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THE CATHOLIC.

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

VOLUME II.

HAMILTON, G. D. OCTOBER 20, 1841.

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—♦—

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

EDITOR.

Original.

TO THE BLESSED VIRGIN.

And there shall come forth a rod out of the root of Jesse; and a flower shall rise up out of his root: and the Spirit of the Lord shall rest upon him.—ISAIAH xi, 1, 2.

Sweet flow'r, the fairest ever blown
In Sharon's lovely vale;
Whose balmy fragrance wide diffus'd,
Perfumes the wafting gale!
By sacred Sion's sainted bards,
In strain prophetic sung,
At length from Jesse's royal root,
All pure and spotless sprung.

The heav'ns, to nurse thy growing stem,
Distill'd their brightest dew;
And hov'ring o'er thine hallow'd top,
Th' ethereal spirit flew.
Not Eden, in her blooming haunts,
With all her flow'rs so fair,
Could boast a flow'r so choice as thine,
For worth and beauty rare.

'Twas she, the stem from Jesse's root,
God's virgin mother sprung;
And he the flow'r, her son divine,
By all the Prophet's sung.
On him, in Jordan's stream baptiz'd,
Descend'd the mystic dove;
And loud his son belov'd the sire,
Proclaims him from above.

Original.

THE CHRISTIAN RELIGION

DEMONSTRATED DIVINE;

AS EXHIBITING IN ITSELF THE ENTIRE FULFILMENT

of the

JEWISH TYPES AND PROPHECIES.

Dedicated to our modern Freethinkers.

CHAPTER. V.

ABRAHAM CALLED.—SARAH'S CHASTITY PROTECTED.—THE SERPENT AND MELCHISEDEC.—GENESIS ch. xii.—ch. xiv. 18.

In order to preserve the human race from being wholly swept away to destruction by the growing deluge of vice and infidelity; and that he might shew forth, in the fulfilment of his promises, the excess of his mercy and love

to those who should correspond with his grace by their dutiful endeavours, in all things to please him, the Deity calls forth Abraham from his kindred and country; deigns himself to become his guide and protector, and foretells the countless millions that would spring from him, and that in his seed "all the nations of the earth would be blessed." Thus, like the just Noah, was Abraham chosen to be the father of a rescued progeny; worshippers of the one true God, and the faithful depositaries of his law and revealed truths; till he, descended of his family, the promised Saviour should appear; who is to regenerate and unite in the bonds of spiritual kindred all the nations of the earth with his posterity.

Yet, though in this life God is the guide of the just, as he was of Abraham; he invariably leads them, like strangers in this world, through trials and difficulties; that by their patience and perfect reliance on his fatherly care, they may prove themselves worthy of his promised favours. This Abraham always did, without murmuring, diffidence or despondence, and therefore did God protect and prosper him in all his wanderings in the midst of strangers; and preserved, when exposed to risk, the chastity of his spouse, the beloved and beautiful Sarah; the destined mother of the promised progeny.

In this appears the watchful care which the Saviour has over his church among the Gentiles; for, according to Saint Paul, GAL. iv. 24; the long barren Sarah was the prototype of the Saviour's church. It was of this spiritual Sarah, the Saviour's spouse, that the same Apostle speaks as follows: "Christ, says he, has so loved his church, as to deliver himself up for her, that he might sanctify her, cleansing her by the laver of water in the word of life; that he might present her to himself a glorious church; not having spot nor wrinkle, nor any such thing; but that she might be holy and without blemish;" EPHES. v. 26. It is to her that the beloved in the Canticle of Canticles, exclaims, "thou art all fair, O my love, and there is no spot in thee;" CANT. iv. 7. Of her unity and perfection; her surpassing beauty, like Sarah's, her bright, universal visibility, and her all-subduing power, the beloved speaks in the same place in the following mystical terms; "My dove is one; my perfect one is one: She is the only one of her mother;" (the Jewish synagogue) "the chosen of her who bore her. The daughters" (the churches, her own genuine offspring in every place) "saw her, and declared her most blessed. The queens and concubines," (the ruling powers of the earth; and even the false and fornicating sectaries,) "and they praised her. Who is she that cometh forth as the morning rising; fair as the moon; bright as the sun; terrible as an army in battle array!" *ib.* ch. vi. 8, &c. "Under the apple tree I raised thee up; there thy mother was corrupted; there she was deflowered, who bore thee;" *ib.* ch. viii. 5.—That is, under the tree of the cross, the tree, not of knowledge unduly sought, but of faith in God's word; there the Jewish synagogue, the mother of the Christian church, having filled up the measure of her iniquity by putting the Saviour to death; was deflowered & cast off; and her daughter was raised up, the Christian church among the Gentiles, as the Saviour had foretold; "when I am exalted from the earth," said he, "I will draw all things to myself; JOHN xii. 32; that is, all the nations hitherto separated from him by infidelity. To this same mystery the Saviour alluded in his speech with Nicodemus; pointing out to him the figurative meaning of the brazen serpent raised up at God's command by Moses in the wilderness; NUMB. xxi. "As Moses," said he, "lifted up the serpent in the desert, so must the Son of man be lifted up; that whosoever believeth in him may not perish, but may have life everlasting;" JOHN iii. 14. 15.

Having touched upon this most remarkable figure of the Saviour's crucifixion, a few more explanatory observations are required to show the exactness of its fulfilment. And first, it is necessary to know that the name of the serpent in Hebrew is *Eve* or *Heve*, which signifies *Life*. And, indeed, from this root is derived

the Latin word *Evum*, a duration of life; and the words *Co-eval*, living at the same time; *primaval*, living before. The serpent therefore is the sign of life; and, in the Egyptian hieroglyphics, is understood to denote life in all its varieties, according to its various positions. On this account has the serpent always been the emblem of the medical art, the sign of the physician, who is the preserver of life, in so much that our physicians in the army and navy wear, as their distinctive badge, the snake round their buttons. Esculapius, an Egyptian physician, was distinguished by this sign; and worshipped by the Greeks and other nations ignorant of the original meaning of this emblem, as the God; and his daughter Hygeia, who prepared his drugs, as the Goddess of medicine. She is therefore exhibited in mythological representations as holding a cup in her hand, out of which a serpent is seen drinking; to signify, if you drink my drug, you will have life; or a serpent issuing out of her cup; to indicate having drained my cup, you have life. Now Jesus Christ says, "I am the way, the truth and the life; JOHN xiv. 6. As God, he is the life; the ever self-existing being; "I am who am," said God to Moses; EXOD. iii. 14. From him (who is of himself,) all things that are, derive their existence. He is therefore the author, preserver, and restorer of life. Could any figure then so appropriately represent him dead upon the cross, as the intimate brazen serpent did upon the tree! The life itself dead in his assumed humanity, to preserve from death his sinful, but repenting people; to preserve them from death eternal, caused by the stings of the fiery serpents, by life eternal, as man dead upon the tree of the cross, to whom, (their redemption being thus accomplished,) they are bidden to look up for salvation; "by whose wounds we are healed;" ISAIAH liii.

The devil, who was allowed for God's purpose to assume the serpent's form, when he tempted our first mother Eve in Paradise; was the false serpent; as he promised life to man against God's threat; but gave him death; whereas Jesus Christ is the true serpent, who, by suffering death, gave man life. The strength of the fiend's temptation seems to have consisted in this, that Eve knowing the serpent to be only a brute reptile unendowed with speech and reason; must therefore have wondered how it could speak to her as a rational being; and, though she should have turned with horror from the tempter on hearing him give the lie to God, (like all who question of God's truths revealed what'er they cannot comprehend;) she stopped to ponder how such a change had taken place in the reptile, so addressing her; and, following up, against the word of God, her own guiltily doubting conjectures, she naturally enough imagined that it had become rational by eating, as it may have done before her, of the forbidden fruit. Hence, reasoning on this false conception, she must have concluded that, as the serpent by eating of that fruit, of an irrational creature had become rational; she and her husband, who were rational beings, would, as the tempter affirmed, "not die, but become as gods knowing good and evil;" GEN. iii. 4, 5. In this we are shewn from the beginning the danger of reasoning against the word of God, when duly revealed, however much it may surpass our understanding; which the Apostle tells us, "must be brought into captivity, in obedience to Christ; 2d Cor. x. 5.

The hieroglyphical sign of the Saviour's path upon the cross; the brazen serpent hung upon the tree; was the first crucifix; a wonder working image; since all who looked upon it were cured of the bites of the fiery serpents; NUMB. xxi. 9; a figure most abhorred by the false serpent and his brood, as the instrument of his discomfiture; the weapon, with which the God-man avenged the wrongs done to mankind upon the mischief maker's head; the Saviour's ever glorious trophy, and sign of triumph, which shall be borne before him by the angels, when he descends at the last day to judge the world. It is the mystical letter *Thau* or *T*, signifying in the Hebrew the sign; namely, of the Son of man; the sign that saves from destruction those, on whose foreheads it is marked; EZECH. ix. 6; as it is in the church of Christ on the foreheads of all who are baptized as

confirmed. Thus a tree having been chosen by Satan (the tree of knowledge, with its fruit,) as the instrument of our ruin; a tree not of knowledge, but of faith, with its fruit enjoined to be eaten as the sure antidote against the threatened death, is chosen by God to be the instrument of our salvation; a mystery surpassing all knowledge; but on this account, the most clearly solemnly and repeatedly revealed; JOHN vi. 31, 43, 48, &c.; MATT. xxvi. 26; MARK xiv. 22, 24; LUKE xxii. 19; i. COR. x. 16; ch. xi. 24, 25, 27, 29, &c. On this subject does the Church in her preface for passion Sunday sing: "We give thee thanks O Lord! Holy Father, Omnipotent Eter-God! Who hast chosen the wood of the Cross for the salvation of mankind; that, whence death originated, life might arise; and that He, who conquered in the wood, might be conquered in the wood, &c."—

All which shows that my explications given of this mysterious sign of the Saviour's death upon the Cross, are in perfect accordance with the sense of all the learned in the Christian church; and cannot otherwise be rationally explained by the Jews themselves, in whose most sacred Scriptures it ever stands recorded,

A most illustrious prototype of the Saviour next presents himself in the person of Melchisadech, King of Salem; who came to meet Abraham after his victory; "bringing forth bread and wine, for he was priest; of the most high God; GEN. xiv. 18. By his regal character, as King of Salem, (which signifies peace,) and by his offering, which was bread and wine; Jesus Christ is represented as the prince of peace, and as the supreme pontiff; whose offering in the Eucharistic sacrifice is bread and wine; and therefore is declared to be "A priest for ever, according to the order of Melchisadech; Ps. x. 4," HEB. vii. He was greater far than Abraham, whom he blessed; and from whom he received the tribute of tithes; for, "without all contradiction," says the Apostle, "that which is less is blessed by the better;" *ib.* vii.; this priesthood therefore, as representing that of Jesus Christ, was more dignified than the Jewish one; for, according to the same Apostle, "it may be said that Levi, who received tithes, paid tithes in Abraham; for he was yet in the loins of his father when Melchisadech met him;" *ib.* vii. 9. In this also did Melchisadech represent the Saviour, that he is mentioned in Scripture "without father or mother; without genealogy; having neither beginning of days, nor end of life; but, likened to the Son of God, continueth a priest for ever;" HEB. vii. 8. The Saviour as man, had no father; as God, he had no mother: And therefore, as the prophet says, "who shall recount his generation?" Is. liii. 8.

The beautiful translation of Dies Irae, is from the pen of Mr Crashaw. This gentleman renounced the errors of Protestantism, and became a fervent child of the Catholic church. We hope soon to be able to furnish a short biographical notice of him, whom Cowley addressed as Poet and Saint. Some of our Episcopalian friends seem not to be aware of his conversion to Catholicity—at least they keep dark about it.—*Catholic Herald.*

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, OCTOBER 20.

In refutation of Bishop Bull's assertion, as noticed in our last, and without entering into more minute details upon the subject, we need only state in few words, what every Catholic knows to be the doctrine of his church as to the Dispositions absolutely requisite in her Penitents towards the obtaining forgiveness of their sins in the Confessional.

1st.—Their confession must be full and sincere; not resembling the false tale of of Ananias and Sapphira.

2nd.—They must abhor their sins as displeasing to God, their heavenly father; and desire, like the Prodigal in the Gospel, to return to that Father, and be reconciled with him.

Without such a horror of sin, and such a desire, including a firm purpose of amending their lives, of quitting their evil habits, of restoring, as far as possible, the goods or good name to those whom they may thus have injured;—without such dispositions, and a firm reliance on the infinite merits and promises of Christ, every Catholic knows that they need not expect forgiveness from God; and that the very absolution granted them by the Priest, who cannot read into their hearts more than they are pleased to disclose, would, without these indispensable conditions, only add to all their other sins the heinous guilt of sacrilege, by the profanation of a sacrament. Is there aught in all this encouraging to vice, or discouraging to righteousness? Or if so, as Bishop Bull affirms, why is it not so also in the confession recommended to the sick in the Church of England?—And if, as his church declares, confession be good for the sick, why should it not be equally so for the healthy?

We scorn, more than merely to notice, the notorious untruth, of which *The Church* makes itself the vehicle, that future sins, or crimes to be perpetrated, were ever deemed absolvable in the Catholic church; and I pity the cause that cannot be upheld but by such suggested arguments of the Lying Spirit.

In *The Church*, Dean Waddington's account of John Tetzels is in true keeping with the other anti-Popery writings in an age when Catholics durst not raise their voice to refute them. Then might any thing be said or written against the Mother Church and her conscientious adherents. The long term of three hundred years was given to her mortal enemies to try their whole strength, ingenuity, subtle cunning, and subverting efforts, against her. And have they succeeded in routing all their foes, and gained the final and decisive victory over them? No: "The wise man's house, which is built upon the rock,"

defies all the storms and floods that can ever blow or beat against it. In their greatest privations, trials, and persecutions, Catholics were never heard to cry out, as Protestants are wont to do, *the church is in danger.*" These last, when any concession was likely to be granted to the religion of their ancestors—when any mitigation was proposed by government of the cruel and glaringly unjust laws enacted against her—immediately became alarmed for the safety of their church, *by law established*—their dear little modern-built, national, Zion. And well have they cause to dread the chances of its downfall; those, at least, whose interest it is in this world to keep it free of harm. It is but a thing of human institution, resting on an act of the British Parliament. Only remove the foundation, which it is in man's power to do, and then their boasted fabric falls to the ground.—Nay, we see it already more than rent asunder, and the greatest half leaning to the side of Popery. *Magna est Veritas, et prevalebit:* Truth is powerful, and must in fine prevail.

We would beg of this Dean Waddington to leave us to explain our own doctrines, we who understand them best; for he, and such as he, in endeavouring to do so, only prove themselves either grossly ignorant of these doctrines, (which a Catholic three-penny catechism would teach) or wilfully malignant calumniators. No Catholic in the known world (and there are millions in his church for every thousand in Dean Waddington's)—no Catholic was ever taught, or believed, that any power on earth, or in Heaven itself, could grant the remission of any sins unrepented for; much less, as the Dean so unscrupulously affirms, an entire absolution, not only of all past, but also of all future sins.

Let us also tell the Dean, and all whom such as he deceives concerning the Catholic doctrine of indulgence, that the first necessary, and indispensably required, condition, for profiting by any indulgence, is "a hearty sorrow for one's sins, and a sincere and firm purpose of amendment."

As for the poor body Dodsworth's insertion, in the same paper, such is his ignorance, or wilful misstatement of what was taught in the primitive church, that we pass it by as unworthy of our notice; for there were no end of refuting every falsehood advanced and defended by sheer ignorance or determined malignity. False premises can only be defended by false arguments; and this accounts for the never ending calumnies advanced by her adversaries against the Catholic church. Even Whittaker, a Church of England clergyman, in his life of Queen Mary, confesses, that lying and forgery are peculiar to Protestantism. "I blush [says he] for the honor of Protestantism while I write it; forgery seems to have been peculiar to the Reformed; and I look in vain for one of those accursed outrages of imposition among the disciples of Popery: Now the Devil is a liar, and the father of lies."

We have received in exchange the *Mélanges Religieux*, an excellent French periodical, containing very interesting particulars. By it we are happy to learn the

safe return from Europe of the worthy Bishop of Montreal. We regret however, to find therein no mention of the Bishop of Kingston's state of health, nor when we may expect the happiness of seeing him returned to his diocese, where his absence is so much felt by his clergy and people.

The following extract from "Allison's History of the French Revolution," was copied into "The Church" of the 2nd inst. We subscribe to the truth of its details, as having been an eye-witness to the scenes therein described; and only wonder how the Catholic religion should appear to the *Church* so unexceptionable in France, while the same identical religion in Britain is constantly represented, in that paper, as idolatrous, anti-Christian, and abominable! So much for sectarian inconsistency.

RESTORATION OF THE CHRISTIAN RELIGION IN FRANCE BY NAPOLEON BONAPARTE.

From Allison's History of the French Revolution.

Although the institutions of religion had been abolished, its ministers scattered, and its property confiscated by the different revolutionary assemblies which had governed the country, yet a remnant of the Christian faith still lingered in many parts of the rural districts. When the horrors of Robespierre ceased, and a government comparatively lenient and regular was established under the Directory, the priests obtained leave to open their Churches, provided they undertook to maintain them at their own expense, and a considerable number returned from exile, and commenced in poverty and obscurity the reconstruction of religious observances. They were again exposed to persecution and danger after the 18th Fructidor, and being destitute of any species of property, and entirely dependent upon the voluntary contributions of their flocks, they were totally unequal to the Herculean task of combatting the irreligious spirit which had acquired such strength during a revolutionary interregnum of ten years. A remnant of the faithful, composed for the most part of old women, attended the churches on Sunday, and marked by their fidelity an institution which might otherwise have been totally forgotten; but they were hardly observed amidst the crowds who had discarded every species of devotion; and a great proportion of the Churches, both in the towns and in the country, had either been pulled down, or converted into secular purposes during the Revolution; while of those which remained, a still greater number were in such a state of dilapidation, from the total absence of any funds for their support, as to threaten speedily to become unserviceable for any purpose whatever. In this general prostration of the Christian faith, the bewildered multitude had sought refuge in other extravagant creeds; the sect of the Theophilanthropists had arisen, whose ravings, amidst fruits and flowers, were listened to by a few hundreds, perhaps thousands, of the credulous or enthusiastic of Paris; while the great majority of the people, educated without any religious impressions, quietly passed by on the other side, and lived together without God in the world.

Although neither a fanatic nor even a believer in Christianity, Napoleon was too sagacious not to perceive that such a state of things was inconsistent with any thing like a regular government. He had early, accordingly, commenced a negotiation with the Pope; the head of the Church, delighted at finding such a disposition in a revolutionary chief, had received the advances with the utmost cordi-

ality. Cardinal Gonzalvi, who with singular ability directed the conclave, had, in the name of the supreme Pontiff, written to General Murat, when advancing towards the Roman states, armistice of Treviso, to express "the lively admiration which he felt for the first consul, to whose fortunes were attached the tranquillity of religion not less than the happiness of Europe." The views of Napoleon on that matter were strongly expressed to the counsellors of state with whom he conversed on the subject. "Yesterday evening," said he, "when walking alone in the woods, amidst the solitude of nature, the distant bell of the Church of Ruol struck my ear. Involuntarily I felt emotion; so powerful is the influence of early habits and associations. I said to myself, if I feel thus, what must be the influence of such impressions on simple and credulous men? Let your philosophers, your ideologues answer that if they can. It is absolutely indispensable to have a religion for the people; and not less so, that that religion should be directed by the government. At present, fifty bishops in the pay of England, direct the French clergy; we must forthwith destroy their influence; we must declare the Catholic the established religion of France, as being that of the majority of its inhabitants; we must organize its constitution. The first consul will appoint the fifty bishops; the Pope will induct them. They will appoint the parish priests; the people will defray their salaries. They must all take the oath; the refractory must be transported. The Pope will, in return, confirm the sale in the national domains. He will consecrate the revolution; the people will sing, God save the Gallican Church. They will say I am a Papist; I am no such thing. I was a Mahometan in Egypt; I will become a Catholic here for the good of my people. I am no believer in particular creeds; but as to the idea of a God, look to the heavens, and say who made that."

Notwithstanding these decided opinions of the first consul, the negotiations with the court of Rome were attended with considerable difficulty, and proved very tedious. At length, however, they were brought to a conclusion, and despite the opposition of a large portion of the Council, and a still larger proportion of the Legislature, the concordat with the Pope passed into a law, and the Christian religion was re-established through the French territory.

By this memorable law the Roman Catholic religion was declared that of the French people. Ten archbishops and fifty bishops were established, the former with a salary of 15,000 francs (600*l.*) a year, the latter with one of ten thousand, or 400*l.* It was provided that there should be at least a Parish priest in every district of a *juge de paix*, with as many additional ministers as might be deemed necessary; the bishops and archbishops were to be appointed by the first consul; the bishops nominated the parish priests and inferior clergy, subject to the appropriation of the same authority. The salary of the priests in the larger parishes was fixed at 1,500 francs, or 60*l.* a year; in the smaller 1,200, or 40*l.* The Departmental councils were charged with procuring houses, or lodgings and gardens, for the bishops, priests, and curates. The churches which had survived the revolution were placed at the disposal of the bishops, and provision made for the repair, at the expense of the department, of such as were ruinous. Such was the establishment which, in France, emerged from the chaos of the Revolution, and such the provision for the ministers of religion made by the nation which, in the outset of the convulsions, had confiscated the vast possessions of the Church, on the solemn assurance contained in the decree

of the Constituent Assembly, that "it committed the due and honorable maintenance of religion and its ministers to the honor of the French people."

Although the opposition in the Legislature was not nearly so formidable to the concordat as to the Legion of Honor, a much stronger feeling of discontent was excited by the change in the Revolutionary party and the army. "Bonaparte," said they, "is striving in vain to destroy the remains of the Revolution, and to close every avenue against the anti-revolutionary party, when, by his concordat, he opens to the latter an ample gateway, and with his own hands digs the mine which is to blow his edifice into the air." In truth, such was the extraordinary and unprecedented extent to which irreligion had spread under the Republican Government, that "two-thirds of the French people," according to the admission of their own historians, "were ignorant of the principles on which such a measure was founded, and regarded it as a strange and dangerous innovation." The opposition which it experienced was indeed almost insurmountable, and afforded the clearest evidence of the pernicious tendency of those measures of extermination which former governments had adopted against the possessions of the established church, and how rapidly the confiscation of ecclesiastical property, founded on the pretence of applying it to purposes of beneficence and public instruction, lead to the total destruction of every species of religious belief. Universally the opinion prevailed that the restoration of the altar was but a prelude to that of the throne, and that the concordat was to be regarded as a solemn pledge for the speedy re-establishment of the ancient regime, a manifesto against all the principles of the revolution. These feelings were in an especial manner prevalent among the military and democratic parties. Moreau, Lannes, Oudinot, Victor, and many others, openly expressed their repugnance to the measure, and declined to join the ceremony which took place in Notre Dame on the occasion of its solemn proclamation. "Never," said the soldiers, "have the Republican arms been adorned by so many laurels as since they ceased to receive the benediction of the priests."

Napoleon, however, remained firm, notwithstanding all the opposition which took place, and the loud discontents of the capital; the re-establishment of public worship was announced by a proclamation of the consul, and on the following day a grand religious ceremony took place in honor of the occasion, in Notre Dame. All the great bodies in the state, all the constituted authorities attended, and proceeded with great pomp to the cathedral. On this occasion, for the first time, the servants of the first consul appeared in livery; the foreign ambassadors were invited to appear with all their attendants arrayed in the same manner, and a similar recommendation was addressed to such of the public functionaries as had carriages of their own; but so few of them were possessed of that luxury, that the equipages made a very indifferent appearance.

The military, however, were obliged to attend in great numbers, and the brilliancy of their uniforms more than compensated the want of civil decoration. Such, however, was the repugnance of many of the Generals to the ceremony, that it required all the authority of the first Consul to make Lannes and Angereau remain in the carriage, when they perceived they were going to hear mass. It proceeded, nevertheless, with great eclat in the Cathedral of Notre Dame, which only eight years before had been polluted by the orgies of the Goddess of Reason. "What thought you of the ceremony?" said Na-

poleon to General Delmas, who stood near him when it was concluded. "It was a fine piece of 'mummery,'" replied he.—"Nothing was wanting but the million of men who have perished in order to destroy what you have now re-established." It was at first intended to have had the standards blessed by the archbishop, but the government were obliged to abandon the design, from being given to understand, that if this were done, the soldiers would trample them under their feet. So difficult is it to eradicate the passions which have been nursed up during the phrenzy and convulsions of a revolution, and so obstinately do mankind, under the influence of prejudice, sometimes resist the establishment of those very institutions from which they are themselves destined to receive the most unalloyed advantages.

Immediately after this great change, the observance of Sunday was to a certain degree resumed. It was provided in the concordat, that the government offices should be closed on Sunday, and this was immediately done. Shortly after, a decree of the consul directed that all marriages should be proclaimed on that day, and the daily service of mass began in the Tuileries. Encouraged by so many symptoms of returning favour, the clergy made the utmost efforts to induce the first consul to join publicly in the more solemn duties which the church prescribed; but to this he never could be brought to consent. "We are very well as we are," said he; "do not ask me to go farther; you will never obtain what you wish; I will not become a hypocrite; be content with what you have already gained."—Mass, however, was regularly performed at the Tuileries in the morning. The first consul went to it on Sunday, and remained during the service, which seldom exceeded ten minutes, in an adjoining apartment, with the door open, looking over papers, or engaged in his usual occupations. He had considerable difficulty in preserving the balance so imperiously required in the head of the state, during the first return to religious observances after the revolutionary fever, yet by great firmness he succeeded, during his whole reign, in maintaining a just equilibrium between the impassioned characters on both sides.

But although the opposition which the restoration of religion met with in the corrupted population and revolutionary circles of Paris was very powerful, it was viewed in a very different light in the rural districts of France. The peasants beheld with undisguised delight the re-establishment of the priests, from whose labours and beneficence they had gained so much in former times; and the sound of the village bells again calling the faithful to the house of God, was hailed by millions as the dove with the olive branch, which first announced peace to the "green undeluged earth." The restoration of Sunday, as a day of periodical rest, was felt as an unspeakable relief by the labouring population, who had never been able to establish the exemption from work on the 10th day, which the Convention had prescribed, and were born down by years of continued and unbroken toil.—But the pernicious effect of the total cessation of all religious instruction and observances for nine years could not so easily be eradicated. A generation had been educated, who were ignorant of the very elements of the Christian faith; the frenzy of the Revolution had snapped asunder a chain which had descended unbroken from the apostolic ages. The consequence of this chasm have been to the last degree pernicious to the existing generation, and are, it is much to be feared, now irreparable. It is to this cause that we are to ascribe the spirit of irreligion which has since been so peculiarly the characteristic of the higher and urban

classes of French society, and which has worked out its natural consequences throughout all the subsequent periods of the empire and the Restoration. A nation, which in its influential classes at least, has lost all respect for religion, is incapable of freedom, and can be governed only by force. "Natura tamen," says Tacitus, "infirmittatus humanæ, tardioræ sunt remedia, quam malis, et ut corpora, lente augescunt, cito extinguuntur, sic ingenia studiisque oppresseris facilius quam revocaveris."

To foreign nations, however, who could not foresee the deplorable internal effects of this long interruption in religious instruction, the spectacle of France again voluntarily returning to the Christian faith was in the highest degree acceptable. Contrasting it with the monstrous profanations and wild extravagance of the irreligious fanaticism which had prevailed during the Revolution, they deemed it the harbinger of tranquillity to its distracted people, and peace to Europe. It contributed more than any circumstance to weaken the horror with which the Revolutionary Government had so long been regarded, and opened the way to the establishment of more kindly relations, not only with the governments, but the people of foreign states. The Emperor of Russia and the king of Prussia publicly expressed their satisfaction at the auspicious event; forgetting in the joy at the restoration of so important a member to the Christian family, the jealousy with which a change so likely to consolidate the power of the first consul might possibly have been regarded. The Emperor of Austria styled it, with great felicity of expression, "a service truly rendered to all Europe." And the thoughtful and religious every where justly considered the voluntary return of a great nation to the creed of its fathers, from the experienced impossibility of living without its precepts, as the most signal triumph to the Christian faith which had occurred since it ascended the Imperial throne, under the banners of Constantine.

BRITISH ENTERPRISE IN THE EAST.

About eighteen months ago a vessel sailed from Liverpool under sealed instructions, having on board two iron steamers and a large cargo. It was at the time thought to be destined to the coast of Africa, and to have something to do with the discoveries of the Niger. But when fairly at sea, on opening its sealed orders, the captain found that the steamers belonged to the East India Company, and that the three vessels were to form a fleet for the purpose of ascending the river Euphrates, in order to discover how far the river was navigable. The fleet sailed through the Persian gulph, and went without obstruction, eleven hundred miles up the Euphrates—an extent not before reached in modern times. Numerous interesting discoveries were made in the passage. The route of the ten thousand recks, under the younger Cyrus, was traced; the remains of innumerable water wheels, once used for navigation, were found; and the river was found to be navigable for all purposes, by steam boats and laden vessels.

The discovery of this channel of intercourse opens a way to the British possessions in India, independently of Egypt. By roads or rail roads from the northern point of the Mediterranean to the Euphrates, a shorter and easier route would be obtained than by the Red Sea. The moral results of such an intercourse, and of the British possession of Syria and the Holy Land, would be most important and auspicious. The movements of the English government, actuated by a far reaching and comprehensive policy, give promise that it will be speedily effected.—

From the Catholic Herald

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

No. V.

REV. SIR:—In your attempt to establish the independence claimed by the British Church, you say: "The King and clergy of Northumberland are still later witnesses, for they treated with contempt the Papal mandate to restore his deposed bishop." In your note you refer us for your authority, to Bede lib. 5. c. 20, and Spelman's Conc. 1. p. 162, 203, 20.

The fact to which you here refer, does not indeed belong to the branch of the Church which existed amongst the old British race; but, I have no objection to follow you, and examine, whether the fact you thus allude to, supports your position, or mis. I said in my last, that this case was a proof, of which I would avail myself, rather than an objection which I would have to meet:—and I am now ready to support this view of the subject.

The bishop here spoken of is St. Wilfrid, who became archbishop of York, little more than half a century after the death of St. Augustine. The deference which he always paid to the authority of the Roman Pontiff, and the support which he asked and received from Rome in his many trials, have caused his name to be in bad odour with most Protestant writers; in whose hands the history of his life has almost become a romance;—so largely have they drawn on fancy. If you have occasion again to refer to his life, I would take the liberty of suggesting the prudence of recurring to the original writers. The reasons of this advice you will find in this letter. What I shall relate concerning him will be taken from contemporary and other ancient writers, especially from Eddius, his companion and biographer.

It is unnecessary here to state the history of his life. What concerns the present subject, is, principally, the account of his appeals to Rome. Theodore, to whom the English church owed so much, was then archbishop of Canterbury. He always had entertained a desire to multiply the number of the Saxon Bishoprics. A favorable moment for the execution of his projects presented itself, and contrary to the provisions of the canons, without the consent of Wilfrid, he took on himself to divide the diocese of York into three parts, and consecrate a bishop for each. Egfrid, King of the Northumbrians hated Wilfrid, and the archbishop availed himself of his enmity to carry out his plans. The holy man was thus deprived of his see, and of its emoluments, in violation of all principles of right and justice. Wilfrid remonstrated against the injury done him, but in vain; and when no other remedy was left him, he appealed to the judgment of the Apostolic See, as Eddius relates in the following words:—"Not satisfied with the unjust decision, by the advice of his brother-bishops, he preferred the judgment of the Apostolic See: as the Apostle Paul, condemned without cause by the Jews, appealed to Cæsar."

I do not undertake to prove, that Wilfrid admitted the authority of the Pope over the Churches in England, as this is not denied: I intend merely to show, that the other bishops admitted it in like manner. To ascertain this, it will be enough to compare the conduct of the English bishops of that day with what would be the conduct of the Protestant bishops of the present day, if any one of their body, in similar circumstances, appealed to Rome, which they yet kindly condescended to consider as a sister church. Or to form a case which would be exactly parallel if your theory be good, let us suppose that a bishop of the United States treated

another bishop, as Theodore treated Wilfrid; that the oppressed appealed to the Protestant bishop of London, and challenged his oppressor to appear before that tribunal; pray, sir, be kind enough to tell me what would be the sentiments of your bishops here regarding the value of such an appeal? I do not speak of an arbitration, to which both parties might consent, or of friendly interposition, which the aggrieved party might invoke; I speak of a regular, judicial appeal, the nature of which, if not sufficiently clear from the words I have just quoted, will be made more clear by what follows.—When the reader has formed a proper notion of what the sentiments of the Protestant clergy here would be in such a contingency, and thus conceived what Theodore's sentiments would have been, had he, and the clergy of his time, been as staunch Protestants, as you would represent them; let us now consider what these latter actually did.

Messengers were dispatched for the purpose of intercepting Wilfrid on his journey; the emissaries of Egfrid even attempted to deprive him of life. When these efforts failed, persons were sent to Rome, to prepossess the Pope in favor of his opponents. However, when Wilfrid arrived, a council of bishops was summoned by the Pope to aid him in investigating the cause. Wilfrid appeared in person; Theodore, the archbishop, was represented by the monk Kenewald; the cause was calmly discussed by that august assembly, and the decision pronounced unanimously in favor of Wilfrid. But this decision did not procure for him immediate possession of his see. The hatred of Egfrid and his other enemies was too bitter to allow them to yield; but that their reluctance was the effect of obstinacy, and not the result of not acknowledging the right of the Pontiff to interfere, is shown by subsequent events.

Various pretexts were resorted to, in order to justify their disobedience; Eddius says that "in addition" to the others which he mentioned, "to the ruin of their souls, they spread the calumnious report (which was most detestable) that the rescripts were obtained by money." This was an excuse, very often resorted to by those against whom the authority of Rome was invoked, it is quite unnecessary where that authority is not acknowledged. Theodore gives an ample explanation of the principles by which he was actuated. He did not acquiesce immediately; but that his reluctance did not proceed from a belief of the Pope's incompetency to act in such a case, he showed clearly at a time when the suggestions of passion are hushed, and conscience is left to act with all its force.

Eddius tells us that the year before his death, when he felt his end drawing nigh, "being troubled by fear, and paying due honor to the authority of the Apostolic See, he no longer deferred entering into friendship with Wilfrid." "He called him and the bishop Erkenwald to London; having confessed all his sins to them, he said that he was troubled principally by what he did against the holy man, in having suffered him to be deprived against the canons, either by his own acts, or patiently suffering others to molest him." He asked forgiveness from Wilfrid; he promised to make every reparation in his power; he even proposed that this holy man should be appointed his successor; and engaged himself to use his authority, and his entreaties, to reconcile the kings who were hostile to him. His letter to the king of the Mercians is extant, and breathes the sentiments of a noble mind, acknowledging with candor and with sorrow, its fault.—He entreats him,—he commands him, to be reconciled with Wilfrid, and reminds

him, that the authority of the Apostolic See required this from him. Eddius tells us, that he used the same argument to the king of the Northumbrians; he begged him to receive Wilfrid "through the fear of the Lord; and in obedience to the commands of the Apostolic See." "Though he did not live to behold the success of his efforts, the king of the Northumbrians yielded; Wilfrid was finally restored and for some time enjoyed the peaceful possession of his see.

This account, every part of which I have extracted from the ancient writers whom I have quoted, proves the truth of what I said in my last letter—that the decisions of Rome have often been disregarded by persons who admitted her authority; that "the treating of a Papal mandate with contempt," is not always to be taken for "a protest" against the Pope. It is clear that this authority was acknowledged by both parties; and this alone should make a candid enquirer cautious in concluding that that authority was denied—whereas it was merely disobeyed.

But Wilfrid was not long allowed to enjoy peace. After a few years, Alfrid became as hostile to him as Egfrid had been before; and Berthwald, the successor of Theodore, united himself to his oppressors. A council was summoned, before which he appeared; artifice was resorted to, but a timely hint from a disciple, who was present, put him on his guard, and enabled him to elude the snares laid for him.

Finally, when a degrading compromise was offered, by which the injustice of their proceedings became manifest, and all hopes of obtaining justice in England disappeared, the holy man again appealed to the Apostolic See—(fiducialiter sedem appello Apostolicum.) "and let the man," said he, "who presumes to depose me from the episcopal dignity, accompany me to Rome, and prove his charge before the Sovereign Pontiff."

His accusers followed him to Rome; a deputation was sent by Berthwald, to support his proceedings against Wilfrid before John, who was then Pope. Eddius gives us an outline of the proceedings. During four months, seventy different sessions were held, in which every accusation was carefully examined; every point minutely discussed, both accusers and defendant being present. Eddius describes the astonishment produced by the eloquent defence of Wilfrid: the consternation of his enemies when they felt themselves foiled in argument; and the unanimous conclusion at which all the judges arrived—that the accusations were groundless, and that Wilfrid was innocent of every crime laid to his charge.

The Pope wrote accordingly to the Kings of Mercia and Northumberland, communicating to them the proceedings which had taken place, and the sentence he had pronounced. He commands Berthwald to assemble a council, at which the other bishops, who had any complaints against Wilfrid, should be present, (Berthwald's complaints were already disposed of at Rome.) If their differences could be concluded at such a synod, he would be pleased; if not, he required them to recur to the Apostolic See. "But let him, (Berthwald) know that if any one refuse to come, he will expose himself to deposition, and will not be received as bishop either here or in England." The King of Mercia submitted,—Alfrid, King of Northumberland, at first hesitated, and then refused to recognise Wilfrid—but being seized with a mortal malady, immediately after the departure of his messengers, he considered it a punishment for his disobedience. Penetrated with sorrow for his crime, he promised to make every reparation in his power, if he survived; if not, the last request he

would make to his heir, should be to do justice to the persecuted prelate.

Agreeably to the instructions of the Pope, Berthwald assembled the council; and "there, according to commands of the Holy See, it was left to the option of the bishops, either to give way to Wilfrid in the possession of his See, or to go to Rome to defend their cause; whoever would act in a contrary manner should be excommunicated." The holy Abbess Elfreda, sister of Alfrid, then made known to them, that the King, her brother, had promised, that "if he recovered, he would obey without delay the orders of the Holy See; and that if death should prevent him, he would require it to be done by his heir." Berthwald, the chief of the nobles who defended the legitimate heir of Alfrid, against the usurper Edulfus, said that "he too, was of opinion that the orders of the Pope should be obeyed."—Wilfrid was then embraced by all; he obtained possession of his see, which he retained till his death.

I will not offend your judgement, by stopping to enquire whether these proceedings look like a 'protest' against Rome; or whether they are an argument that the 'king and clergy of Northumberland' admitted your doctrine or mine. They show, indeed, that there were acts of disobedience, acknowledged as such by the very persons who were guilty; but it is manifest that the authority itself was not for a moment called in question. But you will ask me, where I have found all these details? Will you believe it, Sir, when I tell you, that I found them at the very part of Spelman to which you refer me? They are contained in Eddius, the companion of Wilfrid; but, since I have ceased quoting from him, the words between inverted commas are of William of Malmesbury, embodied in his collection, and adopted by Spelman at the place in question. Yes; the submission of the King of Mercia; first, the hesitation, then the refusal of obedience, and finally, the repentance of the King of Northumberland, are related in Spelman, Tom. 1. page 203—the very page to which you refer me, to show with what contempt the King and Clergy treated the Papal mandate. The letter of Pope John with the submission 'to the Pope's commands' by Berthwald and the other bishops, as well as by the nobles, is related in the two following pages!! The history of the first appeal, including the trial at Rome, under Pope Agatho—the appearance of Kenewald, sent by Theodore—the decision—the repentance of Theodore for the course he had pursued towards Wilfrid, is related exactly as I gave it, in the other page to which you refer, (p. 163) and in those immediately preceding!!! The same account is given, though not so diffusely, in the chapter of Bede to which you also refer in the same place. Really sir, if this be a specimen of the mode of referring to authorities, to which you invite me, I would say—it is better to throw up the thing altogether. You will not, I am confident, deem it too bold in me to suggest, that when you are preparing the second edition, you would take the trouble to look into the authorities which you find referred to in Protestant authors; and I will venture to promise, that while, in most cases, you will find them altogether irrelevant, you will often find them, as in the case before us, proving exactly the contrary of that which they are brought forward to support.

I have dwelt on this case, though belonging to the Anglo-Saxon, rather than to the British branch of the Church, because your statement invited me to it, and because it is of importance in this enquiry, to know the established doctrine of the Anglo-Saxon Christians. For though you admit that Augustine, and his

successors taught the doctrine of the primacy of Rome, and though you seize on one circumstance that appeared to favor Protestantism, at the risk of contradicting yourself; yet other Protestant writers will not grant so much. This is of use also in arriving at a knowledge of the principles of the British Church, properly so called. For we shall see, that there was no difference of doctrine between the Britons and the Anglo-Saxons, however they differed in the celebration of Easter, and some other points of mere discipline.

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

PRINCESS GALLITZIN.

The memory of the late pastor of Lorot being deservedly revered, some notice of his mother may be acceptable to the readers of the *Herald*, and may serve to throw light on some events of his valuable life.

Amelia, Countess of Schmettan, was born in Berlin, in the year 1748, her father being the Prussian Field Marshal, Count of Schmettan, a Protestant, and her mother the noble Lady Ruffert, a Catholic. The sons were educated Protestants, the daughters followed the religious faith of their mother. The young Countess passed 8 or 9 years in a Catholic boarding school in Breslau. She was married in 1768 to Prince Demetrius de Gallitzin III. Through him she became acquainted with Voltaire and Diderot, who had secured his favour by flattery. The piety of her earlier years, and her Catholic principles, soon yielded to the fashionable philosophy of the day. Her first child was a daughter; her second was a son born on the 22d December, 1770, at the Hague, and styled Demetrius, after his father, who was then Ambassador of the Czar to the Court of Holland. The whole attention of the mother was given to the education of this favourite child, who, even in his cradle, was honoured with a high commission in the Russian Army, and was destined to figure in the Court of St. Petersburg. As he was rather of delicate frame, every means calculated to strengthen his constitution was adopted; and at the same time he was instructed in every exercise that might render him graceful and active. He was placed in the company of distinguished officers, to inspire him with a martial spirit, and form him to the military profession. To prepare him for diplomatic functions, he was instructed in political economy, and placed in the year 1790, under the care of the celebrated Professor Bosch, at Hamburg, whither the Countess accompanied him. Mathematics, Psychology, and Logic, were among the studies that engaged his attention. The classics and history were not neglected. The Countess herself, who was highly accomplished, gave her personal attention to the education of her children, and being on terms of intimacy with the noble family of Droste zu Vischering, several of their children were often part-takers of her instructions. The illustrious Archbishop of Cologne, Clemens Augustus, and his brother, Gaspar Maximilian, Bishop of Munster, were associates of the young prince Demetrius, in these domestic scenes. The Countess, after long wanderings of her mind through the mazes of infidelity, returned to the faith of her early years, and on the 27th August, 1786, the eve of her birth-day, she made a general confession, and subsequently received the holy communion with great devotion. She placed herself in the commencement of the year 1789, under the direction of the worthy priest Overberg.

In the commencement of August, 1792, the young prince Demetrius set out on his travels for America, and was accom-

panied by his mother to Rotterdam. The object of this journey, was to prepare him by some knowledge of men and manners, for the station he was expected to fill in society. To preserve his morals she entrusted him to the care of a priest named Brosius, who was about to set out for the American mission; and to secure him protection in a foreign land, she procured a letter of introduction from the Prince Bishop of Hildesheim and Paderborn, to the Bishop of Baltimore. She does not appear to have had the remotest idea of diverting the views of this loved child from the career of honour, from which his birth and military commission prepared him. He, however, soon after his arrival in Baltimore, retired to the seminary, then under the direction of the venerated Nagot, and formed the resolution of devoting himself to the humble duties of the mission. It is usually believed that he, then, for the first time, embraced the Catholic faith; but the memoirs of the Countess speak of his former confessor, Father Schenckendor, to whom he communicated by letter his resolution. It is certain that he himself, in his writings and conversations, declared himself a convert from the Greek schism, and pointed out his arrival in America, as the occasion of his conversion. It may be, that he had taken some previous steps; but as his father, though infected with infidel principles, nominally professed the Russian faith, and as he could hope for no promotion, unless as a professor of the same creed, it is likely that his first public profession of Catholicity was after his arrival in America.

The terms in which the young prince communicated to his ecclesiastical friend in Munster, his design of embracing a missionary life, shews the heroism of the act. He states in his letter that "he has resolved to offer himself, soul and body, with all his wealth, to the glory of God and salvation of his neighbour, in the missions of America." The death of missionaries, and the desolate situation of the faithful scattered over an immense surface, were the reasons which he assigns for his resolve, and the proofs which he offers of the divine call.

The Countess was surprised and afflicted at intelligence so unexpected, and wrote to remonstrate with him against a measure so contrary to the wishes of his father, and to the interests of his family. She entered at the same time into a correspondence with Rev. Mr. Nagot, which continued for a whole year, and strongly urged that the resolution was precipitate and ill-advised. This venerable man gave her the most positive assurances that all the marks of a divine vocation to the ministry were found in her son.

An order was issued from the Court of Petersburg, commanding the young prince to present himself at court on a stated day; which the Countess communicated to him without delay. This, however, made no change in his views. On the 21st November, 1792, feast of the Presentation of the Blessed Virgin, he received sub-deaconship from the hands of Bishop Carroll, the prince being eager thus to bind himself irrevocably to God, and to a missionary life. The Rev. Mr. Nagot communicated this fact to the Countess in a letter dated 16th January 1795. In it he renews the assurance of his conviction that the vocation of the young prince is truly from God, and states that the Bishop fully concurs in this conviction. For his own part, he says, he never led a youth with more confidence to the Altar. On the 19th of March of this year, the prince celebrated his first Mass, having, in the interval, received the sacred orders of deaconship and priesthood. He had not omitted to seek his father's consent previously to his final engagements, but the letter had unfortu-

nately miscarried. In 1797, he again addressed him, and succeeded in obtaining reconciliation. His mother was more easily gained over to his views; but she urged him to gratify his father and herself, so far at least as to make them a visit. On the 26th June, 1803, he wrote to her, and informed her, that he had long delayed writing, in the hope of making the promised visit, but that finding it impossible to have his place filled by another priest during his absence, he was obliged to forego this gratification. The pious mother resigned herself to the holy will of God, and wrote to him in reply an encouraging letter, in which she extolled the happiness of missionaries; applying to them the words of the prophet: "How beautiful on the mountains are the feet of those that preach peace, that preach good tidings."

The Countess in 1791, became acquainted with the celebrated Frederic Leopold Count de Stolberg, then a devoted Protestant, who in 1800, settled in Munster, and with his family there embraced the Catholic faith. The present Archbishop of Cologne in 1804, suggested to him to write a history of the Church, which gave occasion to the voluminous, learned, and truly beautiful work of his "History of the Religion of Jesus Christ." On the 5th December, 1809, after the reception of the Sacraments, this excellent man closed his useful life.

The Prince Demetrius Gallitzin died suddenly at Brunswick, on the 6th March, 1803; and a notice subsequently appeared in the public papers, calling on the Countess, and her daughters, in default of her son, to repair to Russia, and take possession of the estate, provided they were not professors of the Catholic Religion.—By an imperial Ukase of Alexander, the princess was subsequently authorized to take possession of the estate, without regard to this condition. She, however, despatched letters to her son, and to the Bishop of Baltimore, and to the Rev. Mr. Nagot, urging the necessity of the return of the prince, for a time, to secure his interests, and those of his family.—The Bishop and his Superior concurred in opinion that this visit was altogether advisable, and the Missioner repaired to Baltimore, on the invitation of the Bishop, but he urged so strongly the impropriety of his leaving his flock unprovided with a pastor, that he succeeded in obtaining leave to remain at his post. The pious mother acquiesced in this determination, and continued to exercise all the Christian virtues until her happy death on the 27th April 1806.—*Catholic Herald.*

FANATICAL FOLLY.

The holy cause of truth, feeling secure in its own innate strength, smiles at the vain efforts of abuse to shake its foundations. Emanating from, and placing its reliance in Heaven, it bids a strong and a holy defiance to ail and every opposition. Notwithstanding the various and countless efforts which corrupt, and iniquitous men have made to darken its character, it has ever come forth purer and brighter from the ordeal, and shone forth with a redoubled lustre, from each futile attempt to obscure its grandeur, or tarnish the effulgence of its glory. The most bitter and unrelenting persecutions, aided and sustained by all the power and wealth, which this world could command, have proved utterly unavailing, to impede the giant strides of truth, or to dim that universal and blessed light, which it has diffused over the boundaries of the earth. Error flies ashamed before its match, and seeks amid congenial darkness to hide its own deformity.

In no one instance has the truth been assailed with more bitterness, more virulence, and with more undeviating uniformity, than by the attempts which have been made from time to time to darken the character of a church, which has

ever been the 'pillar and ground of truth,' a church founded by Christ himself, promulgated by the Apostles, and nurtured by the blood of myriads of martyrs.

The persecution of that church commenced with its first introduction into the world, and has continued with unabated rancour down to our own times; and although the power of the persecution is vastly diminished, still the will and the disposition remain the same. The dark and malicious spirit is still abroad; its malvolence is unmitigated, and nothing is wanting but the means to wreak its deadly hate, as in the days of old, upon all those whom its mad demands as victims. Yes! even in this favoured land of civil and religious liberty, this land of a Washington and a Carroll, the foul demon of persecution is seen stalking about in impotent rage, giving vent to his fury in calumny the most foul, vituperation the most unparading, and abuse the most heartless. In its dominal career, every principle of honour, rectitude and justice, is recklessly violated, and every barrier of morality and reason is borne down in its mad and blundering blindness to prostrate truth, by the dissemination of slander and falsehood.

Abuse is a poor substitute for argument, and the cause which requires its aid to sustain it, must of necessity be a bad one. These are facts which all well regulated minds will readily and at once admit. Who will deny that such has been the weapon which has ever been used, and still continues to be wielded against the sacred doctrines of Catholicity, by all who have attempted to bring those doctrines into disrepute? No manly opposition is offered; no fair, honest dealing, is exhibited, nothing like a sincere enquiry after truth is apparent, when the assailants of the Roman Catholic church deem it proper or expedient to attack her ordinances, and attempt to cover them with odium and contempt. This object they wish to effect, and in their endeavors to attain it, recourse is had to assertion, not proof; to bold invective, not to calm reasoning; to rabid denunciation, not to dispassionate instruction; to vituperation, not to a candid examination; to an appeal to the passions, rather than to the unbiased reflections of a sober and unprejudiced judgment. Thus it is with those who wantonly attack the creed of Roman Catholicity, and thus is the machinery put in motion, by which the destruction of their church is foolishly essayed. But all this defamation and abuse; all this fanatical folly have met with failure and defeat; and such will ever continue to be the case; for truth will always rise triumphant upon the ruins of error and falsehood.

It is really astonishing that individuals can be soound shameless enough to insult the good sense of an enlightened community, by having the unblushing effrontery to appear before them for the purpose of retailing obsolete slanders, which have been a thousand times refuted, and in dealing out iniquitous charges which had never any foundation, except in the benighted minds of those from whose dark imaginations they at first emanated. Do those romancers imagine to dupo their hearers into a belief of their wild fancies, or induce them to receive as truths, their unfounded fictions? True, among the ignorant and depraved, they may obtain credence, but among those who have any pretensions to refinement of mind or discernment of judgment, such fabrications will meet with that scorn and indignation which they so justly merit. Such men will not be deceived by mere empty assertion, nor the relation of a coarse anecdote; they will ask for substantial proof in corroboration of what they hear, and if that be not furnished, they will lend a deaf ear to, and will turn with disgust, from the individual who would attempt to make them the objects of his deception. Men of this stamp will not be turned aside, nor allow them to be taken captive by nicknames, long since repudiated by those to whom they are applied, nor will they suffer themselves to be led astray by a farago of idle, stupid, nonsense, as unmeaning as it is false, and as absurd as it is pernicious.

If those religious fanatics who are stirring up the muddy waters of persecution, would, instead of traducing a church whose position is too exalted for their petty machinations, to reach, confine

themselves to an exposition of their own peculiar doctrines, and make an effort at least, to establish the genuineness and truth of those doctrines; if they would try to give an account of the 'faith which is in them,' then indeed they would deserve to be respected for honesty of purpose and candour of action. But alas! their religious dogmas are unexplainable even to themselves, and how much more so then must they be to others.—They are "tossed to and fro by every wind of doctrine," and are at a loss what to believe. Ever since the day on which their great progenitor, Luther, became an apostate and a perjurer, down to the day on which we write, those who unfortunately separated themselves from the Roman Catholic Church, have been continually making, altering, dividing, and subdividing their motley and heterogeneous creeds, and have been unable after three centuries of hanging attempts at creed-making, to establish one uniform system of religious belief. If the arch-Reformer, (would he) himself were again to come among the various progeny to which his daring schism gave birth, he would recognize them only by one mark, and that is, their unvarying, unrelenting, unjust, and heartless hostility to, and unmeasured abuse of, that ONE, HOLY CATHOLIC and APOSTOLIC CHURCH, from which he has the misfortune to fall, through disobedience, contumacy, and pride. Yes! such, and such only, is the distinctive mark by which Luther would be enabled to identify the various elements which go to constitute the grand Protestant family, of which he is the unfortunate head. He would find many an infuriated brawler, like 'that ruffian of the Reformation,' John Knox, going about to the disgrace of his country and his species, uttering wholesale slanders and abuse against the Roman Catholic Church, denouncing her in the vilest manner, giving currency to ribald jest; not suitable for 'ears polite,' and endeavouring to foment an excitement against them which it is doubtless hoped might lead to their proscription and banishment from civilized society. He would witness glorious exhibitions of folly and fanaticism, from the pulpit and the press; torrents of calumny and defamation poured out from the vials of malice and detraction brainless mountebanks and stupid itinerants, holding forth with distorted countenances, and maniac gestures, to gaping multitudes, their stale falsehoods, giving a 'local habitation and a name' to their own foul and infamous imaginations; all these ebullitions of phrenzy and bigotry he would find aimed at the Catholic Church, and by this systematic mark alone would Martin Luther have any, the least chance of ascertaining the characteristic traits of his many—spotted descendants.

Ages of fruitless persecution against the Church of God should be a lesson to those who are rousing their best efforts to revive that spirit in its first form, and who are lending their lungs and their pens to the unholy and unprofitable task of destroying a church founded by heaven itself, and consequently bidding a confident defiance to the combined machinations of men and demons to overthrow it. But some who are so perverse, so inveterately obstinate in their own conceit, that no experience will teach them wisdom, and who will particularly deny the existence of the light, though it be shining in all its effulgence around them. There are those who are so deeply steeped in error, so thoroughly imbued with the spirit of, and so completely impregnated and coated with falsehood, that they have recourse to all and every measure, however base, in order to reduce the truth of their own degenerate and degraded level, and when they perceive the failure of all such measures, will go to all lengths which wickedness and iniquity can suggest, in order to blacken and impugn the sacred character of truth, and thus fasten upon it, a portion of that contempt and disgust which are attached to themselves, and which render them objects of detestation to all purer and honourable minds.

This is precisely the case with those who are railing at the Catholic Church, and beholding in her the grand pillar of light, which has shed its illuminations over all sections of the universe, and in whose footsteps follow the most refined civilization, the purest enlightenment of the mind, the most polished arts and sciences, the spread of

peace and order, the diffusions of all these blessings which sweeten life, and what is better than all these, the dissemination and inculcation of those saving truths, which, if adhered to, and practised, leads to an eternity of happiness. Those revilers, seeing and knowing all this, and feeling their own inefficiency and significance, are anxious to attain that church, by charging her with corruptions and abuses, and holding her up as the enemy of knowledge—a foe to the march of intellect—and as the opponent of civil and religious liberty. All such charges and imputations have been often triumphantly refuted, and must be known to be false even by those who bring them forward. But being too incorrigible to repudiate and abandon their own errors and perversions when they have been made manifest, and throwing honour, honesty, religion, common sense, common decency, and common Christianity overboard, to seize the low and despicable weapons of defamation, taken from the armoury of abuse, and blindly rush upon holy things, against which they utter the most impious blasphemies, and loudly flatter themselves they will succeed in the annihilation of truth and justice, and in the establishment of their false and erroneous principles. Deluded men! their hopes are fallacious, their schemes unavailing, their angry ravings harmless, and the envenomed shafts of vituperations which they are hurling at others, will miss their intended victims, and recoil upon themselves: Truth is eternal, and cannot be either shaken or overcome; therefore, all efforts to accomplish its ruin must fail, and bring only ultimate defeat and disgrace upon all who have the temerity to make the rash attempt.—*Catholic Herald.*

GREAT BRITAIN, AS SHE IS.

This greatest of nations claims to have been in existence more than a thousand years. Her vast domains cover nearly three millions square miles. She possesses portions of each continent, and a multitude of the islands of the ocean. The number of her subjects is over two hundred millions. Almost one third of all the inhabitants of the earth bow to her sway, and are controlled by her policy. The greatness of her wealth it is impossible to compute. Twenty-three thousand ships enter her ports during the year, which are laden with four and a half million tons of the wealth of distant climes. Twenty thousand carry forth, during the same time, three and a half million tons of her stores. Nearly one hundred and fifty thousand vessels enter and clear from her ports in a year, which are engaged in her coasting trade. The stores of wealth hoarded in her bosom are not known,—neither have we an estimate of the bounties of her soil. Her nobles and learned men are among the great men of the earth. She has long been a chief depository of the only principles of truth and virtue known among men. In a time of usual peace she commissions for her navy nearly three hundred vessels, which could form a battery of 4000 six hundred and ninety six guns. At the same time she employs an army of ninety-nine regiments of foot soldiers—twenty-four regiments of dragoons, besides fourteen other different regiments. What her strength would be in the hour of trouble, has never yet been fully shown. If any empire has ever existed on earth which could claim a pre-eminence over this, no records of it have come down to us. Yet this same Leviathan with all her age and greatness and power, is now arraigned, in the person of McLeod, to be tried for felony before a Circuit Court of the State of New York.

STATE OF PARTIES IN ENGLAND.

[FROM A PRIVATE CORRESPONDENT.]

We have by the *Acadia*, a further communication from a friend, whose views on the state of political affairs in England have before appeared in the columns of this Journal. From the opportunity the writer has of judging the state of public feeling, we attach some value to his communications. Referring back some time he says:—

"The result of the appeal to the country has been, to turn out the Ministers who

made it, and bring in their opponents.—This consequence, inevitable as it was, was prolonged to the last moment. The Whig Government once more met Parliament and put the principles and motives by which they had been guided in their public conduct, on record. The Tories heard them and preserved a grim silence. The Jury was so well packed, that the counsels' speeches were thrown away.—Peel alone, like a judge, summed up in the ablest speech delivered during the debate, and perhaps the best he ever made. He denounced O'Connell, said little against the out-going ministry, and admitted the 'truth of the principles of free trade,' which he coupled with this extraordinary declaration—I do not believe that it is in the power of this House to alleviate that suffering and distress (described by the members of manufacturing districts,) or palliate those evils by any Legislative enactments it may think proper to pass." We do not know which is the most singular of these declarations.—Sir Robert Peel turns out a Ministry that had resorted to Free Trade principles in order to find some alleviation for the distress of the people, and yet now confesses, in taking their place, that he approves of those principles, but cannot remove the suffering or distress. If he cannot, why not have let his predecessor make the attempt, with means of which he cannot himself disapprove so highly, since he recognizes the principles on which they were, to a certain extent founded? But the answer to this is, that the Tories had a majority, and office must follow as a necessary consequence. It was almost the only answer the Tory members condescended to give their opponents on the debate on the address, and then carried their amendment by 91. The division took place on the morning of Saturday, the 28th of August, and on Monday, the 30th, Lords Melbourne and John Russell, announced the resignation of Ministers in their respective Houses. Then followed all the hurry and confusion of getting in and turning out Messengers were flying every moment between Windsor and Claremont, (where Her Majesty has moved for her expected *accouchement*) and the residence of Sir Robert Peel in Privy Gardens. The London press discharged second and third editions every hour, and interviews and consultations between the Tory leaders followed fast on each other. All this continued during the last days of August and the first days of September, but was brought to a close on Friday, the 3d instant, by the formal resignation of their various offices by the old Ministers into the hands of the Queen at Claremont, and the installation of their successors.—A list of these you will find in the London papers. The character of the New Government is markedly Tory. There is 'no mistake' about the men who compose it. Putting aside the Premier and His Grace of Wellington, such men as the Duke of Buckingham, Lord Lyndhurst, Lord Wharcliffe, Stanley, Goulbourn, Ellenborough, and Knatchbull, leave no doubt about the character of the new Administration. No popular concessions can be expected from them—some have passed all their lives in opposing them; others seek to show their repentance in any assistance they may have given to Reform principles by additional vigour in stopping where we now are.—They will not jog a step farther. 'Progressive improvement' in their ears means continual movement, ending in revolution. They see safety only in rest, or in giving a new direction to popular enthusiasm, and establishing Agricultural Associations of Societies for the building of new churches, in the place of political unions and Anti-corn law leagues. Nor is it probable they will meet with much impediment from the middle classes. The

movement that commenced in this class at the epoch of Reform agitation has nearly ceased. A great amount of Liberal opinions remains, but it is no longer accompanied by that spirit of energy and action which of yore made it so irresistible. People have been dispirited by seeing so little result from their efforts. The manufacturers will still act because their interests are deeply involved in the question of cheap corn. Let Sir Robert Peel make some concession in this quarter, and he may go on very quietly for some time. But the movement that has ceased in the middle class will not so easily subside in a lower element. The "masses" still heave to and fro with a painful emotion: all violence has ceased—the talk of it is even much lessened; but the feeling of irritation, caused by constant suffering remains, and though it may now be suppressed by a consciousness that all hope of getting redress is for the present lost, yet it will lay and ripen and bring forth fruit on a future occasion.—*Montreal Courier.*

We subjoin, as interesting to the public, the following letter of the American President, addressed to Sir S. R. Hobbie, Acting Post Master General:—

TO THE HON SIR S. R. HOBBIE,
Acting Post Master General.

Sir,—Information having been received in a form entitled to attention, that the Postmasters at * * * * Pennsylvania, and * * * * Ohio, have so far violated the obligations which they impliedly assumed in taking office under my administration, of abstaining from any active partizanship, or in any way connecting their offices with party politics, or using them for party purposes, I have to request that enquiries shall be immediately instituted into their conduct, and that if the charges against them be found to be true, they be immediately turned out of office, & citizens appointed in their places who will otherwise conduct themselves. The Post Office Department, in all its operations, should be conducted for the single purpose of accomplishing the important objects for which it was established. It should, in an especial manner, so far as is practicable, be disconnected from party politics. It was established for specified purposes of equal importance to every citizen. To convert it into an engine of party, to be used for party purposes, is to make it the fruitful source of the most alarming evils. Ramified as it is, and extended to every neighbourhood, the purity of its administration, and necessarily of its agents, should be particularly guarded. For a Deputy Post Master to use his franking privilege, (a privilege bestowed on him for the sole purpose of exonerating him from oppressive charges in the necessary correspondence of his office) in scattering over the country pamphlets, newspapers, and proceedings to influence elections, is to outrage all propriety, and must not for a day be tolerated. Let this be left to the politicians. I should be happy if one or two examples shall be found sufficient to correct an evil which has so extensively prevailed.

I will take this occasion, also, to add for your instruction, that the appointment to, and continuance in the office of postmaster of any one editing a political newspaper, is in the highest degree objectionable. It involves most of the consequences above stated—introduces politics into the post-office—diminishes the revenue—and confers privileges on one editor which all cannot enjoy. In a word, it is my fixed purpose, as far as in me lies, to separate the Post Office Department from politics, and bring about that reform which the country has so loudly demanded. JOIN TYLER

SIR ROBERT PEEL.

A brief epitome of Sir Robert Peel's career will show that he is something more than an ordinary man; and the fact of a species of superiority is indicated indirectly even more potently than directly, more by inference than by fact. Acknowledged to have been the parent of measures disastrous to Toryism, adverse to the principles of his party, and still chargeable with untold evils of events yet to come, nevertheless he commands the public homage of the men he has offended; and undisputed at their head, marked in the joy of their triumph, as proximate Premier; and in rank of real honor, takes precedence of all the aristocracy.—In the last fact there is something consolatory. The son of a speculator in cotton-spinning, is recognized, personally, as a power to be worshipped by even the hereditary peerage of the realm; and perhaps, the best proof of Sir Robert's superiority is implied in the humble avowal of inferiority made by Lord Stanley.—His Lordship has the reputation of being a haughty man; not long since he was considered a clever man, and was even suspected, when he deserted his friends, of setting himself up for the premiership. The blood of men great during seven centuries obeys the pulsation of his heart; the name he bears is grateful in association with the records of English history, and fortune marked him for her own:—yet, such is Sir Robert Peel's ascendancy that his Lordship is content to be his humble follower. The eagle in the house of Derby, for the first time, veils its eyes, and dare not gaze upon the ancient glory that enshrines the name of Stanley.

The first prominent public measure of Sir Robert Peel, that served to bring him before the public notice, was while practicing diplomacy at Dublin Castle, to establish, by a new institution of police, something to counteract the dangerous Orange Associations. He was met with a furious opposition in all directions.—The Catholics denounced him as adding even more to their instruments of oppression, while the Orangemen regarded with a jealousy but too well justified by the event, a new order that was destined at length to work their overthrow. He established the "Peelers" as a counterpoise to the "Carders," the "Shannavats," and the Orangemen; and the Peelers, who were, on their introduction, regarded as a bulwark to Orange ascendancy, have proved, as he intended, the downfall of a vile party.

His measure was more comprehensive, and rendered his name as familiar in England as his police had done in Ireland; we allude to his famous bill in 1819 to regulate the rates of rent and the value of equivalents for coins. By his success the landlords were compelled to lower their exorbitant rents to a fair standard.

Peel's name was associated with national ruin, and among his most inveterate revilers were the Tory aristocracy and Tory partisans. The Whigs and Liberals came then, as afterwards, to his rescue, and enabled him to persevere in a measure about the utility of which there is now no question.

As if still ambitious of opposition, he next attacked the strong hold of a formidable body of men, the lawyers, who sat incubi-like, upon the energies of society; and as he has since boasted, without commissions of inquiry, carried important legal reforms against the interested prejudices of a profession which form a kind of outfarm for unprovided scions of aristocracy: Associated with law was social order, and his next assault was on prejudice and follies of a more vulgar kind.

In spite of the formidable clamour of nearly all classes, he instituted the most thorough and radical reform in the London

police. At that time the police was constituted of a class of officers, under whose corrupt management the utmost iniquity was afforded to opulent crime. But under this reforming hand, the whole was changed as by magic, and in its place was established the best system of Metropolitan police on the face of the globe. He braved popular clamour, and established a body of men who, like the Irish "Peelers," have not only outlived dislike, but proved the best protectors and friends of those who, at first, regarded them with detestation.

His next achievement was of a mightier kind, and one more marked and enduring in its consequences. In 1829 he surprised his party and the world, by emancipating the Catholics, he enlarged the sense of justice in mankind, and gave a blow to intolerance, from the effects of which no bigotry, however ardent and brutal, can ever enable it to recover. Under that act, and from its enactment, dates the progress of brighter and better opinions.

The emancipation of the Catholics was a daring measure. It shocked the pride, the prejudice, the selfishness of Sir Robert's party. Sir Robert Peel was at once denounced by his former friends. Oxford disowned him as a traitor to her Holy cause. And on a public visit to the cotton mills of Lancashire, he was openly hooted by the Tories. But he nobly and courageously braved the storm of popular fury. Strong in his own rectitude, he refused to bend to the storm, and it soon subsided, and left him more than ever the object of regard to the very men who most denounced him. If it be evidence of true statesmanship to appreciate the wisdom that is abroad, rather than confide in the counsel of the few, even of the reputed wise, then, indeed, is Robert Peel a true statesman. For if he was slow to receive the impressions that filled the public mind, he was, when he recognized them, resolute in giving them form and pressure; and it is a circumstance of present hope, that he has dared to despise the threats and the contumely of his own party, and seek when right, the friendship and support of his opponents.

The position of Sir Robert Peel of late has been in a manner, that of a check upon each party. Nominally a conservative, nay, even their recognized leader and champion, he has exercised a useful and a powerful control upon their bigotry and hereditary aversion to reform, and has himself proposed, and in some instances carried through, the most beneficial and excellent reformations. That he has not always been successful in his proposed changes, is owing more to the opposition of professed liberals than to anything else. In a word, he has controuled alike conservative intolerance of change, and checked the destructive tendency of Radicalism. He has done more for the promotion of real reform, both in England and Ireland, than any man now living, except perhaps Lord Brougham,—and were he in name, as he has ever been in fact, a Reformer, his elevation would not meet the dread with which it is now received on the part of the friends of human rights.—*Boston Atlas.*

The CALEDONIA, which left Boston on the 2nd, arrived at Halifax on the evening of the 7th, after a most tempestuous passage. On the 4th, her third mate, carpenter, and eight or nine of the men, were very severely injured, the mate and carpenter each having a leg broken. The gale was tremendous, so much so, that for a time the passengers gave up nearly all hope of ever reaching port. The Caledonia had her paddle boxes somewhat injured, and lost her life-boat. She lay to 52 hours. Her arrival at Halifax was looked for with great anxiety.—*Albany Advertiser.*

Original.

THE ABSURDITY OF MATERIALISM

One of the strange, but fashionable, whims of our free-thinking theorists, is to scoff at the belief in the existence of souls after death, and indeed of all purely spiritual beings, as if it were more inconceivable how souls should exist in a separate state from their bodies, than in that, in which we now see them conjoined with them. For who can deny that there is in all living creatures a governing principle distinct from their earthly parts; from which fast it is separated by death; and which might as well exist after such separation as before it, were there only just cause for its continuing so to exist.—Reason tells, that in the wise economy of Providence, when any thing has fully answered the end for which it was made, it must cease to be. That therefore the creatures which have received the principle of life but for the subserviency or trial of man in his present transient condition; for the peopling and furnishing forth of his place of exile here below; must, when all their required duty is ended, quit the scene, and cease to be. Not so the rational soul, to whom God has imparted the knowledge of Himself; which is to her the surest pledge of immortality afforded her. For, to what end was that knowledge imparted to her, if not to shew that she was made to admire, love, praise and adore him; a duty which she can never sufficiently perform; an end, which, as he is infinite in all perfection, can never be accomplished by the finite creature. Most evidently then was the rational soul destined to exist for ever.

Will these silly reasoners then maintain, that a soul, united with the body, when once separated from it, no longer exists. Yet the greater wonder is, what none can deny, that such a living, active, thinking, reasoning, feeling, invisible and pure spirit could be so closely connected with its material organ, a mere clod of clay. Is it not easier to suppose it capable of existing in its free and simple, than in a compound state? Or can God, who makes and unites two distinct substances together, not disjoin, and leave them, if he pleases, each in its own separate condition?

But we are flippantly told that the soul herself is nothing but attenuated matter; "tenuis aura," or a thin vapour; a "scintilla quædam ignis ætherei;" a certain spark of æthereal fire; any thing, but an immortal being, exposed for its crimes to everlasting punishment. This our modern sophists can never endure the idea of; and having nothing original of their own to build their infidel theories on; they grasp at the blind surmises of the be-ighted pagans; and think, like the Osrich, by hiding their heads, to escape the onset of the pursuers. But, if the soul be matter, it must have the qualities of matter; such as size, shape, colour, weight, taste and smell. It must be soft or hard; rough or smooth, dry or liquid, hot or cold, in motion, or at rest, &c. And could any one, but a bedlamite, glory in having such a soul as this? The very essence of the soul is cogitation; which matter is essentially

incapable of. And who can ascribe to cogitation, or thought, any of these properties of matter? Yet our mock philosophy has carried its extravagance to such a point of absurdity; and, to the disgrace of the age, has so far succeeded in making this, and its other impious, immoral, and idiotical speculations, pass for the fashionable opinions of the times.

To such a pass of infidelity has the free-thinking spirit of the Protestant Reformation, and the disgusting confusion of its numberless jarring sects, led on the overweening, self-taught and misdirected multitude. It would seem as if amid all this free-thinking Mania, the Saviour's words were coming to pass, "do you think, (says he,) when the Son of man cometh, that he shall find faith upon the earth?"—*Luke, xviii, 8.*

ACQUITTAL OF MCLEOD.

The last act of the great national drama has been at length concluded, and a jury of the most "free and enlightened" people in the world have pronounced that the Canadian military man was not guilty of murder in obeying the commands of his Sovereign, by his being able, fortunately for himself, to prove that he was elsewhere at the time of the committal of the act which has called down the indignation of the Sovereign People.—For the prisoner's sake, we rejoice at this result; for the sake of humanity, we ought perhaps to be equally thankful; but we abstain till a fitter opportunity, giving vent to those reflections, which this extraordinary occurrence has forced upon us.

The Jury, it seems, only required a few minutes' deliberation, to frame its verdict of "NOT GUILTY." The prisoner, we believe, has been got off in safety toward New York, from whence, it is said, he purports sailing for England.—*Patriot.*

We are rejoiced to learn that our gallant townsman, Sir Allan N. Macnab, was appointed on Friday evening last, at a numerous meeting at Toronto, one of the deputies to proceed forthwith to England on a special mission. He will carry with him the warmest wishes of his friends in this place, whom he has always served by his zeal and assiduity, and who can never forget the inappreciable value of the service he has rendered his Sovereign, the Empire, and this Province, by his uniform loyalty, fidelity and devotion. H. Sherwood, Esq. Q. O. accompanies him. *Gazette.*

We are sorry to learn the protracted illness of our worthy Bishop, whose absence from his Diocese is so universally regretted. An undefined rumour is circulating amongst us, that a new Bishop has been appointed for Western Canada; but by whom he has been selected, is yet a mystery to all the most concerned in the choice.

Letters and Remittances received during the week.

LONDON—Dennis O'Brien, & Barrack Master Serjeant Harding O'Brien, each 7s 6d
BRANTFORD—John McDonell, Esq.; Barrister, 7s 6d
HAMILTON—Patrick Harvey, 7s 6d
INDAS—John Burns, 7s 6d
WEST FLAMBORO—Lewis Aslin, 7s 6d
WATERDOWN—James Cassidy, James Cussen, each 5s. Patrick Feeny, 7s 6d
OAKVILLE—Thomas Sweeney, 7s 6d
TORONTO GORE—John Roe, S P Grant, 7s 6d
TORONTO TOWNSHIP—Wm Skelly, 7s 6d
MARKHAM—Terrance McKenna, 15s
BARRIE—Miles Kenny, 15s
PERTH—Rev Mr. McDonagh, James Freeman, John McDonell, Bernard Byrnes, Donald McLellan, Ed. Hudson, each 7s 6d

PSALM SINGING.

The history of Psalm Singing is a portion of the history of the Reformation; of that great religious revolution, which separated for ever into two unequal parts, the great establishment of christianity.—It has not, perhaps, been remarked, that Psalm singing, or metrical hymns, degenerated into those scandalous compositions which, under the absurd title of *hymns*, are now used by some sects.* These are evidently the last disorders of that system of Psalm singing, which made some religious persons early oppose its practice. Even Sternhold and Hopkins, our first editors of Psalms, says honest Fuller, "found their work afterwards met with some frowns on the faces of great clergymen" To this day these opinions are not adjusted. Archbishop Secker observes, "that although the first christians (from this passage in James v.13, Is any merry, let him sing psalms,) made singing a constant part of their worship, and the whole congregation joined in it; yet afterwards the singers by profession, who had been prudently appointed to lead and direct them, by degrees usurped the whole performance. But at the Reformation, the people were restored to their rights."—This revolutionary style is singular: one might infer by the expression of the people being restored to their rights, that a mixed assembly roaring out confused tunes, nasal, guttural, and sibilant, was a more orderly government of psalmody, than when the executive power was consigned to the voices of those whom the Archbishop had justly described as having been prudently appointed to direct and lead them; and who, by their subsequent proceedings, evidently discovered what they might have easily conjectured, that such a universal suffrage, where every man was to have a voice, must necessarily end in clatter and chaos."—*D'Israeli's Hist. of Literature.*

* It would be polluting those pages with ribaldry, obscenity, and blasphemy, were I to give specimens of some hymns of the Moravians, and the Methodists, and some of the still lower sorts.

CONVERSION OF W. H. BOSANQUET.—Wm. Henry Bosanquet, Esq. the celebrated American lawyer, was received into the church, a few days ago, by the Rev. Dr. Baldaconi, of Lincoln's-Inn-Fields, London.—*Eng. paper.*

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.

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.

LIVERY STABLES,
HAMILTON.

BY HENRY FOTTEN

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

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

October 7, 1841

SCHOOL BOOKS.

IN THE PRESS

AND SPEEDILY WILL BE PUBLISHED,

BY J. RUTHVEN,
HAMILTON,

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

By G. & J. GOUINLOCK,

Late's British Teachers of long experience and extensive practice.

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

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

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

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

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

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

Hamilton, 3rd Sept., 1841.

BRISTOL HOUSE,

King Street, Hamilton, near the Market,

By D. F. TEUKSBURY,

September 15, 1841.

EDWARD McGIVERN,
SADDLE AND HARNESS MAKER,
HAMILTON.Opposite Chapel & Moore's Tin Factory
King Street.

Sept. 22nd, 1841.

T. BRANNAN,

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. M'ILROY,

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 Shoeng, 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,
TARBOX,
KING STREET,
HAMILTON, G. D.

NOTICE.

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

AGENTS.

Rev. Mr. Vervais, *Amherstburgh*
" Mr. G. Huey, *Queens*
" Mr. Charles Pennington, *Shene*
" Mr. Proulx, *do.*
" J. P. O'Dweyer, *London*
" Mr. O'Flinn, *St. Thomas.*
" Mich. MacDonnell, [*Maidstone,*] *Sandwich*
" Alex J. MacDonnell, *Oakville.*
" Mr. Mills, *Dundas*
" E. Gordon, *Niagara.*
" Mr. O. Roilly, *Gore of Toronto.*
" W. Patk. McDonagh, *Toronto.*
" Mr. Quinlan, *New Market.*
" Mr. Fitzpatrick, *Ops.*
" Mr. Korman, *Cobourg*
" Mr. Butler, *Peterburgh.*
" Mr. Lalor, *Pictou.*
" M. Brennan, *Belleville.*
" J. Smith, *Richmond.*
" P. Dollard, *Kingston.*
Very Rev. Angus MacDonnell, *do.*
R. v. Angus MacDonnell, *do.*
Rt. Rev. Bishop Goulin, *do.*
R. v. Mr. Burko, *do.*
Rev. Mr. Snyder, *Wilmot, near Waterloo.*
" Mr. O'Reilly, *Brockville.*
" J. Clark, *Prescott.*
" J. Bennett, *Cornwall.*
" John Cannon, *Bytown.*
" J. H. McDonagh, *Perth.*
" G. Hay, [*St. Andrew's*] *Glengarry.*
" John MacDonnell, [*St. Raphael,*] *do.*
" John MacDonnell, [*Alexandria,*] *do.*
" Mr. Levevo *L'Orignal*

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Rt. Rev. JOSEPH SIGNAY, *Bishop of Quebec.*
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J. F. Gagnon, *Berthier.*
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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.*

INFORMATION WANTED

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