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THE CATHOLIC.

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

VOLUME II.

HAMILTON, G. D. DECEMBER 8, 1841.

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

Original.

THE CHRISTIAN RELIGION

DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

CHAPTER XII.

THE HISTORY OF JOSEPH.—GEN. ch. xii.

PHARAOH'S DREAMS—JOSEPH MADE RULER IN EGYPT, SUPPLIES ALL APPLICANTS WITH PROVISIONS DURING THE SCARCITY.—MAKES HIMSELF KNOWN TO HIS BRETHREN; RECEIVES AND PROVIDES FOR THEM AND HIS AGED FATHER.—MARRIES THE DAUGHTER OF PUTIPHER, PRIEST OF HELIOPOLIS.—GEN. ch. xli.

Pharaoh's dreams interpreted by Joseph, besides portending the previous plenty and subsequent scarcity which was to take place in Egypt in the temporal sense; shewed, in the spiritual sense, the plenty which the pre-figured and true Joseph secures to all, who apply to him in their wants; and for whom, during the season of scarcity, the mystical week of years, or the duration of this world; he has opened his granaries; first in the patriarchal, and Jewish, or levitical dispensation; and therefore in the first dream the vision was of fat and lean kine; indicating the nature of their sacrifices: Secondly, in the Christian dispensation; and therefore in the second dream the vision was of ears of corn; indicating the nature of Messiah's own sacrifice. "according to the order of Melchisadech;" Ps. cix; "the corn of the elect;" ZECH. ix. 17. the living bread that came down from Heaven! JOHN vi. 51. It is only in Egypt, the Gentile church, that the real, not "the figurative manna, the shew bread, the loaves of proposition, and wafers of fine flour;" LEV. xvi. are distributed.

Joseph had been sold and delivered over by his brethren to the strangers. Among these then, after all his sufferings and humiliations, he thenceforth resides and rules. The same exactly was the case, and is now the condition of the Saviour.

Joseph's brethren pressed by famine, are forced to go down to Egypt; where, owing to Joseph's wise precautions, provisions are known to abound. The Jews too, in their spiritual famine, deprived in its true sense, of the word of God, the food of the soul; DEUT. vi. 3; without a priest, a sacrifice, a temple or an altar; still frustrated in their expectation of the promised Messiah; must look at last towards the Gentiles for relief. Among these, after many justly inflicted trials and humiliations, which had been foretold them, they shall discover as their Lord and Saviour when he condescends at last to manifest himself to them, that innocent brother, whom they had doomed to death, and given up to the stranger; but who now rules in Egypt, the next to Pharaoh; that is, the next, as man, to God in his Gentile church; to which his brethren and aged father, or the whole household of Israel, are invited, and finally are induced to come, and receive their spiritual sustenance from Joseph's granaries, his many temples, every where raised in the land of the stranger; whence instruction and the word of God, is issued forth to all; and access opened to his overflowing stores of sacramental grace, imparted on his own conditions to the needy applicants from every

quarter. There they are bid to feed on his wisdom's fare, her immortalizing bread and wine, distributed in her Eucharistic sacrifice and sacrament; PROV. ix.

VERSE 46.—"Joseph was thirty years old, when he stood before King Pharaoh; and he went round all the countries of Egypt."

Jesus was thirty years old, when he stood as man, before the paternal Deity in the waters of Jordan; and heard his mission solemnly sanctioned in these words of the Most High; "this is my beloved Son, in whom I am well pleased; MATT. iii. 7. He thenceforth took up his ministry, and went round the land, like Joseph, providing everywhere against the prevailing scarcity; as he does still by his pasors, whom he commands us to hear, as we would himself. "He who hears you," say he, "hears me;" LUKE x. 16.

Pharaoh changed Joseph's Hebrew name, and called him in the Egyptian tongue, "the Saviour of the world;" a circumstance particularly pointing him out as the most illustrious proto-type of the Redeemer.

"He made him go up into his second chariot; the crier proclaiming that all should bow the knee before him; and that they should know he was made governor over the whole land of Egypt."

Jesus Christ, as man, (for, as God, he is, like the Father and the Holy Ghost supreme,) rides in the second chariot; that is, rules the church next in dignity and authority to the Most High; all being commanded to worship him, "who humbled himself, taking upon himself, the form of a servant and becoming obedient unto death, even the death of the Cross. Wherefore hath God exalted him, and given him a name, above all names; that at the name of Jesus every knee shall bow, of those in heaven, on earth, and under the earth;" PHILIP. ii. 8.

Pharaoh gave Joseph to wife the daughter of Putiphar, the priest of Heliopolis. The Saviour too got for his spouse the daughter of the heathen priesthood; the church of the Gentiles. Ask me, says the paternal Deity, and I will give thee the Gentiles for thine inheritance; and the ends of the earth for thy possession; Ps. ii. 8.

Original.

ON THE RUINS OF A CATHEDRAL.

Si hi tacuerint, Lapides clamabunt.

If these should hold their peace, the stones will cry out.
LUKE xix. 40.

There once, where now these ruins lie,
A stately temple stood;
Its steeples, reaching to the sky,
O'er top'd th' encircling wood.

Around it, where the rip'ning corn
Now rears its awn'd head,
The plough profane the soil has torn,
Where lay the mould'ring dead.

Lo! yonder, where her verdant boughs,
The yew-tree loves to spread;
And o'er the tabernacle throws
A dusky waving shade.

The ivy weaves a mantle green,
Yon altar to array;
From vulgar eye the place to screen,
Where the dread victim lay.

Here now no anthem warbling soft;
No hallelujah's sung:
Silent these roofless walls, which oft
With loud hosannas rung.

Save that from yonder topleas tow'r
The raven pours his throat;

Or moping owl at midnight hour,
Renews her plaintive note.

Not age, but modern Goths o'erthrew
The venerable pile:
Ought that oppos'd they burn'd or slew,
And laid waste Britain's isle.

Yet may religion, now that here
Not dead, but slumb'ring, lies,
Bid, some day, from these ruins drear
Her sacred fabric rise.

REFLECTIONS ON THE DISCOVERIES MADE BY THE MICROSCOPE.

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

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

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

[TO BE CONTINUED.]

HAPPY TERMINATION OF THE COLOGNE DISSENTIONS.

—We cannot express the gratification with which we proceed to lay before our readers, on the authority of the correspondent of the *Univers*, to whom we referred last week, the triumphant termination of this protracted affair.—The convention now actually concluded between the Holy See and the Prussian government provides—(1) That the government shall by a solemn public declaration exculpate the venerable Archbishop from every accusation of dishonour; (2) that the Archbishop shall return to Cologne to instal his coadjutor, and then retire into the bosom of his family; (3) that Mgr. Geisel, Bishop of Spire, shall be his coadjutor; (4) that this prelate shall be at full liberty to reorganize theological instruction in the diocese; and (5) that in mixed marriages the brief of Pope Pius VIII. is to be rigidly (*serieusement*) carried into effect. If this news be accurate in all its parts, the affair has had a happy termination indeed. The Archbishop—the glorious confessor of Cologne—has, under God, by his invincible firmness and patience, saved his diocese from the grasp of heresy.

It would be idle to deny the fact that the late contest has been a question of life and death for Catholicism in the Rhenish provinces of Prussia. A sickly rationalism was creeping over the whole country, and having infected, or rather well-nigh mastered, the University of Bonn, it would, but for the timely resistance of the Archbishop, have placed the next generation out of the Church. But now we will thank God if it be confirmed that the Hermesian professors are to be sent adrift, and their places be supplied by better and more devout men. The correspondent of the *Univ. Rev.* promises to explain the causes of this sudden change of conduct on the part of Prussia, and adds, that "the names of France and M. Thiers, are not entirely foreign to this change."

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, DECEMBER 8.

SCISM IN THE ROMISH CHURCH.—Where there is so much pretended wisdom and infallibility, a schism is a prodigy. Such is the case with the Romish Church in India as we learn from the Calcutta Christian Advocate. The affair was recently brought under the notice of Parliament by a Roman Catholic Peer.—*Christian Guardian*, Dec. 1, 1841.

Our Guardian wiseacre seems to think that "wisdom" and "infallibility" should preserve always from schism, heresy, and infidelity. Will he deny wisdom and infallibility to Jesus Christ? and yet the infallible doctrine of Him, who is *Wisdom* itself; who is, as he declares himself to be, "the way, the truth, and the life;" John xiv. 6; did not preserve the Jews from incredulity; nor does it preserve the nations, who have received his faith, from schism, heresy, apostacy, and downright infidelity. This needs no proof at the present day, while we behold the endless divisions existing, and new and contradictory Sects daily appearing, among the bible-searching children of the vain-boasted Reformation. The Apostle tells us, that "there must be heresies, that they also, who are approved, may be made manifest among you."—1 Cor. xi. 29.

Unity in doctrine is one of the sure marks of the church of Christ. He himself gives it as such, when, addressing his heavenly Father the night before he suffered, and praying for his Pastors, he says: "and not for them only [his Apostles then present] do I pray; but for them, also, who through their word shall believe in me; that they *all may be one*, as thou, Father, in me, and I in thee; that they also may be one in us, that the world may believe that thou hast sent me; and the glory, which thou hast given to me, I have given to them, that they *may be one*, as we also are one."—John xvii. 20, 21, 22. But as unity in doctrine is the essential characteristic of truth; so is dissension that of falsehood: hence the Apostle earnestly exhorts the faithful to avoid it: "I beseech you, brethren, (says he) to mark them who make dissensions and offences

contrary to the doctrine which you have learned, and to avoid them: for they that do such serve not Christ our Lord, but their own belly; and by pleasing speeches and good words seduce the hearts of the innocent."—1 Cor. xvi. 17, 18. Our Saviour tells us "there shall be but one fold and one shepherd;" (John x) that "his sheep follow not the stranger, but fly from him, because they know not the voice of strangers."—Ibid. In fine, that "he who is not with him is against him; and that he who gathers not with him scattereth."—Matt. xii. 30.

But why seek to prove from scripture what is self-evident, that truth is ever consistent and unchangeably the same, while falsehood is ever varying and self-contradictory? Nor need we wonder at defections from the faith, which have happened in all ages from the times of the Apostles. Saint John, in his first Epistle, speaking of such as separate themselves from the unity of the faith, says—"They went out from us, [as Luther and the first Reformers did] but they were not of us; for if they had been of us, they would, no doubt, have remained with us, but that they may be manifest that they are not all of us."—1 John, ii. 19.

In an article of the same self-styled *Christian Guardian*, announced, as follows:—"Our Approaching Missionary Meetings," the public are warned, and coaxed, and wheedled, and prayed, and enjoined, not to attend them empty handed; but to come with a full purse, ready to be emptied at every place by their collectors, who are sure to be "always present in sufficient numbers, ready to solicit subscriptions at, and immediately after, meeting." "We think," says the Guardian, "there ought to be monthly Missionary Prayer Meetings, as there are in England and the States. It is a fine axiom: Much prayer, much success." Aye, good people; bring your grist to our mill, and we shall keep it going still. Was there ever such bare-faced Gospel-swindling practiced? and, what is more wonderful, practiced with never-failing success! "Let us shew," says the Guardian, "our ingenuity for Christ: (that is, the ingenuity of emptying people's pockets) our Report has entries of a pleasing description.—Mr J. C.'s missionary box—Miss Ann's missionary box—Sabbath-school missionary box—Prayer-meeting missionary box—Missionary Tea Meeting, &c. &c. The Receipts of the Society last year were £2310 8s The operations of a christian principle, and the excitement of generous sympathy, beget in us the expectation that this year will surpass the last in the income and utility of the society. In order to this, let us shew our *self-denial* for Christ."

That this is addressed to their simple hearers, the following trumped up story in the N. Y. Observer is related, in order to teach people how to deny themselves the comforts of life, to afford its luxuries to these self-commissioned apostles; for this is the whole secret of their *labor of love*—the insatiable love of mammon. These

are they, the chief Apostle says, "who through covetousness, with feigned words make merchandize of you."—2 Peter, ii. 3.

"We said, Lord, we will make the sacrifice—we believe heaven will approve, and that we shall feel no regrets for so trifling, so unworthy a sacrifice, when we meet our Saviour and the heathen at the last day. Thus having arrived at the day of casting in our mite, and of doing something now, permit me in conclusion, with the hope that other friends of the Saviour may be encouraged to taste the joy of christian self-denial for Christ's sake, to mention our plan of retrenchment for raising our donation.

Our resources of retrenchment and contribution are from furniture, dress, the table, and from industry, as follows:

Astral lamp, (sold) small lamps and candles do very well, \$10

Hair mattress, (sold) 25

Extra table cover, (sold) 5

Suit of clothes for myself and silk dress for my wife anticipated this year, but now dispensed with in aid of our humility and without injury to our influence and usefulness. 40

Having but one dish of flesh at a meal, and usually but once a day, and dispensing with all strong drinks, and all rich pastry and confectionary greatly to the advantage of our health and comfort, we save at least 20

A little daughter of ten years deeply interested in Foreign Missions, and who we hope ere long to give away to this blessed cause, insists upon it that \$5 from the avails of her needle shall go to help the dear heathen children in school till she shall go out to teach them, 5

And a pious female domestic in our family whose only dependence is her dollar and a half per week, claims her high privilege of depositing \$5 in this Savings bank, though she but recently made the same deposit in the same bank for the Bible cause. 5

Total, \$110

We are astonished and delighted to find with what facility we can save \$110, and yet greatly increase, instead of diminishing the comforts of life; and should another similar crisis occur in any of our benevolent institutions, we anticipate the high pleasure of following up the present experiment.

Yours fraternally,
A FRIEND TO MISSIONS.

East Florida, Oct. 5, 1841.

"THE OLD, DIRTY, RAGGED, COAT OF POPERY."—Vide *The Church*, Dec. 1st.

In the Extract quoted by the Toronto Church of the 1st instant, from the London Church Intelligencer, namely, *The Church of England NOT created by Parliament*, we observe how eager our Church of England advocates are to grasp at every thing in their drowning state that may bear them up against the tide of public opinion so fast setting in against them. The argument used in this precious article amounts to this: "We English Church Clergy have only thrown off the old, dirty, ragged coat of Popery," [for such is the style of this article] and put on a fine new fashioned one of the Calvinistic cut and Cranmer's tailoring, presented by the journeymen of his craft to the infant King Edward for his royal approbation, and solemnly sanctioned by Act of Parliament;—cast off soon after in Queen Mary's reign, and condemned by the same parliament as a thing worse than profane;—reassumed once more in Elizabeth's reign, who, from hatred to his Holiness for not acknowledging her title, called it forthwith into fashion, and got it sanctioned yet again by the same ever obsequious parliament; not, however, before getting it fresh trimmed and adjusted quite, and yet not quite, to her own taste and liking. So the English Church clergy, with all this shifting of uniforms, are still the same men, since, as before their reformation! They have only exchanged the vile

penetential garb of popery, for the rich and gaudy one of Protestantism; not, however, very like that of the Apostles, "who left all to follow Christ." This, at any rate, is no part of their new institute.

Now, we beg only to observe, that, according to this elegant illustration, to prove "the Church of England not created by Act of Parliament," one might prove—1st, that till they threw off "the old, dirty, ragged coat of popery," they had worn that coat for at least nine hundred years, along with the other christians in the world. 2nd—That it is no mark of one's belonging to a corps, to throw off their uniform; And finally, to be brief, we cannot sufficiently admire the ignorant hardihood of the scribbling worthy who could sneer so at the Catholic millions unconnected with his national sect, and represent them all as wearing an *old*—yes, they wear a very old coat indeed—but not a *ragged and dirty one*; nor one of such modern mixed up stuff, imported into England from Germany and Geneva. If the Church of England is not changed by changing, then why are all the Nonconformists so? According to his own simile, they only threw off what they thought "the old, ragged, dirty coat" of Anglican botching, "to put on," in their own opinion, "a clean and good one."—Their "coat indeed is changed, but not the persons." Rare reasoning this, and worthy of the cause contended for.

PROGRESS OF TEMPERANCE IN ST. CATHARINES,

Extract of a letter to the Editor, from the Rev Mr. Lee, dated

St. CATHARINES, Dec. 6, 1841:

"I know you will be much pleased to hear of the progress religion is making in this quarter. Both forenoons and afternoons on Sundays, our church is crowded to overflowing. The cause of temperance is rapidly advancing. Yesterday afternoon I administered the pledge to nearly one hundred persons Protestants and Catholics. My hearers give me credit for exhibiting the monster, intemperance in all its frightful forms. Times are getting very dull with grog vendors; they must soon find another market for their poisonous drugs."

Extract of a letter to a friend in Hamilton, from Kingston, lately received:

"Say to our respected friend, the Rev. Editor, that I am much pleased with the production.—[*The Catholic*].—He is still the unwearied champion of the cross. *** The Episcopalians have suddenly contracted their steeple for the want of lucre, covered it with zinc, turned an ill-faur'd thing, like an ill-shap'd pumpkin, set it up on the zinc dome, and raised an ugly shapen cross on the top of all, to the great diversion of the waggish Catholics. *** Report says that 50 houses have been built in Kingston this summer. The folks are daft. "Sent of Government" is the cuckoo song from morn to night. What an host of strangers here!—Messopotamians,—Medes, Persians, Elemites, dwellers in Toronto, and strangers from the gulf of St. Lawrence. *** Mr — teaches the ladies to pound the piano, and skirls

away on Sundays upon that wild-beast or gar-in the stone house. J. B. struts about with a queer blue dress and a Zany cap, in the character of a policeman. They say there are five of them. Gosh, man! what will happen next? for with all their vigilance, the shop of Stennett was opened the other night. My poor cow looks pitiful. Her Majesty's horses (gude bliss them) eat up all the hay (\$20 per ton) in Canada."

From a Correspondent of the Tablet.

August 221, 1841.

BOMBAY.

You are aware of the opposition of the Goa schismatics to the authority of the vicar-apostolic, conferred on the latter by the bull "Multa Præclare." The *soi-distant* vicar-general of the schismatical chapter of Goa, resident in Bombay, is carrying matters with a high hand here, as you will see from what I am going to tell you. A young minor, named De Lima Souza, is possessed of some property here, to which is attached a private chapel lately in the possession of the priest. This young man's widowed mother is attached to the cause of the schismatics.—From childhood he himself had been taught by his mother to look forward to a marriage with a young lady named Pereira, whose family is attached to the orthodox party and the vicar-apostolic. It was arranged between the families that the marriage was to take place this year, when the young man should have attained the age of seventeen. Meantime his attachment to the young lady was so great, that the *soi-distant* vicar-general apprehended that it would lead him to give his adherence to the vicar-apostolic, and of course to forsake the schismatics among whom he had been brought up. In that case there was good ground to suppose that he would deprive the vicar of his private chapel, and appoint an orthodox chaplain in his room. To get rid of this contingency, the priest used his influence with the mother to break off the match; in which, after appealing to her interest, he succeeded. The young man in vain endeavored to shake his resolution; and he was even expelled from his home on his refusing to give up his engagement as binding on his sacred conscience as on his sense of generosity. He applied to the young lady and to her mother, and obtained their consent to the performance of the ceremony. Theanns were twice published by the orthodox vicar-general. On the very eve of the third publication, an injunction was obtained by the widow De Lima Souza, from the Supreme Court forbidding the marriage; and it was served upon the priest and all the parties concerned; it was on the 30th of May last. The marriage was accordingly suspended for a time. A day or two afterwards the mother of the young man applied to the sap court for the appointment of a guardian of his person until the age of twenty-one, who should have a discretion in actioning or forbidding the marriage. The court assented, but did not then appoint any person to be

guardian. Before such a guardian was appointed, the young man and his intended; acting under a legal advice, applied to the orthodox vicar-general, begging him to marry them without delay, and setting forth the great hardship to the young lady of being thus made the scandal of the whole presidency. They argued that until the guardian was actually named, the young man was surely his own master. After the marriage, he would be effectually so; as by the Indian law, marriage is equivalent to giving majority. For these reasons, and because he thought himself bound so to do by the decrees of the Council of Trent *de matrimonio*, the priest assented and married them. A few days afterwards he and they were summoned to answer before the Supreme Court for this alleged contempt. The priest, an Italian by birth, had not been previously aware that the British Government had, in 1833, given itself jurisdiction over all Indian marriages whatever. His ignorance was the more pardonable, because, by the treaty between Portugal and England, for the cession of Bombay to the latter power, it was especially provided that the Catholic religion should be free, and the ecclesiastics unmolested in their function on that Island. This he represented by affidavit to the court, and his counsel argued zealously and well in favor of his motives for what he had done. The court however, decided against him; found the vicar-general guilty of contempt; and sentenced him to imprisonment in the *felon's gaol* for an indefinite time! He is still there, although nearly three months have elapsed: His flock yearns for his return; his health suffers; but in spite of the medical certificates urging his release, and the petitions which have been presented from thousands who are his parishioners, he is still among the felons, and likely to remain there. Among those who have lately visited him there, I am glad to say that one was the honorable Mr. Clifford, Lord Clifford's eldest son. He is dying, in short; and likely to be buried within the gaol, as all are who die there. For the love of God, we implore our British Catholic brethren to do something for this pious and active pastor of our bereaved flock, and to insure protection for him and other ecclesiastics here against the like persecutions. Let me also again remind you of the poor Catholic soldiers. There are about 4,000 of them in Scinde, and have been there for years—many from the beginning of the Campaign—and have never seen a priest all the time!—The company pays annually to the orthodox priests in this presidency, only 8,608 rupees, while 11,907 rupees are the annual provision it makes for the Portuguese schismatics. These acknowledge the authority of Goa, which, in fact, is no authority at all. The company, consequently, has no security that the money will be applied to the purpose for which it was intended, nor even that these priests are what they profess to be—namely, regularly, ordained priests of the Catholic Church.

THE CATHOLICS IN INDIA.

Translation of part of a Letter addressed by a Roman Catholic Missionary to his Superior in Rome, and received by that Superior in May, 1841.

Each day enables us to penetrate more fully into the hostile dispositions of certain magistrates. We can judge of them from facts. In the beginning of the year 1830, an order, issued by a magistrate, expelled the Catholic missionaries from more than forty small churches, of which they had been in peaceful possession for more than five years in Madeira. This expulsion was contrary to the unanimous wish of the Christians, who had built these churches at their own expense, who had kept them in repair, and who had always had the keys of those churches. This act of violence, as well as the annoyances which were the consequences of it, were evidently contrary to the principles solemnly proclaimed by the government, and especially to the declaration, which it has frequently repeated, that it "would not in any manner interfere in questions relating to the proprietorship of churches;" and both were contrary to "the full and entire liberty which the government granted to every denomination of communions of Christians, to choose such pastors as they might please to choose."

The missionaries, consequently, addressed, in the name of the Christians of their congregations, a petition to the government of Madras. The government referred the petition to the magistrate against whom the missionaries complained, and required to know whether the complaints were well founded. Upon receiving the answer of that magistrate, the government approved of his conduct, giving the following reasons:—

1st. That the duty of the magistrate was to maintain public tranquility.

2d. That it was the duty of the magistrate to prevent the proprietors of the buildings from being expelled from them by violence.

It is very evident that the remonstrances of the missionaries had not been understood. This order of the magistrate, which the government approved, was precisely that which disturbed the peace of the Christian communities, upon whom the schismatical priests were imposed by force, or from their churches were taken away. Moreover, these churches had always been considered to be the property of Catholics, and Catholic missionaries had been the actual possessors of them for five or six years,* nevertheless these Catholic missionaries had been violently expelled from them. The government, therefore, had been manifestly imposed upon as to the true state of the case.

Here are some additional facts:—About a year ago some officious persons sent to London complaints respecting the vexatious treatment which the Catholic missionaries had to endure. Unfortunately these complaints were drawn up in a very inaccurate manner; accusations were

*It appears from the letter of the Hon. and Rev. Walter Clifford, received by Lord Clifford in September, that after the arrival of the Catholic missionaries, who found many of the churches without any priests to officiate in them, a fresh reinforcement of schismatical priests were sent from Goa, with orders to turn out the Catholics.

made against Protestant ministers. The Catholic missionaries were total strangers to the whole proceeding. Their superior was called upon, and cited to prove the facts; and he gave the necessary explanations. He did justice to the Protestant ministers, from whom he had never received any vexatious treatment; but at the same time he availed himself of the opportunity offered to him of complaining of the schismatical party and of speaking of the exactions, unjust law suits, pecuniary fines, vexatious treatment; in a word, of the persecution which the Catholic missionaries had really had to endure from that party. He forwarded, therefore, to London a faithful statement of the position to which the Catholic missionaries stood. He set forth in that statement facts evidently in opposition to the principles which had been a hundred times proclaimed, of non-interference, of absolute liberty in the choice of pastors, and of protection to those actually in possession.—He requested nothing by way of grace and favour, but merely the observance of these principles. The answer from London had arrived; and all that has been communicated of it to the missionaries by the government of Madras is, that the London government approves highly of the conduct of the magistrate (who has, as it were, delivered over the Catholic missionaries, bound hand and foot, into the power of the schismatics), and praises him for having refused to interfere in the disputes about the church! You may imagine the astonishment and grief of the Catholic missionaries.

With the view, no doubt, of deserving fresh praises for his non-interference, this magistrate has recently issued two decrees against the Christians of Kilakary and Souranam. These Christians, who continued to consider themselves as proprietors of their churches, had the courage to refuse to open these churches to a schismatical priest. This refusal, unanimously agreed upon, and unaccompanied by the slightest disturbance of public tranquility, was punished by heavy fines. The principal persons among these Christians were arrested, imprisoned, and put to the torture (*soumis aux tourmens*), to oblige them to deliver up the keys; and upon their persistence in their refusal, an armed force was sent by express order of the magistrate to break open the door of the churches. What a triumph for the schismatics!

BRUSSELS.—CONSPIRACY.—The Belgian Courier of Saturday evening, October 30, has statements to the following effect:—

In one of our suburbs two new six pounders and two field pieces, with harness, ammunition, &c., are all ready to sweep the streets of our tranquil city.—Six persons have been arrested during the night; amongst them is the lieutenant of the V P, together with the captain of those who were wounded in September. Two generals have escaped by flying the country.

The foundry at which the balls and cartridges were manufactured has been discovered. Four pieces of cannon have also been seized, and are at the Hotel de Ville.

The Paris correspondent of the Times says, the conspiracy had for its object the reunion of Belgium with Holland, although it is deemed possible that a "republic" may have entered into the views of some of the parties implicated, and who were the dupes of the other.

From the Catholic Herald,

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

REV. SIR:—In your American edition of the "Prayer Book," I remark a departure from the edition used in England at present, on two points, which, if words be attended to, would be of great moment. After the consecration of the elements a prayer has been inserted in the American edition, which is headed "The Oblation" from which the Eucharist would appear to be considered as a sacrifice. The Oxford Theologians appeal to this with wonderful complacency as a proof that some of the primitive doctrine was retained in the Protestant Episcopal Church. (1) But while you seem to have made an approach to Catholic doctrine on this point, the other alteration to which I have alluded has an opposite tendency. In the Catechism in the English "Prayer Book," the following question is found:—"What is the inward part (of the Lord's Supper) or thing signified?" To which this answer is given—"The body and blood of Christ, which ARE VERILY AND INDEED taken and received by the faithful in the Lord's Supper." The American editors, probably considering this—as it truly is—a very quaint mode of expressing the Protestant doctrine, thought it advisable to alter it, and the answer to the same question runs as follows:—"The body and blood of Christ, which are SPIRITUALLY taken and received by the faithful in the Lord's Supper." In thus altering the English Catechism, the American editors certainly deserve the praise of removing an unnecessary mystification of what is in itself very plain. The Protestant doctrine can, I believe, be adequately expressed by saying, that bread and wine are received in the Eucharist in commemoration of the death of Christ, and that valuable spiritual graces are imparted to those who partake of them with a lively faith. To call this reception of spiritual graces, which unite us closely with Christ, the receiving of his body and blood, *verily and indeed*, is a violence to plain words, for which no reasonable justification can be produced. The mysteries of faith, are indeed, necessarily incomprehensible in their nature, but it must be stated clearly what it is that man is required to believe.

The true reason of the wording of the answer in the English Catechism, and of similar phrases yet used by Protestant writers, is not, that such words are necessary or the most proper to convey the doctrine, which the English Church holds;—this, I am confident, will be admitted by any one who attends to the force of the terms, and compares them with the known doctrine of that church. You may speak as you please of the wonderful virtues which exist in the sacrament, but these alone are not sufficient to justify the expression that his body and blood are there really present. You may speak of the union with Christ in the most glowing terms, when this consists merely in the virtue of his passion being

communicated to us, it is not the receiving of his body and blood truly and indeed. If his body be present in the sacrament, truly and indeed, you must defend transubstantiation, or, at least, the Lutheran doctrine, which asserts that the body of Christ and bread are both present at the same time; if it be not thoro, then you should cease to speak of a real presence, or of the body of Christ being received verily and indeed.

According to the Catholic doctrine, the body of Christ may be said to be received in a spiritual manner, as it is not received according to the natural mode of receiving bodies, and in the same sense of the word we can say, that Christ is present in the sacrament in a spiritual manner; but this is not opposed to his being really present. In like manner if corporeal presence be assumed to express the presence of a body according to its natural mode of existing, this word could not be applied to the presence of Christ in the sacrament; but if, as the word implies, it be used to express no more than the presence of a body, then it is a contradiction in terms to say that you admit a real and deny a corporeal presence of any body, even of the body of Christ. A spiritual presence of a body which excludes this, is no presence at all: it is an absurdity. "The truth is," says Hallam, speaking of the Anglican system which its supporters hold up as a medium between the Catholic and Zuinglian doctrines, "there are but two opinions at bottom (the Catholic and the Zuinglian) as to the main point of controversy; nor in the nature of things was it possible there should be more; for what can be predicated of a body in its relation to a given space, but presence or absence?"

The only reason, therefore, that can be assigned why Episcopalians express their doctrine by saying that the body of Christ is really present, is received verily and indeed, is, that they intend to prove that such phrases could be used, without admitting at the same time the doctrine which they evidently convey: The Anglican church expected thus to guard her members against the danger of imbibing the Catholic doctrine, if ever they should themselves examine the writings of the fathers, or meet passages quoted from them in its support. Unitarians act in a similar manner in calling Jesus Christ, God; Son of God, &c. They certainly never would have selected these words to express their doctrines, if they had nothing in view but to express them accurately. But the use of these expressions, good care being taken that they shall be understood in a forced meaning, will destroy the effect that they would otherwise have when met in Scripture, in conveying to an unsophisticated mind, the true doctrine of the divine nature of Christ. And this, say what they will, is the real cause why they use them.

It is not only when treating of the Eucharist that this device has been resorted to by the Anglican branch of the Protestant family; and it is a source of humiliation to perceive that the efforts of many of the Oxford Theologians can be said

to be only carrying out this policy.—Other Protestant sects dispose of the authorities of Christian antiquity by saying that errors were introduced at a very early period; they take refuge in those early centuries from which very few works have come down to us, and endeavor to prove that these are not with us. You cannot afford to do this; you cannot spare the Fathers, for most of your Episcopal claims would disappear, or at least be very much weakened, if their authority had no weight. But while "The Protestant Episcopal Church" testifies respect for Christian antiquity, just so far as to enable her to support her own claims, she expects that when her people meet the strong language in which the fathers express the doctrine of the Eucharist, the sacrifices, and other Catholic verities, they will be able to say that their own church uses the same or similar language, and yet believe no more on those points than other Protestant sects.

This policy which has characterized the "Protestant Episcopal Church" since her birth, I am forced to consider as the true cause of the apparent approach which its American branch has made to primitive doctrine regarding the nature of the Eucharist considered as a sacrifice. In the prayer after the consecration you say, "we . . . celebrate with these thy holy gifts, which we now offer unto thee, the memorial of thy Son hath commanded us to make, &c." The short prayer of which this is a part, and the following one which has been made to precede the communion, whereas in the English prayer book it follows, are the only substitute for the sentiments of praise, of adoration and thanksgiving offered up in the ancient church during this—the most solemn part of the service. And what do these words necessarily signify after all?

None even of those whom you call Ultra-Protestants, will deny that the bread and wine may be offered to God, as we offer him all his gifts. Then, lest the doctrine of sacrifice might be gathered from the incidental mention of an offering, a cloud is raised to obscure it, by the frequent repetition and prominent position, occupied by the assertion of all being done as a memorial, and "in remembrance of the death and passion" of the Saviour. The same sentiment is repeated over and over; when the word "sacrifice" is introduced, it is qualified at once as a "sacrifice of praise and thanksgiving;" and to prevent all misconception, it is added, "we offer and present unto thee, O Lord, ourselves, our souls, our bodies, to be a reasonable holy, and living sacrifice unto thee, &c." All these things, which, absolutely speaking, could be said with truth, accumulated together in this place, have no other effect but to destroy any distinct notion of a special offering of the eucharistic elements which could be denominated a sacrifice in the proper sense of the word, given in the supposition that such could have been gathered from the first clause. By all this a double object is gained; enough is inserted to be able to say, that if from the writings of the Fathers and from the ancient liturgies, it is

clear that the Eucharist was considered as a sacrifice by the early church, something similar is also found in your own liturgy, and enough of other words are added to prevent those who use this book from attaching to the first the natural meaning which they seem to convey.—An impression is thus finally produced that there is no sacrifice at all in the Christian church, except in that general extended sense of the word in which all good actions may be called sacrifices of thanksgiving and praise—a which sense no one denies its existence—and this is done by the very words that seem to sanction the ancient Catholic doctrine.

The estimation in which the celebration of the Eucharistic sacrifice is held—is but a natural consequence of what would be called at Oxford, the low doctrine which has prevailed in the Protestant Episcopal Church. The celebration of the holy mysteries always held the most prominent part in the worship of the ancient Christians, as it does at the present day in the Catholic church. The singing of psalms or other canticles of praise, the recitation of other prayers, the preaching of the word of God, were always held in the highest estimation; but when the faithful came together to adore, they always felt that the most acceptable act of devotion to God was to assist at "the clean oblation," by which the name of God was made great amongst the nations. You will not find one church before the so-called Reformation, in which, at least, on the Lord's day, the Eucharistic sacrifice was not offered up, at which the people considered it a duty to assist. In the earliest ages, while the fervor of Christian piety yet waxed strong, they not only assisted, but partook of the holy communion; when fervor diminished they still assisted, while those only who were more fervent, received the communion; and even on these occasions when none of the laity were bound to approach the holy table, the priest did not omit on that account to celebrate the holy mysteries, in which an offering was presented to God, worthy his acceptance, the value of which was not lost, because none partook of the other advantage that was destined to convey. The mass was celebrated, the people assisted at its celebration, and this they always considered the most important act of Christian worship. "In vain," exclaimed St. Cyprian, exhorting the people to more frequent communion, but still evidently supposing that the Eucharistic Sacrifice was offered up every day, even when none of those present communicated.—"In vain is the daily sacrifice; in vain do we stand before the altar, there is no one who partakes." (2)

In the Protestant Episcopal Church all this is forgotten. In the beginning of its career, while some Catholic feeling yet lingered amongst its members, it appears that the practice was not entirely discarded. In the first book of Edward VI., some rubrics imply that there may be communion on every festival; others that it may sometimes be even daily. (3)—But this feeling was soon obliterated.—

(1) Oxford Tracts, vol. iv. Tr. 81, p. 49.

(2) Horn iii. ins. id Eph.

(3) Oxford Tracts, No. 81, p. 18.

Preaching and some praying became the prominent exercises of Protestant worship. Instead of coming to adore God, men came to church to listen to addresses the clergymen; Though it is good to exhort and to reprove, even these good exercises may, and—you will hardly blame me for adding—did, and yet do, obtain an undue prominence. The celebration of the Eucharist in the mean time has become an occasional exercise of devotion, resorted to twice or three times a year in some churches, and amongst those who are very devout, once a month.

The change of faith is impressed on all the forms, in which your church appears before the world; the very stones from the wall cry out and proclaim it aloud. The belief of the ancients pointing to Christ really present on the altar made them look with reverence on the temples in which he dwelt; and as soon as the cessation of persecution allowed them to emerge from their hiding-places, magnificent edifices were raised in which the holy sacrifices could be offered. Christian art caught the spirit that animated the christian world and erected the superb piles which form the wonder and admiration of modern times. While the commodious halls which Protestantism has furnished to accommodate audiences that listen to a preacher, and the gorgeous pulpit rising up in the most prominent part of the building, clearly show the most important part of the worship that is practiced there; the ancient church of Catholic times in its arrangement and vast dimensions entirely useless for Protestant purposes as clearly proclaims that it was reared by another faith.

In England where the Protestant Episcopal Church has seized on those monuments of other days, and of another faith, or erected one other of her own in servile imitation of what she could not appreciate, she has been obliged to confine the clergy and people into a small corner of the vast edifice, and leave the immense mole outside to tell the curious who admire its parts, and the profane who irreverently parade its outstretched aisles, that the spirit which gave it birth is departed.

I have now considered the doctrine of your "Prayer Book" regarding the Eucharistic sacrifice. In my next I shall consider the spirit that presided over the various modifications of the book, until it reached its present form.

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

From the Dublin Review.

DID THE ANGLICAN CHURCH REFORM HERSELF.

[Continued]

From the convocation which sat during the same time as the parliament, the bishops were equally absent. Of the proceedings in the upper house we have no account. To the lower was proposed, by order of the king, the following question; "Has any greater authority in this realm been given by God in the Scripture to the bishop of Rome, than to any foreign bishop?" The reader will observe the artful

structure of this question. Avowedly there is no direct mention of the bishop of Rome in the Scripture, no specification of the spiritual authority given to the successor of St. Peter in particular; no, nor even of the authority given to the successors of the apostles in general. On those subjects the Scripture is silent. Not one of the sacred writers has thought of describing in detail the plan of Church government which the apostles established, to be observed after their death. For that we must have recourse, as the Oxford teachers admit, to tradition. Hence it was natural to expect that to confine the question to the doctrine expressly taught in the Scripture, would serve to the same purpose, as the introduction of the qualifying clause, "as far as allowed by the law of Christ," had served in the recognition of the king's supremacy.—Many a man of timid mind, though he might in reality admit the authority of the Pope, might reconcile the denial of it with his conscience, by contending that he had only denied that it was directly taught in the Scripture. It was not, however, before the last day of the session, after the bills abrogating the papal jurisdiction had passed the two houses, and when the king made them the law of the land by giving to them the royal assent, that the lower house made its report to the archbishop. Thirty-four members answered negatively, four affirmatively, one doubtfully. The same question was subsequently put to the two universities; and from both were obtained such answers as the king required; from Cambridge on the 2nd of May, from Oxford on the 7th of June.

Now in the last session of parliament an act had been passed, entailing the succession to the crown on by the king's issue his lawful wife Queen Anne, and compelling, under the penalties of misprision of treason, every Englishman of full age to swear that he would support that succession to the utmost of his power. The oath exacted of the laity was confined to this sole object; but in that offered to the clergy were added both an acknowledgment that the king was the supreme head of the church, and the declaration respecting the papal supremacy which had been subscribed in convocation, and afterwards in the two universities. That no one was compellable by law to take the oath with these appendages, was evident. But who dared singly to dispute the royal pleasure? One acquiescence was followed by another, and before the commencement of winter, this improved form of oath had been administered to almost every body of clergy, whether regular or secular in the kingdom.

No time was now lost in taking advantage of this submission on the part of the clergy. On the 3rd of November, the parliament met, and passed a declaratory act, that "the king, his heirs and successors, kings of this realm, shall be taken, accepted, and reputed the only supreme head on earth of the Church of England, called Angliana Ecclesia; and shall have enjoy annexed and united to the imperial crown of this realm, as well the title and style thereof, as all honours, digni-

ties, pre-eminences, jurisdictions, privileges, authorities, immunities, profits and commodities, to the said dignity of supreme head of the same church belonging and appertaining; and that he, his heirs and successors, kings of this realm, shall have full power and authority from time to time, to visit, repress, redress, reform, order, correct, restrain, and amend all such contempts, errors, heresies, abuses, offences, and enormities, whatsoever they be, which by any manner of spiritual authority or jurisdiction, ought or may lawfully be reformed, repressed, ordered, redressed, corrected, restrained or amended." Of this statute it may be remarked, 1st, that it differed greatly from the recognition originally extorted from the clergy. That recognition confined the royal supremacy within the limits prescribed "by the law of Christ;" this declaration affirmed is absolutely, and without qualification. 2nd. That, by giving to the king all the pre-eminence and jurisdiction belonging to the dignity of the supreme head of the Church, it invested him with all the authority which the Pope had hitherto claimed and exercised in England, for no other supreme head had hitherto been known in the English Church. 3rd. That it also invested him with episcopal power and jurisdiction; not that he pretended to administer the sacraments,—he had not made such progress in the new doctrine, as to believe with archbishop Cranmer, that ordination was unnecessary;—but he claimed the right of directing those who had been ordained to such ministry, of superintending their acts and teaching, and of correcting and redressing all their errors, abuses, and offences, which by any manner of spiritual authority or jurisdiction ought to be corrected or redressed, that is, all such as were committed by any overt act; for such as were committed sine scandalo must be left to the justice of God.

But the safest way of ascertaining the real object of the minister by whom the statute was framed, will be to observe the manner in which it worked. 1st. It was impossible that the king should attend in person to all the duties which his new dignity brought with it, and he was glad to impose the heaviest part of the burthen upon one of his officers. The reader will of course infer that this officer would be no other than the archbishop. Not so; a layman himself, he chose for his spiritual coadjutor, another layman the originator of the whole scheme,—Thomas Cromwell, his first secretary and master of the rolls. Him the king appointed his viceregent, vicar-general, and principal official, "with full power to exercise and execute all and every that authority and jurisdiction appertaining to himself as head of the Church, and to appoint others his delegates and commissaries to execute the same under him; authorising them to visit all dioceses and churches, to summon before them all ecclesiastical persons, even bishops and archbishops, to inquire into their manners and lives, to punish with spiritual censures, to issue injunctions, and to exercise all the functions of the ecclesiastical courts."

2nd. A royal inhibition was then issued to the archbishops and bishops, ordering them to abstain from all exercise of episcopal jurisdiction, till the king had made the visitation of their dioceses; which visitation was commenced in different parts of the kingdom by the vicar-general and his delegates. The object of this measure was to prove the sincerity of the bishops in their submission to the king's supremacy. If they laid claim to any authority as inherent in their office, they would now it was argued, advance that claim, and seek to prove it; or would own by their silence, that it was indefensible, and by suing out the restoration of their powers from the king, would furnish a practical acknowledgment that he was the fountain from which they derived their spiritual authority. "If they claim it as their right, let them show their evidence. If they take it as a benefit of the king's largeness, let them sue for it again by supplication, that they and all others may understand him to be the head power within this realm under God, and that no jurisdiction proceedeth within the same, but from him." It happened as was foreseen. The bishops submitted in silence, and one after another petitioned for the restoration of their ordinary jurisdiction; which was doled out to them by piecemeal, to be held only at the king's pleasure, and with an admonition, that they would have to answer for their exercise of it before the supreme Judge hereafter, and before the king's person in the present world.

3rd. But the humiliation of the bishops was not yet completed. In June 1536, the convocation met. On the 16th, Dr. Petre came and alleged, that of right the first place in that assembly belonged to the king, as head of the Church, and in the absence of the king to the vicar-general, the Honourable Thomas Cromwell, the king's viceregent for causes ecclesiastical; that he himself stood there as proctor for the said vicar-general, as would appear by the commission which he held in his hand, and therefore he demanded that the place aforesaid should be assigned to him in virtue of that commission. It was read accordingly, the claim was allowed, and Petre took the first seat. At the next session, Cromwell himself appeared and presided; as he did afterwards on several important occasions, always occupying the same place, and subscribing to the resolutions before the archbishop.

Thus it was in convocation; and the same honour was paid to him in parliament. By the act "for placing the lords," it was ordered that the Lord Cromwell, "the king's viceregent for good administration of justice in causes ecclesiastical, for the godly reformation and redress of all errors, heresies, and abuses in the Church; and that every person having the said office of grant from his majesty or his heirs, should have place on the same form with, but above, the archbishop of Canterbury, and should have voice to assent or dissent as others the lords of parliament." Thus the vicar-general took the precedence of every peer both spiritual and temporal, whatever might be his office, in Church or state. Could there be a more

convincing proof of the very high importance which Henry attached to his new dignity of head of the Church, than the honour which he thus required to be given to the depository of his ecclesiastical authority?

It was not, however, so with the nation at large, Cromwell was a layman, his deputies were laymen; and the people would not understand how laymen could be invested with spiritual jurisdiction. Hence, both his and their judgments and injunctions were received with distrust and contempt, though issued by them in the name of the king. Thus, in Henry's opinion, was a pernicious error, the more so as it struck at his own spiritual authority; for his majesty, as the statute remarks, was himself a layman. The only remedy which could be devised,—a remedy which is still in use at the present day,—was to enact, "for the instruction of the ignorant, and the setting forth of the prerogative royal and supremacy, that all and singular persons, as well lay as married, being doctors of civil law, so made in any university, and having been appointed by the king, or by the bishops and others authorized by the king, might lawfully execute and exercise all manner of ecclesiastical jurisdiction."

4th. But from matters of jurisdiction let us pass to matters of doctrine. Every reader knows, that for the statutes of the six articles the nation was indebted to the theological wisdom of Henry. Soon afterwards, "of his bountiful clemency he appointed a commission of bishops and doctors to declare the articles of faith, and such other expedient points, as with his grace's advice and consent should be thought needful;" and in the next session of parliament it was enacted, that all declarations, definitions, and ordinances which should be set forth by them with his majesty's advice, and confirmed by his letters-patent, should be in all and every point, limitation, and circumstance, by all his grace's subjects and all persons resident in his dominions, fully believed, obeyed, and observed under the penalties therein to be comprised. By this enactment, the religious belief of every Englishman was laid at the king's feet. He named the commissioners; he regulated their proceedings by his advice; he reviewed their decisions; and, if he confirmed them by letters-patent under the great seal, they became from that moment the doctrines of the English Church, which every man was bound to believe, under such penalties as might be assigned.—And what were these penalties? A little latter it was enacted that, if any man should teach or maintain any matter contrary to the godly instructions and determinations, which had been, or should be, thus set forth by his majesty, he should, in case he were a layman, for the first offence recant and be imprisoned twenty days; for the second abjure the realm; and for the third suffer the forfeiture of his goods and imprisonment for life; but if he were a clergyman, he should for the first offence be permitted to recant; on his refusal or second offence, should abjure and be a faggot, and on his refusal

or third offence, should be adjudged a heretic and suffer the pain of death by burning, with the forfeiture to the king of all his goods and chattles.

[TO BE CONTINUED.]

From the N. Y. Freeman's Journal.

SUNDAY IN MONTREAL.—"Sunday last was the day fixed by the Roman Catholic Church for the annual procession in honour of the Fete Dieu. The weather was remarkably propitious, and the tens of thousands who attended to witness it were highly gratified. The procession was remarkable for that imposing solemnity with which the Roman Catholics so well understand to invest their religious ceremonies, and the canopy covering the Host was of unusual splendour. A detachment of the 7th Hussars preceded the numerous priests and nuns, and scholars of several religious establishments, in the rear of whom, and immediately preceding the Host were those who carried baskets of flowers and strewed them in the air, and those who carried the censers. Immediately after the Host followed the members of the bar, who were succeeded by the band of the 23d regiment, playing most beautifully as if inspired by the solemnity of the occasion. Grenadiers of the 23d each with his musket and fixed bayonets, marched at intervals of about ten paces on each side, thus protecting the flanks of the procession from any pressure by the assembled crowd. A great many of the police were also in attendance; but we are happy to say that nothing could exceed the decorum and respect universally displayed. In the afternoon, after vespers, an impressive discourse was delivered by the Bishop of Nancy."—*Montreal Transcript*.

To this paragraph our neighbour the Evangelist, appends the following remarks, from which it would appear that a religious procession on Sunday is in his eyes a shocking desecration of the Lord's day—or as it is called by our puritanical saints "the Sabbath."

"We have witnessed similar scenes in a Western city of this republic on the occasion of the dedication of a Popish Cathedral. What, we are constrained to ask is to be the end of this? Can we look upon the steady and rapid growth of Popery in this land, and not tremble for our Sabbaths? What is to become of our sacred institutions when, if ever, the religion of the Pope acquires the ascendancy on our shores!

"But the most shameful of all is, the countenance and support given to these superstitious and Sabbath desecrations by the British government—a government that boasts itself of the empty title—"Defender of the Faith,"—a government that is leagued too, to the church, and bound to sustain it against all its enemies. We cannot forget, however, that this title was given to Henry VIII., by the Pope himself, for his vindication of Popery against the attacks of the German Reformers.—And now England is proving herself worthy of the title, understood according to the design of him that conferred it.

"God keep us from the religion and the Sabbaths of Rome."

Well, suppose then, they should have in Montreal the Sabbaths of Geneva or Wirttemberg, would that be an improvement, Mr. Evangelist? If he will look into his Christian Library, from which he lately gave us a long quotation, he would find it would be rather a change for the worse.

If we examine the state of religion in some of the most Protestant countries in Europe, it will be seen that the Sunday is not observed as strictly as in Montreal.—A recent traveller in Norway, Mr. Wilson, says of that very Protestant nation:

"No regard is paid, after church, to the divine command, "Thou shalt keep the Sabbath day holy, for the afternoon is spent by all classes in singing, dancing and visiting the theatres, and other kinds of amusements. This appeared to me very indecorous (very!) considering that the Norwegians profess the Protestant faith and cannot be said to labour under the darkness of the Roman Church." . . . "The Sabbath is calculated to begin, similar to the mode of the Jews, on Saturday, commencing at six o'clock at night, and ending at the same hour on Sunday. Thus, after the expiration of this hour, the inhabitants and even clergymen play at cards, and in short amuse themselves in any way they please. Having occasion to visit a family here on Sunday evening, I own I was surprised to see the minister of the church sit down and keenly engage in a game of whist!"—*Wilson's Travels in Norway*, pp. 125, 154.

Let us take a look at another of the most Protestant countries in Europe—a country in which the public exercise of the Catholic religion is not even tolerated. The following extract from the same work will show how the Sunday is kept in that country:—

"It is deeply to be lamented, that in a country released from the darkness and superstition of Catholicism [bah!] and where the principles of Protestantism and Lutherism form a fundamental article in the constitution, so little attention should be paid to what I humbly conceive the proper observance of the Sabbath, and that the inhabitants are so little aware how widely this is at variance with the rules of that faith which they profess, and the practice of their brethren in England, Scotland, Germany, and other parts where the blessed light of the reformation is allowed to shine forth with such unrivalled lustre. It is true that divine service is performed in the different churches on that day; yet the shops are allowed to remain open, carts and carriages passing along during divine service, trades people going after callings and strolling about as on any other day. In the afternoon, I could discover no difference between the capital of Sweden and that of France in this respect, excepting, perhaps that in the former the amusements and exhibitions were more calculated for the lower orders than on other days. The public houses are crowded, pleasure boats full of people swarm on the waters, and fishing parties are seen along the bank; in short, there is a complete "turn out," or general stir among the inhabitants, who are all in search of amusement. On the Admiralty Island, opposite the palace, where are the public walks, are houses of entertainment and bands of music, nay, discharges of artillery. The theatre is thrown open where I observed just as great a pressure for admittance as in Catholic countries."—p. 248.

In other towns of Sweden, Mr. Wilson was shocked to observe that on Sunday, "many shops were open; fish was selling along the river side, haymakers were at work, others engaged in the different labours of the field, and many were playing at cards even in their fishing boats. . . Play bills were posted on the corners of the streets to announce amusements for the evening, and of these, (he says) was put into my hands; stalls were erected in the streets for the sale of various articles, and I perceived clergymen walking past these places of traffic, apparently unconcerned at this violation of the commands of their Master, to whom they had devoted their services, and of whose ordinances it was their duty to enforce a proper observance."—*ib.* pp. 327, 325.

The religious state of Protestant Denmark is as bad as Sweden, according to the report of the same pious tourist, who says—

"I could not perceive any differences between the Danes and the Swedes in regard to the proper observance of that day, (Sunday.) It is true that service is performed in places of worship; but many of the shops are open, not only after, but actually during the time of divine service. I recollect perfectly well that, returning from Church, my ears were assailed with the loud noise of a blacksmith's hammer which might be heard at a considerable distance. . . I have too, seen peasants with articles for sale, and carts driving about. Further, it is rendered a day of common diversions and amusements, where decency seems to be thrown aside. . . A theatre is also thrown open on Sunday evening. If these practices had taken place in a Catholic country, it would not have excited so much surprise as in one, where, like our own, Protestantism is the established religion."—*ib.* p. 412.

These extracts need no comment. They speak for themselves. But as the author pretends that this desecration of the Lord's Day "is at variance with the rules of that faith which they profess, and the practice of their brethren in England, Scotland, Germany and other parts, where the blessed light of the Reformation is allowed to shine, &c., we will just take a glance at "the practice of their brethren" in some of those parts.

The North of Germany is almost exclusively Protestant. Let us now hear the testimony of a Protestant traveller, who visited the north of Germany not long since. Mr. Hodgkins observes:

"Sunday is rather a day of recreation than of prayer; and the dancing houses are more crowded toward evening, than the churches are at mid-day. Church-going is not a matter of necessity in Germany, and in truth, few people go to church."—[Hodgkin's Travels in the North of Germany, Vol. II. p. 417.]

The Reformation shines forth with unrivalled lustre in the Free State of Hamburg, where no Catholic is admitted to any public office, and what is the state of religion and morals there! The N. Y. Evangelist answers that question in the following extract which we take from that paper of the 26th Dec. 1840.

HAMBURG.—Mr. Maclay one of the Baptist deputation, sent on behalf of Mr. Oncknen, says of this city:—"It is well known there are several valuable literary and benevolent institutions in it. But the

Sabbath is awfully profaned. There are probably not less than one or two hundred houses opened for dancing on every Sabbath afternoon and evening. The theatres are also opened and frequented by all classes, for purposes of carousal and all kinds of immorality. There are about five thousand prostitutes who are publicly licensed by the police, and who pay into the treasury a dollar per month for this license. A member of the senate is always at the head of the police, this office being held by them in rotation. The clergymen are paid out of the public treasury. Under the administration of one of the Senators who was at the head of the police, the rule was adopted to refuse a license to any one till she had received confirmation in the church, the usual ceremony for admitting members. Mothers have been known to go with their daughters to church to see them confirmed, and then to go directly to the police office to have their names registered as public prostitutes. Fathers have been known to give their consent to have their daughters enter on this course only on condition that they be confirmed as members of the church.

It should be, however, observed, that in Sweden "the Sabbath is considered to begin on Saturday night at six o'clock, and to end at the same hour on Sunday; so that the theatrical performances after that hour are not regarded as a violation of the Lord's Day." The same remark applies to Catholic countries in which the theatres are closed on Saturday evening, and permitted to be opened on Sunday evening.—But in no Catholic country are "the shops allowed to remain open, or trades people going after their callings," as in Sweden. We admit that Paris and some other cities in France are an exception; but it was not so when the Catholic religion flourished in that country, before the infidel revolution swept away all the observances of the church.

The Protestants of France, however, are less attentive to the observance of the Lord's day than the Catholics. If the Evangelist will refer to his "Christian Library," he will find humiliating evidence of this fact. The following extract from Rev. Dr. Raffle's Tour through France, &c., Letter. XV., which is comprised in the Protestant "Christian Library" Vol. 1. should teach him to be more cautious in his denunciations of the "Sabbaths of Rome."

"The state of religion amongst the Protestants, where one should naturally look for some degree of confidence, may be pretty correctly gathered from the circumstance that they are quite as indifferent to the satisfaction of the Sabbath day as the Catholics—and in this, it is awful to relate, the ministers set them the example. The Protestant clergy in Paris may be seen on the morning of the Sabbath discharging the most sacred duties of their office, and in the evening sitting at the card table, and deeply engaged in play. I could not have believed the report, had I not been informed of the melancholy fact by several persons who had seen them so occupied at that season, and I might have witnessed it myself had I chosen to profane the Sabbath by going to the parties in which they visit. Nor is the cause with regard to the violation of the Sabbath singular, and to be attributed to the superior dissipation of the capital. At Nismes, concerning which we have heard so much lately, and the sufferings of whose persecuted Protestant inhabitants cannot excite the pity and

abhorrence of mankind—at Nismes, two gentlemen, friends of mine, were absolutely ridiculed by the Protestant ministers, for refusing to travel on the Sabbath day. It may, I am aware, be urged as their apology that the continental Sabbath terminates with the morning service; that there is no obligation at all upon the consciences of the evening of the day. 'It is true this is the case with the Catholic population; but from their errors these men profess to have separated themselves, and from them we have a right to expect better things; and I need scarcely observe, that better things would be seen, if the principles whence only they can issue, were imposed and felt, but what must be the religious feeling, if it be proper to use the expression, in connexion with such a state of things, when it is not sufficient to maintain, in the ministers of the reformed churches, an outward separation from the dissipations of the world, or a decent respect for the sanctity of the sabbath-day! There is something in travelling on the sabbath day, abhorrent to the feelings and convictions of a pious mind; there is something in the devotion of that day to business, at which a man of ordinary moral principle would shrink; but in the prostitution of those hours to cards, and that, too, by the ministers of religion—ministers of the Protestant faith!—every sense of propriety, every idea of decency, established by education and maintained by habit, in an English breast, is violated; and men who make no pretensions to piety themselves, start from such a dereliction of principle and decorum with disgust. Does not the command, "Remember that thou keep holy the sabbath day," extend its obligations to the continent of Europe? Have we, in our little island, and amongst our rigid professors of religion, misunderstood the extent of that command, and stretched it the whole of the sabbath, whereas it only extended half? One would almost be induced to think, by a comparison of our English sabbaths with those of the rest of Christendom, that we had; but yet the edict stands upon the inspired record, and so plainly written that the wayfaring man, though a fool, need not, cannot err, in his interpretation.—Remember that you keep holy the sabbath day.

If the old adage be correct—"like priest, like people,"—if the flock in general follow the footsteps of the shepherd, and the congregation take the standard of their religion and morals from their pastor what can be expected from that great body of the people bearing the name of Protestants. Alas! it is the name only—the principles and the spirit with which it was once associated, which animated the founders of their churches, and rendered their martyrs triumphant at the stake, are gone, and I have heard the observation from many whose long residence in France, and intimate acquaintance with the people of both communions, have enabled them to form an accurate opinion on the subject, that if there is any vital godliness in this country, it is not amongst the Protestants but the Catholics. A gentleman, who knew them all intimately, assured me that he did not believe there was one decidedly pious family in the Oratoire of Paris."—p. 506.

According to this reverend tourist England is the only country in all Christendom, where the Sunday is duly sanctified according to the divine command. He had travelled through "France, Savoy, Switzerland, Germany, and the Netherlands," yet he no where finds on the continent of Europe, that the commandment was understood or observed as in his "own little island." Neither Protestant Germany, nor Calvinistic Geneva is

an exception, though he says (Letter xix) "there was more external decency observed on Sunday in Geneva than Paris; but nearly the whole afternoon they were fiddling and dancing in the opposite house to our hotel, quite after the manner of a continental Sabbath."

But is England, after all, so strict in keeping "the sabbath," as she is here described by one of our pious sons? By no means: Foreigners who have visited England, give us quite a different account. Take, for instance, the Rev. Dr. Humphrey, President of the Amherst College Mass., who visited Great Britain in 1835, and who writes thus in his tour:

"The sabbath is awfully desecrated in England. I do not say more so than in this country, (the United States) for I am afraid we are not a whit behind her in this respect. But hundreds and thousands in this land, so highly blessed of heaven, do their own work, and find their own pleasures on the day which the Lord hath made."

"Mr Fowel Buxton, MP, stated before the London City Missionary Society in May, 1836—"That there were in London a million of people who not only did not attend church, but for whose instruction there is no provision of churches and ministers. He said that in a little district a little more than a mile in length, and a quarter of a mile in width, there was 70,000 souls, only about 9,000 or 10,000 of whom, frequented churches, and that on the first Sabbath in May, there was in one street of that district, 58, in another 90, and in another 94 shops open, so as to make it look more like a fair than the Sabbath."

The Rev. Baptist Noel, in a letter to the Bishop of London says "that there are at present in the metropolis and its vicinity, 500,000 persons at the very least who live in the total neglect of the restraints of religion, of whom 10,000 are gamblers, 20,000 subsist by beggary as a trade, and 100,000 are given up to systematic and abandoned profligacy."

A PROTESTANT LAND.

Some of the Sectarial Journals, whenever they wish to be particularly emphatic in their denunciation of Catholics, seem to take uncommon pride in reminding their credulous readers, that this is "a Protestant land." This has been told over and over again in every variety of phrase, which is somewhat surprising, as no one takes the trouble to contradict the assertion. Yet still they repeat it, and one who wished to express this very beautiful and original sentiment, in language commensurate with the importance of such a great discovery, tells us that the United States are "ingrained" with Protestantism! Well, be it so. We are perfectly willing to acquiesce in the unfortunate truth, if such it be, and affirm as loudly as any one that this is truly a Protestant country! It is an honor to the Protestant doctrines! That recent fight on the floor of Congress was very creditable to a protestant legislature, so were the recent burning and hanging of the President's effigy.—The late attempt to bury a man alive on the borders of Louisiana was very Protestant, so was the fight in the Arkansas Legislature some time ago, when we believe, one of the Representatives was killed. The Sub-Treasurers were all Protestants, the absconding Clerks, Cashiers, &c. &c., of Banks were likewise of the reformed faith, and the late case of the Cashier in New York is worthy of special notice, for we are told that he was a professing member of the Church! The Convent mob was creditable to the evangelical

party, the refusal to pay for the damage is a glorious testimony to the honesty of the Puritan state, "the cradle of liberty and parent of free Schools," and to the same class belongs the grateful task of mingling their tears in sympathy with those of the chaste, the amiable and persecuted Maria Monk! Who will dare affirm that this is not a Protestant land! Has not the United States Bank exploded to the great comfort of so many protestant noblemen in England, does not Mississippi declare that she will not pay her bonds, is not Arkansas determined to join in the same declaration in her own behalf, is not he the smartest man who best imposes on the community, is there not a general loss of confidence prevailing amongst men?—What more evidence is wanted to satisfy the most incredulous that this is a Protestant land!!

Our dissenting friends may learn from a little insight into the history and condition of the country, that it would be just as creditable, to say nothing about the United States being a Protestant land. They can invent very easily, by drawing on their teeming imaginations, a thousand subjects to discredit Catholicism, without asserting with such an air of superiority, that this is a Protestant land and Catholics no other than "tenants at will." Neither Protestantism, nor our national history, will gain any thing by taking a Sectarial view of the country. Let all go together, and the hard industry, the upright conduct and trusty worthy character of Catholics and others, will diminish the bold relief in which the vices of certain classes appear at present in the national picture.—Telegr.

CONVERSION OF LORD AND LADY HOLLAND TO THE CATHOLIC FAITH.—We copy the following from the Cork Examiner, the paper in which the important fact is announced:—"We rejoice to announce the conversion of Lord and Lady Holland to the Catholic faith, which gratifying event took place in Rome the latter end of this month."

Letters and Remittances received during the week.

ANCASTER—Dr. Rolph, 7s6d
BEANSVILLE—Bernard Brodrick, 7
BRADFORD—Mr Dalton, 5s
BYTOWN—D O'Connor, J P, and P Cahill, each, 7s6d
BROCKVILLE—Mrs George Sherwood, 15s, Rodrick McSweeney, and Edward Caulfield, each 7s6d
CHATHAM—Mr Bailey, 15s
CHIPPAWA—Daniel Mahony, 7s6d
HAMILTON—Sheriff McDonell, and Angus McDonell, Esq, each, 15s
LINDSAY—Rev Mr Fitzpatrick, 20s
TORONTO—Thomas Prout, John Curtin, John Esmond, each, 7s6d

CHEAP! CHEAP!! CHEAP!!!

OYSTERS

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

D. F. TEWKSBURY.

Hamilton, Nov. 24, 1841.

INFORMATION WANTED.

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

OYSTERS!

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

Written in London.

ON THE SUN IN ENGLAND.

BY AN ANGOLO-INDIAN POET.

Have you ever set eyes on an English sun?
For ten days that he's hidden, he shows his
face—one,

When his hue is a sort of dirty dun.
Envelop'd in clouds and in vapour dress'd,
He gets up in the east, and goes down in
the west—

At least they say so,
For I really don't know
That I ever yet saw him set and rise,
Swaddled up as he is in the dingy skies.

I did see him once in the month of June
Peep into my lodgings at twelve at noon;
But the clock scarce struck ere the strugg-
ling ray,

Fled like a frightened ghost away,
And never since then, and never before,
Has he shone forth bright,
And I guess that his light
Is withdrawn from England for evermore!
I'll blow out my brains—I shall—I shall!
Or plunge into Paddington's dull canal,
Or get the blue devils, at least—I'm sure
If these suicidal days endure;

For the wind howls loud in a funeral note,
As the smoke—befoul'd air! tries to stop
up my throat.

I love those climes of a softer kind
Where Nature herself seems pleased in
mind,
Nor sulks, as here,
Through the long, long year,
With the clouds for a frown, and the rain
with a tear;

Where the air is free, and all the blue sky:
Not a breeze below—not a cloud on high,
And the sun beams forth with his rays un-
shorn,

From the first red break of the balmy morn,
To the spot where the shades of eve are
born,
And flowers and fruits in their unforced
birth

Arise from the lap of the bright green
earth:

But here, the whole ground's but one big
bog—

The sky's like dirt, and the air's all fog,
And it seems wherever I turn to fly,
That an easterly wind runs into my eye:

And when death shall have taken me far
away,
These lines shall my graven tomb-stone
show—

"Here in quiet doth lie a poor devil be-
low,
Who died of an English day,"

Remedy for the Rheumatism—A cor-
respondent of the U. S. Gazette gives the
following as an infallible remedy for the
rheumatism. He says that he as well as
hundreds of others, has used it with perfect
relief. Recipe—One gill of gypson seed
(now ripening) put in a pint bottle with
the shavings of a ripe turpentine yellow
pine board or knot, then fill up strong al-
cohol. In three days the turpentine, and
the virtue from the gypson seed will be
extracted by the alcohol, turning the liquid
of a greenish color. It is then fit for use.
Bathe the part affected with the preparation
a few times, & it will drive away all pain.

THE EAST.—The Levant Mail ar-
rived with letters from Constantinople of
the 8th, and Alexandria of the 6th of Oc-
tober.

A most violent shock of an earthquake
occurred at Constantinople on the night of
the 5th, such indeed as the oldest inhabitant
does not remember to have ever witnessed.

The first shock, felt at twenty five mi-
nutes after two in the morning, was strong
and lasted some time. The second, at 3
o'clock, and lasted from twenty to twen-
ty five seconds.

This was succeeded half an hour after-
wards by a third and slight shock, and at
seven in the morning occurred a fourth.

A great deal of damage was done in the
Khan, at Constantinople, and in the sur-
rounding villages many lives were said to
have been lost; but our correspondent
states that there were only five or six per-
sons killed, though the loss of property is
very extensive.

According to the terms of contract, the
British and North American Royal Mail
steam Packet Company is bound to wait the
pleasure or orders of government at home, or
British authorities abroad, to the extent of
a detention beyond the day of sailing, of
48, or at the most 60 hours.

THOMAS STINSON

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

Large Consignments
of which he is compelled to dispose of dur-
ing the following Winter!!!

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

DRY GOODS

AND

GROCERIES,

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

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

Hamilton, Dec. 1, 1841.

GRAND RIVER HOTEL,

(Head of John Street, opposite the Old Market)

HAMILTON.

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

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

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

P. McCLUSKY

N. B.—A few respectable Boarders can
be accommodated on reasonable terms
Hamilton, Dec 1, 1841

BRISTOL HOUSE,

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

T. BRANIGAN,

Next door to R. Ecclestone's Confection-
ary Establishment, King Street,

DEALER IN

Groceries and Provisions.

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

THOMAS HILTON,

CABINET MAKER,

AND UPHOLSTERER,

King Street, five doors east of the Bank.

PATRICK BURNS,

BLACKSMITH, KING STREET,
Next house to Isaac Buchannan & Co's
large importing house.

Horse Shoeing, Waggon & Leigh Ironing
Hamilton, Sep. 22, 1841.

LIVER V STABLES

HAMILTON.

BY HENRY TOTTEN.

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

EDWARD MCGIVERN,

SADDLE AND HARNESS MAKER,
HAMILTON

Opposite Chapel & Moore's Tin Factory
King Street.
Sept. 22nd, 1841.

FALL & WINTER FASHIONS

For 1841—1842.

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

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

SAMUEL McCURDY.

Hamilton, 1st October, 1841.

PORTRAIT PAINTING.

MR. H E L Y. [late from Europe.]

LADIES and Gentlemen wishing cor-
rect Likenesses painted, will please
call at Chaffield's Hotel, where, from the
specimens Mr. H can produce, he hopes
to secure their patronage.

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

STRAYED from Hamilton on Monday
evening, 15th November last, a Bay
MARE and an Iron Grey COLT: Any
person will be suitably rewarded, upon giv-
ing information where she is, to the Sub-
scriber, at T Brannigans, King Street

EDWARD JONES.

Hamilton, Nov 24, 1841

INFORMATION WANTED of PAT-
RICK O'HEARE, formerly of the
county Armagh. When last heard of he
was living in Ancaster, U. C. about seven
years since, and employed as a laborer.

Any intelligence respecting him will be
gratefully received by his brother, Edward
O'Heare, Perth, U. C.

The Reverend the clergy will confer a
great favor by enquiring for him among
their respective flocks.

Nov 25th, 1841.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

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

W. J. GILBERT.

Hamilton, Sept. 15, 1841.

THE HAMILTON RETREAT.

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

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

ROBERT FOSTER.

Hamilton, Sept., 1841.

SAMUEL McCURDY,**TAILOR,**

KING STREET, HAMILTON.

NOTICE.

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

AGENTS.

Rev. Mr. Gibney, *Quelph*
" Mr. Charest, *Pentanguishene*
" Mr. Proulx, *do.*
" J. P. O'Dwyer, *London.*
" Mr. O'Flinn, *St. Thomas.*
" Mich. MacDonnell, [*Maidstown*], *Sandwich*
Very Rev. Angus MacDonnell, *do.*
" Alex. J. MacDonnell, *Oakville.*
" Mr. Mills, *Dundas.*
" E. Gordon, *Niagara.*
" Mr. O. Reilly, *Gore of Toronto.*
" W. Patk. McDonagh, *Toronto.*
" Mr. Quinlan, *New Market.*
" Mr. Fitzpatrick, *Ops.*
" Mr. Korman, *Cobourg.*
" Mr. Butler, *Peterburgh.*
" Mr. Lalor, *Pictou.*
" M. Brennan, *Belleville.*
" J. Smith, *Richmond.*
" P. Dollard, *Kingston.*
Rev. Angus MacDonnell, *do.*
Right Rev. Bishop Goulin, *do.*
Rev. Mr. Burke, *do.*
Rev. Mr. Snyder, *Wilmot, near Waterloo.*
" Mr. O'Reilly, *Brookville.*
" J. Clarke, *Prescott.*
" J. Benoit, *Cornwall*
" John Cannon, *Bytown.*
D. O'Connor, Esq., *J. P.; Bytown.*
Rev. J. H. McDonagh, *Perth.*
" G. Hay, [*St. Andrews*], *Glenarry.*
" John MacDonnell, [*St. Raphael*], *do.*
" John MacDonnell, [*Alexandria*], *do.*
" Mr. Lotervo, *L'Orignal*
MM J. Quiblier, *Sup. Sem. Montreal.*
Rev. Patrick Phelan, *Sex. St. Dolrick.*
J. Richards, *do.*
P. M. Mignault, *Sup. Col. of Chambly.*
J. F. Gagnon, *Berthier.*
J. R. Paré, *St. Jacques.*
J. B. Kelly, *Sorel.*
E. Crevier, *St. Hyacinthe*
MM. T. Cooke, *Curate of Three Rivers.*
Harkins, *Sherbrooke*
Rev. P. McMahon, *Quebec.*

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