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# THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] MARCH 8, 1843.

NUMBER 26.

## THE CATHOLIC

Is Printed and Published every Wednesday morning, at  
No. 21, JOHN STREET.

THE VERY REVEREND WILLIAM F. MACDONALD, V. G.  
EDITOR.

Original.

EXTRACTS FROM A POEM ON THE "POWER OF MONEY,"  
DEDICATED TO HIS LATE ROYAL HIGHNESS THE DUKE  
OF KENT. CANTO II. MONEY'S MENTAL REIGN.  
Continued.

But, Money, chief thy pond'rous sway disturbs,  
Unhinges, quite upsets the moral world.  
For what, from love of thee, than love of ought  
In heav'n or earth besides, more ardent felt,  
Will human heart not dare? O had I not  
Such picture dark to draw; such gloomy scenes  
With trembling hand to trace; as now thou hold'st  
Up to my startled fancy, that would shun  
The fearful retrospect; could I revoke  
The lay descriptive, rashly pledg'd on thee!  
How diff'rent far from fabled golden age,  
By poets sung, must mine, no fable seem!  
Theirs innocence was all, and bliss on earth,  
Ere yet established far and wide thy reign:  
Mine guilt throughout, and wild uproar, and woe.

Full oft the sacred ties of kindred dear,  
With which our common parent, Nature, links  
Her children each to each, are broke by thee.  
Hence grumbling discontent and hatred grows;  
And strife domestic scares affection sweet  
Far from her cherish'd home: a hell become,  
From glutless greed of thee. Let Hist'ry tell,  
For she takes note of most, what fam'ly feuds,  
Which to their base have kingdoms whole convuls'd,  
From thy dire source have sprung; not pregnant less  
Than fam'd Pandora's box, with ev'ry ill.

How, by thy pressure cold, is numb'd the heart  
Of youth, so gen'rous first, and feeling form'd;  
And oft to all is deaden'd but the wish,  
The monstrous wish, unnat'ral forced by thee:  
Of relative's demise: whose ling'ring life  
Th' expected heritage so long defers!  
Nor ev'n, dire deed! urg'd by th' impatient wish  
Still brooding on his mind, the vital spark,  
That lighted his, does he not desp'rate crush,  
And seize the pelf with parnicidal hand!

Oft, too, is meanly barter'd for thy dross  
The Virgin, though reluctant: nor her tears  
And loud lament, her tyrant parents move  
To change their purpose vile, for thy sole sake  
To force her hand, by wealthy suitor crav'd,  
Which ne'er her heart can yield; and wrung perhaps  
From kinder clasp of him her soul adores.  
Thou, than their child to such, than all her bliss  
Through life, and future joy, art dearer far;  
Nor rate they ought th' effects, so fatal found,  
Of disappointed love. Indifference cold  
Such wedded pair soon for each other shew;  
Which settles in dislike and mutual scorn.  
Then peace domestic flies; and wrangling brawl,  
Contentions, jealousies, mistrusts, succeed;  
Till home no comfort knows: which now abroad  
Each sep'rate seeks in haunts, which Virtue shuns:  
While honour's lost; and, at the blind caprice

Of chance uncertain risk'd in gambling mood,  
Their fortune, madly stak'd is ever down;  
Then, as remede of now retendeless woe,  
Themselves, their family, if with fam'ly curs'd,  
Quite ruin'd and undone, they duly strive  
The tie to lose, th' better ne'er had been:  
Or, 'gainst themselves severe, their hand they lift,  
And think with hemp or steel to end their pain.

### THE POPE---RELIGION IN ROME.

A correspondent of the *New World* newspaper in this city, writing from Rome, has some remarks which may be read with interest. We give them without material abridgment, the manifest prejudices of the writer giving the greater value to his statements. Our readers will of course estimate rightly the spirit which when there is no open wrong doing to carp at, is fain to suspect there *must be some in secret.*—*N. Y. Free Jour.*

"We have just returned from the Vatican, where we have gazed to our hearts' content at his Holiness. Gregory XVI., the present Pontiff, is seventy-six years of age, large in person, with homely features; his huge nose shadowing his cheeks, with a mild demeanor mirroring a kind heart. Our reception was marked by simplicity and taste, for meekly does the present successor of St. Peter wear the Papal tiara; but for his monkish robe and our court dress, it was a transcript of a visit to our republican President. His Holiness was born at Belluno, a little village of Venetian Lombardy; his father a brazier, and his uncle a rich farmer; by the latter he was educated for the priesthood, and has ascended by four steps to his present position, thus: Monk of St. Gregory, Prelate, Cardinal, Prefect of the Propaganda, Pope! He is deservedly held in high esteem by his people; for his charity, I am told, is unostentatious and extensive; his sincerity of belief unquestioned, and his private life without a stain. *En passant*, my near approach to this same Romish Church, and the result of my inquiries respecting its condition and prospects, have filled me with amazement. I thought to laugh at its absurd forms and absurder worshippers; it seemed to me at a distance to be dying of inanition; our reverend clergy, I said, are beating the air in their contests against it; they are fighting a corpse, and invoking aid where none is needed, for no human power can revivify the swollen carcass which has lain rotten for many centuries. I mocked its weakness, and I tremble in contemplation of its strength. It is like a strong man waking from slumber; its power has increased and is increasing; and I have the authority of well informed men for the assertion, that more converts are now pressing into its folds than at any time since the days of the Reformers. Its priesthood are stirred up to vigorous action; its idle and dissolute friars are among the *have-beens*; open licentiousness and monkery are no longer synonymous; a *show* of morality is now indispensable in those who minister at her altars; the sting of the serpent is hid among flowers! Among the Catholic population of Italy I find an excessiveness of external devotion for which I was not prepared. I have entered their cathedrals, open daily from the rising to the setting sun; and seen, in the sancted chapels, kneeling on the cold marble before the blessed Virgin and symbol of their salvation, men, women and children, whose bread is earned by unceasing labour, forgetting, in their thirst for the water of life, that material hunger which is stamping its ghastly impress in those thin pale faces,

and dragging graveward those wan forms! It is not strange that the priests of Rome are dear to their flock, for they are ever ready to minister to the spiritual wants of each, however poor, wretched, and despised he may be. Behold on that *living straw*, a felon, a diseased remnant of mortality, whose touch is *death*; a priest is kneeling by his side administering to him the consecrated wafer, while the soothing cup is held to his parched lips by a sister of charity, who though the affianced bride of heaven, is not unmindful of the pains, and tears, and cares of that world from which she is forever separated."

**CELIBACY OF THE CLERGY.**—We often hear it said by Protestants (says the *Catholic Telegraph*), that the celibacy of the Clergy is an innovation of this, or that, Pope, this, or that, age, or nation. Hear how Hallam settles the question in his "Middle Ages." . . . . "Celibacy had been, from very early times, enjoined as an obligation upon the Clergy. Some of the fathers permitted those already married for the first time, and to a Virgin, to retain their wives after ordination, as a kind of indulgence of which it was more laudable not to take advantage; and this after prevailing for a length of time in the Greek Church, was sanctioned by the Council of Trullo in 691, and has ever since continued one of the distinguishing features of its discipline." In a note, he adds: "Bishops are not within this permission, and cannot retain their wives by the discipline of the Greek Church."

"The Latin Church, however, did not receive these Canons; and has uniformly persevered in excluding the three orders of priests, deacons and subdeacons, not only from contracting matrimony, but from cohabiting with wives espoused before their ordination." And in a note, he adds: "The authority of the fathers must terribly perplex an English high-churchman defending the matrimony of the Clergy, for which *not a single lawful precedent, I believe, has ever been produced from St. Paul to Luther.*" Vol. 1. p. 436. Philadelphia 1824.

The *Watchman of the Valley* denies the truth of a fact lately stated in the *Telegraph*, respecting the destruction of the Stereotyped version of the Catholic Bible in the Spanish language, by the American Bible Society. The *New York Freeman's Journal* was the first paper which directed public attention to the fact. When a Catholic Editor makes a statement and we have no other cause to dispute its correctness than the assertion of a Calvinistic Preacher, we cannot, in the absence of better testimony, believe the word of the latter. Should the fact be as he states, we will do him justice.

The plates of the Spanish edition were assuredly destroyed, and this fact fully sustains all that we intended to state, and all that we have stated.—*Catholic Telegraph.*

**QUICK PASSAGE BETWEEN AMERICA AND IRELAND.**—Sir Valentine Blake, M. P., urging the eligibility of Galway for a packet station, informs Sir R. Peel that the passage between North America and Galway has been effected in six days.

**ZURICH.**—The Protestant government of this canton has liberally offered to give up the ancient church of the Augustine for the Catholic worship. Thus the Catholics are nearly unrestricted in the Protestant town of Zurich.

Our AGENTS and SUBSCRIBERS will please observe, that the present No. ends the first half year of the third Vol. We hope all will be ready to forward us, without delay, their outstanding subscriptions.

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

## THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, MARCH 8, 1843.

We are still prevented from noticing more at length the long ago concocted atrocious falsehoods against the Jesuits; the villanous productions of the infidel school of our mock-philosopher reformers, and reproduced in all their anti-Christian and anti-social spirit, in the pages of our fanatical contemporary, *the Montreal Herald*. The Editor of that journal is ignorant of what every Catholic in the universe knows; and what every well informed person should know; that the horrid principles, so unscrupulously laid to the charge of that religious order, are such as would, by the universal and immutable laws of their church, subject any one holding them, to immediate excommunication; and priests or bishops, to an *ipso facto* suspension, and separation from the body of the priesthood and the faithful. But only think of the impudent assurance of the bigoted and intolerant Editor. He would deny Catholics in the Canadas, (where by law and treaty their religion is the established one) the right to choose their own clergy; and would insist upon them by force, if he could, but by wiles, as he cannot, every denomination of his Protestant brethren, no matter what they teach, were their doctrines ever so absurd or blasphemous; no matter what they deny, were it even the divinity of the Saviour. All are welcomed; all are praised, who, by force or fraud, and serpentine wiles, assist in ousting out from their home and church the ever calumniated and obnoxious Catholics. But thank God! The day of protestant persecution is past, and indeed it was a sore one. The Scorpion now has lost his sting, though not its malignant and mischievous propensity. Of this we have every day sickening proofs in the foul trails left behind its wriggling progress. *The Guardian, the Monarch, and Toronto Church, the Montreal Herald*, and others less pretendedly religious lucubrators, have each their store of such fiery reptiles, which they send forth to annoy the people of God; but they can only hurt those who have not before them the mystical rod to look up to for their divinely appointed preservation from the deadly bites of their venomous assailants.—Numb. 21. John 3.

### THE NOVELTIES OF ROMANISM.

Saint Augustine speaking of the Eucharistic sacrament says: "No man eats this flesh, without first adoring it."

Saint Chrysostom on the same, says: "The Magi formerly testified their respect to this divine Body, when lying in the Crib. These Gentiles adored him with respectful fear and profound veneration. You behold it, not in the Crib but on the Altar; not in the arms of a Woman, but in the hands of the Priest; and under the wings of the Holy Ghost, who descends with powerful influence upon the Oblations.—Let us therefore excite ourselves—and with reverential awe, let us surpass even the Magi in the marks of our Veneration of the Body of Christ." (Hom. on 1. Cor.)

To shew that this was the uniform belief of our Catholic Ancestors, the Bishops in the Council of Calcutta ordain, that when proper relics cannot be procured for the consecration of altars; the Eucharist should be consecrated and carefully preserved in the Church, assigning for the reason of so doing, that "the Eucharist is the Body and Blood of our Lord Jesus Christ." Con. Calc. apud Wilk. p. 169.

Bede says: "When we celebrate Mass, we again immolate to the Father the sacred Body and precious Blood of the Lamb, with which we have been redeemed from our sins."

But we must at last end our citations from the works of the ancient Fathers; for volumes could be filled with them from the earliest ages of the Christian Church. No Catholic at the present day could affirm the doctrine of transubstantiation and the real presence of the Body and Blood of Jesus Christ in the Mass, and sacrament of the Eucharist, more clearly, unequivocally, fully and emphatically, than, as we have already shown, the earliest writers in the Church have done.

And what are we to think of this Vicar of Leeds, with so many learned titles hooked to his name, who could not only preach to his people, as he might safely do, to the uninformed multitude, but who could venture to publish in the eye of the learned world that all the doctrines alluded to are but the *Novelties of Romanism*?—These assertions made by such a bedizened Doctor are greedily gulped down by the prejudiced and ignorant; and puff'd off in such patched up religio-political periodicals as that of the *Toronto Church*; whose pert but superficial Editor, collects them as the very cream of ecclesiastical literature; and deals them out as dainties to his undiscerning customers.

We beg to call attention to the following letter from Mr. Widder, Canada Company Commissioner, in relation to the novel and admirable plan now adopted by the Company for settling their lands. We take it from the *British Whig*, to which paper it is addressed by Mr. Widder.

CANADA COMPANY'S OFFICE,  
Frederic Street, Toronto, 17th Feb. 1843

To the Editor of the British Whig.  
SIR—I have the pleasure to enclose you an Advertisement, which I beg you will regularly insert in a conspicuous part of your newspaper for six months, sending us an account thereof, which we will at once discharge as usual, under discount, to your order.

The great interest you take in the prosperity of this Province, will at once induce you to duly estimate the plan, now, for the first time adopted by the CANADA COMPANY, for promoting the settlement of this Colony—the measure is, I believe, as new in its principles, as it is liberal and beneficial towards the settler.

You are well aware of the value of money to a settler upon going upon Wild Lands, and for the first few years of his career. By the arrangement now submitted, the Company lend their Lands to the settler for the interest upon their present upset value, thus he is enabled to apply all his means to the support of his family, and his industry to the improvement of a Property which it is easily in his power and he will be sure to make his own through means derived directly from the Land itself, unshakled by the hitherto depressing and frequently hopeless conditions, which existed from his pittance, a cash payment on going on the Land, and subsequent payment with interest within a period rarely to be accomplished, even by the most industrious and fortunate settler. The consequences arising from such a mode of things might be much dwelt upon.

It will also occur, that the Company will by this plan reduce the demand for employment, so frequently dreaded from large immigrations, in as much, as the requisite capital for going on land, is so materially reduced by this measure, to that extent, it displaces the numbers having some, but limited means, who would otherwise, from necessity become competitors for work with those who depend for daily existence thereon, and have no means whatever. No complaint can hereafter be sustained, that Emigrants leave our shores from the absence of Lands within their means. Again, many Old settlers who, tho' possessed of ample real Estate, have no monies for the purposes of producing for, or anticipating the requirements of their offspring, for whom they may desire to have lands, and have disposable labor in their own families, to make them productive and available, the Company's plan at once affords the opportunity.

It might have been urged, perhaps with some apparent degree of plausibility, that the settler in many instances would be found too improvident to lay by a sufficient amount to take his deed for the Freehold, by reason of the repugnance he would have to see his savings laying unproductive, until they should accumulate to the required sum, and would, consequently be tempted to lay out his money which he would not be again able to call in, when it was needful—to meet this contingency, the "Provident, or Savings' Bank Account" has been thought of, which will, I believe, leave no excuse to the settler for not becoming the Freeholder of the Land he occupies under the Lease, long before the end of the term.

You will be gratified to learn, that our exertions last year, resulted in our placing 1706 settlers on our lands in the Huron District, 1004 being new Emigrants, and 702 old settlers from other Townships; and that our sales of Lands there, were upwards of 73,000 acres.

The measure above referred to, you will observe, is for Lands generally in the Province, excepting the Huron District, and is somewhat different in its principles from the one commenced there last year. I remain, Sir,  
Your most obedient servant,  
FRED. WIDDER,  
Commissioner.

From the Catholic Expositor.

### THE GENERAL COUNCILS OF THE CHURCH.

COMPILED BY THE REV. CHARLES CONSTANTINE PISE, D. D.

THE First General Council was that held at Nice, under pope Sylvester, in the reign of Constantine the Great, in the year 325; at which there were three hundred and eighteen Bishops present. The sovereign pontiff presiding in the person of his Legates, OSISUS of Corduba, in Spain, VIRIVS and VICENTIVS Presbyters of the Roman church. In this Council were condemned the Arians, Quartodecimians, and Melitians.

The second was that of Constantinople held under S. Damasus Pope, and Theodosius the Emperor, at which were a hundred and fifty Bishops: it opened in May, A. D. 382, and continued till July of the same year. In this, the Macedonians who denied the divinity of the holy Ghost, were condemned, the Nicene Faith was confirmed, and the creed which is still recited at the mass, commonly styled the Nicene creed (because it does not differ from that of Nice only in as much as some words have been added by way of explanation) was published. This Council was composed of few Bishops, principally from the east: yet it is regarded as oecumenical, because it followed in all things what had recently been defined in the

Council of Rome, in 378; to which the oriental Bishops had been summoned by letters addressed to them while assembled at Constantinople. Moreover the decrees of this Council, in matters of Faith, were approved in another Council, celebrated at Rome, in the year 382. Hence those three Councils, on account of their perfect agreement, are to be considered but as one and the same.

The third was celebrated at Ephesus, in 431, under S. Celestine Pope, Theodosius the younger. In the name of the Pontiff, St. Cyril of Alexandria presided, with ARCADIVS and PROSECTVS, Bishops, and Phillip a Presbyter: two hundred bishops were present. It decreed, in opposition to the heresy of Nestorius, that in Christ there is but one person, and the Blessed Virgin Mary is the Mother of God.

The fourth was that of Chalcedon, anno 451, under S. Leo Pope, and Marcian Emperor. Leo was represented by PASCASIVS and LUCENTIVS, Bishops, and BONIFACE, a Presbyter. Eutyches and Dioscorus, admitting but one nature in Christ, were condemned.

The fifth was the second of Constantinople, under Vigilius Pope, and Justinian Emperor, A. D. 554, at which a hundred & sixty-five Bishops, all oriental, were present: but which was afterwards approved by Vigilius and the Western Bishops. It condemned the works of Theodore of Mopsuesta, of Theodoret against St. Cyril, and the Epistle of Ibas Maris, the Persian: these three works are known under the title of the three chapters.

The sixth was the third of Constantinople, under Agatho Pope, and Constantine Pogonatus Emperor, anno 680. In the name of the Pontiff, presided THEODONE and GEORGE, Presbyters, John a Deacon, and (as St. Anastasius writes) CONSTANTIVS a subdeacon. Two hundred and eighty-nine Bishops were present, according to Photius only a hundred and seventy. From the acts, however, in the last session, we find that a hundred and sixty-six subscribed their names.

In the year 679, in April, a Council was celebrated at Rome, over which the pontiff presided in person. From this, three Legates were deputed to the council of Constantinople: and in both, which should be considered but one, the Monothelites were condemned, and the two wills in Christ vindicated.

The seventh was the second of Nice: convened at first at Constantinople, but translated to Nice in 787, under the pontificate of Adrian I.; Constantine and his mother Irene reigning in the east. The Pope's Legates were PETER, archpresbyter of the Roman Church, and PETER Abbot of S. Saba. There were present three hundred and fifty, perhaps more, oriental Bishops, who decreed that the use of sacred images was to be retained, and that they may be venerated.

The eighth was the fourth of Constantinople, under Adrian II., who presided through his legates DONATUS & STEPHEN, Bishops, and MARINVS, Deacon, during the reign of Basil, A. D. 869. In this council, composed of one hundred and two Bishops, S. Ignatius, who had been un-

justly expelled from his see, was restored, and Photius, who had invaded the Patriarchate, was deposed and excommunicated.

The ninth was the first of Lateran; that is celebrated at Rome in the Basilic of the Lateran, anno 1123, in presence of Calixtus II., with three hundred Bishops and six hundred Abbots. It was convoked for the purpose of settling the difficulties growing out of the usurpation by secular Princes of the investitures of benefices, and to commence the holy wars in Palestine and Spain against the Saracens.

The tenth was the second of Lateran, celebrated in 1139, in the presence of Innocent II., and about a thousand Bishops. It condemned the schism of Peter Lee, & the errors of the Petrobrusians and Analdists, and restored ecclesiastical discipline.

The eleventh was the third of Lateran, A. D. 1179, under the Emperor Frederic I. presided over by Alexander III. Three hundred and two Bishops attended. The object of this was to provide against schism, to reform the morals of the clergy, and to condemn the errors of the Waldenses and Albigenses.

The twelfth was the fourth of Lateran, under Innocent III., with four hundred and twelve bishops; convoked for the purpose of recovering the Holy Land, revivind discipline, and condemned the heresies of the Abbot Joachim, and the Albigenses.—In this council was issued the famous canon: *omnis utrunque sexus*, anno, 1515.

The thirteenth was the first of Lyons, in France: over which Innocent IV. presided, A. D. 1254. There were present a hundred and forty Bishops. It was celebrated against the Emperor Frederic, to carry on the expedition against the Turks, and to enforce discipline.

The fourteenth was the second of Lyons, anno 1274, at which there were four hundred Bishops, and a thousand Abbots and inferior prelates, under Pope Gregory X. To this council St. Thomas of Aquin was invited; but died on his way, in the monastery of Fossanova, on the 7th of March, 1274. St. Bonaventure, cardinal and Bishop of Albano, died during the celebration of this council, on the 15th of July, A. D. 1274. It was celebrated in the Primatial Basilic of John, to procure the reunion of the Latin and Greek churches, to reform morals, and to effect a more speedy election of Popes, when the See becomes vacant, than before.

The fifteenth was of Vienne in Gaul, A. D., 1311, under Clement V., with three hundred bishops, and several Kings, viz:—Edward II. of England, James II. of Arragon, Philip the First of Gaul, with his three sons, who were afterwards his successors under the style of Louis X., Philip V., and Charles IV. It was convoked in order to suppress the order of the Knights-Templars, to condemn the heresies of the Fraticelli and Beguards: and to afford aid for the carrying on the holy wars.

Continued in our next.

From the Catholic Advocate.

**THE VIRGIN MOTHER OF GOD.**

A writer in the Baptist Banner, who has assumed the *nom de guerre* of GRANVILLE, has condescended to furnish the

readers of that paper, with some novel "remarks" upon the society recently formed in the Catholic congregation of this city, in honor of the immaculate heart of Mary, the object of which for the conversion of Sinners, Granville seems to be extremely astonished, first, at the immense scope of this society which "may be composed of members of 'all nations,' and then, he is scandalized at the fact that 'each member offers prayers to Mary.' Oh! the heinousness of popery! To pray to Mary, whoever heard of the like in all Christendom? But the wonder of Granville still augments; "How" he inquires "can Mary hear all these prayers, going up at all hours of the day and night," (aye, only think of the perseverance of these Papists, to be praying at night!) "and in every part of the earth where there is a Romish Priest, church or layman, unless," now note the logic of Granville, "unless she be *omnipresent*? Unless she be *omnipresent*, how can she hear these prayers? Now," argues Granville, "the attributes of the Deity can not be separated."—"Then if Mary be omnipotent, she is a Goddess,"—"The church of Rome is guilty of gross idolatry in the homage paid to Mary." So says Granville, and this is the dainty "kettle of fish" which this worthy caterer has served up to all zealous anti-papists.

Now, we must expose "this most lame and impotent conclusion," of the sapient logician of the Banner, who under "the shade of a name," is modest enough to forego the tribute of thanks which would undoubtedly be tendered to a champion of such successful prowess, by all interested in the subversion of Rome.

Granville's argument seems to be this: "To suppose that Mary can hear all these prayers, as Catholics manifestly do in saying them, is to give her the attribute of *omnipresence*."

But this attribute is inseparable from the Deity.

Therefore, Catholics make Mary a Goddess.

To show the inconclusiveness of such logic, we will present the same argument thus:

To suppose that "the Angels of God rejoice," whenever a sinner is converted, as Jesus Christ says they do, is to give them the attribute of *omnipresence*.

But this attribute is inseparable from the Deity:

Therefore, The Saviour declares that Angels are Gods.

How then does this argument suit you, most sage Granville? Will you rail out against the Saviour himself as you have against his church, and accuse him too, of idolatry? Such a step might well comport with that principle which places the inflated reason of weak and erring Man above the word of God and the authority of his church. It would show you to be an independent thinker, and no doubt in time conduct you to the full enjoyment of that notoriety so grateful to an aspiring soul.

You might take this bold step the more easily, after the declaration which you have made in your "remarks." "Protestants respect the memory of Mary, as

one whom, the Lord peculiarly honored, and all generations should call her "blessed" because she was the mother of the *Man Jesus*." Was Christ then *only Man*? or was he *God and Man*?—And if both, were not his divine and human natures so united that they existed but in *one person*? And if but in *one person*, how will you distinguish in speaking of Christ as Son of Mary? Will you deny his divinity by refusing to call Mary *Mother of God*. Jesus was God, and Mary was the Mother of Jesus, therefore entitled to the high appellation of *Mother of God* as cheerfully accorded to her by the Catholic Church. Nay, more, we learn from the Gospel of St. Luke that the pious mother of John the Baptist, under the inspiration of the Holy Ghost, as there stated, felt no scruple in giving this appellation to Mary. We will transcribe the verses, and commend them to the serious meditation of Granville and the Editor of the Banner.

St. Luke, chap. 1. v. 41. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. But Elizabeth was filled with the Holy Ghost.

42. "And she cried out with a loud voice and said. Blessed art thou among women, and blessed is the fruit of thy womb."

43. "And whence is it to me that the *Mother of my Lord* should come to me?"

It would appear that this precedent might justify us in calling Mary *Mother of our Lord*, or *Mother of God*, which two expressions are evidently of the same import.

We would therefore advice Granville to study the subject upon which he wishes to write, before he seeks to catch the *bubble honors* of anonymous authorship, which are but airy trifles even when rising from the columns of newspapers of reputation. Let him not imagine that all the tales which he has heard in the nursery are true, nor suppose it his duty to retail the misre, resentations or repeat the calumnies and opprobrious charges which from motives of interest or passion, have been concocted against the ancient church by her adversaries. Any Protestant child, as soon as it can well lisp, is able to accuse the Catholic Church of idolatry.—Granville ought to know better.

**MESOPOTAMIA.**

The following letter appears in the *Catolico* of the 1st inst. :—"Rome, Nov. 12.—I have already made known to you the triumphs of our most holy religion in Mesopotamia, through the instrumentality of five Spanish Capuchins, who, after their expulsion from their native land, were sent to that country by the Propaganda, which had intrusted the Commissioner Apostolic with the task of selecting those Spanish monks who were qualified for so arduous an undertaking. I have already told you that a mission has been formed in those parts, the first which has been established there during twelve centuries. Hospitals containing Catholic chapels have been erected in Orfa, Merdin, and Dealvirekir. A great number of spiritual labourers are

required, as the inhabitants of those part listen with docility to the preaching of the Gospel, and submit themselves to it.—Four more Spanish Capuchins have been already sent to the aid of their brethren in Mesopotamia. Two of them commenced their voyage at Ancona, whence they are to be conveyed to Constantinople in the Austrian steamer; and the other two are to depart from Civita Vecchia in the French packet; all their travelling expenses are to be defrayed by the Austrian and French Governments. This generosity on their part must make Spain blush.

The Propaganda have decided that the mission of Mesopotamia, ever which the Rev. Father José de Burgos has been appointed Prefect, shall be totally independent of the Syrian one and shall be served by Spanish Capuchins, under the immediate super-intendence, it is supposed, of the Propaganda. The necessary funds for completing the hospitals and churches, and for erecting Catholic Schools, are being collected, and a sufficient number of sacred ornaments and vases, as well as altar pictures, books, and engravings, have been already sent to them.

**MARQUESAS ISLANDS.**

It is known that the French Government has recently taken possession of this interesting group of islands in the South Seas. The September number of the "Annals of the Propagation of the Faith" contained some particulars of the infant struggling but not unsuccessful missions established among these savages, who, as a Protestant writer remarks, "have steadily resisted all attempts to convert them to Christianity." The following particulars, from a provincial French journal, prove that no efforts will be spared to bring them to the knowledge of the true Faith; they are taken from a letter dated Saint Malo, Dec. 11:—

"Yesterday the brig Maria Joseph, and the other vessels in our port were gaily decked out, with all their flags fluttering in the breeze. About eleven o'clock a great crowd assembled on the quays and ramparts. The Archbishop of Calcedon and the Bishop of the Marquesas Islands, accompanied by the clergy went in procession from the Cathedral to the missionary vessel, and gave their benediction to it. The Maria Joseph is the first ship which has left our port for its holy destination. The Bishop of the Marquesas is to sail in it, in company with twelve missionaries, who are desirous of gaining over to Christianity the inhabitants of the above-named islands, and of the Sandwich ones. The Maria-Joseph is to convey also twelve nuns to the establishments in Peru, and twelve operatives, members of the Confraternity of St. Joseph, who are to labour in promoting the mechanical civilization of Oceania. The brig has three flags: one with a red cross (similar to that of the Templars), and bearing the initials of *Mary and Joseph*; another, with the same initials, entwined with flowers; and a third one, displaying the Pontifical tiara."

**THOUGHTS  
ON THE ANGLICAN CHURCH.**  
[CONTINUED.]

Recently there have been extraordinary movements among some of the most pious and learned of the church of England, on the subject of Religion. Believing that in the innovations on the ancient faith, and still more in the changes from the ancient rites, ceremonies, and observances, their predecessors, in many instances, instead of reforming errors and correcting abuses had perverted the truth, and weakened almost unto death the spirit of devotion, have zealously and industriously sought to restore what they believed had been rashly if not impiously taken away. In the course of their animated discussions some of them have protested against the name of "Protestant," as a term significant of nothing but dissent, or opposition, or separation, and claimed to be called English Catholics, as being a branch of the great Catholic church. These agitations and discussions have reached this shore of the Atlantic, and several among "the Protestant Episcopalians of the United States," following this example, now set up their title to the name of "Catholic" also.

These pretensions or claims are of very modern date. True, both in the English and American churches, the ancient formularies of the apostles and Nicene creeds, were recited in divine worship, wherein a faith as solemnly professed in "The Holy Catholic church," but without being able to ascertain what precise idea was supposed thereby, I hazard nothing in asserting that *in pars*, out of the church, no member of either until within a few years back, called himself or his church, Catholic.—All of them gloried in the appellation of "Protestant," and the term Catholic was exclusively applied as the more respectful designation of the church which they were accustomed to deride by the nick-name of "Popish."

The professors of the ancient faith have certainly no cause to regret this new-born zeal for the name of Catholic. Names are by no means unimportant. The attachment now avowed for the appellation of Catholic, and the solicitude on the part of these, our separated brethren, to appropriate it to themselves, may be, and probably is, in the order of God's Providence one of the means to bring them back to the Catholic faith. But while we do not regret that the claim is preferred, they ought not to be surprised that we cannot admit it to be well founded.

The word Catholic has a precise and undisputed signification. It means "universal," or "general." Is there any ground upon which "The Protestant Episcopal Church of the United States" can claim to be the universal or general church of Christendom? Their numbers are understood to range between six and eight hundred thousand, while the whole Christian population far exceeds two hundred millions. As compared with the Christian body they do not constitute one in three hundred. But they do not assert this claim in behalf of themselves exclusively, but insist that they constitute one church with

fact? That there is a near affinity, a striking family resemblance between the two churches, is not to be disputed, but it seems impossible to maintain that they two make but one church. In so grave a concert as that of religion, care should be taken not to confound similarity with identity, and *there* emphatically the rule applies that *no like is the same*. Do the two churches profess the *same faith*? There is one essential and marked difference in their profession of Religious belief. It is a fundamental — indeed the very primary principle of the English church, that the supreme power is of right in the King, his heirs and successors. It belongs to his indisputable right to reform, repress, and correct errors, heresies, and abuses in the church, as fully as they can be reformed, repressed, or corrected by any manner of spiritual jurisdiction or authority—that is to say, to remodel the creed, to regulate the administration of the Sacraments, to prescribe the forms of public worship, and to control the conduct of its teachers in all spiritual matters. This is indeed, sometimes complained of as an usurpation of the crown, but has it not been submitted to by the church of England, and is it not embodied into the creed of that church?—The 37th article of religion, as contained in the book of common prayer, declares "that unto the King's Majesty the chief government of all the estates of this realm, whether they be ecclesiastical or civil in *all causes* doth appertain," and the only explanation or even seeming qualification of this acknowledgment of dominion over the ecclesiastical estate in *all causes*, is, "that the *ministering* of God's word or of the sacraments is not given to the *princes*." We have seen in what sense the supreme power over the church was asserted by Parliament, and the oath acknowledging that supreme power in the king required to be taken, and this article must be understood, so far as it does not contravene or qualify this claim thus avowed, and thus enforced by oath, as an explicit sanction and recognition of it.—What is the creed of "the Protestant Episcopal church of the United States" on this very important article? Far from adopting, it expressly repudiates the *principle* therein asserted. The 37th article in the American book of common prayer declares—"that the power of the civil magistrate extendeth to all men, as well clergy as laity in all things temporal, but *hath no authority in things purely spiritual*."—The question is not which of these be right—but whether the church which holds as an article of religion that the civil magistrates hath supreme power in all causes, as well spiritual as temporal, can be the same with that church which holds as an article of religion that the civil Magistrates hath no authority in spiritual causes?

In the 8th article of the English confession of faith, it is declared that "the three creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostle's creed, ought thoroughly to be received and believed, for they may be proved by most certain warrants of Scripture." But the 8th article of the Ameri-

can Episcopal Confession, evidently copied, or reform, purposely omits the Athanasian creed. It declares that "the Nicene creed, & that which is commonly called the Apostles' creed ought thoroughly to be received and believed, for they may be proved by most certain warrants of Scripture."—One, therefore, of the symbols of faith in the English church—one which it declares ought *thoroughly* to be received and believed, is wholly thrown aside by the American Church.

In the catechism, contained in the English book of common prayer, the doctrine of the church with respect to the Lord's Supper is laid down in the form of questions and answers, thus—"Ques. What is the outward part or sign of the Lord's Supper? Ans. Bread and wine which the Lord hath commanded to be received. Ques. What is the inward part or thing signified? Ans. The body and blood of Christ which are *verily and in deed* taken and received by the faithful in the Lord's Supper." In the Catechism contained in the American book of common prayer, the answer to the first question is the same, but the answer to the second, and only important question, most materially modifies the doctrine thus, "Ans. The body and blood of Christ which are *spiritually* taken and received by the faithful in the Lord's Supper."

There is an essential difference in the rites commanded to be observed. In the English book of common prayer, it is directed in the visitation of the sick as follows. "Here shall the sick person be moved to make a *special* confession of his sins, if he fe His conscience troubled with any weighty matter. After which confession, the priest shall absolve him (if he humbly and heartily desire it,) after this sort. "Our Lord Jesus Christ, who had left power to his church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thy offences, and by his authority committed to me *I absolve thee from all thy sins in the name of the Father, and of the Son, and of the holy Ghost. Amen!*" In the American book of common prayer, there is to be found no injunction for a special confession of sins, and no absolution directed to be pronounced as of authority. We believe, indeed, that such a confession and such an absolution would be *generally* regarded by them as superstitious, if not impious observances.

In the forms of Church Government there is a very great difference. In England there is an established Hierarchy of King, Archbishops, Bishops and Priests, and in Ecclesiastical matters there is a regular order of appeals from the lowest up to the highest jurisdiction. In this country the Episcopalians have (it is believed) no common supreme Ecclesiastical Tribunal. They have no visible Head of the Church, and no Archbishops; and the Bishops of each Diocese is the highest tribunal for that Diocese.

Before the Reformation or Religious Revolution in England the legislative authority in all ecclesiastical matters belonged, subject to the approbation of the Holy See, to the Clergy of the Realm, that is, to the Archbishops, Bishops and Priests in

Convocation assembled. For some years after the Reformation such convocations were in fact assembled. But by statute 25 Henry 8<sup>th</sup> Chapter 19, it was enacted that the Convocation should not make or execute any canons or ordinances without his Majesty's licence and assent to make and execute the same, and that the King should have power to appoint 32 Commissioners, of whom half should be clergymen and half of the *Upper or Lower House of Parliament*, and these were empowered to abrogate and frustrate such of the existing canons and ordinances as they by his assent should deem proper.

By this and subsequent Statutes, the authority of the convocation was so effectually transferred to the crown, that the convocation itself became wholly impotent and useless, and for more than a century has never transacted any business. The last which did act was in the year 1717, in the reign of George I., when the proceedings turned chiefly upon two publications of Bishop Hoadley, the one entitled, "a preservative against the principles and practices of the non-jurors," and the other a Sermon "on the nature of the kingdom of Christ." While the convocation was engaged in discussing the report of a committee censuring these publications as "tending to impeach the royal supremacy in causes Ecclesiastical, and the authority of the Legislature to enforce obedience in matters of religion by civil sanctions," the discussion was silenced by a Royal Prerogative, and those ecclesiastical synods for all practical purposes have since ceased to exist. In the U. States, according to the discipline of the Protestant Episcopal Church, the legislative authority over all ecclesiastical matters, is exercised in each diocese by a diocesan synod or convention, constituted of the bishop, the clergy, and certain lay delegates of the respective congregations of that diocese.—A convention is also held, which is called National, consisting of the bishops, clergy and lay delegates from the different dioceses, but its authority is understood to be consultatory or recommendatory merely. Its decrees or decisions do not bind *per se*, but bind only through the sanction of the conventions of the several dioceses.

But if the church of England, and the Protestant Episcopal church of the United States could be regarded as constituting but *one church*—what would be their united claim to be termed the Catholic church of Christendom? The former is exclusively confined to the subjects of Great Britain, and the latter comprehends only American citizens. Neither is in communion with the church of any other country. It cannot be stated with precision, what is the number of persons who belong, or claim to belong to them, but it may be sufficiently ascertained, for the purpose of testing their right to this distinctive appellation. The population of England and Wales, according to the latest statistical accounts that have fallen into my hands, was stated at about 16 millions. In a report of the British reformation Society held at London in 1830, it was set forth that upwards of 1 million of Catholics were to be found in England. They probably

at this time do not much fall short of two millions. But take them as being one million, there remain 15 millions to be divided among all other religious societies. Now if we consider the very many in England who pretend to no faith—the avowed Deists, the Jews—also the Presbyterians, Independents, Methodists, Baptists, Anabaptists, Scimitans, Unitarians, Universalists, the Quakers or Friends, and the hundreds of other sects which call themselves Christians—I am confident that it would be a very liberal allowance to say, that half of these 15 millions either really or nominally belong to the church as by law established. Add to these 7½ millions 700 thousand for Ireland and Scotland, 400 or 600 thousand more in the English colonies, and say 700 thousand Episcopalians in this country, and you have a sum total a little exceeding nine millions in the world. This does not equal the number of Catholics in the British dominions and the United States alone. There are at least eight millions of them in Ireland, England, and Scotland—(probably indeed nine)—it is admitted that there are a million three hundred thousand in the United States—there must be nearly a million in the Canadas, and other British colonies on this continent—making, after including the many thousands scattered throughout the West Indies, and the Eastern English colonies, at least ten millions and a half. Now, if to these we add one hundred and forty millions—or say only one hundred millions, existing in the other regions of the world—and consider this vast number, consisting of all tribes and tongues, yet perfectly united in religion—all professing the same doctrines, administering and receiving the same sacraments, and connected by the same spiritual ties, under one common visible and acknowledged head—which has the better right to call itself the Universal, the General, or the Catholic church of Christendom?

It has, however been insisted of late, that although the Anglican Church, or the Protestant Episcopal Church of this country, cannot either separately or confederately, take to itself the exclusive title of "the Catholic Church;" yet it can claim to be regarded as a branch of the Catholic Church, and "the Romanists," as they now affect to call us, may notwithstanding their errors and corruptions, be acknowledged as another branch of the same Church. Alas! alas! What species of figurative Tree of Religion is this, which consists altogether of Branches, and has no common stock or Fruit? And what can be the idea of religious Unity entertained by those who preach those vain notions!—Certainly it is not an unity of faith—nor of sacraments—nor of rites—nor of spiritual government.—Was this the Unity contemplated by its divine founder, when he characterised his church as being "the one fold," under "one shepherd"? If indeed these be all branches originally of one great tree, they are branches torn asunder, having no common circulation, no vitality, and fit only for the burning.

The Catholics, it is known, do not recognise the Church of England or the

Protestant Episcopal Church of America as in communion with them. As men, many of them excellent men, professing in part Christian Doctrines, and observing Christian duties, we are bound to regard them and take delight in regarding them with the kindest feelings of charity—but unquestionably they are not members of the same spiritual flock to which we belong. We believe them to have strayed away from the Catholic fold. And how is it for all purposes, except when our numbers are needed to help in making them out a part of the Catholic Church, how is it that these our separated brethren regard us? They both protest against us as a false and corrupt church, which their consciences compelled them to quit. They both profess and declare, as a fundamental article of Religion (Article 28th in both English and American books of Common Prayer), "that transubstantiation or the change of the substance of bread and wine in the supper of the Lord is repugnant to the plain words of scripture, and overturneth the nature of a sacrament." They declare (Article 22d) that our doctrine concerning Purgatory, pardons, and what they choose to call, the worshipping and adoration of images and reliques, and the invocation of saints, is "a foul thing, vainly invented, and grounded upon no warranty of scripture, but rather repugnant to the word of God." Both declare (Art. 31.) that the sacrifice of Masses, the most solemn of all our rites, "are blasphemous fables and dangerous deceits." The ungrammatical phraseology is that of the Articles, not mine.

They set forth (Art. 35.) that certain Homilies, and among them, is enumerated that "against peril of Idolatry," contain godly and wholesome doctrine, "and therein is contained the dreadful denunciation, that for eight hundred years before the Reformation, all ranks of Christendom, were sunk in Idolatry!" They both deny the inspiration of a portion of what our Church reverences as the undoubted word of God, and though they allow the reading thereof, "for example of life and instruction of manners," yet they refuse to it any "authority for the establishment of doctrine."

Every Clergyman of the Church of England is obliged to subscribe to these thirty-nine articles before his ordination. Every Bishop, Peer and Member of Parliament, until the late Catholic Emancipation Act, was obliged—and every Bishop yet, and also, every Peer and Member of Parliament, except those who are styled "Roman Catholics," is obliged to subscribe a written declaration, whereby he does "solemnly and sincerely in the presence of God, profess, testify and declare, that he does believe that in the Sacrament of the Lord's Supper there is not any transubstantiation of the elements of Bread and Wine into the body and blood of Christ, at or after the consecration thereof, by any person whatever—and that the invocation or adoration of the Virgin Mary or any other Saint, and the sacrifice of the Mass as they are now used in the Church of Rome, are superstitious and idolatrous—and that he makes this declaration in the plain and ordinary

sense of the words as they are commonly understood by English Protestants"—(Stat. 30. Chas. 2, Chap. 2.) With these formal solemn and authentic declarations—that one of the most sacred articles of our Faith, is repugnant to the words of scripture and overturneth the nature of a Sacrament—that our doctrine about an intermediate state after death and invocation of saints, and showing respect to their images and reliques, are foul things vainly invented, and repugnant to God's word—that the sacrifice of the Mass is a blasphemous fable, superstitious and idolatrous—and with an express sanction of the doctrine of the Homilies, that we, for adhering to the religion, as it was held and practised in Christendom for ages before the reformation, are sunk in damnable Idolatry—it is inconceivable that they should yet hold us to be a living branch of Christ's spiritual vine—a member of the one Holy Catholic and Apostolic Church, founded by Him, built upon a Rock, against which the powers of darkness should never prevail, and with which the Spirit of Truth, Concord, Peace and true Godliness was to abide for ever!—Whoever may be right, the Catholic Church, the Church of England, and the Protestant Episcopal Church, cannot all be right. If those who believe what those solemn denunciations and affirmations declare that they believe—who in their consciences protest against our doctrines and our rites as superstitious, blasphemous, idolatrous and damnable—if these be the Catholics, unquestionably we cannot also be, and if on the other hand, we are the Catholics, they must remain, what until lately they took a pride in declaring themselves, Protestants.—They have left us, because, as they say, of our errors, inventions, blasphemous fables, superstition and idolatry. And because as they protest to God and the world against us—"They are not of us—or with us—but against us."

There is very little in the Pamphlet on which it is necessary for me to make any remarks. Without questioning the ability with which several Protestant authors have conducted their controversy with us nothing is hazarded in saying that this little work manifests a very inconsiderable portion of either learning, logic or candour. It is insinuated therein that because the confession of Faith called that of Pius the 4th, and universally adopted in our church, enumerates doctrines not specially set forth in the Nicene Creed which is admitted to be Catholic, our faith cannot be purely Catholic, but must embrace anti-catholic or at least novel doctrines. Certainly the Church cannot hold forth as of faith any doctrine which has not been originally revealed as such. But as certainly in drawing up symbols or summaries of faith whereby to test the orthodoxy of those who ask for admission into its communion, it may so frame these symbols as from time to time specially to meet the errors which it finds prevailing. The creed which is commonly called the Apostles' Creed, but by whom drawn up it is not known is the oldest of which we have any account. After the council of

Nice in 325, and again after the council of Constantinople in 381, after the council of Ephesus in 424, and after the council of Chalcedon in 451, it was modified and re-modified in order more distinctly to condemn the heresies of Arius, Macedonius, Nestorius and Eutyches until it was brought into the form which it now bears and in which it ordinarily passes by the name of the Nicene Creed. The writer of the Pamphlet professes to receive this creed as undoubtedly orthodox. He therefore will not say that the additions made by it to the articles contained in the Apostles' Creed are Roman Fallacies and not Catholic Truths—are human inventions and not a part of the Primitive Revelations. Pray upon what authority does he adopt it as a standard of Faith? In a note he remarks that when "the church of Rome speaks authoritatively" it does not call itself the Catholic Church but the Roman Church. There is not a public document of the church which does not contradict this assertion. It never speaks authoritatively but as the Catholic church. There is a peculiar sense in which the term "Church of Rome" is used, as describing the Church of that Diocese—just as we speak of the church of New York, Philadelphia or Baltimore. But when the head of the church or of the councils of the church speaks in that capacity let the writer shew an instance in which she is not spoken of as "The Catholic church" or even more generally "The church of Christ." At one time we are charged with arrogance in pertinaciously setting up an exclusive claim to the title of Catholic, and now forsooth it is hinted that we never had the hardihood "authoritatively" to call ourselves Catholics!

"Romanists (he observes) do not pretend to rest the proof of the several articles of their creed upon holy scripture." No, we do not rest the proof of our doctrines upon scripture, but we appeal to scripture for proofs of them. Does the writer rest his faith on Scripture exclusively? If so, where does he find Scripture for infant baptism—express scripture for the baptism of those who do not believe? Where, for having changed the command to keep holy the seventh day into a command to keep holy the first day of the week? Does the writer—or does his church reject all evidence of any article of faith except the Scripture? No well informed and honest Episcopalian can say so. Does church history—do the ancient Fathers—do the primitive councils—does universal ecclesiastical tradition go for nothing with him?

"The tendency of the two first articles," says the writer of the Pamphlet, "is to supersede the authority of Scripture by setting up the Roman church as Judge." The province of a Judge is to interpret and apply the law, not to supersede, repeal or to alter it. Of every law there must necessarily be some Judge. One who is not constituted a Judge may indeed usurp the power, but are we therefore to be without Judges? If the church is not to Judge—that is, to interpret and apply the revealed law—must not each individual interpret and apply it for himself? Does that imply an authority to supersede Revelation?

(To be Continued.)

THE PROTESTANT, OR NEGATIVE FAITH, REFUTED; AND THE CATHOLIC, OR AFFIRMATIVE FAITH, DEMONSTRATED FROM SCRIPTURE.

(Continue.)

EXTREME UNCTION.

Extreme Unction, or the Sacrament of the Dying, which Protestants also reject, is universally enjoined and clearly defined, as to its minister, matter, form and effects in Scripture. For, in the Catholic Epistle of St. James, we read of it as follows:—"Is there any one sick among you, let them bring in the priests of the Church; and let them pray over the sick man, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick man, and the Lord will raise him up; and if he be in his sins, his sins shall be forgiven him.—Ch. v. 14, 15.

To this sacred ceremony, what an ample and unrestricted promise of forgiveness and salvation is annexed!—"The prayer of faith shall save the sick man.—The Lord will raise him up," either from the bed of sickness to health should it be for the good of his soul, that which not infrequently happens, contrary to the expectation and predictions of the most skilful physicians, or to a glorious immortality: "and if he be in his sins, his sins shall be forgiven him."—What ample and more consoling promise than this can be given to the dying Christian? And is such a promise not worth our compliance with the Apostolic injunction? Ah! by whom was this undeniably scriptural injunction set aside? An injunction affording us, at so critical a moment, the surest pledge of endless happiness in the world to come. By those hirelings spoken of by the Saviour—John x—who, unable to enter the sheepfold by the door of ordination, have climbed up another way, and, like thieves and robbers, forced their entry in by the torn up roof, not in order to feed, protect, and tend the flock, but to kill, to scatter and destroy. Their only object was to secure to themselves what they call a living; a snug and easy temporal living for themselves and families.—Aware of all the trouble, risks, and dangers to which the strict observance of this apostolical precept would subject them, these dainty doctors and divines, who had the free fashioning of their faith allow'd them, neglected not the opportunity of making it as light and easy to themselves, as they had made it palpable and pleasant to their followers.—Full wisely, therefore, in a worldly sense, did they discard this sacrament, as they had discarded every other troublesome Catholic observance. Would such submit to the constant drudgery of attending the sick and dying? The sheep is reported in danger from the wolf. The pastor is pressed to hasten to its defence; will the hireling answer the summons?—He cares not for the sheep. His all is derived from the living; the dying are nothing to him. He is not the one to acknowledge, as irrefragable a rite which authorises so, without the sanction of persons, his hearers to command his immediate attendance upon them; interrupting thus, at hours perhaps the most unseasonable, his soft repose, and sweetest sensual enjoyments; forcing him often to trudge from home to every distance, through mud and mire, in a stormy night exposed all the while to the pelting shower and biting blast, and finally perchance, to certain death, by inhaling in the confessional whisper, the miasm, infecting, pestilential distemper, poured forth from the putrid lungs of the expiring penitent, and carrying home for all his fee and reward, disease and death, to the bosoms of his wife and family.

O, no: these are not duties at all befitting the married state; nor was it ever intended they should be so. They are therefore very proper, dispensed with by a carnal and married clergy. They would spoil all the comforts of the temporal living, the only one coveted by the hireling. What, though warned of the wolf's approach to the fold? Though aware that the destroyer is lurking near; that he has singled out his victim, and is ready to pounce upon it, and devour it?—"The hireling," says the Saviour, and he who is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth; and the wolf catcheth and scattereth the sheep; and the hireling fleeth, because he is a hireling, and careth not for the sheep."—John x. 1.—Not so the good shepherd. He giveth even his life for the sheep. Not so the Catholic pastor, "who enters the sheepfold by the door; to whom the porter openeth;" while they who climb up another way, the same, the Saviour says, "are thieves and robbers."—*Ibid.*

Sure, I know, of the Protestant clergy, from their own natural goodness of heart, or to win the esteem of their hearers, refuse not to visit their dying parishioners. But such evidently exceed their commission, and are better in this respect than their Church would makethem. To attend the sick with them is quite a work of supererogation; for by no precept in their permission are they compelled to do so.—The external rite of anointing the sick being set aside, a rite which renders the pastor's attendance on the dying indis-

pensable; he may justly consider a prayer put up for them at his own fire side, as sure of being heard, as one repeated by him at their bedside, after a long and painful journey. And as for his exhortation and advice, does not his, and every Protestant sect teach its adherents to reject, as fallible, the word of man; and to rely, in spiritual matters, on the written word alone; on the Bible, as read and understood by themselves; and not as interpreted by any man, nor all men; for this is the only principle which separated and still separates them from the Catholic Church?

In that Church which is neither of Luther's, or Calvin's, nor of any man's invention,—which, as her greatest enemies must confess, had Jesus Christ himself and his holy Apostles for her founders,—in that Church, though of every age, tongue and country which is wonderfully exempted from all doctrinal discord,—how ready, sure, and perfect are the helps and comforts afforded to the Christian in the trying hour of death, the most critical, important, and all decisive moment of his mortal existence?

Unimpeded by wife and family, (for whose hindrance to their clergy, in the discharge of their parochial duties, Protestants pay so dearly,) the Catholic pastor flies at the earliest notice to protect those of his flock, who are announced to be in danger; bearing along with him the living and life-giving bread, the Saviour's sovereign antidote against eternal death, and his surest pledge afforded us of a glorious immortality. Thus is present with the pastor the Chief Shepherd himself, the owner of the flock, to defend them from the fierce attacks of the prowling wolf; and, while his awful presence keeps the murderous fiend at bay, he gives an inward moving efficacy to the words of his deputy exhorting; excites in the dying a wholesome loathing of sin; makes them freely void in confession the deadly poison from their ulcerated consciences, infusing at the same time into their souls the healing balm of grace; then ratifies, according to his promise, the absolving sentence passed upon them by his lawful minister.

The soul being thus renewed in grace, the body, her sinful organ, is next anointed, and sanctified in all its senses. The whole man, thus purified from the contagion of sin, is clothed with his original justice, and fitted for appearing before his Maker.—Then from his loving Saviour does he finally receive the cordial kiss of reconciliation in the *Vaticum*; his strengthening food against the last conflict he has to sustain with the adversary;—the heavenly fare spread out for us upon that "table which God has prepared before us, against those that afflict us:"—Ps. xxii. 5.—the true *Pasch*, to be eaten by the people of God on their quitting the Egypt of this world,—the land of their exile, bondage, and sufferings.

Such are the transcendent helps and spiritual comforts which the Catholic Church affords her children at the awful moment of their departure out of this world. And, indeed, can we suppose that her divine Founder,—who has done and suffered so much in order to secure our salvation; and left us, in the other sacraments, such extraordinary mediums of grace during life,—would leave us at the last, when we stand most in need of such extraordinary helps so defenceless as Protestants finally find themselves? Would he cast off so, and abandon in the end, the dearly-purchased objects of his tender solicitude? No: "having loved his own, who are in the world, he loves them to the end."—John xiii.; and therefore in this sacrament has he furnished the dying with the sure and ready means of ending well their mortal pilgrimage,—the means of getting the necessary, and perhaps hitherto neglected instruction and exhortation, by bringing to their bedside, their Pastor, his own Representative, whom he bids us hear as he would himself in person—Luke x. 16;—the means of comfort and consolation in all their mental and bodily sufferings;—the means of making a full reparation of injuries done to our neighbor, and of being thus thoroughly reconciled with God and man;—the means of security against the last and most desperate attacks of the Infernal Enemy, who strives then either to lull them into an indolent presumption on God's mercy, or to drown them in all the horrors of dark despair,—the means, in a word, of duly preparing for the awful change about to take place on their entry into the unknown world of spirits. O surely, if there be a moment in all man's life that requires the extraordinary helps of religion, such as the sacraments, it is evidently, and above all, the moment of his departure into eternity?

And is it not wonderful that Protestants never perceive the immense spiritual losses they have sustained, and the absolutely nothing but carnal liberty they have gained, by all the commodious retrenchments made by their Reformers from the faith and observances of the Apostles; made by those who, as St. Peter says, "promise them liberty, whereas they themselves are the slaves of corruption."—2 Pet. ii. 19. "Who," as the same Apostle affirms, "leaving the right way, have gone astray, following the way of Balaam, the son of Bosor, who loved the wages of iniquity."—*Ibid* 15; by those in fine whom St. Jude, as with his finger, points out to us:—"These are they," says he, "who separate themselves; sensual men, having not the spirit."—Jude v. 19.

From the True Table.  
GUINEA AND SIERRA LEONE.

When the English began to found settlements on the coasts of Western Africa, they found, in many places, a large Catholic mulatto population, of Portuguese descent. Throughout these coasts and the adjacent islands, they were everywhere met with the great and favourable impression, which the well-remembered Portuguese dominion of former years had made on the minds of the natives. A Protestant writer of the present day thinks, that the impression in question "has scarcely yet been adequately estimated, and that no other nation has in any degree rivalled it."\* He justly considers it to have been due to the disinterested labours of our Missionaries. The Dominicans were the first to visit those coasts. They were succeeded in 1604 by the Jesuits, who reformed many abuses that had supervened during 150 years, and gave new life to the missions. It is recorded that "they refused baptism to every one who would not relinquish man-stealing; even when the person was such, that credit would have accrued to their Order from his baptism. They also compelled the restoration to liberty of numbers of slaves, whom the Portuguese mulattoes and natives of the coast could be proved to have stolen, and sold unjustly." Polygamy in like manner was completely repressed, and also the universal practice of offering human sacrifices on the decease of a king. The authority we have just cited concludes, that the comparative rarity of the latter practice in our days may be laid to the credit of the Jesuit Missionaries. We think so too; and that the fact of its being the universal practice, at the same time and to the same extent, with the slave-trade, is a sufficient answer to those who, with Abyssinian Bruce, palliate the trade in human flesh, on the supposition that it indirectly operated to put down sacrifices, still more atrocious.

One of these Missionaries baptised at Sierra Leone, after due preparation, the King and various members of his family. The former took the name of Philip. The ensuing festival of Christmas was celebrated by F. Balthasar, with as much pomp as his means would allow. We read of "the altar, bedecked with fair cloths, the image of Our Lady, with the Child Jesus on one side, and the Rood on the other, and four candlesticks with large tapers;—and the walls and floor pranked with gaudy green boughs." A neighbouring King there present applied for baptism, and on the following Easter received it, first putting away a thousand wives but one. "Meanwhile," writes the good Jesuit, "two of his sons, and two of King Philip's, are my constant companions. I teach them the Catechism, and to read." He also tells us of a Church he was building of "timber, plaster, and thatch," after the manner of the country. Of him a pagan prince exclaimed with rapture "This is a father indeed, and not like those who have hitherto come into these parts, and who, not less than other Portuguese, have been

concerned in the traffic of slaves, and other unrighteous things!"

But the fall of the Portuguese power was succeeded too closely by the rise of British Power in Western Africa, and the good seed sown by the Jesuits had scarcely sprung up, when the cold blight of the Reformation caused it to wither away. In 1661, as we learn from Mr. Montgomery Martin, the English African Company drove out the Dutch (who had already driven out the Portuguese), and took Cape Coast Castle, then and now, the capital of the British settlements. These now extend from 13 deg. 13 min. N. to 3 deg. 25 min. N., and comprise in their order of position, the Gambia, the Isles de Los, Sierra Leone, Cape Coast Castle, Accra, Anamaboe, and other adjoining forts and the island of Fernando Po. A few hundred miles further to the southward, the Portuguese territory of Congo begins. This was once the seat of a great Christian empire, and its inhabitants, like their masters, are still professedly of the Faith. Again, to the northward of the Gambia, (our most northern settlement), there are the French settlements on Senegal, zealously tended by exemplary Missionaries from France. But, between the Senegal and Congo, a coast-line extending about a thousand miles, and once covered with our missions, there is not at this hour a single priest or place of worship. Catholics there are in tolerable abundance, but they are natives, whose Catholicity is only hereditary and traditional; or else Europeans, whom a spirit of enterprise, or the service of their country, have brought to settle upon those coasts.

At the same time, there is a considerable provision made, for the spiritual wants of the Anglican, and other Protestant denominations. To take Sierra Leone as an example, it is quite distressing to read, of the forty churches and chapels possessed by various Christian bodies, and at the same time to think, that the Catholic Church should have all this while been left unrepresented there! In the same settlement, there are about forty schools, including a Public Free School and a Seminary, and about 7000 scholars. Most of the establishments, supported by Government, out of the local revenues and the annual Parliamentary Grant, are Anglican, but not all. Thus, among the six schools, that were entirely supported by Government in 1836, the Blue Book records, that one was "kept in the 'Dissenters' Chapel," (though how "Dissenters" can be a legal word, in our transmarine possessions, we do not understand), one was a "Public Free School," and all were taught upon the "National,"—that is, the Irish Education,—system. Still, there is a manifest reluctance to further the colonial revenues, with the charge of a new Ecclesiastical Establishment,—and the bigot, who advocates the exclusion of Catholics, from all share in public disbursements, will not fail to see the good policy, of pretending to rest his case there. We fear that, to the bounty of the charitable, both at home and abroad, and not to the justice of the British Government or its Colonial Delegates, the new

\* Knight's "Western Africa,"

"Mission of Guinea and Sierra Leone" will have to look, for the means of commencing and sustaining its pious efforts.

To the wants of that Mission, and the best way of meeting them, the attention of our readers is directed in another portion of our journal. The Bishop of Constantina\* is to be accompanied to Sierra Leone, with about 15 Missionaries, of whom only three or four are British subjects. Five are Spaniards: and the remaining six or seven belong to a French Missionary Congregation, dedicated, by vow, to the Evangelising of the Blacks. Catholic Charity knows not the Aristocracy of Skin, nor the distinction of Nation. Whether the good to be done remains with the Neophyte, or whether it draws to it, besides, the worldly advancement of some foreign European power, to whose jurisdiction that Neophyte happens to belong, is a question quite indifferent to the Missionary. The Spaniard, who follows his Lordship to the British settlements in Western Africa, will labour there for the good of all, as he would have laboured for the good of his own nation; and although the British Crown, and not the Crown of France, will reap the rich temporal blessings of his zeal and his sacrifices, the French Missionary will emulate in Guinea the glories of the Senegal. Nor does the Continent rest here its charity. The Missionary Congregation of Priests, already mentioned, have undertaken to furnish His Lordship with yearly supplies of Missionaries, from France. "It is on this devoted body," says Dr. Barron, in a letter now lying before us, "that I found, under God, my principal hopes, of making a permanent establishment on the unkindly soil of Africa."

\* By some unaccountable blunder, the newspapers call his Lordship's See, Liberia! His wide mission certainly does include that little American settlement.

**CASH RECEIVED FOR THE CATHOLIC.**

Toronto.—Rev Mr. Mills, 7s. 6d.  
Aylmer.—James Doyle for S. & C. McDonald, Sand Point, 15s. James Smith 7s. 6d; John Foran, 7 s. 6d. C. McCarthy 7s. 6d. J. & R. McDonald, 2s. 6.  
Hawksbury Mills.—Mr. Peter Doyle 20s.

**TRANSATLANTIC NEWSPAPER AND GENERAL AGENCY OFFICE. LIVERPOOL.**

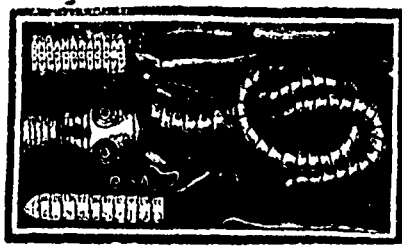
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**SUPPLIES** to order with greater promptitude and regularity than any other house, and on the most reasonable terms, (a London Daily Paper for 26 Ws. Sterling per annum. Newspapers, Price Currents, Shipping Lists, Magazines, and Books, to all parts of the United States, Canada, Nova Scotia, and New Brunswick by the Mail Steamers, sailing on the 4th and 11th of each month from Liverpool, as well as by those from Bristol and Southampton; and to all the West Indian Islands, Mexico, and Texas by the Royal Mail Steamers, sailing every fortnight from Falmouth.

C. W. will receive consignments of Goods, or small Parcels sent to his care shall be punctually forwarded to their destination. Any description of Goods purchased and forwarded to order.

Next of Kin, and all other description of Advertisements, received for insertion in all European Publications.

N.B. All orders should be addressed "CHARLES WILLMER" in full, and none will be attended to unless accompanied by a remittance, or reference for payment on some Liverpool or London House.



**WINER'S Canadian Vermifuge. Warranted in all cases.**

THE best remedy ever yet discovered for WORMS. It not only destroys them, but invigorates the whole system, and carries off the superabundant slime or mucus so prevalent in the stomach and bowels, especially those in bad health. It is harmless in its effects on the system, and the health of the patient is always improving by its use, even when no worms are discovered. The medicine being palatable, no child will refuse to take it, not even the most delicate. Plain and practical observations upon the diseases resulting from Worms accompany each bottle.

Prepared and sold wholesale and retail by J. WINER, 10 CHEMIST, King street, Hamilton

**TO CONTRACTORS.**

TENDERS will be received at the Office of the Board of Works, Kingston, until the 10th of March next for 25,000 cubic feet of Oak Timber, and 20,000 ft. B. M. of Oak plank for the repairs of THE PIER at PORT MAITLAND For 52,000 c. ft. of Oak Timber, and 42,000 ft. B. M. of Oak Plank, for the repairs of the PIER at PORT DALHOUSIE.

Also, for 12,000 c. feet of Oak Timber and 17,000 ft. B. M. of Pine Plank, for LOCK GATES.

At St. Catherines and Broad Creek. All to be delivered at the above places immediately upon the opening of the navigation.

The bills of Timber and specifications can be seen at the Welland Canal Office, St. Catherines. 25

**FOR SALE.**

EAST Half Lot No. 4, 2d Block, in 1st Con. of Binbrook, containing 100 acres, 50 of which are cleared. Apply to James Cahill, Barrister & Attorney-at-law, Hamilton. Dec. 14, 1842. Gml-4ct.s.

**THE LADY'S WREATH, AND YOUNG LADY'S MAGAZINE**

Is the Title of a New Work, published bi-monthly, in Philadelphia, at the extremely low price of

**ONE DOLLAR A YEAR,**

The sign of this Work is to furnish, at a less rate, a Magazine, with, as regards literary merit and mechanical execution, shall equal the best three dollar magazines. Each number will contain at least 48 (8vo.) pages of reading matter.

ENTIRELY ORIGINAL, From the pens of the most talented male and female writers of the day

**A SPLENDID STEEL ENGRAVING**

Will be given in each number, and also one of a series of splendid Floral engravings, richly Colored, now in course of preparation. It will be printed upon new type, cast expressly for the purpose, and upon fine white paper.

Among those whose contributions have already enriched our pages, will be found the names of Mrs. St. Leon Loud, Mrs. Pierson, Mrs. C. Theresa Clark, Tuckerman, Coates, Welby, Drinkwater, Pike, and many others of the most prominent contributors to our periodical literature.

The liberal patronage bestowed upon the publication by a discriminating public, will but serve as an incentive to still greater efforts. We shall continue to issue, bi-monthly, a work equal in every respect to the three dollar monthlies, at the low price of One Dollar a Year, in advance.

Specimen numbers will always be sent to post-masters and others desirous of acting as agents, when applied for post paid. Address DREW & SCAMMELL, Publishers, 67 South Third Street Philadelphia. Philadelphia, January, 1843.

**EIGHT HUNDRED THOUSAND ACRES OF LAND.**

TO BE DISPOSED OF IN CANADA WEST (late UPPER Canada.)

No Money is Required Down.

**TO OLD SETTLERS, EMIGRANTS, AND OTHERS.**

THE CANADA COMPANY offer about EIGHT HUNDRED THOUSAND ACRES OF THEIR LANDS mentioned in the printed List of this year, which are in Blocks containing from 2,000 to 9,000 Acres each, situated in the Western District, and in Scattered Lots, Containing from 80 to 200 Acres each, situated in almost every Township in Canada West, on terms, it is believed, the most liberal and advantageous that have been yet made public. By this new plan, the Company dispose of their Lands by way of LEASE for a term of TEN YEARS,—

**NO MONEY BEING REQUIRED DOWN.**

The Rents payable annually being only equal to the Interest upon the present upset value of the Lands—thus for example, suppose 100 Acres, being now worth 10s. per Acre, is £50, the Interest thereon is £3, which latter sum and no more, is the amount of Rent to be paid each year—full power being secured to the Settler to purchase the Freehold, and take his deed for the Land he occupies, at any time during the Lease, when most convenient to himself, at a fixed advance upon the present upset price; and of course, thereby saving all future payment of Rents. Assuming the value to be as above, (10s. per Acre) the advance required for the Deed would be 1s. 3d., if paid within the first five years from date of Lease—or 2s. 6d. per Acre, advance, if paid subsequently and previous to the expiration of the Lease.

The Lands offered [excepting only the Park and Town Lots in Guelph] vary in price from 2s. up to 13s. 9d. per Acre—the Rents upon which would be respectively as follows, viz:—

Upon 100 Acres upset price being 2s. per Acre,	Rent would be the whole yearly	£ s. d.	and no more.
Do. do 3s. do.	do.	0 12 0	
Do. do 4s. do.	do.	1 4 0	
Do. do 5s. do.	do.	1 10 0	
Do. do 6s. 3d. do.	do.	1 17 6	
Do. do 7s. 6d. do.	do.	2 5 0	
Do. do 8s. 9d. do.	do.	2 12 6	
Do. do 10s. do.	do.	3 0 0	
Do. do 11s. 3d. do.	do.	3 7 6	
Do. do 12s. 6d. do.	do.	3 15 0	
Do. do 13s. 9d. do.	do.	4 2 6	

In order to afford every assistance to industrious and provident Settlers, the CANADA COMPANY will receive any sum, no matter how small the amount may be, for which their Settlers may not have immediate want, on Deposit,—allowing Interest at the rate of Six per cent. per annum for the same; but it is clearly understood, that the full amount with interest accrued, shall at all times be at the disposal of the Settler, without notice. For this purpose the Company have opened an Account, which is termed "Settler's Provident or Savings Bank Account,"—thus affording to the Provident Settler every facility for accumulating sufficient money to purchase the Freehold of the Land which he Leases, whenever he chooses to do so, within the term of Ten Years; but should bad Harvests, or any other unforeseen misfortunes visit him, he has always the amount deposited, with Interest accrued, at his disposal to meet them.

The Lands are also to be disposed of upon the Company's former plan, viz:—for Cash down, or by one-fifth Cash, and balance in five equal Annual Instalments with Interest.

The Company will remit from Canada any sum of money, however small the amount, to any part of the United Kingdom and Europe, free of all charge. The Company will also remit any sum of money from Europe to Canada, by Letters of Credit upon their Commissioners in the Province free of expence, thus insuring the benefit of the premium of Exchange to the Emigrant, and likewise saving him from the inconvenience and frequent loss arising from bringing his money with him in coin.

The Company, with a view to accommodate Emigrants having no immediate use for their funds will allow interest, at Four per Cent. per annum, for money left with them for any period not less than Ninety Days—the money, however, being always at the Emigrant's disposal, without notice.

Every kind of information upon Canada, and directions, that can possibly be useful to intending Emigrants to Canada, will be readily furnished, free of all charge, by applying personally or by letter, to the Company's Office in England,—Canada-House, St. Helen's Place, Bishopsgate-Street London,

The new printed Lists of Lands, (which may also be seen in every Post-Office and Store in Canada West,) and any particulars, may be obtained, free of charge, upon application (if by letter, Post-paid) to the Company's Office at Toronto.

CANADA COMPANY'S OFFICE, FREDERICK-STREET, Toronto, 17th February, 1843.



SWITZERLAND.

A Swiss Protestant journal (l'Observateur de la Suisse Orientale) passes the following eulogium on the Catholicism of Switzerland.—"There are few countries in which Catholicism is as beautiful, as touching, as pious, and as natural (if I may so say) as in the small cantons. In the depth of these beautiful mountains religion still lives its true life. It has there a youth, a freshness, a free independant gait, which would be vainly sought elsewhere. Far removed from a hard intolerance, instead of forging chains, there Catholicism surrounds the soul with liberty and carries sweet joy into all hearts. None but fools and Radicals can refuse their esteem to that religion which thus makes happiness grow beneath its steps; or to this people of shepherds, which unites the innocence of country-life with the virtues of heroes."

In the canton of Vaud the progress of Catholicism is very rapid. On all sides, chapels and churches are being raised by the self-imposed sacrifices and the liberality of tolerant Protestants. The Government has just erected one of the chapels into a parish church, and intrusted it to the care of Canon Boccard, of the Abbey of St. Maurice.

On the other hand, a letter from Berne in last Friday's Union Catholique, shows that the Protestants are making vigorous efforts for the propagation of their creeds (or no creeds) in and through Switzerland, and feel no little alarm at the progress of Catholicism.

Even in revolutionary Switzerland, the progress of Catholicism is beginning to create alarm, although so far from being favoured in any quarter, it is almost universally oppressed or neglected by the authorities. A great noise was made some time ago at Schaffhausen because some highly respectable ladies had sung hymns in the Catholic church of that city, during the celebration of the anniversary of its establishment; indeed acts of violence were nearly resorted to on that occasion. A Protestant clergyman of Schaffhausen has published a pamphlet under the title of 'Conduite a tenir par les Protestants dans les circonstances actuelles, ou les Catholiques relevant audacieusement la tete.'

At Zurich, the centre of Zuinglianism and perfect Protestantism, the same fears have been excited, because several clergymen of that city have been reunited with the Catholic Church; and because a learned lay-man, who is still a protestant, has published a very able and erudite work, entitled 'Eclaircissement des prejuges contre la religion et l'Eglise Catholiques,' two editions of which have been already exhausted, whilst no refutation of the work has yet appeared.

"At Geneva a National Protestant Society has been formed in order to check the advances of Catholicism. At the same time the legally-established form of Protestantism is but little respected, as there is some talk of reforming it.

"At Berne, five Protestant ministers, amongst whom is one of those German Professors who, like birds of prey, came to Switzerland after the Revolution of 1831, have through the newspapers, made an appeal to the public in behalf of an Association for preaching the Gospel in France! This appeal speaks of the Association as having been at work with most cheering success in disseminating the bible ever since 1833. This flourishing Association, however, is "hard up" for want of money, and seems likely to come an end.

MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE King-Street, Hamilton.

C. H. WEBSTER,

CHEMIST AND DRUGGIST, GRATEFUL for the very liberal patronage he has received since his commencement in Hamilton, begs to inform the inhabitants of Hamilton and vicinity, that he has just received a large supply of DRUGS, CHEMICALS, AND PATENT MEDICINES,

which he will sell as low as any establishment in Canada; and begs further to state, that he is determined to keep none but pure and good French Medicines, & trusts by strict attention, to receive a continuance of their confidence and support.

A large supply of Hair, Hat, Cloth, Tooth and Nail Brushes; also, Paley's fragrant Perfume.

Horsand Cattle Medicines of every Description.

Physician's prescriptions accurately prepared.

N. B. Cash paid for Bees Wax and clean Timothy Seed.

Hamilton, Dec, 1842. 13

CABINET, FURNITURE, OIL AND COLOUR WAREHOUSE,

KING-STREET, HAMILTON, Next door to Mr. S. Kerr's Grocer

MESRS. HAMILTON, WILSON, & Co., of Toronto, desire to announce to their friends and the public of Hamilton and its vicinity, that they have opened a Branch of their respective establishments in this place, under the direction of Messrs. SANDERS and ROBINSON, and that they intend to manufacture all kinds of Cabinet and Upholstery Goods, after their present acknowledged good and substantial manner.

—ALSO— Patented in all its branches, Gilding in oil and burnished do., Lettering Signs, &c. &c., Paper Hanging, Rooms Colored, &c. &c., which they will execute cheap and good. To their friends, many of whom they have already supplied, they deem it superfluous to give any further assurance; and to those wishing to deal with them, they would respectfully say 'Come and try.'

King street, next door to Mr. Kerr's Grocery.]

N. B.—Gold and Plain Window Cornices of all kinds, Beds, Mattresses, Pilliasses, Looking Glasses, Picture Frames, &c., made to order on the shortest notice.

Hamilton, June 25th, 1842.

SAMUEL McCURDY, TAYLOR,

JOHN STREET, HAMILTON.

SHIP AND INN.

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

N. B.—A few boarders can be accommodated.

Hamilton, Feb. 23, 1842.

PAPER HANGINGS.

2,000 PIECES of English, French, and American PAPER HANGINGS, of the most choice and fashionable Patterns, for sale, wholesale and retail, at exceedingly low prices, by

THOS. BAKER, Hamilton, Aug. 1, 1842.

Cure for Worms. B. A. FAHNESTOCK'S VERMIFUGE;

Prepared by B. A. FAHNESTOCK & CO. Pittsburgh, Pennsylvania.

THIS preparation has now stood the test of several years' trial, and is confidently recommended as a safe and effectual medicine for expelling worms from the system. The unexampled success that has attended its administration in every case where the patient was really afflicted with Worms, certainly renders it worthy the attention of physicians.

The proprietor has made it a point to ascertain the result of its use in such cases as came within his knowledge and observation—and he invariably found it to produce the most salutary effects, not unfrequently after nearly all the ordinary preparations recommended for worms had been previously resorted to without any permanent advantage. This fact is attested by the certificates and statements of hundreds of respectable persons in different parts of the country, and should induce families always to keep a vial of the preparation in their possession. It is mild in its operation, and may be administered with perfect safety to the most delicate infant.

The genuine Vermifuge is now put up in one ounce vials, with this impression upon the glass, FAHNESTOCK'S VERMIFUGE, and the directions accompanying each vial have the signature of the proprietor; any medicine put in plain ounce vials, and the signature of which does not correspond with the above description, is not my genuine Vermifuge.

The Subscribers deem it their duty to use the above precautions in order to guard the public against mistaking other worm preparations for their deservedly popular Vermifuge.

We have appointed Mr C C Bristol, No 207 Main St Buffalo, N. Y. our Sole Agent for Western New York & Canada West. The medicine can be obtained there at our wholesale Pittsburgh prices. Terms Cash.

B. A. FAHNESTOCK & Co For Sale in Hamilton by Messrs John Winer, T. Bickle, M. C. Grier, and C. H. Webster.

FALL AND WINTER FASHIONS FOR 1842

HAVE BEEN RECEIVED BY THE SUBSCRIBER. HE ALSO wishes to acquaint his Patrons, that he has REMOVED to his New Brick Shop on John Street, a few yards from Stinson's corner, where they may rely on punctuality and despatch in the manufacture of work entrusted to him.

S. McCURDY. Hamilton, 1st Oct., 1842.

THE Subscribers have received further supplies of Catholic Bibles and Prayer Books, &c: among them will be found

The Douay Bible and Testament

Key of Heaven;

Path to Paradise;

Garden of the Soul;

Key to Paradise;

Poor Man's Manual;

Catholic Catechism.

Sold wholesale or retail, by A. H. ARMOUR, & Co., King Street, Hamilton. November, 1842.

PRINTERS' INK.

LAMB & BRITAIN, Manufacturers of Lamb's Blacking, begs to inform Printers in British North America, that they have, after considerable labour and expense, with the assistance of a practical and experienced workman from England, commenced the manufacture of PRINTERS' INK. They are now prepared to execute all orders which may be sent to them. Their Ink will be warranted to be equal to any in the world and as cheap.

Ink of the various FANCY COLOURS supplied on the shortest notice.

Corner of Yonge and Temperance Sts. Toronto, June 1, 1842.

WEAVERS' REEDS

600 STEEL AND CANE Weavers' Reeds, of the necessary numbers for Canada use, for sale by

THOS. BAKER. Hamilton. August 1, 1842.

THE CATHOLIC.

Devoted to the simple explanation and maintenance of the ROMAN CATHOLIC CHURCH; And containing subjects of a Religious—Moral—Political—Social—and Literary character, together with Passing Events, and the News of the Day.

PUBLISHED on WEDNESDAY MORNINGS, in time for the Eastern and Western Mails, at the Catholic Office, No. 21, John Street, Hamilton, G. D. [Canada.]

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