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THE CATHOLIC.

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

VOLUME II.

HAMILTON, G. D. NOVEMBER 10, 1841.

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Is Printed and Published every Wednesday morning, at

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

Original.

THE TE DEUM.

A New Translation.

To thee, O, God! we pour our praise;
To thee our grateful accents raise,
And hail thee sov'reign Lord.
O'er all the earth thy name's revered;
Thy might, eternal Father's feared;
Thy God-head is ador'd.

To thee the vast angelic throng,
The heav'n's resounding with their song,
And all the pow'rs above:
The thought enraptur'd cherubim,
The ardent blazing Seraphim
With flames of purest love.

The tribute of their praises bring,
And holy, holy, holy sing,
Lord God of Hosts! Most High!
The heav'n's and earth thou giv'st to shine,
Refulgent with the light divine
Of thy dread majesty.

To th' Apostle's glorious choir,
The prophet's sacred band conspire,
And martyr's shining train,
To pour their praise in rapt'rous sound,
While thee, thy church, the world around,
Extols in humbler strain.

Father, of boundless majesty!
With thee thy son, who reigns on high,
And spirit, Three in One!
Thee, king of glory, Christ, we own—
The Father's co-eternal Son—
Who, to redeem lost man,—

His nature frail hast deign'd to take,
Nor did'st, reluctant, for his sake,
Shrink at the virgin's womb.
Death saw his ruel empire end,
When, first of men, thou didst ascend,
Immortal from the tomb.

Then to thy kingdom didst thou soar,
And heav'n's gates, no'er unbarr'd before,
To Man didst open lay,
Still from thy sire's right hand again,
Thou'lt come, and mankind all arraign,
Their Judge at the last day.

Let, then, for us prevailing plead:
That blood for man, which thou hast shed,
And bid us humber'd be
Straight with the Just at thy right hand,
In glory beaming bright who stand,
Thy rescu'd progeny!

Thy People bless—guide and defend!
O'er thine inheritance extend
Thy mild, paternal sway!
We ev'ry day invoke thy name,
And to thy majesty supreme,
Our dutious homage pay.

Guard us from ev'ry sin this day!
Thy mercy, Lord! on us display,
As we have hop'd in thee.
In thee our hope we place secure,
And, trusting to thy promise sure,
Shall ne'er confounded be.

Original.

THE CHRISTIAN RELIGION

DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

CHAPTER VIII.

REBECCA ISAAC'S BRIDE. JACOB THE YOUNGER TWIN BROTHER PREFERRED TO ESAU, THE ELDER. THE PROMISE RENEWED TO ISAAC OF A REDEEMER. HIS DESCENDANT. THE STOPPING UP OF ISAAC'S WELLS.—GEN. ch. xxv. xxi.

The holy fathers and spiritual writers of the church have all along considered in the chief Biblical characters male and female, some allusive resemblance to the Redeemer and his church. Thus, in the direct succession of the promise, Rebecca, Isaac's bride, is viewed by them in the same light as Sarah was by Saint Paul; GAL. iv. 24; and a type of the two covenants is again afforded us in the first and last born of her children; in Esau, like Ishmael rejected; and Jacob, like Isaac, elected; for the great object of expectation held out to the chosen people in particular, and to mankind in general from the beginning, was the Saviour and his redeeming dispensation or church.

“And Isaac brought the Lord for his wife, because she was barren; and he heard him, and made Rebecca conceive; but the children struggled in her womb, and she said, if it were to be so with me, what need was there to conceive? And she went to consult the Lord. And he answering said, two nations are in thy womb; and two peoples shall be divided out of thy womb; and one people shall overcome the other, and the elder shall serve the younger.”

This Revelation explains the preference shown by Rebecca to the younger son over the elder, or first born; when to prevent the father from giving his prophetic and farewell blessing to the elder; which she knew from God himself to be due and destined to the younger; she substituted Jacob in the place of Esau; knowing, as she did besides that the latter had sold to the former his birthright for a mess of pottage. She therefore but fulfilled the known will of God, with Esau's own previously given consent, in making Jacob pass for Esau. It is evident that Jacob was Esau by right in all that appertained to the birthright and promise. Besides, in this mysterious transaction Esau, with his offering supplanted, represented the Jews with their offerings rejected; while Jacob, with his ready found savoury meat, so relished by his father, represented the Saviour and his sacrifice proffered; which won for him and his spiritual progeny the chief paternal benediction. Yet Esau by his tears and earnest supplication won a partial blessing from his father; who also foretold him that, though doomed in the prediction to serve his brother, “the time would come when he should

shake off and loose his brother's yoke from his neck;” CHN. xxvii. 40; meaning the future conversion of the carnal Jews; who would then be put on a footing of equality with the privileged offspring of the prefigured Jacob; and that, like Esau, they should won with tears and supplication his late accorded benediction.

Jacob was smooth, and Esau hairy; CHN. xxvii. 11. Therefore, to make Jacob pass for Esau, his neck and hands were covered with the little skins of the kids killed and drest for the father's repast. The prefigured Jacob, the Saviour, to beguile for himself, as man, and for his spiritual offspring, the father's blessing; puts on, though himself without sin, the semblance of the sinner, represented by the hairiness of Esau; and sin's borrowed resemblance, from the goats skins; for the goats are represented in Scripture as emblematic of sinners; MATT. xxv. 33. It was by assuming the nature of guilty man; and offering in that disguise the atoning sacrifice required; that he won as with a sweet repast prepared, his well pleased father's benediction for himself and his chosen posterity.

God had renewed to Isaac the promise which he had before made to Abraham; concluding it with the same grand assurance, that “in his seed all the nations of the earth should be blessed;” CHN. xxvi. 7, 4; he had also protected Rebecca's chastity, when in danger, like Sarah's on account of her beauty; for she too, like Sarah, was a figure of the Saviour's church, whose purity he has promised to guard unstained to the end of the world; MATT. xvi. 18.

The stopping up of Isaac's wells by the envying Palestinians; *ib.* 15; represents the two successful efforts of the enemies of truth in abolishing the Saviour's religion, where it had been once established; in ruining his temples and religious establishments; and choking up “his fountains of living waters;” the several sources of religious and moral instruction; as well as of sanctifying grace; everywhere opened in the land of the heathen or amid the children of this world; where the true believers, like Isaac and his family, are but strangers and sojourners for a time. The well, which, though dug by Isaac, “the herdsmen of Gerara” claimed as theirs, “he called calumny;” and the other, which he also dug, and for which also they contended with him, “he called enmity.” These represent the unjust claims which heretics and innovators make by calumny and strife to the Saviour's religion; and her wells of purifying & refreshing water; which had been dug & made by the toil of others, without their aid or co-operation.

We may here remark that it was Rebecca, Isaac's bride, who drew the water, and gave Abraham's servant and his camels to drink; GEN. xxiv. 18, 20. It is in like manner the Christian church, whose prototype she was, that draws from the Saviour's fountain and gives to all of his waters to drink; the waters of life; his heavenly doctrines and grace-imparting sacraments, alluded to by himself to the Samaritan woman, who found him resting at the well, from which she had come to draw water; JOHN iv. 14. So Moses, the Saviour's representative, as deliverer and lawgiver of God's chosen people; when he had fled from Pharaoh, was found resting by a well. “And the priest of Madian had seven daughters, who came thither to draw water; and when the troughs were full, desired to water their flocks; and the shepherds came and drove them away; and Moses arose, and defending the maids, watered their sheep; EXOD. ii. 15, &c. So Jesus defends, in “the land of Madian,” or of the Gentiles, where he is now sojourning his several churches; all maiden daughters of the same priestly father; and waters their sheep, in defiance of the obtrusive and usurping shepherds; the false, or schismatical teachers; who, like the herdsmen of Gerara, claim an exclusive right to the well. The seven daughters for whom Moses afforded water, to water these sheep, pre figured the seven sacraments, by which Jesus Christ empowers his church to water with grace the Gentile flock, destined to become his own, as Jethro's was, when he, as the figurative lawgiver and shepherd, had taken to his spouse the daughter of the Gentile priesthood.

EXTRACTS FROM THE LIFE OF LUTHER BY J. M. V. AUDIN.

Continued from No. 7.

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

The monks have been the greatest benefactors of the human race. Were we to enumerate their merits, our Catholic voice might, probably, be suspected; let us then permit Protestants to speak.

The German convents of the middle ages were the asylums of literature and the arts. In those times the monks were the only representatives of intelligence; at the cloister you would find painting, sculpture, poetry and archæology. Look at those magnificent edifices, those churches, chapels, houses of prayer, which they erected; the monasteries, the abbeys, the priories, which they founded and endowed; the bridges which they flung across the rivers; the asylums and hospitals which they opened for the sick and infirm; the gymnasias and academies which they instituted. It was there that civilization found refuge. Had it not been for the cloisters, Europe would have grown old and probably have died in barbarism. Each cenobite had his allotted labor. Some, like the Carthusians, cultivated the land, cleared the forest, fertilized the barren soil, stayed the torrent, taught their own, and transmitted to succeeding generations the principles of irrigation, of grafting, and of agriculture. Others, like the Benedictines, were employed in decyphering and transcribing ancient charters, and thus preserving the titles of our municipal liberties, or in commenting on, and translating the Greek and Latin authors; while simple scribes labored with almost an angel's patience in adorning with vermilion and azure the hymns and proses of the church. In the 16th century there were Italian cloisters which were veritable studios of painting, architecture and statuary. When prayer was over, the monks went to work; some with the chisel, others with compass or pencil. Italy is rich in the monuments of this monastic glory. At Florence, the great attraction of the Pitti gallery is the Saint Mark of Fra Bartolomeo. Fra Joconde was called into France to construct the great bridges of the capital.

A convent of the middle ages might truly be likened to a bee-hive. While some were engaged in carving the wood, which in their hands assumed all forms, and often like the sculptured marble, seemed to acquire animation, others were employed in discovering the treasures concealed in ancient manuscripts. * * Some had the starry firmament to contemplate and admire, while to other of their brethren was assigned a world still more difficult to explore, the human heart. Asia Minor was filled with monasteries, where monks were occupied day and night, in transcribing the poets and orators of ancient Greece and Italy. There were more than one hundred and fifty of these sanctuaries of science at Calabria, and the neighborhood of Naples. Look at that promontory which advances from Macedonia into the Egean sea; it is Mount Athos; and never will any human institution render to civilization the services it has received from that single house of prayer. Sixty three palaces and country villas of French kings are enumerated, in which monks were occupied in reproducing their royal charters. The church employed a numerous band of scribes, all consecrated to God, and occupied in transcribing sacred and profane manuscripts in the hall of the *Scriptorium*. It was an African monk, Eutholius, that introduced the accents; another monk invented the capital letters.

Occan, Scott, Durand, however detried by moderns, were remarkable men in their generation; they assisted in improving the human mind, and prepared the way for the great discoveries of the sixteenth century. Luther was not always unjust to the scholastics; he asserted the claims of one of them, Peter Lombard, to the esteem and gratitude of the human race.

The cloisters have other claims on our gratitude. It was in the retirement of the convent, that the quarrels so frequent in Germany, between the nobles and their vassals were often terminated: and we must do the monks the justice of saying, that the oppressed always found in them an eloquent advocate. If unfortunately their voice was not always heard, if the prince sometimes appealed to the sword, then the cell of the monk became the asylum where the vanquished party found protection, consolation and support, and where he remained until a reconciliation was effected between him and his lord. How often did the conqueror come to the cloister to expiate his triumph and his crimes in sackcloth and tears! Let us not forget that the convent was the holy ark in which, during the general shipwreck of literature, the Sacred Writings were deposited and protected from the hands of the barbarians. The first versions of the Scriptures into German, were the work of the monks. Otfried, of Witteburg, versified the New Testament and the Psalms in the tenth century:—Raban Maurus and Walfrid translated all the Scriptures into German. For the biblical translations of Ausburg, and of Nuremberg of the fifteenth century, we are indebted to those religious, to those monks whom the reformers treated so rudely, and of whom one of them said: "When we want to represent the devil, we

take a monk." And yet it was these poor devils of monks that gave to the German world Hutton, Melancthon, Luther, Erasmus, Agricola, and pleiades of literati of the sixteenth century!

Luther, then, entered the convent, with an imagination highly excited by the sudden death of his friend, and oppressed with fear, lest the earth should open beneath his feet, and he should fall, like Alexis, into the hands of God. This vision, for a long time, disturbed his slumbers, during which he appeared to hear the voice of death admonishing him to do penance.—Luther, although as yet he had not tasted of worldly pleasure, and was pure and innocent, believed himself to be a great sinner. To avert the anger of God, he fasted, and practiced the austerities of an anchorite of Thebais. Above all he feared the demon, and it was only by constant prayer that he succeeded in banishing him from his imagination. Strange thing! Luther never thought of excluding the spirit of darkness from his creed; he never, even for a moment, doubted on the subject. He looked upon him as a fallen angel, who, after his fall, is permitted by God, to tempt man, to lead him astray, and to struggle with the angel of light, until the soul should be detached from the body. Follow the drama of the Reformation personified in Doctor Martin; the first part in it is always assigned to the devil, the second to Luther, who loves to be eclipsed by Satan, and who stands in need of him, whenever he has to explain any abstruse matter. At every step of the reformer's progress you see Satan. It is Satan who moves and acts in Eck, Emser, Hochstræt—in all his adversaries. It is Satan, who inspires bishops, archbishops, and cardinals; who dictates to Leo X., his bulls—to the emperor Charles V., his edicts—to the archbishops of Mayence & Cologne their mandates,—to the Sorbonne at Paris, and the universities of Leipsic and Erfurth, their theological decisions. Satan has established his seat at Rome, the new Babylon; he governs the counsels of Duke George of Saxony, and troubles the head of Henry VII. of England. It was Satan who seized alive both on Munzer the ana-baptist, and Zwingli the sacramentarian, and who drove the peasants of Thuringia to revolt. He strangled Ocolampadius, who thought differently from Luther on the Eucharist. Satan invented the sacrament of matrimony, the morastic life, celibacy extreme-unction, the Mass. Satan is always sure to appear like the God invented by the Greeks, whenever the mystery cannot naturally be unravelled; and it is he who furnished Luther in his dreams, with the best arguments against private Masses. These apparitions will frequently occur in the reformer's life. "Sometimes," says one of his disciples, Manlius, "his head would reel after one of these diabolical visions, which flitted before him: he would faint, and the physician would be called in to restore him from these swoons, by dropping into his ears some oil of almonds." Callot might have caught inspirations from the writings of Luther, and found in them a temptation still more diabolic than that of St. Anthony.

To return to the convent, where Luther

for the first time triumphed over the assault of Satan; it was prayer that aided him to achieve the victory. His conventional life, was that of a veritable cenobite.—"If ever," said he, "an Augustinian friar went to heaven by the convent door, I, at least, deserved to enter. This is a testimony which all my brethren will confirm. I fasted, watched, mortified myself, and practiced cenobital rigours even so far as to endanger my health. Our enemies will not believe us; they speak only of the sweets of a monastic life, and know not what it is to have a strong temptation to encounter.

His novitiate was particularly severe; his superiors perceived his tendency to pride, and tested his vocations by trying humiliations. Luther was obliged to sweep the dormitories—to open and close the gates of the Church—to wind the clock—and go, with a sack over his shoulders, through the streets to beg alms. Brother Augustin, for such was his name, murmured, but the university of Wirtenberg, interfered, and put an end to these trials, which, it was feared would make him lose courage.

He made his solemn profession in 1506, and received the priesthood the same year. It was a memorable day,—an epoch in his life, which he hastened to announce to his friends. "To-day," he wrote to John Braun of Eisenach, "I will say my first mass, come to it. Poor young man! unworthy sinner! God, in the treasures of his mercy, has vouchsafed to call me to his service. I will endeavour to make myself worthy of his bounty, and—as far as is possible for dust like me—to accomplish his designs. Pray for me, my dear Braun, that my sacrifice may be agreeable in the sight of God."

The priesthood elevated the piety of Luther, all whose time was now divided between study and prayer. His cheeks began to fade; his complexion lost its wonted hue; and the youth once so fresh and florid, when he sang from door to door, now fell into a state of exhaustion, that excited the compassion of Mosellanus, who represents him worn out, dried up, and so reduced that his ribs might be counted. His superiors were, at one time, apprehensive that this feverish devotion, would weaken both his mind and body; and they accordingly endeavoured to apply a remedy. Staupitz, the vicar general of the Augustinian order, had a great friendship for him; and Luther tenderly loved him also. He said to him:—"Enough, enough, my child, you speak of sin, and you know not what sin is.—If you wish God to assist you play no longer the child." One day when he was confessing some absurd scruples with as much contrition as if they had been so many crimes, the priest stopped him, and smiling said:—"you are a fool, God does not afflict you; but you sadden him by your timidity." But Luther would not listen either to the counsels of Staupitz, or to the advice of his confessor. He might often have been seen at the foot of the altar, with clasped hands and tearful eyes asking pardon of God. Frequently at night he would kneel at his bedside and remain in prayer till the break of day.

This good man has since taken part in the consecration of a new church, and afterwards dined with the Bishop of London.—*Tablet.*

AGRICULTURAL.

From the London Phalanx.

A NEW DISCOVERY IN AGRICULTURE.

We have before us some beautiful ears of wheat which have been obtained by a new process of agriculture, (i. e.) without either tillage or manure, and from land of the worst quality. The straw is of more than ordinary length, and the grain is of the finest quality.

Some of our friends at Brest, who farm their own estates, being one day in conversation, were observing to each other that agriculture, though the most important branch of industry, was suffering more from want of capital and enterprise than any other sort of industry; and one of them observed, that nothing could be done without manure, and that was now becoming more and more expensive to obtain. On this, the conversation turned upon the relative importance of capital and science in obtaining agricultural results, when one of them observed, that much might probably be yet discovered to facilitate production by a less expensive process than that of constantly applying artificial stimulants, which rendered agriculture a laborious, unattractive, and unprofitable industry.

In continuing the conversation, they referred to Fourier's views of general progress, and his method of investigation and discovery, in which he quotes the maxims of philosophy which lead to truth in practice when attended to in theory.—Amongst these maxims are the following;

1. All things are perfect in original existence.
2. The duty of man is to observe nature and follow her indications in production and reproduction.
3. Not to suppose that man's knowledge is perfect, and that nothing can be known of Nature beyond the common practices of daily life.
4. To leave the beaten tracks of prejudice, and follow nature in her various developments.

In accordance with these maxims our rural philosophers observed that nature in the wild luxuriant regions of the earth is vigorous and active in the reproduction of vegetable life, while barrenness seems limited to spots where man has ravaged and exhausted her resources in his vain endeavours to assist her in her efforts; and it then occurred to them, that probably a closer imitation of the natural method might be more productive and less unattractive in the sphere of vegetable reproduction.

In observing Nature unassisted, or unthwarted, rather, by the hand of man, in vegetable reproduction, it is found that when the seed is ripe it falls upon the ground, and then the plant which has produced it sheds its leaves, or falls itself upon it in decay, and covers and protects it from the weather, until germination has commenced, and the young plant is able to grow up in health, and strength, and full development, to recommence the same

process of seeding and of reproduction. From this it follows that,—

In nature every plant produces its own soil or *humus*, and that—

The earth, properly speaking, or the mineral substance of the earth, only serves to bear the plant, and not to aid or nourish it in vegetation. The nourishment of plants is thus supposed to be derived from air and water, heat, and light or electricity, in different proportions, adapted to the different varieties of vegetable nature.

With this general notion in their minds, and considering wheat to be, in present circumstances, one of the most important vegetable substances, our friends agreed to try experiments, and in October last they undertook the following operations:

In a field which had been sown with rye because the land was deemed too poor for wheat, a plot of twelve square yards untilled and left without manure was carefully strewed over with the grains of wheat, and wheaten straw was laid upon it closely and about one inch in thickness. In a garden also, which had been neglected several years, a few square yards of earth were trodden over, and the surface being made close and hard, some grains of wheat were scattered on this hardened surface, and a layer of straw one inch in depth was carefully laid over it and left, as in the former case, to take its chance without ulterior attention.—And, in order to make doubt impossible concerning the mere secondary functions of mineral earth in vegetable reproduction, twenty grains of wheat were sown upon the surface of a pane of glass and covered with some straw alone, as in the other cases.

The germination of the seed was soon apparent, and most healthy in development. "The winter has been rigorous," says our correspondents, "for this part of the country, and the earth has sometimes been frozen in one solid mass to a depth of six inches in the garden where the wheat was sown, and this has happened several times during the winter, to the great injury of many plants, and even the entire destruction of some, while the spots protected by the straw were never thoroughly congealed, nor were the grains of wheat, though lying on the surface under the straw, at all affected by the cold. During the spring excessive droughts prolonged, and several times repeated, have prevented vegetation on the common plain from flourishing in healthy progress, while our little spots of wheat have hardly felt the inconvenience of excessive dryness, for the earth, protected by the straw has never been deprived entirely of moisture, and our blades of corn were flourishing, when all around was drooping and uncertain. To conclude, then, we have thoroughly succeeded in our practical experiment, and the wheat produced is of the finest quality. The straw was more than six feet high, and in the ears were 50, 60, and even 80 grains of wheat of full development, the admiration of all who saw them, and particularly those which grew upon the pane of glass, and which were quite as healthy and as large as those which grew upon the common earth. It must be observed also that there was not the smallest particle of earth upon the glass, and that the plants were left entirely to themselves, without being watered or attended to in any way whatever from the time of sowing to the time of reaping.

The result of these experiments has been admired by several influential agriculturists, who mean to make extensive applications of the same principle next season; and we hope that you will publish to the world these practical results, that others may convince themselves of their importance by a similar experiment.

One day the door of his cell did not open at the accustomed hour: his superiors were uneasy; they knocked, no one answered. They determined on forcing it, and found Luther lying on the ground almost breathless, and in a kind of ecstasy. A little music restored him to himself. We must admit that these German convents, where the Superior, like Staupitz, recreated himself with the study of the classic poet, where the infirmities of the soul were remedied by the harmonious sounds of music, and where fervent monks were in danger of dying for the love of God, do not much resemble the pictures that have been drawn of them by the philosophers of the eighteenth century!

The unhappy recluse found nothing but bitterness and despair in the service of God. He tried by all means to love him; but his aspirations after heaven seemed always to be stopped on the way. He exhausted his strength in prayer, fasting, and mortification; but his prayer, and continual fasts, brought neither joy nor consolation, as if his soul were stained with crime! The struggle was too severe; he could not long endure it.—This succession of temptations and of terrors would have been too burdensome for him; he would have ended in despair; for he could not drive away the phantoms that assailed him at night—that troubled him in his studies, and came to disturb him even at the foot of the altar, where he had taken refuge from them. Thus at an early age he was deluded by these vain fancies—these caprices of his imagination; and took for chastisements from God the hallucinations of a mind which too much application had demented.

While walking one day, musing on these melancholy thoughts, he met a monk, of whom he asked some questions in a dismal tone of voice.

"My brother," replied the monk, "I have a remedy for the evils which afflict you."

"What is it?" asked Luther, in an agitated tone.

"Faith!" said the religious.

"Faith!" rejoined Luther, whose word seemed to have electrified. "Faith?"

"Yes, my brother; to believe is to love, and he that loves shall be saved."

The eyes of Luther glistened with unwonted brightness.

"Faith! to believe! to love!" repeated he, like a man who awakes from a long dream.

"And," continued the friar, "have you not read this passage of St. Bernard in the sermon on the annunciation: 'Believe that through Jesus thy sins are forgiven thee; it is the testimony which the Holy Ghost puts in man's heart, for he says, 'believe and thy sins shall be forgiven thee.'"

Faith by love—justification by faith—a gratuitous justification; all this Luther saw in the language of the Augustinian. It was a flash of light, but one, false and fatal, that fell on a mind which was on the verge of despair; a light which showed him the precipice that was, at the mo-

ment, opening beneath his feet; a saving wave that bore him from the rock on which he was about to be dashed. A poor monk, who probably saw nothing in the inspired text, or the commentary of the Father, but what the church had always seen in them; that is, the necessity of faith; but of a lively faith, animated by and producing exterior good works, bearing fruit, and manifesting itself by love, desire, and salutary acts; this monk rescued Luther from despair, saved him from his terrors, delivered him from his temptation—only, however, to cast him into another abyss, which in the first moments of his joy he had not leisure to sound.

After this short dialogue, in which the interlocutors exchanged only a few words, Luther had no more terrors or nocturnal struggles to endure. He slept in peace he applied himself, without distraction to his studies; he assisted at the public service with his brother monks, with a recollection which no terror disturbed; he prayed and fasted, and ceased to look upon himself as deprived of the inheritance of heaven. One word had produced this change; by the help of that talismanic word, "faith," all became intelligible to him. If he had been assaulted by vain fear; if he had been on the brink of despair; if he had doubted of his salvation and of God's mercy, it was because he did not believe. If he had suffered in his soul, from the time that he began to know himself, it was because he had not faith. If his superiors had vainly endeavoured to console him, it was because they spoke not as the poor monk; or, because he himself had not loved like him. With faith he had received new life. He was still indisposed, but in a different manner; his malady was yet seated in the brain, but it was the malady of love, not that of fear and despair; with him every thing was passion. Gratuitous faith, or grace, became then for him a symbol which embodied the pure essence of christianity; an evangelical maxim, or, as he called it, a truth which before that time, had been obscured or concealed, or replaced by practices, observances, and exterior worship; human traditions, which sooner or later must be discarded, if men would go back to the Divine Word in its primitive purity. A chapter of St. Paul to the Corinthians, upon which, on breaking up the interview with his brother monk, his eyes had fallen; appeared to him as an illumination of God himself, who was willing to confirm, by his apostle, the important truth he had just discovered. He closed the book overjoyed at his good fortune. This joy was soon to pass away.

[To be continued.]

FIT COMPANY FOR A BISHOP—During a late church rate contest in Hackney, one of the lesser "ecclesiastical heads" of the parish was an active canvasser for votes in favor of the rate. Soliciting a party supposed to be friendly to his views, he was asked how matters had gone at the vestry. "Oh," said he, the "d—d Unitarians and Baptists have beat us this morning; if any of them come here for your vote, set the dog on them."

From the Catholic Herald.

TO THE REV. W. H. ODENHEIMER, A.M.
Rector of St. Peter's Church, Philadelphia
No. VIII.

REV. SIR:—Having discussed the manner in which you endeavour to show how the Protestant Episcopal Church derived her authority from the Apostles, it may not be amiss to say something of the nature of the authority which she claims. To hear Episcopal writers address no other sectaries, and speaking in so lofty a tone of 'church authority,' 'general councils,' 'the fathers,' 'antiquity,' and 'the awful sin of schism,' one would almost imagine they were the words of a Roman Cardinal addressed to separatists from the One, Holy, Catholic, and Apostolic Church. But the illusion is soon dispelled; for these writers seldom fail to season these harangues by bitter attacks against, what they term, 'the superstitions of Rome.' They endeavour by these invectives to allay the alarm they have caused; for infallibility, —an awful spectre in the eyes of every staunch "churchman,"—presents itself as the natural consequence of the position they take: and hence, they spare no effort to remove the odious imputation. I have read enough of the writings of your great masters, to enable me to comprehend their principles,—if they had been clearly explained; but as yet I have been unable to learn the precise nature of that authority which your church has defined to belong to her "in controversies of faith."—What I gathered from the perusal of one page, was disclaimed when I turned to the next. In reading them, I have been always reminded of the official notes of certain diplomatists, who would make us believe they spare no trouble to express themselves with clearness, in which, however, ordinary minds endeavour in vain to find a definite meaning.

The only way, therefore, to ascertain the full import of their principles, is to bring them to bear on the position their church holds, between the Catholic church on the one side, and the various Protestant sects on the other. The Catholic principle is clear; our rule of faith is the word of God—wherever it is found, whether in the Scriptures, or in tradition, proposed to us by the living authority of the Church. The Church does not add to, or take away from, what was once delivered; she teaches always and everywhere the same doctrines, relying on the promises of Christ, that the words of truth he confided to her care, shall never be exchanged for those of error. Individual bishops, and even those of a whole province or nation may err, but the successor of Peter who has inherited his commission 'to confirm his brethren' and the body of the bishops who succeed in the place of the Apostles, cannot be affected by their errors. The few will be either reclaimed by submitting to the authority established by Christ, or be separated from the ONE Church, and leave it untainted, as it was before. As long as any bishop remains united with his brethren, his adherence to the body that has inherited the promises of Christ is a guarantee to the faithful, that his teaching is con-

formable to theirs, and, consequently, that delivered by Christ.

The genuine Protestant principle,— "The bible, the holy bible, and nothing but the bible,"—is also, intelligible.—Whether it is possible for every one to follow out this rule; or whether, in practice, the preacher's dictates are crammed down the throats of his hearers, together with a lecture on the absurdity of receiving their faith from any man's teaching, I do not now examine. But the principle is intelligible.

The Protestant Episcopal principle does not profess to be either one or the other of these; nor can it be considered as a medium between both. It oscillates from one to the other, as the exigency of the moment requires; or, at the very most, it adds to the pure Protestant principle the necessity of studying ecclesiastical history!

"The Church hath authority in controversies of faith," saith your twentieth article of religion. You maintain that a ministry is necessary to constitute a church; and that the principle of episcopacy is a necessary constituent of it, as established by Christ. In this sense of the word, it cannot be denied that THE WHOLE CHURCH, at the beginning of the sixteenth century, at least, taught, as essential, those very doctrines, which a few years afterwards, were rejected by so-called Reformers, as unnecessary or damnable. How, then, came her authority to be disregarded? Is not the very idea of a "Reformation" in faith, an insult to her authority, and, therefore a revolt against the ordinance of Christ?

You will answer;—and here comes the first great salvo of the Protestant Episcopal Church,—the Church of Rome exceeded her authority; in teaching the things which we reject, she added to the ancient faith; Protestants only returned to primitive Christianity, to what was taught by the ancient fathers, and the first four general Councils. This is, I believe, a fair statement of your position; let us test this explanation.

"The Church of Rome exceeded her authority, and added to the primitive faith." Notwithstanding the use of these words—"the Church of Rome," it is evident that this accusation applies to every church than extant. Every Church in Christendom then taught what you call 'the errors of Popery;' with the single exception of the Pope's supremacy, even the Greek Church did then, and now does teach the same.

"The Church of Rome,"—which therefore means the Catholic Church, "added to the primitive faith; and you go back to the first four general councils." But, on what principle do you prefer the ancient to the modern church? Was the commission given by Christ to his Apostles confined to any age? was it not to last to the end of time? When the fathers of the fourth general council separated, they did not throw up their commission to teach all nations; they did not,—they could not, prohibit their successors from holding a fifth or a sixth general council, should new errors arise. You cannot,

then, rest your defence for the doctrines of the early Church on the constitution of the Church, or the promises of Christ, without acknowledging that the same deference must be paid to every other general council held since that time, and to the authoritative teaching of the Church, however and whenever manifested. You cannot condemn the man who refuses to admit the decrees of any one general council, without undermining your own pulpit, which has been raised in contempt of the authority of the Catholic Church, and branding with schism the Church of which you are a minister, and which had its origin in a rejection of that very same authority that proclaimed the faith of Christ at Ephesus and Nice.

You must, then, set aside the claim of divine assistance for the early bishops; the authority of the first councils can have value in your eyes, only because you imagine the causes of corruption were not then in full operation; the Church had not yet yielded to the spirit of error, which afterwards spread through all her members, and enveloped in its clouds even the successors of the Apostles themselves.—But when the promises of God are set aside, and a time is arbitrarily fixed, until which faith remained pure,—what limits can be placed to fancy?—what barrier can you raise against sectarianism? You may fix on the sixth or seventh century; another will fix on the fifth; another on the fourth or third; and some others will tell you that in the second or even in the first century corruption began.

The Church, you say, can decree nothing contrary to Scripture. We say the same. The Church, you add, can decree nothing to be of faith which did not belong to the doctrines of faith from the beginning. In this too we agree. When the Church now teaches any thing to be a portion of the faith once delivered to the Saints, does this offer a guarantee to Christians that it is so? Here is the great point of difference between us. We say it does: you cannot admit it, or you anathematize Protestantism. The most that your authors can assert is, that her teaching must be admitted only when it is in accordance with the doctrines of the ancient Church, without daring to say, that such teaching is of itself a proof that this accordance exists. This requires that the examination into the monuments of antiquity should precede the assent given to the most authoritative declarations of your bishops. Instead of the high ground assumed by the fathers of Nice, of Ephesus, of Constantinople, who proposed their faith, and offered as a sufficient guarantee to the faithful "so we all believe,"—knowing that Christ ever lives and teaches in his church, your bishops appears before them, in the humble character of disputants, trying to convince them that such was the doctrine of the early Church.—Their vaunted authority, therefore, in the end comes to nothing more, than to make them licensed professors of the Sacred Scriptures, and ecclesiastical history;—professors, who have no guarantee that they shall be right themselves, whose erudition, and labours, even with the best in-

tentions, are as likely, to be used in the cause of error, as in defending the pure maxims of Gospel-truth.

This is, indeed, a poor improvement on the pure Protestant principle, of "the Bible, and nothing but the Bible, interpreted by each individual." When you tell your fellow Protestant, that this rule is insufficient, that it cannot decide the controversies that rend Christendom into endless divisions;—will not be justified in replying, that the study of ecclesiastical history has proved equally unavailing? When you add, that private individuals have neither time nor abilities to study the Scriptures, with sufficient care to be able to solve the knotty questions that divide the sects, who claim to be guided solely by their authority; may he not say that the ponderous folios in Latin and Greek, which you require him to peruse, do not diminish the difficulty? The Catholic believes that his faith is handed down partly in the Scriptures, and partly by tradition, the monuments of which are contained in the writings of the fathers, the acts of councils, etc. The bishops of the church are bound to consult these monuments, when they are about to decide on controversies of faith; for the promise of God to supply our infirmities, does not dispense us from the use of the means which He placed within our reach; but the reliance which the faithful place on their decision, does not depend on the knowledge of the manner in which this investigation has been conducted—much less are they required to go over the same ground themselves before they acquiesce. Christ, who has promised that the gates of hell shall not prevail against his church; who commissioned his Apostles to teach, and said he would be with them to the consummation of ages; who sent the Holy Spirit to teach them all truth, and to abide with them forever,—will not allow neglect, or prejudice, more than external violence, to make void his insinuation.

Your Right Rev. professors of ecclesiastical history can take no such ground as this, without conjuring up the dreaded spectre of infallibility; nor can the members of your church feel this reliance without condemning the very bishops whose doctrines they revere. They must themselves undertake the task of investigating whether the decision of their professors be in accordance with the monuments of history. You tell what you call the Ultra-protestant, that in calling on the savage to investigate the Scriptures, and to learn thence the doctrines of faith, he is requiring an impossibility; do you lighten his burden by requiring him to study the works of the fathers? Indeed, with all due respect for yourself, as well as for your congregation, I must be permitted to express a doubt, whether many of them possess the necessary qualifications for an impartial investigation of so serious a subject; for, surely, you will admit that the perusal of some extracts chosen at pleasure, without any knowledge of the context, or any security of the accuracy of the translation, or reference,—not to say any thing of the controversies to which they have given rise

— does not deserve the name of an adequate investigation. Your own "Off-ring" proves that even in "the unobtrusive round of parochial instruction," most important mistakes may be made on these subjects, with some display of erudition, and with all possible good faith. The truth of the matter is, "Churchmen," as well as other Protestants, learn their catechisms, and hear their ministers preach, and believe what they are told, with as much docility, though not with so much consistency as Catholics, who believe that the church cannot lead them astray; they take no more pains to investigate, in an adequate manner, whether what is said, can be proved from ecclesiastical history, than other Protestants do to find out whether the doctrines of their preachers bear the text of a thorough examination of Scripture.

Another great salvo of "Churchmen" is that the Church cannot err in what, properly speaking, belongs to faith, but can and did err in other points. This, to a certain extent, might be admitted. The difference between our principle and that of Protestants consists in this: while we admit that errors not on points of faith may pervade any numbers of the Members of the church, we say they never can be incorporated with her authoritative teaching. Protestants, on the other hand, must admit that she may proclaim as being of faith what forms no part of it, or what is directly opposed to it: for during centuries the whole church gave this sanction to what are now termed "the errors of Popery." This renders her immunity from errors on essential points completely useless in the investigation of truth. For how are we to know the points to which her inerrancy is confined? They can only reply by recurring to ecclesiastical history. Others reply, that every church has a right to act for its self on points not of faith. But as it is admitted on all sides that individual bishops, or all the bishops, as well as priests and people, of any one nation, in the reforming process, may tear up even what belongs to faith, and thus cease to be members of the church; how can we know when they have passed the Rubicon? By ecclesiastical history! Ecclesiastical history is the only solution for every difficulty; every member of the church must not only study the Scriptures, but become a perfect adept in ecclesiastical history!

But Sir, the study of ecclesiastical history had as little to do with bringing about the Reformation in England, as the study of Scripture contributed to its birth on the continent of Europe. Every one knows that in England, as a Protestant poet says.

"Two love first taught our monarch to be wise,
And Opepel light first beamed from Doleja's eyes."

and not from ecclesiastical history! Frederick of Prussia assigned the following "simple principles," as the causes of the Reformation,—"in Germany it was the work of interest; in England the fruit of lust; in France, the effect of novelty."

Surely, Sir, you cannot ascribe to the study of ecclesiastical history, an event which had its origin in the worst passions of the human heart. What would have

been the result of such an investigation into ecclesiastical history, had it been made, may be seen by the embarrassment and incoherence of the far-famed Oxford divines, when they have recourse to ecclesiastical history to justify a change made for other reasons. The very delicacy of their touches betrays a feeling that they are handling dangerous weapons; and, indeed, it requires great skill to choose one's way through the ancient records, without meeting the Pope and the "errors of Popery" at every step. Even when investigating the doctrines of the earliest ages, where, as in the case of the Old British Church, a superficial observer might imagine that the paucity of monuments was favourable to the exercise of their ingenuity, they, ever and anon, stumble on some monument of this everlasting "Popery,"—even of those very doctrines which you politely designate as "idolatry of the grossest kind," and for which you can find no excuse that will not equally justify "the worshippers of Juggernaut."

To conclude, Sir, I must be permitted to say, that the authority which you claim for your church is hardly worth defending. It cannot surely be necessary to take so much trouble to prove, that your bishops have a right to teach ecclesiastical history; and this is the more unnecessary, as the exercise of this right had so small a share in the first establishment, or in the perpetuation of the Protestant Episcopal Church. In a word, all the lectures of "Churchmen" on 'authority,' etc., seem intended for their neighbours; their calls for respect for THE CHURCH, in plain English means only that all should believe as they do, while they reserve to themselves the right of believing what they please.

I remain, Rev. Sir, respectfully

Your obedient servant,

CATHOLICUS.

From the Catholic Herald.

PROTESTANTISM AND POPERY.—The following extract we have made from a respectable and authoritative source. We commend it to our readers, it is an admirable proof of the power of truth, and speaks volumes for the nothingness of Protestantism. The struggle under the shaken fragments of expiring Protestantism is visible, and the strong though unwilling testimony to Catholic unity is everywhere evident throughout. We regret our limited space prohibits the continuation of the "Address," but we shall resume it with some appropriate remarks. The deliverer's name we will for the present withhold—only recommending to our reader's perusal, as the conscientious effusion of a highly respectable Protestant Bishop in the United States.

"Let us be more diligent in study, more constant and fervent in prayer, and of a readier mind and will in the momentous functions of the ministry. There is that in the present aspect of things in the spiritual world which calls us, with especial emphasis, to all this. A spirit of inquiry has been roused, set in, extensive

action, and brought seriously home to the consciences of some of the wisest and holiest men of the church in our day, which will not admit of being disregarded or lightly met, and which cannot be averted. It must and will go on. For good or ill, it will exert a most controuling influence.

It seems to have been started by what forced itself upon good and reflecting men as evidently a failure, of tremendous import, in the Protestant enterprise. More than three hundred years have passed since the christian world was roused in the midst of the spell of ignorance, superstition, heresy, and idolatry, which the spirit of papal apostacy had thrown around it. Every department of religious principle, motive, and practice, was subjected to investigation, keen in its searchings, bold in its pushes, and it must be acknowledged, as it gained confidence by success, too often reckless of its bearings and results. From that period, this spirit has continued,—diverging ever and anon into new regions of inquiry, and laying bare new results as the fruits of its master-principle—unto our day. And what now presents itself as the issue? The papal apostacy, in the estimation of many sound, intelligent and good minds, becoming even stronger in its consolidation, and putting forth renewed energies, and displaying increased success, in spreading its cause.

You will understand me, brethren, as not adopting this view as entirely my own. I think there can be little doubt that the Popish system is, at this moment, convulsed dreadfully within itself. There is, however, an outward show of unity, put forth, there is reason to believe, with the utmost of even Jesuical cunning, which secures for my argument much of the force which the reality of that show would confer. And there is an honest fear, in many quarters that there may be too much truth in this boast and appearance of unity, strength, and efficiency, which renders the argument seasonable.

And what shall we say of the counter-cause of Protestantism? Riven to its centre with internal dissension; covering with its name every variety of schism, and every bold and wicked innovation of heresy; forming an unholy alliance with the veriest infidelity; and while beguiling unstable souls with the show of unity, by adopting the watchword of Protestant liberty, the glorious privilege of private judgment, and anathema on the corruptions of Popery, wasting its energies or internal strife, arraying its votaries in deadly feud against each other, and thus strengthening the hands, and ministering to the triumph, of the mighty papal power which it would cripple and subdue.—Brethren; is this not a lamentably true picture of the Protestant ranks? For we must remember that Protestant is but a negative term. It implies no principle but that of dissent. Let who will, or let what sect will, protest against such Popish corruptions, be or it thereby becomes Protestant, no matter on what principles, or in favour of what principles, the protest is made. This is daily acted out. The rejection of Christ's priesthood, the rejection of His sacraments, every species of schismatic organization, every kind of erroneous and strange doctrine contrary to God's word; every grade of heresy, is called by the name Protestant, is Protestant, in the true meaning of the term, and vaunts itself as the legitimate result of the great privilege of private judgment, and the bounden duty of casting off the degrading and sinful yoke of papal despotism and corruption.—Brethren: unwelcome as

such truths may be, hostile as they may be to favourite theories, and mortifying to honestly cherished sensibilities; still they are truths. It were vain, and worse than vain, to blind our eyes to them. The true course is to look them full in the face, and endeavour, by God's help, to draw from them what may tend to His glory, the good of His church, and man's spiritual and eternal welfare. And thus, I verily believe, was the honest and holy purpose of the good men in our Mother Church, who have been the means of exciting the inquiry to which I have referred. They saw—and must not every reflecting man see?—that the friends of the great reformation were looking at that work through a wrong medium,—were labouring under a most hurtful delusion respecting it, and were thus entangling its glorious cause in inextricable difficulties, and themselves fostering and encouraging the boldness of papal presumption, and the success of Papal artifice and intrigue, and contributing to the manifold ills of dissension in the anti-papal ranks, and of the increased growth of false doctrine, heresy, and schism. The great source of this difficulty appeared to them, and I think must, upon reflection, be acknowledged, to be, the adoption of a wrong principle in opposing papal error, and a wrong ground of union among those who are opposed to it—of mere Protestantism, instead of Scriptural and primitive Catholicity. A sentiment, a doctrine, a practice, may be far removed from Popery, may be connected with the firmest protestation against Popery, and yet be very wide of the truth. More Protestantism, then, is no efficient bond of union. It may be one as far removed from the Gospel as Popery itself. This the cunning Jesuits see, and therefore have artifices beyond number at work to try to strengthen in their opponents the delusion which adopts Protestantism as their watchword and their bond."

TEXT AND COMMENT.

The Christian World (says the Catholic Herald) a monthly publication in which, as in Noah's Ark, animals of all kinds finds a place, has taken for its motto the following text:—"One Lord, one faith, one baptism," etc. The following enumeration of the Protestant portion of what the Editor considers the Christian world, is found on the cover:—

- "Protestant Churches—The Waldenses—Lutheran—Reformed, or Calvinian—United Brethren—Church of Prussia—Church of England—Scotch Episcopal Church—Protestant Episcopal Church—Church of Scotland—Secession Church—Relief Church—Covenanters—Old and New School Presbyterians—Reformed Presbyterians—Associatio Presbyterians—Cumberland Presbyterians—Independents—Congregationalists—Baptists—Free Will Baptists—Christians—Disciples—Wesleyan Methodists—Calvinistic Methodists—Methodists New Connexion—Primitive Methodists—Wesleyan Association—Methodist Episcopal Church—Methodist Protestant Church—Reformed Methodists—Church of God—Orthodox Friends—Friends—Swedenborgians—Irvingites—Universalists—Unitarians."

Was ever text better illustrated?

*And then the Possibles? PAVEN'S QUEST.

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, NOVEMBER 10.

On perusing the religious extracts with which the Editor of the *Church* fills his dull, drivelling sheet; and, indeed, in looking over with heart-sickening disgust all the Protestant Tract and Pamphlet matter—most silly, tasteless, unclassical, ignorantly concocted, recklessly asserted, and self-contradictory stuff—we every where observe a sameness of saintly slang, a sort of slimy film, covering from the eyes of their simple, unsuspecting, and well-meaning followers, their misgivings in argument; their unproved, though boldly hazarded assertions; their falsely applied and misconstrued quotations from Scripture and the Fathers; their wilful misstatements or misrepresentation of facts; in a word, all the studiously deceptive arts, invariably resorted to by such as “lie in wait to deceive;” by whom, as the chief Apostle says, “the way of truth shall be evil spoken of, and who, through covetousness, with feigned speeches, make merchandize of you”—2nd Peter, ii. 3—“blaspheming,” continues he, “those things which they know not,” ib. v. 12: and “of which they are wilfully ignorant,” ch. iii. 5.

All, however, with themselves is holy, orthodox, evangelical, apostolical—nay, and Catholic too, a name which they so lately abhorred as belonging exclusively to the Church of Rome—the only church, as that name implies, universal as to time and place since the Saviour and his Apostles. But as for her—the Romish, Popish, Papist Church—she is superstitious, vile, idolatrous; the mother of ignorance, vice, and immorality; a sink of iniquity; devilish and damnable. And all these fair compliments are gratuitously bestowed on her, whom all acknowledge to have been at first the only church founded by the Deity incarnate: the only one, therefore, to whom all his promises were made; by which he assured us, that “he had built her on the rock, and that the gates of hell should never prevail against her: that he himself would be with her legitimate pastors at all times, even to the end of the world; together with his holy spirit, the spirit of truth, who would teach them all truth, and bring to their minds all things, whatsoever he had said unto them:” concluding the whole with his solemn declaration, that “heaven and earth should pass away, but that his words should never pass away.”

This is the Church which Protestant teachers represent as every way so detestable: the very church which Christ commanded all “to hear, or be accounted as heathens and publicans.—MATT. xviii. 17. But, say they, she has fallen from the

truth; she has become corrupted, heathenish, contaminated and contaminating: she is now herself the very “gate of hell.” Luther, the father of Protestantism, was the first who dared to advance this blasphemous contradiction of the Saviour’s declaration; giving his followers to understand, that, but for him, the Church of Christ was undone for ever. Calvin gives the German monk the lie, and claims to himself the exclusive merit of saving Christ’s Church from ruin: the same did Wesley by his newly invented method; and each and all consider Jesus Christ as under the greatest obligations to them, without whose exertions all his promises would have been made void, and his church would have not only ceased to be, but the kingdom of Satan would have been established in her stead, and the prince of darkness would have thus prevailed against him.

Now, this is equivalent to what every new teacher pretends. All the world, says he, is wrong; but listen to me, and I will rescue you from Popery—that intolerant and intolerable Church—from ignorance, error, and damnation. And all these unscriptural, unproved, boldly ventured assertions of those, their interested deceivers, whose easy, wealthy, and safely enjoyed livings, depend on keeping up the delusion—all these bare-faced, blasphemous untruths, are readily believed by the hood-winked, credulous, and uninvestigating Protestant public!!!

The Rev. Mr. Lee will officiate for his people on Sunday next in the Catholic church of St. Catharines. He has been prevented from returning to them sooner by unavoidably necessary business.

We must acknowledge ourselves, like many others, imposed upon by the extreme hypocrisy, and ultra-shammed repentance of the worthless priest, Waters, alluded to in a former number of our paper, as palming himself upon the Catholics in and about the township of London. Their only pastor is the Rev. Patrick O’Dwyer. The intruder is suspended for ever.

The Kingsten package of this paper for October 27, has not reached its destination. We would thank the P. M. whose possession it may be in, to send it on or return it to us.

NEW CHURCHES.

A fine new stone church is just finished at Belleville, with tinned roof and a lofty steeple, owing to the exertions of the worthy clergyman of that place, the Reverend Michael Brennan.

Another elegant stone church has been completed at Peterborough, through the exertions of the Rev Mr Butler.

A stone church has been lately built at Picton, Bay of Quinte, under the superintendance of the Rev Mr Lallor.

A stone church we have also to mention has just been opened at the Falls of Niagara, within the mission of the Reverend E. Gordon.

A very nice frame church has been built at Brantford, and one also at Indiana, under the direction of the Rev Mr Mills.

Besides these, there are the churches of Hamilton, Dundas, Oakville and Trafalgar, all of recent origin.

Extract of a letter from the Rev Mr Cannon, dated

BYTOWN, Oct. 30, 1841.

“The great Bishop of Nancy has just been here, accompanied by several priests, to hold a spiritual retreat, which has done an immensity of good in every way—upwards of 1000 went to communion, a great many received confirmation; it lasted 11 days, the church being crowded all the time, as a proof of the good disposition of people to amend their ways. Among the spiritual exercises which took place each day of the retreat, both forenoon and afternoon, (they were most interesting, attracting an immense crowd,) that of the blessing, and laying the corner stone of our new church by the Bishop of Nancy, was most solemn and imposing: we received on the occasion a handsome sum towards the building. As is usual we enclosed in the corner stone several articles of note, coins, papers; and among the rest one of your papers, as a memento for after years, of your exertions to promote the interests of our religion. His lordship on his arrival was met by a great concourse of people at the steamboat landing and conducted to the church, (tastefully decorated for the occasion) and likewise at his departure. The air resounded with their joyful acclamations from the cliff; (you know the spot,) and I assure you this display of religious feeling had a beautiful effect, the people remaining and continuing their loud cheers till the boat got out of sight. All this must have astounded our Protestant friends. No notice whatever has been taken of the circumstance whilst they notice with zeal the most farcical ceremonies that take place in their church here.

“Here I give you the Inscription laid in the corner stone—you may think proper to insert in your next:

D. O. M.

GREGORIO XVI. SUMMO PONTIFICE,
EPISCOPO REGIOPOLITANO ILLUSMO. REVMO.
REMIGIO GAULIN :
VICTORIA IN ANGLIA, FELICITUR REGNANTE
PROVINCIAM CANADE ADMINISTRANTE :
DUCE R. D. JACKSON :
DYTONIENSES, PASTORE AC MISSIONARIO
JOANNE FRANCISCO CANNON :
HUNC ANGULAREM LAPIDEM PONEBAT
ILLUSTRISSIMUS AC REVERENDISSIMUS,
CAROLUS AUGUSTUS MARIA JOS. DE FORBIN
JANSON,
EPISCOPUS NANSIENSIS AC TULLENSIS.
ANNO DOMINI, 1841, DIE VERO XXVI OCT.

F

SEIZURE FOR CHURCH RATES.

Extraordinary proceedings.

London, Saturday—Yesterday the following scene was exhibited at the auction rooms of Mr. Lloyd, of Hatfield street, Stamford street—

It was known that the sale of a copy of “Mathew Henry’s Bible,” in 3 volumes,

“Baptist Magazine,” 13 vols. and “Ridgley’s Body of Divinity,” 2 vols., which had been taken under a warrant of distress from the Rev. Mr Francis, Baptist minister of Waterloo-road, on account of the non-payment of 16s6d for two church rates, would be held, and in consequence a number of very respectable persons, inhabitants of the parish of Lambeth, attended the room to watch the proceedings.

After some ordinary sales had been made, the auctioneer stating that the next lot, 37, was Matthew Henry’s bible, a cry of “No church rates! no church rates!” resounded from every part of the room.

Mr FALL said, that before Mr Lloyd proceeded to sell, he wished to say a few words. The lot now about to be sold, as well as the two following ones, had been taken away from the library of the Rev. Mr. Francis for church rates—(Cries of “Oh, oh!”)—the proceedings connected with the seizure were unjust and illegal. With that, however, they had at that moment nothing to do. The Rev. gentleman refused to pay church rates from principle; at the same time, not wishing to lose the books, he had requested him, Mr Fall, to attend and buy them in. Whether those whom he addressed were Churchmen, Dissenters, or Jews, he trusted that, under the circumstances connected with the seizure, no person would bid against him, so that when the lots were put up, a mere nominal value might be obtained, and the books returned to the reverend owner.

Mr Lloyd said he did not know why he was so addressed, for he was not going to bid one shilling for any of the lots. They had been sent to him for sale, and he should do with them as with the previous lots, sell them to the highest bidder; the seizure had not been made by him, nor had he any thing to do with the church rates.

Mr Fall replied, that he did not impute the seizure of the books to Mr Lloyd. As he found there was to be no opposition, he would bid 2s6d

Mr Lloyd said there are 11s bid, 12s, and so went on increasing amidst loud cries of “where is the bidder?—what is his name?” and cries of “shame.” At length the confusion became so great as to cause the auctioneer to stop, and to say that the biddings which he had named were *bona fide* ones.—He knew what he was about, and should do his duty. Mr. Lloyd then went on with the biddings amidst cries of “no church rates,” and other demonstrations of the feelings of the assemblage, and declared the lot to have been knocked down for 25s.

Mr Fall and several others denied that such a sum had been offered by any person, and demanded the name of the buyer.

Mr Lloyd—The next lot is the Baptist Magazine, 13 volumes, for which 10s are bid.

This assertion was denied, but the auctioneer maintained that the sum had been offered, and continued to announce the increase of the biddings until they reached 18s, when they were declared to have been purchased by Mr Fall.

A young man, having the appearance of a working-man, here stepped forward, and said he had been authorised to bid for

the lots, and in compliance with that order he had done so. (Cries of shame, and pay the deposit.) It was subsequently ascertained that his name was Proctor, and that he was in the employ of Mr. South, the broker who had made the seizure.

Mr. Fall and others reprobated the conduct of the broker in making himself a partisan in favor of church rates.

Proctor said he was bound to see that the books produced a sufficient sum to cover the amount of sale and expenses attending the seizure, and as Mr. Fall had bid 25s for the first lot, he would turn it over to him, which was accordingly done.

Mr. Fall said that the next lot might surely go for nominal sum for the preceding lots had produced £2 3s., while the amount of the church rate was only 16s. 6d.

Mr. Lloyd, however, declared his determination to sell the lot, 'Ridgley's Body of Divinity,' 2 vols in the same manner as the former lots had been disposed of.

The proceedings were characterized by the same display of feeling until the lot was knocked down to Mr. Fall for 15s. It was then proposed to give three groans for church rates but this was prevented by the friends of the Rev. Mr. Francis.

The seizure in the first instance being considered by the friends of the rev. gentlemen as illegal, the sale of the books took place under a protest; and they likewise declared their determination to proceed against the auctioneer for not complying with the provision of the act, inasmuch as it was his duty, before the sale, to state for what the property had been seized, and to offer in the first instance to the owner for redemption, and if it was allowed to go to sale, then to declare that the property would be free of duty. None of these terms were, however, complied with.—U. S. Cath. Misc.

Comparative prices of Clerical Establishments—The English people are famous people for liberality. They keep church and king in the first style of splendour, and compared with their ecclesiastical expenditure, other nations sink into the most contemptible insignificance.—From a pamphlet just sent to me, called "The wonder of all Nations," published by Strange, Paternoster Row, I extract the following list of the prices of pensions, which in itself will be a sufficient comment on the extravagance of the Church of England:—

England and Ireland,	8,500,000
France,	1,047,837
Scotland,	250,000
Spain,	1,034,400
Portugal,	287,300
Italy, including the Pope,	776,000
Austria,	950,000
Switzerland,	870,000
Prussia,	527,000
Holland and Netherlands,	265,000
Denmark,	119,000
Sweden and Norway,	238,000
Russia,	74,270
South America,	450,000

This pamphlet suggests that it would be very expedient that a portion of the overgrown income should be appropriated for national purposes, and likewise reminds the sleek gentry of the gown, that it is perfectly regular in cases of convulsion, to make the church contribute to the exigencies of the state.—Olio.

"Awful Disclosures" about Maria Monk and Frances M Partridge—The heroes of the Holy War unveiled.

G. W. D. Andrews, a Unitarian of Springfield N.Y would inform all enemies of imposture and villainy, and especially the Protestant community, who have been made by designing men the instruments to

propagate so many slanders and so many falsehoods against their Catholic brethren of the Christian faith, that he will give a public lecture at the Masonic Temple in Tremont street, on Tuesday evening the 19th instant, when he will expose (from a mass of correspondence left behind Frances M Partridge, a 'would-be Nun,' when she absconded from Canajoharie, N. Y.) a most complicated, wicked, and astounding conspiracy against the Catholic religion and character.

Every Protestant who is anxious and willing to be just to those whom he has wrongfully accused, and every Catholic who wants ample and annihilating proof of the villainies that have been practised upon his faith, ought to come and listen to Mr. Andrew's exposition of Monk and Partridge, and the vile conclave who counselled with them in deceiving the public. The correspondence will be subject to the inspection of the audience.

STILL LATER FROM CHINA.

By an Extra of the N. Y. Herald, we learn still later news from China, which the consignees of the Narragansett kept to themselves for a short time.

Most unexpectedly to every one but the captain and consignees of the "Narragansett," twenty days later from the Celestial Empire has been received by that vessel.

This late intelligence, which reached this city last Saturday, did not meet the public eye till yesterday. Most certainly the consignees ought to reap the benefit of their secrecy.

There is no doubt but that this news was kept back for the express purpose of speculation. It gave them in possession thereof a start of twenty four hours.

The Narragansett sailed on the 1st June, and on reaching Angier roads, in Java, remained there until 24th July.—While their Canton papers of 12th and 19th June were received.

We enclose a report of the cargo of the Narragansett, by which you will see that the total export since 1st July o. last year, is only 90,000 chests. We doubt if the lading of the American ships at Whampoa will be completed without much delay; and viewing the state and prospect of foreign relation with China, in whatever light we may, still we look upon it as almost certain, that high prices for Teas, must and will rule in Europe and America during the ensuing year or two.

We omitted to state in the foregoing account of the hostilities at Canton, that H. B. M. Algerine, after the forces had arrived at Canton, was placed opposite the Dutch folly, which the Dutch had strongly fortified, and from whence a fire was soon opened upon the vessel, which was returned with interest, the Chinese, however, defended the place with great determination, but it was at last carried.

We regret however, to learn that the loss in killed and wounded of the Alligator has been very severe particularly among the boat parties that were sent to carry the fort and several other masked batteries; a lieutenant of the ship, whose name we did not learn, had, it is reported, his leg carried off by a cannon shot. The guns found in the fort were very handsome brass pieces, quite new, and of superior workmanship.

Export of teas since the re-opening of trade has been according to the "Press" of the 18th of May, as follows:

Total Black Teas.	6,656,642 lbs.
" " "	495,909 "
Total,	7,153,651 "

FORCES OF THE EXPEDITION IN CHINA.

H. M. S. Blenheim, 74	Sir H. S. Fleming
	Schooner, K. C. II
	senior officer; &c.
	Saml. Pitchard, Com'd

Wellesley	74	Capt. Thea. Maitland.
Blonde	44	Commander Fletcher.
Druid	41	Captain F. Bourchier.
Calliope	20	" H. Smith.
Conway	20	" Herbert.
Herald	28	" C. V. Bathone.
Alligator	28	" Nias.
Hyacinth	28	" H. Kuper.
Modeste	18	Commander W. Warren.
Cruizer	16	" H. Eyres.
Pylades	18	" Giffard.
Columbine	16	" T. V. Anson.
Sulphur	6	" T. J. Clarke.
Nimrod	18	" E. Belcher.
Algerine	10	" C. A. Barlow.
Starling	6	Lieutenant T. S. Mosson.
Hebe, sch.	4	" H. Killitt.
Louisa, cut.		Mate R. R. Quin, Comd.
Rattlesnake, troop ship.		" T. Carmichael.
A. C. S. Atlanta, armed steamer.		Capt. Brodie.
Nemesis		" Hall.

Owing to its being nearly calm and a strong ebbtide, the schooner Aurora with several British merchants on board, and her Majesty's cutter Louisa, remained anchored opposite the Factories, and it was observed that the suburbs of Canton presented an appearance of more than usual quiet. All the innumerable boats which were in peaceful times seen on the river, gaily lighted up, were no longer there, and the foreign factories, with the exception of two, dark and silent. Soon after six, H. M. S. Modeste and Algerine moved from their anchorage in the passage, and anchored as close to the town as the water would permit, nor did this seem for the time to attract much attention.

After a little past 10, however, a blaze of light in the direction of Fa-tee was observed, and soon found to proceed from several fire rafts or junks floating down fast with the tide upon the cutter and schooner which were in considerable danger, the tide still ebbing, and weighing anchor would have brought them nearer to the range of guns from the Company's garden and others which had by this time opened upon them, and kept up a smart fire, by which the cutter was hit twice and the schooner once.

The two small vessels were therefore obliged to remain at anchor, exposed to the fire from the battery of Shaming. The Cutter returning the fire gallantly, and forcing by her fire six large cargo boats that bore down on her in the wake of the fireships, and probably filled with soldiers to board her, to sheer off, when the steamer Nemesis came down upon the fireships and towed them out of harm's way, opening at the same time a tremendous fire from her thirty two pounders. H. M. S. Modeste, Algerine, and Pylades, had meanwhile also opened their fire, and a brisk cannonade ensued, maintained chiefly against the new fort at Shaming, where the guns were manned with great gallantry. The firing was kept up during part of the night, and the cutter and schooner were at last, by the tide turning, enabled to move out of range of the shot, into the Macao passage.

H. M. S. Alligator and Pylades were at one time, we learn, in imminent danger from the fireships, but the opportune arrival of the boats of H. M. S. Herald, which towed them on shore and saved them. In the morning early of the 22d the work of destruction at Shaming was again commenced by H. M. S. Modeste, Pylades and Algerine, and steamer Nemesis; the fort was after a heavy cannonade silenced and destroyed, and eight fine new brass guns found in it. Meanwhile a number of war junks were seen issuing from a creek opposite Fa-tee, and the steamer Nemesis went to meet them; but they, unwilling to have any thing to say to so formidable an antagonist, retreated again to the creek, and the steamer again gave her assistance at Shaming; which no sooner being perceived by the junks than they came out a second time.

This time, however, the steamer was not content with merely driving them back, but followed

them into the creek; what passed there was, from the position of our informant, hid from his view, but loud reports and immense volumes of white and black smoke rising into the air at short intervals, but too plainly told that the work of destruction was actively going on there. In less than three hours upwards of forty war junks were set fire to and blown up, a sight which can have been any thing but pleasing to Yiksham, the rebel quelling general.

The return of the Nemesis from this successful expedition, followed by the Florida and her own boats, is described as affording a sight in the highest degree cheering, and yet comical at the same time. The steamer was covered with the flags and pennants captured from the junks: the boats' crews were all arrayed in handsome mandarin dresses and caps, and the crew of one boat in order to be perfect in their new costume, had each man of them a tail, *more sinico* dangling from under their caps, which we hope were the spoils from living Chinese, who saved their lives by leaving their tails behind. The loss of life in this exploit is said not to have been great, the Chinese having had ample time to save themselves by flight before the vessels blew up. We are sorry to have to record one casualty on board the steamer, her gallant commander, Captain Hall, was severely wounded in the hand by the bursting of a rocket.

On the 22d the whole forces, naval as well as military, had by the Macao passage arrived four or five miles from Canton, and even H. M. Ship Blenheim, had been able in spite of her draught of water to proceed thus far. A great many Chinese Choptboats were seized at Whampoa by the British, and they afforded excellent conveyances for the troops.

On the 24th, H. M. 26th Regiment, under command of Lieut. Col. Mountain, took possession again of the foreign factories, and were just in time to save the greater part of them from destruction, arising from thence a mob of soldiers and thieves that had been carrying away whatever they could. They were too late however to save the Greek, Dutch, and British Houses; these have been completely sacked; everything, even to the window frames has been carried away, and a large quantity of valuable merchandise, chiefly woollens, which were stored in the company's Godown, have become a prey to the mob.

On the 25th the Camerons were still in possession. The 13th Royal Irish; H. M. 49th, the Madras, 37th N. I., altogether 1700 men and 500 marines, had after some sharp fighting taken possession of the heights to the north of Canton and driven all the Tartar troops into the city, which was being bombarded from the ships with round shot, shells and rockets. On the 26th a general attack, it is said, was contemplated, and parties arrived yesterday from Whampoa, which they left late on that day. It is very probable that whilst we are writing, Canton is in possession of the English.

Letters and Remittances received during the week.

- HAMILTON—Denis Malone, and Sergeant-Major Malloy, each 7s6d
- MICKLELIP—John McKearnan, 5s
- TORONTO—Chas. Robertson, and Geo. Michie, each 15s
- NEWMARKET—M. P. Empey, 10s
- PENETANGUISHENS—Rev Mr Charest, 10s
- PICTON—James Moore (Millford) and Patrick Farrington, each 7s6d
- KINGSTON, Jean B Magnah, 7s6d
- RICHMOND, Joseph McGee, 7s6d
- WELLINGTON—Arch'd. McPhaul, 20s
- PERTH—Bernard Mellroy, Patrick Dowdal, Philip McGowan, Thos McCaffry, Edward Byrnes, and Patrick Sheridan, each 7s6d
- BYTOWN—John McGinnis, Capt Hunter, Wm Brennan, Charles Sparrow, each 7s6d
- AYLMER, Paul Shurley, 7s6d
- MONTREAL—Rev Patrick Phelan, 8s

NOTICE.

LOST a few days ago, a Note of Hand drawn in favour of the subscriber, by John Miller, for £8 10s, and dated last month. This is to notify the finder that the same has been paid.

JOHN MCGLOWAN.
Hamilton, Nov 4, 1841.

OYSTERS!

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

Original.

AT THE CONSECRATION.

The voice of my beloved I hear: behold he cometh." &c.—CANT. ii. 8.

"The voice of my beloved I hear."
Lo! from his throne on high,
Descends my God and Saviour dear,—
The filial Deity.

Beneath these mystic veils concealed,
His majesty divine;
Though to his chosen friends reveal'd,
Deigns humbly to recline.

As sol appears behind a cloud
Shorn of his beauteous beams;
Tho' bright beyond the dark'ning shroud,
His glory boundless streams.

"Shew me thy face!" O, bless my sight,
With one endearing smile
From thy sweet count'nance beaming bright
To ease my care and toil!

"Behind the wall" he list'ning leans,
All-seeing, though unseen.
He speaks: his words from earthly scenes,
My soul inviting weans.

"Arise! he says, my love! my dove!
My beauteous one, and come!"
Secure with me, in Heav'n above,
Thou'lt find thy blissful home.

BUG IN THE EAR.—Yesterday, the Baltimore Patriot says, a color'd man was seen by a physician passing up Saratoga Street, apparently in pain; and when he enquired into the cause, found a Bug had entered, and remained in the ear. He immediately procured sweet oil—caused the man to lay down on the pavement—and filled the ear with oil. In a short time the bug, being unable to breathe, was forced to the surface, and thus removed. The intense agony suffered was shown by the fact, that the man—an athletic laborer—when the bug was taken away, became insensible, and remained so for a quarter of an hour, and was restored by the application of stimulating frictions.

We mention this case for the purpose of stating—what is perhaps not known by every one—that insects may be removed from the ear by the above method—filling it with oil; and as intense suffering—few causes produce greater—might be endured before a physician could be obtained, every one should be acquainted with the simple remedy. Attempts to remove the insect with an instrument, would probably fail or injure the lining of the ear, or kill the bug, and thus increase the difficulty. It cannot breathe through the oil, and being thus compelled to seek the surface, is removed without risk or pain.

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

SCHOOL BOOKS.

IN THE PRESS

AND SPEEDILY WILL BE PUBLISHED,

BY J. RUTHVEN,
HAMILTON,

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

By G. & J. GOUINLOCK,
Late'y British Teachers of long experience and extensive practice.

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

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

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

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

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

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

Hamilton, 3rd Sept., 1841.

INFORMATION WANTED

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

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

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

W. J. GILBERT.

Hamilton, Sept. 15, 1841.

FALL & WINTER FASHIONS

For 1841—1842.

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

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

SAMUEL McCURDY.

Hamilton, 1st October, 1841.

BRISTOL HOUSE,

King Street, Hamilton, near the Market,

By D. F. TEUKSBURY,

September 15, 1841.

EDWARD MCGIVERN,
SADDLE AND HARNESS MAKER,
HAMILTON.

Opposite Chapel & Moore's Tin Factory
King Street.

Sept. 22nd, 1841.

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.

STONE CUTTING,

MONUMENT AND TOMB STONES.

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

ROBT. MILROY,

One door west of the Gore Bank.
Hamilton, Sept. 22, 1841.

PATRICK BURNS,

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

HIDES and BARK

WANTED.

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

G. L. BEARDMORE, & Co.
Hamilton, 1841.

THE HAMILTON RETREAT.

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

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

ROBERT FOSTER.

Hamilton, Sept., 1841.

SAMUEL McCURDY,

TAILOR,
KING STREET,
HAMILTON, N. B.

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. G. hney, *Quelph*
" Mr. Charest, *Penetanguishene*
" Mr Proulx, do.
" J. P. O'Dwyer, *London*.
" Mr. O'Flinn, *St Thomas*.
" Mich. MacDonell, [*Maidstown*], *Sandwich*
" 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, *Pictou*.
" M. Brennan, *Belleville*.
" J. Smith, *Richmond*.
" P. Dollar, *Kingston*.
Very Rev. Angus MacDonell, do.
R. v. Angus MacDonald, do.
Right Rev. Bishop Goulin, do.
R. v. Mr. Burke, do.
Rev. Mr. Snyder, *Wilmot, near Waterloo*.
" Mr. O'Reilly, *Brackville*.
" J. Clarke, *Prescott*.
" J. Bonnet, *Cornwall*.
" John Cannon, *Bytown*.
D. O'Connor, Esq., J. P.; *Bytown*.
Rev. J. H. McDonagh, *Perth*.
" G. Hay, [*St. Andrew's*] *Glengarry*.
" John MacDonald, [*St. Raphael*] do.
" John MacDonald, [*Alexandria*] do.
" Mr. Lefevre, *L'Orignal*

DISTRICT OF QUEBEC.

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

DISTRICT OF THREE RIVERS.

M. T. Cooke, *Curate of Three Rivers*.
J. E. McMahon, *Sherbrooke*.

DIOCESE OF MONTREAL.

Rev. Patrick Phelan, *SEM. ST. SULPICE*.
M. M. J. Quiblier, *Sup. Sem. Montreal*.
J. Richards, do.
J. C. Prince, *College of St. Hyacinthe*.
P. M. Mignault, *Sup. C. I. of Chambly*.
J. F. Gagnon, *Berthier*.
J. R. Fare, *St. Jacques*.
M. Blanchet, *Cedars*.
J. B. Kelly, *Sorel*.
E. Crevier, *St. Hyacinthe*.

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

LIVERY STABLES

HAMILTON.

BY HENRY TOTTEN.

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