artisan has wrought a benefit which is yet immensurably expanding itself, and will continue to expand itself through all countries and through times. What are the conquests and expeditions of the whole corporation of Captains compared with these moveable types of Johannes Faust.

CARLYLE.

**CHINA**.—Although the last arrival from England brought us no further accounts of the operations of the English forces against Canton, yet do the English papers we received by the steamer Caledonia, contain several indications of the intentions of the new Administration towards the Celestial Empire. And these would seem to us, to portend a determination, on the part of the present members of the British Government, to carry out fully the views of their predecessors, and probably to give them a still further extension. We see that volunteers from the Royal Artillery, to serve in China, are called for; and it is added that a great number had come forward—that a new description of projectile weapon had been tested at the arsenal at Woolwich, and being highly effective, a quantity had been ordered for service in China. It should also be recollected that, recently, in this place to the House of Lords, the Duke of Wellington declared that the conduct of the Chinese fully justified the hostilities commenced against them; and that on another occasion, the same eminent personage said, that "England could not carry on a little war." We infer, therefore, that a speedy termination of hostilities is certainly not expected, while it is not unlikely that higher objects and larger armaments are now in contemplation, than were at first thought of. The Duke of Wellington, whose influence will now be paramount in the British Cabinet, gained his first laurels in British India; and though his later services were more calculated to engross the attention of Europe, the perseverance, talent and success which marked his early career on the more distant field, have, as they became known and appreci-

ated, contributed, not a little, to place him on the high pinnacle of fame where he now stands. Like all British Indian officers, he is likely to entertain ideas of continued British aggrandizement in that quarter of the globe, and the most perfect contempt of the means of resistance in the power of the natives. These considerations should also, perhaps, have their weight in considering the future policy which will be adopted by England towards China.

LATEST NEWS.

**Arrival of the Acadia**.—News from London, in advance of the Mail. By the arrival of a gentleman in Kingston, who came passenger by the Acadia, which arrived at Boston on the 6th inst., we are enabled to place the following extract of a private letter before our readers.—Whig.

LONDON, NOVEMBER 17, 1841.

"The Cholera has travelled from Bristol to London, and is making great ravage. Mr. Goulbourn has become its victim, and serious apprehensions are entertained for the life of Lord Wararcliffe, from an attack of that awful disease. The Styx is not so much damaged as was imagined, and might have been repaired at Cork. The fact is that Sir Charles Bagot got *sunked*. By his return to London he has seriously offended Lord Stanley, which led to the latter, who is of a very irascible nature, hrowing up his Seals of Office. Lord John Russell is talked of as his successor—coalition ministry. It is now very uncertain whether Charles Bagot will proceed to Canada as Governor General, as that depends of course on the approval of the Colonial Secretary, who may be appointed."

The Queen is reported in some papers to the great joy of the nation no doubt, to have given birth to a Prince of Wales

From the British Colonist Extra, of Dec. 13. BIRTH OF HIS ROYAL HIGHNESS THE PRINCE OF WALES.

The Acadia has arrived at Boston, having sailed from Liverpool on the 19th November.

The Queen has been safely delivered of a Prince of Wales, on the 9th November.

Sir Charles Bagot sailed from Portsmouth, for Canada, on the 12th November, with a fair wind so that His Excellency may be daily looked for.

The information given above is derived from the Liverpool European, published on the day the Acadia sailed.

There is no confirmation in the report of the Cholera raging in London, or of the death of Mr Goulbourn, or of the illness of Lord Wararcliffe. The whole appears to be a *malicious hoax*, practised by some knave on the Editor of the Kingston Whig.

Letters and Remittances received during the week.

ALEXANDRIA—Rev John McDonald, 7s 6d, Col Chisholm, 5s, Valentine Chisholm, Captain Angus McDonald, and Old Donald McKinnon, each 7s 6d

BYTOWN.—Rev Mr D'Esantels, & Louis Tasse, each 7s 6d, Mr Aumont, 15s

CAMDEN EAST—Rev C Bourke, for John Doudon, Gananoque; Mr Coen Camden East; Lawrence Railo and Tim Murphy, Sydenham; each 7s 6d

HAMILTON.—Patrick Burns, 2 subscriptions, 30s, J McKenny, James Mullen, each 7s 6d

PERRY—Michael McCabe and Patrick Ward, each 7s 6d

NEW HARDWARE STORE

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

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



## HOLLAND.

## THE HAGUE.

Amongst us Protestantism is more furious than ever against Catholicity, but its fury is nothing but the struggles of a dying man; for it may truly be said that Protestantism, at least as something positive in religion, exists no more in our country. The heretofore dominant, that is, the reformed (Calvinistic) church, no longer looks upon itself as anything but as one section of the evangelical church, as it calls itself, which professes a sort of general or negative Christianity, without dogmas, without mysteries, and without articles of faith. The former antagonists of the dominant sect, who were also called reformed but re-nominate or Arminian, the Anabaptists or Men-nonites the ancient and the modern Lutherans have, on their part, sacrificed the characteristic tenets of their sects, and hold out the hand of fellowship to their old enemies, the Calvinists. This must all be reckoned the fruit of the labours of society which bears the name of *Society for general utility* established in 1785, and which openly professes the intention of bringing back general Christianity. This society which makes a great boast of its efforts to produce a moral generation, particularly among the lower classes, &c. &c., but which is, in fact, no more nor less than a propaganda of indifferentism & infidelity, has gained such ascendancy over all classes among the Protestants, as to have possessed itself of the public instruction, which is become a monopoly in its hand; and by this means it is labouring indefatigably to pervert children of Catholics, who in vain demand the right of free instruction.

It is this society, then, which has gained a most complete victory over positive Protestantism, with a view to establish a strict confederacy of the various negative sects against Catholicity. This design is no longer dissimulated. The synod of the reformed church has lately declared in a public document that "it is time for all parties to unite their forces against the Papal church," and, accordingly, there came out, soon after, the prospectus of a weekly journal, which is to appear without delay, under the title of *Messenger of the Evangelical Church*.

The editorship of this journal, according to the prospectus, is in the hands of 15 ministers and professors of the different sects, assisted by three professors of theology in our universities. We await with confidence the approach of this champion of the new reform, and are making ready for battle. Pray, and ask the prayers of your friends, that God may grant us wisdom from above, that we may not be vanquished in the combat of the Lord. It must, not, however, be supposed that this disorganization of positive Protestantism goes on without opposition is too weak to check the torrent which is swallowing up every sort of positive belief. Some ministers have separated themselves from the church which still calls itself reformed, and some thousands—with few exceptions, of the common people—have gone after them. Under the government of the old, those poor people were persecuted by law, on the pretext that they were framing a new sect: they forbid their taking the name of reformed; for, said they, it was an usurpation of the rights of the reformed church, acknowledged by the law. These meetings were dispersed by military force, &c. &c.; but our reigning king, who is a good and just prince, leaves them at liberty to establish separate churches. They have assumed the remarkable name of *Separate Christians*. These are ultra-Calvanists, who, in the Catholic church can see nothing but the wall of Babylon; who openly call the Pope Antichrist, and who believe, because they have been told so, that the Catholic doctrine is nothing but a heap of idolatry and superstition. But there is already no union among these Separate Christians, who will soon break up into different sects. There are also some ministers of the legal church who complain of the degeneracy, even of the apostacy, of their church. These have presented an address to the synod, to call for the re-establishment of the ancient reformed liturgy, and of the ancient regulation, &c., but the synod have answered that their complaints are on no account to be attended to.

Such, sir, is the religious position of Protes-

tantism, in our country. Nothing would be wanting to us to overcome it but liberty for the church and liberty of instruction. But, notwithstanding the good intentions of a king, who is well affected towards Catholics, our adversaries, who have too much influence and weight not to make themselves important, are wonderfully clever in keeping up their superiority and maintaining their ascendancy.

The excess of the evil, meanwhile, is itself bringing a remedy. If they will not grant us liberty of instruction, Catholics are bound to let their children be without instruction sooner than allow them to be perverted. Perhaps our ecclesiastical superiors will forbid the children of Catholics being sent to Protestant and mixed schools, and then they cannot help giving way.

TABLET.

**HEALTHY RESIDENCE.**—There is no circumstance connected with health concerning which the public are, in my opinion, so ill informed as the requisites of a healthy residence, both as regards local position and internal construction. In this island we have chiefly to guard against humidity, on which account our houses should not be built in low, confined situations, nor too near water, especially when stagnant, and, still less, near marshes. Neither should a house be too closely surrounded by trees or shrubs. Trees at some distance from a house are both an ornament and an advantage, but become injurious when so near as to overshadow it, or prevent the air from circulating freely around it, and through its various apartments. The atmosphere of a building overhung by trees, or surrounded by a thick shrubbery, is kept in a constant humidity, except in the driest weather; and the health of the inmates rarely fails to suffer in consequence.—Sir James Clarke on consumption.

**THOMAS STINSON**

**H**AS just received in his Stores, at HAMILTON AND DUNDAS, the LARGEST assortment of Goods in Western Canada, to be sold **BELOW** their ACTUAL VALUE, (they having been purchased in Montreal during a very depressed state of the market,) in addition to

**Large Consignments**

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

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

**DRY GOODS**

AND

**GROCERIES,**

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

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

Hamilton, Dec. 1, 1841.

CHEAP! CHEAP!! CHEAP!!!

**OYSTERS**

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

D. F. TEWKSBURY.

Hamilton, Nov. 24, 1841.

**BRISTOL HOUSE,**

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

**T. BRANIGAN,**

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

DEALER IN

**Groceries and Provisions.**

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

**THOMAS HILTON,**

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

**PATRICK BURNS,**

BLACKSMITH, KING STREET,  
Next house to Isaac Buchanan & Co's large importing house.  
*Horse Shoeing, Waggon & Leigh Ironing*  
Hamilton, Sep. 22, 1841.

**LIVERV STABLES,**

HAMILTON.

BY HENRY TOTTEN.

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

**EDWARD MCGIVERN,**

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

**FALL & WINTER FASHIONS**

For 1841—1842.

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

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

SAMUEL McCURDY.

Hamilton, 1st October, 1841.

**PORTRAIT PAINTING.**

MR. HELY, [late from Europe.]

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

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

**OYSTERS!**

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

**INFORMATION WANTED.**

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

December 6, 1841.

**QUEEN'S HEAD HOTEL.**

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

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

**THE HAMILTON RETREAT.**

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

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

ROBERT FOSTER.

Hamilton, Sept., 1841.

**SAMUEL McCURDY,****TAILOR,**

KING STREET, HAMILTON,

**NOTICE.**

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

**AGENTS.**

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